

Dear Padre,

As a recovering heroin addict, do I need to go to reconciliation to confess my addiction? Addiction is a disease, not a sin. Right?

Right, but addiction and actually using drugs are two different things. As you know, recovering addicts who don't use drugs are still addicts, and that in itself isn't a sin. But it's against the law to use heroin in the United States, so even if you never committed a secondary crime to get it, getting it was a crime.



More important, though, the body is a temple of the Holy Spirit, and it's a sin to abuse ourselves in any way. Even if it weren't against the law, your use of heroin is certainly an abuse of your body.

The sacrament of reconciliation is more than just receiving absolution for sins. It also helps us look

more deeply at our lives. Before you go, examine your conscience: Ask yourself how your addiction has affected your body, your life, your relationship with God, and the welfare of others.

If you bring honest answers to those questions as well as an open heart and an open mind, your conversation with your priest at reconciliation will help you heal your relationship with God and others. You will also receive the grace to improve your life and do things like overcome addiction so you can be a better person.

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

A WORD FROM *Pope Francis*



Every drug addict has a unique personal story and must be listened to, understood, loved, and, insofar as possible, healed and purified. We cannot stoop to the injustice of categorizing drug addicts as if they were mere objects or broken machines; each person must be valued and appreciated in his or her dignity.

—ADDRESS TO PONTIFICAL ACADEMY OF SCIENCES,
NOVEMBER 24, 2016

Calendar

Monday
OCTOBER 19
Sts. John de
Brébeuf and Isaac
Jogues, Priests, and
Companions, Martyrs

Eph 2:1–10
Lk 12:13–21

Tuesday
OCTOBER 20
Weekday
Eph 2:12–22
Lk 12:35–38

Wednesday
OCTOBER 21
Weekday
Eph 3:2–12
Lk 12:39–48

Thursday
OCTOBER 22
Weekday
Eph 3:14–21
Lk 12:49–53

Friday
OCTOBER 23
Weekday
Eph 4:1–6
Lk 12:54–59

Saturday
OCTOBER 24
Weekday
Eph 4:7–16
Lk 13:1–9

Sunday
OCTOBER 25
Thirtieth Sunday in
Ordinary Time
Ex 22:20–26
1 Thes 1:5c–10
Mt 22:34–40

Our Parish COMMUNITY

October 18, 2020
Twenty-ninth Sunday
in Ordinary Time (A)
Is 45:1, 4–6 | 1 Thes 1:1–5b
Mt 22:15–21

Our Civic Duty

By coincidence, these readings appear during election time. They might not tell us how to vote, but they do throw some light on the notion of civic duty. Cyrus in the first reading was the Persian king whose foreign policy allowed conquered and displaced people to return to their homelands, even though they would still be under Persian control. In the Isaian passage, this foreign king is called the Lord's anointed and is blessed by God despite the fact that he is unaware of it. This suggests that even those who do not know or worship the God of Israel can be competent civic leaders as long as they work for the benefit of their citizenry.

The Gospel story is a bit more complex. Jewish law banned making a graven image of a person, as was found on Roman coins. This means that those trying to trap Jesus exposed their own violation of the law by possessing such a coin. Jesus did not condemn the Romans for casting such coins. Rather, he says that political leaders deserve our civic allegiance. How the Jews were to accomplish this without using forbidden Roman coins isn't explained. But then, how civic-minded people are to uphold complicated political and social values today is hard to explain as well. This is one of the challenges of belonging to a pluralist society. No political ticket perfectly mirrors all of the gospel values. Our civic duty is to decide which values we should advance.

—Sr. Dianne Bergant, CSA

FOR *Reflection*

- How seriously do you take your civic duty?
- How informed are you about the values of the candidates you support?



[Jesus said,]
"Then repay
to Caesar what
belongs to Caesar
and to God what
belongs to God."
MATTHEW 22:21



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 600 Soderberg St. Lakin, KS 67860
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 Fr. Peter Tran, Pastor—355-6405
 Tuesday—Friday 9:00 am - 4:00 pm
 Email: saintanthonylakin@gmail.com
 Website: saintanthonylakin.org

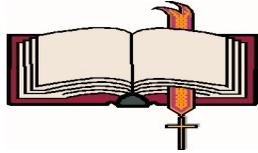
Louise Miller, Bookkeeper	jingles@pld.com
Molly Shelden DRE	451-0548
RCIA	355-6405
Gwen Waechter, Parish Council Chair	272-1030
Tressa Powers, Finance Council Chair	355-6206
Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek & Nanette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

MASS INTENTIONS FOR THE WEEK

Monday, Oct. 19	8:00 a.m.	Favorable Weather
Tuesday, Oct. 20	8:00 a.m.	Favorable Weather
Thursday, Oct. 22	8:00 a.m.	Special Intention
Friday, Oct. 23	8:00 a.m.	Pastor’s Intention
Saturday, Oct. 24	4:00 p.m.	Eddie Catlin
Sunday, Oct. 25	9:00 a.m.	Fred & Suzie Jones

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
October 31, 4:00 p.m.	Tom Bachman
November 1, 9:00 a.m.	Alvin Berkamp
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

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

Each year at tax time, we conscientiously give “to Caesar what belongs to Caesar.” Does my stewardship indicate that I am as faithful about giving “to God what belongs to God”?

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-ninth Sunday of the ordinary time. The Pharisees in today’s gospel (Matthew 22: 15-21) asked Jesus, “Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?” Jesus answered,

“Then repay to Caesar what belongs to Caesar and to God what belongs to God.”

Jesus probably said this to the Pharisees not because he was angry they were trying to entrap him (although he does call them hypocrites), but because he was disappointed that they were becoming too fixated on every little aspect of the law, fixated on “religious practice” rather than on “faithful living.” In fairness to them --- they might not even have known there was a difference. To them, agonizing over every little decision of daily life was the best way to be faithful. Jesus, most likely peering into their hearts and minds, sensed that they were losing focus, losing perspective, losing the ability to know what ultimately mattered.

And he probably worries about that in us too.

Are we asking the right questions in faith? Do we see a bigger picture, or do we, like the Pharisees, confuse our religious practices with a truly God-centered life? Do we get overly focused on small moral decisions while failing to consider our overarching call (and responsibility) to be loving, generous, merciful, compassionate, and forgiving? Simply, do we give to God what is God’s (that is, our whole selves,) or do we give him something less? Is he in our sights at all times, in our minds in every moment, in our hearts in good times and in bad, or do the things of this world have most of our attention? Our lives may depend on how we answer.

Peace and good health to you all. Fr. Peter

COLLECTION for October 11, 2020: Envelopes: \$350.00; Loose: \$162.10; Online Giving: \$1,441.12; Total \$1,953.22; Average Weekly Expense: \$1,989.55. Income over/under (-36.33)

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

CONGRATULATIONS to **Allie Gale Mead, Noe Avitia and Daisy Barrios Gomez** who will receive their sacraments of initiation (Baptism, Confirmation, Eucharist) this Saturday (October 17th). We would like to thank the sponsors, parish companions, and family members who accompanied our new members on their faith journey. A big thanks to all those who helped in forming and catechizing our new members.

MATRIMONY ANNIVERSARY MASS St. Anthony will celebrate Matrimony Anniversary Mass on **October 24 at 4: pm Mass and 25th at 9:00 a.m. Mass.** All couples will be included, but we will especially acknowledge those celebrating 5th, 10th, 25th, 30th, 40th, 50th and 50+ plus years of marriage.

BUDGET SHOP The Budget Shop reopened on September 1st. Our Catholic Church is only one of four churches now working at the shop. This means that we work there every four weeks. We will be working **Oct 24 and 27th, then again 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.

ALTAR SOCIETY MEETING will be held **this Sunday (10/18/2020) at 5:00 p.m.** in the **parish hall.**

OCTOBER CONFIRMATION & FIRST COMMUNION CLASSES Confirmation class: **Oct. 18 & 25 right after Sunday morning Mass. First Communion class: Oct. 21 & 28 at 6:30 p.m.** Please keep our First Communion and Confirmation students, their parents, and their Catechists in our prayers for their safety and perseverance.

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: 15-21)

In response Jesus has delivered three parables of judgment against religious leaders. Now they're looking for a way either to make him look bad or to get him arrested. The Herodians are probably members of the Jewish aristocracy who were loyal to Herod Antipas, king of Galilee, one of the sons of Herod the Great.

“Teacher” Jesus' opponents call him teacher, a bad sign. In Matthew's Gospel the only people who call Jesus teacher are those who either see him as merely one teacher among many or think he shouldn't be teaching at all. Matthew makes it clear that Jesus is the true face of God's teaching and the only one whose teaching and example should rule **our lives.**

Paying taxes Paying taxes to the Roman Empire was controversial. Taxes were an economic burden and a reminder of foreign domination. Taxes also had to be paid in Roman currency, which was stamped with the image of the Emperor. According to Mosaic Law Jews were not supposed to make or use such images (see Ex 20:4). Setting traps If Jesus tells people to pay the tax, then he sounds insensitive to the hardships of his people and supportive of an oppressive foreign power. If he says people don't have to pay the tax, then his opponents could report him to the Romans as a rebel. Jesus avoid this trap while setting one of his own: he gets his adversaries to show that they have one of the very coins they're asking Jesus if they should use.

The real issue Although Jesus answers in favor of paying taxes, he rises above the controversy. Throughout Matthew's Gospel Jesus challenges people to consider whether they're ultimately living as God intends. Here he suggests that people shouldn't be so preoccupied with particular issues that they neglect more important matters, like answering God's call to holiness and justice. <https://oursundayreadings>

FEAST DAY OF THE WEEK—St. Luke (October 18)

Luke wrote one of the major portions of the New Testament, a two-volume work comprising the third Gospel and Acts of the Apostles. In the two books he shows the parallel between the life of Christ and that of the Church. He is the only Gentile Christian among the *Gospel* writers. Tradition holds him to be a native of Antioch, and Paul calls him “our beloved physician.” His Gospel was probably written between 70 and 85 A.D.

Luke appears in Acts during Paul's second journey, remains at Philippi for several years until Paul returns from his third journey, accompanies Paul to Jerusalem, and remains near him when he is imprisoned in Caesarea. During these two years, Luke had time to seek information and interview persons who had known Jesus. He accompanied Paul on the dangerous journey to Rome where he was a faithful companion.

Luke's unique character may best be seen by the emphases of his Gospel, which has been given a number of subtitles:

- 1) The Gospel of Mercy
- 2) The Gospel of Universal Salvation
- 3) The Gospel of the Poor
- 4) The Gospel of Absolute Renunciation
- 5) The Gospel of Prayer and the Holy Spirit
- 6) The Gospel of Joy

Luke wrote as a Gentile for Gentile Christians. His Gospel and Acts of the Apostles reveal his expertise in classic Greek style as well as his knowledge of Jewish sources. There is a warmth to Luke's writing that sets it apart from that of the other synoptic Gospels, and yet it beautifully complements those works. The treasure of the Scriptures is a true gift of the Holy Spirit to the Church. <https://www.franciscanmedia.org>

PRAYER OF THE WEEK (by Jacob Astley)

Lord God, Help me today to realize that you will be speaking to me through the events of the day, through people, through things, and through creation. Give me the ears, eyes, and heart to perceive you, however veiled your presence may be. Give me insight to see through the exterior of things to the interior truth. Give me your Spirit of discernment. O Lord, you know how busy I must be this day. If I forget you, do not forget me. Amen.

QUESTION AND ANSWER Q. I'm divorced after 30 years following a church wedding. I've since remarried thru the Justice of the Peace. I DID NOT have my marriage annulled. Does that mean I've been living in sin all these 9 years? I still take Communion. Please advice. Thank you.

A. Your question is not only one that affects many Catholics, it is also something that has been seriously discussed at length recently by our Church. In October, 2015, the Holy Father, Pope Francis, led an international Synod of Bishops and this was one of the questions they discussed at great length.

First of all, it's important to point out that the recent Synod on the Family took this question very seriously. In doing so, it reveals that our Church is deeply concerned about you and your situation and is diligently working on a pastoral plan that takes into account both our belief in the indissolubility of Marriage as well as the complex reality of many Catholics who are divorced and remarried outside of the Church. So, the first point is that this is a serious question that our Church is seriously aware of.

With that said, it is important to point out that our faith professes what we call the "indissolubility of marriage." Simply put, we believe that a valid marriage cannot be broken because it establishes a permanent spiritual bond. Therefore, if someone is validly married, gets divorced, and then is remarried civilly, our Church still recognizes the first marriage as the actual marriage.

Of course this presents certain challenges for those who have divorced and remarried outside of the Church such as through the Justice of the Peace or in another Christian church. This raises important questions for many, especially once the new civil marriage has been faithfully lived for several years (nine in your case). However, it's important to note that the Church cannot ignore what we believe God established as indissoluble. So what is one to do?

First, I strongly encourage you to look into the annulment process. An annulment is a way of presenting your first marriage to the Church so as to examine its validity. It's not a Catholic divorce, rather, it's a way of honestly examining the marriage from the beginning to discern whether something so essential to the marriage bond was missing that the marriage was never entered into validly from the beginning. Very often, when a divorce takes place, it becomes apparent that something was indeed missing from the beginning. So please do look into this process carefully with your parish priest. Even if an annulment is not right for you, it is important to look into it.

Regarding your question about coming to receive Holy Communion, there is much to be said on this. First, as a general norm, Communion should be refrained from when one is married outside the Church. You are still strongly encouraged to come to church, pray and grow in your faith, but Holy Communion is best refrained from at this point. But this is not the end of the discussion so do not stop reading yet. As I mentioned, the October, 2015 Synod on the Family addressed this question very thoroughly and directly. It pointed out clearly that those in your situation must be loved and welcomed with open arms by our Church. Therefore, it is important that you do come to church, practice your faith and grow in your love of God.

Regarding Holy Communion, the best thing to do is to make an appointment with your parish priest or another priest you trust and sit down to discuss your entire situation with him. It's important to talk about what happened with your first marriage as well as your current civil marriage. Hopefully the priest will be compassionate and help you sort out what God wants of you. Again, the annulment process is something very important to consider. However, even without an annulment process the Synod did make reference to "internal forum" solutions. Though it is unclear what this means, it leaves the door open for the priest to prayerfully work with you to discern God's will taking into consideration all the many complex factors that surround your current civil marriage and past divorce. In the end, the goal must be to seek God's will and that must be done in collaboration with your parish priest.

Now to your last question: "Does that mean I have been living in sin all these 9 years?" Personal guilt in sin is complex and is ultimately judged only by God. Therefore, the better question to ask is this: "How do I live God's will for my life right now and in the future?" I suggest there are two things you need to do.

First, look at what happened in the past. Examine carefully the reasons your first marriage failed. Be honest and open. Discuss it with your priest. Consider the annulment process since that process is often very healing and helps sort things out. And if you see any way in which you sinned, do not be afraid to admit to that. This depth of honesty is essential to a path of healing.

Second, you need to ask God what He wants for you in your current civil marriage. Be open to all possibilities and seek only His will. Again, the Synod of the Family recognized that "one size does not fit all." In other words, every situation is unique and requires special consideration and discernment. The best thing to tell you is to seek out the will of God honestly and continue to listen to Him. In the end, you will be held accountable before God based on the convictions of your conscience. So inform your conscience according to our Church teachings and faith, prayerfully enter into discernment, discuss it with your priest, and then make a decision as to how God wants you to live now and in the future. From there, know that the Lord is with you, has not abandoned you, and will continue to direct you to a life of holiness. (<https://mycatholic.life/catholic-question-and-answer/>)

TWENTY-NINTH SUNDAY IN ORDINARY TIME Share the suffering, ease the burden

People in love behave differently. They "never stand still," Pope Francis declares. "They're drawn out of themselves; they're attracted and attract others in turn." Believers are lovers in this way, feeling the irresistible urge to share the blessings of faith. That is why, the pope concludes, we must all be missionaries. On this World Mission Sunday, we embrace the call to be lovers of our suffering world. The Rosary's Sorrowful Mysteries hold the keys: Bring global suffering to prayer, be willing to suffer for the truth, bear wrongs patiently, share the burdens of others, and know what's worth sacrificing for. (Prepare the Word)

VIGÉSIMO NOVENO DOMINGO DEL TIEMPO ORDINARIO

Compartir el sufrimiento, aliviar la carga

Las personas enamoradas se comportan de manera diferente. "Nunca se quedan quietos," declara el Papa Francisco. "Están apartados de sí mismos; son atraídos y atraen a otros a su vez." Los creyentes son amantes de este modo, sintiendo el impulso irresistible de compartir las bendiciones de la fe. Por eso, concluye el Papa, todos debemos ser misioneros. En este Domingo de las Misiones Mundiales, abrazamos el llamado a ser amantes de nuestro mundo que sufre. Los Misterios Dolorosos del Rosario tienen las claves: Llevar el sufrimiento global a la oración, estar dispuestos a sufrir por la verdad, soportar los agravios con paciencia, compartir las cargas de los demás, y saber en qué vale la pena sacrificarse.