

Dear Padre,

What is the Catholic Church's position on grace versus works?

"For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works" (Ephesians 2:8-9). The *Catechism of the Catholic Church* attests that we have merit in God's sight only because "God has freely chosen to associate man with the work of his grace" (CCC 2008). After God acted first on his own initiative, it then follows that we're free to act through his collaboration, "so that the merit of good works is to be attributed in the first place to the grace of God, then to the faithful" (CCC 2008). In other words, it's only through God's empowering Spirit in each of us that makes our good works for salvation pleasing to the Lord!

Moreover, Catholics believe these good works "contribute to growth in grace, so that the righteousness that comes from God is preserved and communion with Christ is deepened. When Catholics affirm the 'meritorious' character of good works, they wish to say that...a reward in heaven is promised to these works. Their intention is to emphasize the responsibility of persons for their actions, not to contest the character of those works as gifts, or far less to deny that justification always remains the unmerited gift of grace" (*Joint Declaration on the Doctrine of Justification*, Lutheran World Federation and the Catholic Church, 38).

Christian prayer provides us with the grace that's needed for meritorious actions (CCC 2010).

—Fr. Byron Miller, CSSR
Sundaybulletin@Liguori.org



PHOTO: LIGUORI

Calendar

Monday
OCTOBER 12
Weekday
Gal 4:22-24, 26-27,
31-5:1
Lk 11:29-32

Tuesday
OCTOBER 13
Weekday
Gal 5:1-6
Lk 11:37-41

Wednesday
OCTOBER 14
Weekday
Gal 5:18-25
Lk 11:42-46

Thursday
OCTOBER 15
St. Teresa of Jesus,
Virgin and Doctor of
the Church
Eph 1:1-10
Lk 11:47-54

Friday
OCTOBER 16
Weekday
Eph 1:11-14
Lk 12:1-7

Saturday
OCTOBER 17
St. Ignatius of Antioch,
Bishop and Martyr
Eph 1:15-23
Lk 12:8-12

Sunday
OCTOBER 18
Twenty-ninth Sunday in
Ordinary Time
Is 45:1, 4-6
1 Thes 1:1-5b
Mt 22:15-21

Our Parish COMMUNITY

October 11, 2020
Twenty-eighth Sunday
in Ordinary Time (A)
Is 25:6-10a | Phil 4:12-14, 19-20
Mt 22:1-14 or 22:1-10

Our Invitation from the King

When people think of heaven, they often imagine a place up in the sky. Episodes of *Star Trek* should challenge that notion. The Bible usually speaks of heaven as an experience. According to our first reading, it is like a banquet, "a feast of rich food and choice wines" (Isaiah 25:6). Such a meal is an extraordinary event for hardworking people who seldom get to enjoy such luxury. According to today's Gospel account, the kingdom of heaven is like a wedding banquet, a feast of "calves and fattened cattle" (Matthew 22:4), a celebration of love and new life.

Some people might prefer an image that thrills the ear rather than the palette, like a Handel concerto or a Beethoven symphony. Whatever image is favored, heaven is an incomparable phenomenon that cannot be described. It is an experience that will thrill us to the core of our being.

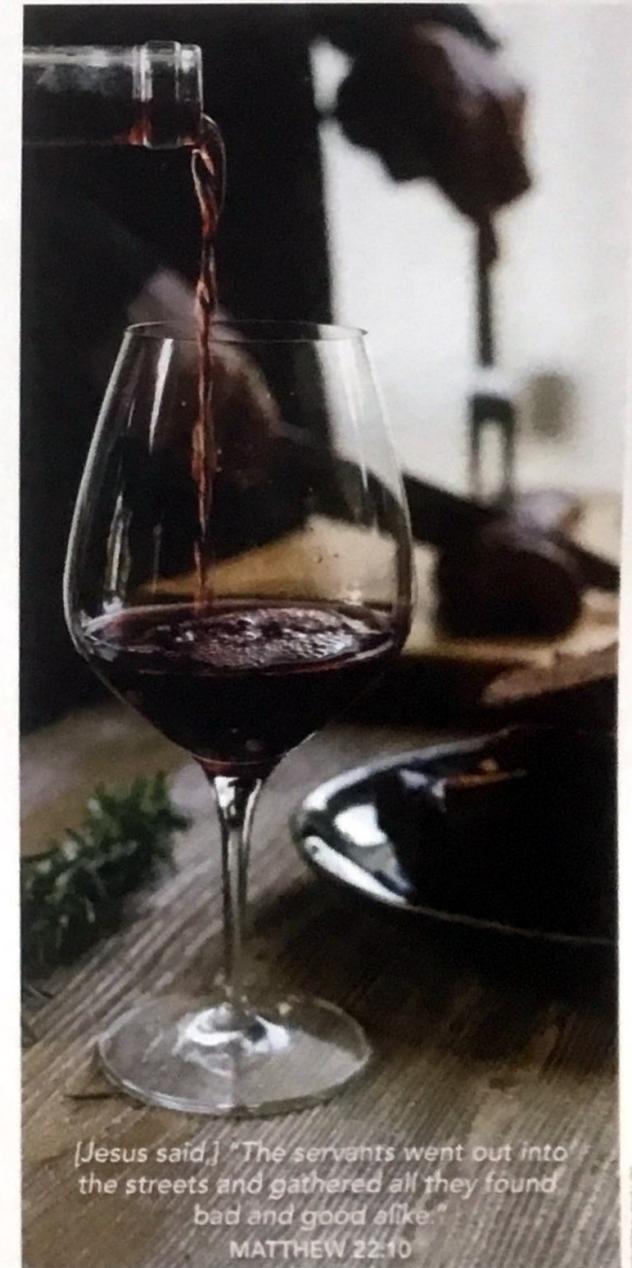
To be invited to such an astounding experience might well be the event of a lifetime. This is, after all, an invitation from the king. Who would possibly turn it down? And yet, some do. As the Gospel recounts, some are too busy with work. Others would rather watch "the game." Still others who might accept the invitation minimize it by refusing to dress appropriately. How can people be so foolish? Yet, you and I often are.

God's invitation to the heavenly feast simply asks that we realize the magnitude of the honor extended to us, that we accept it graciously, and that we enjoy the experience.

FOR Reflection

* So often our invitation to the heavenly banquet is shrouded. What keeps you from recognizing this invitation?

—Sr. Dianne Bergant, CSA



[Jesus said,] "The servants went out into the streets and gathered all they found bad and good alike."

MATTHEW 22:10



A WORD FROM Pope Francis

Do good works, don't just say words that are gone with the wind....Through the good works that we carry out with love and joy towards others, our faith emerges and bears fruit. Let us ask ourselves...Is our faith fruitful? Does our faith produce good works? Or is it sterile instead, and therefore more dead than alive?

—ANGELUS, JULY 10, 2016



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Prayer Line Starters, Allison Bushek & Nanette Rice	355-1696 355-7676

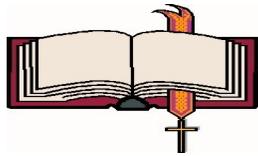
MASS INTENTIONS FOR THE WEEK

Monday, Oct. 12	8:00 a.m.	Favorable Weather
Tuesday, Oct. 13	8:00 a.m.	Favorable Weather
Thursday, Oct. 15	8:00 a.m.	Special Intention
Friday, Oct. 16	8:00 a.m.	Pastor's Intention
Saturday, Oct. 17	4:00 p.m.	Pastor's Intention
Sunday, Oct. 18	9:00 a.m.	Brooklyn S. Stimatze

Readers—October 2020

October 10, 4:00 p.m.	Karen Burden
October 11, 9:00 a.m.	Julie Kaps
October 17, 4:00 p.m.	Gwen Waechter
October 18, 9:00 a.m.	K of C Members
October 24, 4:00 p.m.	Debbie Frederick
October 25, 9:00 a.m.	Steve Sullivan

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

In today's second reading, St. Paul thanks the Philippians for being willing to share in his hardships and promises that God, in turn, will fully supply all their needs. Our God truly cannot be outdone in generosity!

A FEW WORDS FROM THE PASTOR

Friends, we all want our lives to be a little easier. We don't like being inconvenienced if we don't have to be. What about faith? Do we just not want to be bothered? That may seem like a strange question, and yet that's what jumped out at me when I read and contemplated the Gospel story this Sunday (Matthew 22: 1-14). In this story, a king is giving a wedding feast for his son. The initial invitees either ignore the invitation. The king then has his servants go into the streets and invite whomever they come across. So far so good. But then there's this little bit tacked on at the end of the story which is puzzling. The king notices that one person isn't dressed properly. What does he do? He has the person tied up and cast out into the street. Yikes! Seems a little harsh. Jesus really knows how to get our attention, doesn't he? I wonder about that guy who got an invitation to a wedding and found himself in a whole bunch of trouble. But think about it for a minute. The story doesn't mention anyone else coming to the wedding without first putting on a wedding garment. In other words, the other people invited at the last minute went home and did what was expected of them. They took the time and made the effort --- knowing that this is what the host would want. That one man, however, seems to have tried to avoid having to do anything (even something as small as going home and changing). Maybe he wanted to experience the party, the feast --- but only if he didn't have to do a thing. Maybe he just didn't want to be bothered either.

The man in today's story thought he could participate in the celebration without anything being required of him. And yet, his unwillingness to even do a small thing, meet a small expectation, kept him on the outside looking in. And that could be us. On one level we can think of this story as being about the afterlife --- the kingdom is something we can embrace and enter into right now, in this time and place. The party has started. And our loving God desperately wants us to attend, to participate. But God has some expectations. He wants us: To give --- even when we really don't have much. To be understanding --- even when we would have made other choices. To be hopeful --- even when times are tough, or life doesn't go as we had planned. To be encouraging and compassionate --- even when we'd rather simply scold or give advice. To be forgiving --- even when we've been hurt badly, or treated unjustly. To love --- even when we really don't feel like it. These are our wedding garments. These are the ways we show God, and most importantly show ourselves, that we are truly accepting God's invitation and all that comes along with it.

My friends, God wants us at the party. And the party is incredible --- beyond our wildest dreams. And the party starts today. But showing up isn't quite enough. There are a few things that God expects --- a way of living and acting and seeing that lead us through the doorway to an unbelievable wedding feast --- a life in true communion with our God. Peace and good health to you all. Fr. Peter

COLLECTION for October 4, 2020: Envelopes: \$725.00; Loose: \$135.25; Online Giving: \$1,250.00; Total \$2,110.25; Average Weekly Expense: \$1,989.55. Income over/under (+120.70)

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

MATRIMONY ANNIVERSARY MASS Due to the coronavirus concerns, Bishop John has decided that the Annual Matrimony Anniversary Mass will not be held as a diocesan event in the Cathedral. Instead, each parish will have its own Matrimony Anniversary Mass. St. Anthony will celebrate it on **October 24 at 4: pm Mass and 25th at 9:00 a.m. Mass.** All couples may be included, but we will especially acknowledge those celebrating 5th, 10th, 25th, 30th, 40th, 50th and 50+ plus years of marriage. If you would like to have a certificate from the diocese, please write the names of both spouses and how many years you have been married and place it on the offering basket, or mail or email it to the parish email or give it to Fr. Peter.

NB: Please submit your name or contact Fr. Peter before Oct.12. Thank you.

DIOCESAN YOUTH BIBLE STUDY VIA ZOOM

Will be on Thursdays at 7 p.m. this school year. This is for any high schooler in the diocese. There is a 12 student limit per cycle, so please register as soon as possible at this link. <https://form.jotform.com/70245772477160>.

There will be 4 cycles of the same Bible study, so please register for whichever is most convenient for you. Sessions are as follows: Session 2: Oct. 22-Dec. 10 (excluding Thanksgiving) - Session 3: Jan. 7-Feb. 18—Session 4: Mar. 4-May 22 (excluding Holy Thursday) Contact Emma Showalter at dcyouth@dcdiocese.org for questions.

UNDERSTANDING THE GOSPEL OF THE WEEK (MATTHEW 22: 1-14)

New invitations In the Bible banquets, especially wedding feasts, often represent eternal fellowship with God. Jesus uses this metaphor as he directs a third parable of judgment against the Jewish leaders. As they reject the next stage of salvation history that has begun with Jesus, God opens the banquet to others.

The allegorical interpretation Kings didn't pause in the midst of wedding receptions to wage war. With verses 6-7 this passage becomes an allegory. • The king is God • The wedding feast is the heavenly banquet. The king's son is Jesus, who sits in the place of honor • The first invitation represents God's call through the prophets of the Old Testament. The second invitation represents the efforts of Christian missionaries like the apostles. • The first invitees are the Jewish leaders. The last minute guests are Gentiles and other Jews • The new guests represent the church • The city the king attacks probably represents Jerusalem, destroyed by the Romans in 70 AD. Some Christians believed God punished this city because its leaders rejected Jesus.

Dressing for the feast The king's servants gather the good and bad alike (v.10). Now the focus shifts from the Jewish leaders to the church. Everyone is invited into God's church, but people must follow Jesus' teachings and example if they wish to remain there. Accepting God's invitation means more than merely showing up: we must also try to change into good people. The man who isn't wearing a wedding garment represents those who haven't changed their way of life. When given the chance to explain why he isn't dressed appropriately, he gives no explanation. The conclusion of the parable points ahead to the Last Judgment. We're given every possible chance to be included in God's kingdom. Jesus warns us not to throw those chances away. <https://oursundayreadings>

FEAST DAY OF THE WEEK—St. Teresa of Avila (October 15)

Teresa lived in an age of exploration as well as political, social, and religious upheaval. It was the 16th century, a time of turmoil and reform. She was born before the Protestant Reformation and died almost 20 years after the closing of the Council of Trent. The gift of God to Teresa in and through which she became holy and left her mark on the Church and the world is threefold: She was a woman; she was a contemplative; she was an active reformer.

As a woman, Teresa stood on her own two feet, even in the man's world of her time. She was "her own woman," entering the Carmelites despite strong opposition from her father. She is a person wrapped not so much in silence as in mystery. Beautiful, talented, outgoing, adaptable, affectionate, courageous, enthusiastic, she was totally human. Like Jesus, she was a mystery of paradoxes: wise, yet practical; intelligent, yet much in tune with her experience; a mystic, yet an energetic reformer; a holy woman, a womanly woman.

Teresa was a woman "for God," a woman of prayer, discipline, and compassion. Her heart belonged to God. Her ongoing conversion was an arduous lifelong struggle, involving ongoing purification and suffering. She was misunderstood, misjudged, and opposed in her efforts at reform. Yet she struggled on, courageous and faithful; she struggled with her own mediocrity, her illness, her opposition. And in the midst of all this she clung to God in life and in prayer. Her writings on prayer and contemplation are drawn from her experience: powerful, practical, and graceful. She was a woman of prayer; a woman for God. Teresa was a woman "for others." Though a contemplative, she spent much of her time and energy seeking to reform herself and the Carmelites, to lead them back to the full observance of the primitive Rule. She founded over a half-dozen new monasteries. She traveled, wrote, fought—always to renew, to reform. In her self, in her prayer, in her life, in her efforts to reform, in all the people she touched, she was a woman for others, a woman who inspired and gave life.

Ours is a time of turmoil, a time of reform, and a time of liberation. Modern women have in Teresa a challenging example. Promoters of renewal, promoters of prayer, all have in Teresa a woman to reckon with, one whom they can admire and imitate. <https://www.franciscanmedia.org>

PRAYER OF THE WEEK (The Rite of Christian Initiation of Adults)

Heavenly Father, you have called us out of darkness and into faith, hope, and love. Through the power of your Spirit we have become a new creation and have clothed ourselves in Christ. Kindle in us a spirit of true repentance. Free us from the power of sin. Guide us along the path of holiness. Make us living proofs of your grace. On the day of judgment, may we stand before you bearing fruits of holiness and love. We ask this in the name of Christ Jesus, our Lord.

QUESTION AND ANSWER

What do Catholics believe about scripture and tradition?

This question is a little like asking, "To whom must I listen: my mother or my father?" For those who view scripture and tradition to be separate—or even in opposition, the answer may be surprising. "Sacred tradition, sacred scripture, and the teaching authority of the church," says *Dei Verbum*, the Second Vatican Council's document on divine revelation, "are so linked and joined together that one cannot stand without the others."

Let me ask the question in another way: Which came first, scripture or tradition? Our impulse is to answer, "Scripture, of course!" But in reality, tradition did. Where did scripture come from, after all? Centuries of prophets, sages, and evangelists wrote down the community's experience of God as it unfolded through revelation, ritual, and history. Lots of things got recorded, many of which are not included in our Bible today.

Which brings us to the second level of tradition: Some group of people had to sift through piles of traditions to determine which would be included in the "canon" of scripture (authoritative texts) and which would not be binding on the community for the future. Jewish teachers made that determination for the documents known as the Hebrew Bible or Old Testament. A later group of Christian leaders made that decision for what would become the New Testament. As *Dei Verbum* puts it, "Through . . . tradition the church's full canon of the sacred books is known."

So in a nutshell, teachings became traditions and were later selected by leaders whose authority itself was determined by tradition. These leaders in turn shaped the scriptures we have today. In the most meaningful sense, then, scripture is the very heart of tradition.

To separate scripture from tradition as if they were alien concepts is to misunderstand the origin of scripture. If the Bible had dropped from the sky as is, cover to cover, you could talk about scripture as your sole authority. But without tradition, there would be no scripture, and the reading of scripture itself has contributed to ongoing development of tradition.

(Alice L. Camille)

SUNDAY MEDITATION

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

Seek wisdom's light

If we learned nothing else this year, it's that circumstances change. Societies come together and shatter apart. Wellness comes and goes. Markets rise and fall. War and peace exchange places. We climb up and down the ladder of success. If we're wise, we learn what Saint Paul observed: Spiritual flexibility beats insisting and resisting. Today the Rosary's Luminous Mysteries guide us to wisdom: Partner with the Holy Spirit, trust grace to supply what's needed, seek the Kingdom's paradox, recognize Jesus in the faces of the poor, and know that God is present at every table. (Prepare the Word)

VIGÉSIMO OCTAVO DOMINGO DEL TIEMPO ORDINARIO

Busca la luz de la sabiduría

Si no aprendimos nada más este año, es que las circunstancias cambian. Las sociedades se forman y se rompen. El bienestar viene y va. Los mercados suben y bajan. La guerra y la paz intercambian lugares. Subimos y bajamos la escalera del éxito. Si somos inteligentes, aprendemos lo que San Pablo observó: La flexibilidad espiritual vence a la insistencia y a la resistencia. Hoy los Misterios Luminosos del Rosario nos guían hacia la sabiduría: Asociarnos con el Espíritu Santo, confiar en la gracia para que aporte lo necesario, buscar la paradoja del Reino, reconocer a Jesús en el rostro de los pobres, y saber que Dios está presente en todas las mesas.