

Dear Padre,

Where does the tradition of praying with your hands together originate? I pray with my fingers intertwined. Is that acceptable?

According to the *Caeremoniale Episcoporum* (The Ceremonial of Bishops, 1985), "palms extended and joined together in the front of the breast, with the right thumb over the left in the form of a cross" (CE 107, n. 80) is the correct Catholic hand posture at Mass and prayer.

The origin of praying with hands folded is not known, but there's mention of it in the Jewish Talmud. Historians have also asserted that it's modeled on the practice of citizens in ancient Rome who joined their hands in the presence of rulers to communicate loyalty and submission to that higher authority.

Gestures and postures should allow our whole body to pray, as well as our heart and mind. Moreover, they are expressions of our faith. For example,

like the early Christians, we stand during prayer and worship to express our readiness for Christ's return, and as a sign of reverence to hear the gospels. Kneeling and striking the breast are expressions of penitence, humility, and our lowness before God.

Likewise, at Mass the priest assumes the ancient posture of outstretched arms and hands, slightly elevated, to symbolize surrender in a gesture that reverences Christ's outstretched arms on the cross. When we join hands together in prayer, it's a gesture of supplication and a symbol of total submission to God, our supreme authority.

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



A WORD FROM Pope Francis

Today let us look at our hands, so often empty of love, and let us try to think of some free gift that we can give without expecting anything in return. That will please the Lord. And let us ask him: "Lord, let me rediscover the joy of giving."

—EPIPHANY SUNDAY, JANUARY 6, 2018

Calendar

Monday

SEPTEMBER 28
Weekday
Jb 1:6-22
Lk 9:46-50

Tuesday

SEPTEMBER 29
Sts. Michael, Gabriel,
and Raphael,
Archangels
Dn 7:9-10, 13-14
or Rv 12:7-12a
Jn 1:47-51

Wednesday

SEPTEMBER 30
St. Jerome,
Priest and
Doctor of the Church
Jb 9:1-12, 14-16
Lk 9:57-62

Thursday

OCTOBER 1
St. Thérèse of the
Child Jesus, Virgin and
Doctor of the Church
Jb 19:21-27
Lk 10:1-12

Friday

OCTOBER 2
Holy Guardian Angels
Jb 38:1, 12-21; 40:3-5
Mt 18:1-5, 10

Saturday

OCTOBER 3
Weekday
Jb 42:1-3, 5-6, 12-17
Lk 10:17-24

Sunday

OCTOBER 4
Twenty-seventh Sunday
in Ordinary Time
Is 5:1-7
Phil 4:6-9
Mt 21:33-43

Our Parish COMMUNITY

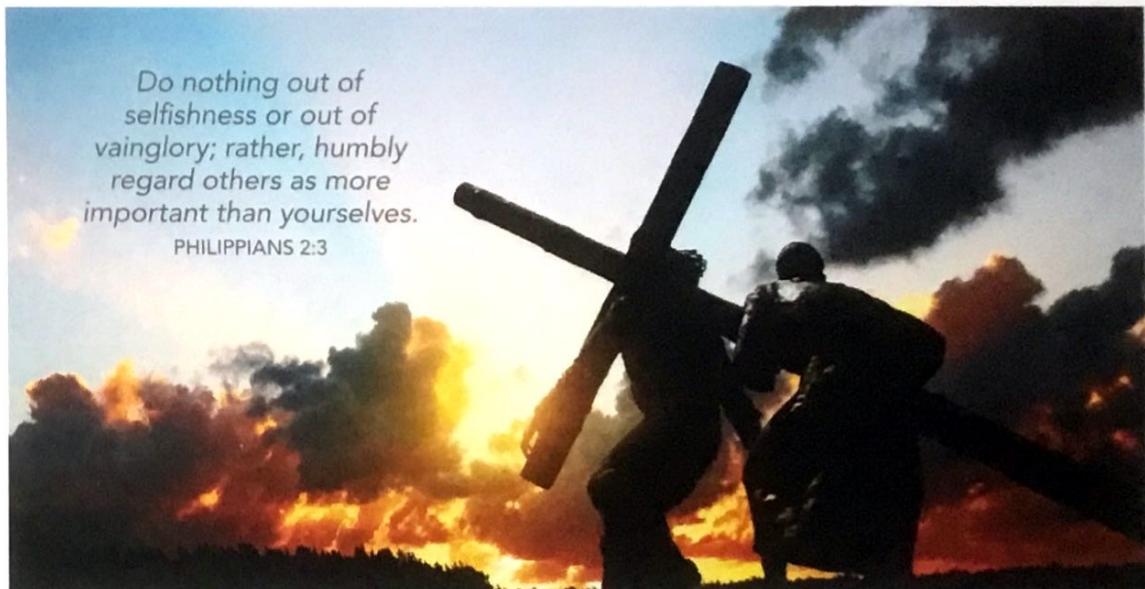
September 27, 2020

Twenty-sixth Sunday in Ordinary Time (A)

Ez 18:25-28

Phil 2:1-11 or 2:1-5

Mt 21:28-32



He Emptied Himself

In the Gospels, Jesus seldom teaches doctrine. Rather, the stories themselves provide examples of how we are to model our lives after him. He was a man for others, a compassionate healer, an understanding friend. As clear as such stories might be, because we can be selfish people, the example they offer us is difficult to follow. If it is hard to follow a man who lived a human life with others, how are we to follow the example sketched by Paul in today's second reading?

Paul declares in Philippians: "Have among yourselves the same attitude that is also yours in Christ Jesus" (2:5). What attitude is he talking about? Jesus emptied himself of the preeminence that was rightly his as possessing "equality with God" (2:6). He did not demand that they treat him with the reverence and veneration that was due him. Rather, "he emptied himself...he humbled himself" (2:7, 8).

Why does Paul insist on this? It seems the Philippians were having internal problems that were threatening their unity. Various forms of arrogance were tearing them apart: *Don't you know who I am? I am a celebrity. I have more money. I know the right people. And who are you? Who do you know? What can you do?* These attitudes of arrogance infect our communities even today. To this Paul proclaims: If Jesus, who "though he was in the form of God" (2:6) could empty himself of such dignity for the sake of others, you certainly should be able to put aside your trivial vainglory and be "united in heart" (2:2). Can we?

—Sr. Dianne Bergant, CSA

FOR Reflection

- * In what circumstances does your arrogance raise its ugly head? What do you do about that?
- * What might you do to strengthen the bonds of unity in your family? Your workplace? Your parish?



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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

Readers for Saturdays & Sundays September—October 2020

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!



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	355-1696
& Nanette Rice	355-7676

MASS INTENTIONS FOR THE WEEK

Monday, Sept. 28	8:00 a.m.	Pastor's Intention
Tuesday, Sept. 29	8:00 a.m.	Favorable Weather
Thursday, Oct. 1	8:00 a.m.	Special Intention
Friday, Oct. 2	8:00 a.m.	Favorable Weather
Saturday, Oct. 3	4:00 p.m.	Pastor's Intention
Sunday, Oct. 4	9:00 a.m.	People's Three Parishes

VOCATION VIEW

Actions speak louder than words. What are your actions saying? Can your word be trusted? Turning from evil and doing good is what God wants. (Matthew 21:28-32). If you think God is calling you to be a priest, contact Fr. Juan Salas at 620-227-1533 or vocations@dcdiocese.org.

STEWARSHIP THOUGHT

The first son in today's Gospel said he would do his father's bidding, but did not. The second son balked at first, but then repented and did as he was asked. What service is God calling me to do? Which son am I more like?

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-sixth Sunday of the ordinary time. Many of us **don't like change**. We just don't. Sometimes we are wondering why can't things simply remain the same? Sometimes we know that we need to make changes, or at least know that we're not exactly the best we can be. In today's gospel (Matthew 21: 28- 32) one son tells his dad that he'll work in his vineyard, but **doesn't**. The other son says he won't work in the vineyard, but **changes his mind** and goes to work as his father asked. Jesus of course, in his telling of story, **affirms the second son**. **Which son are we?**

My friends, a life of faith is not about **remaining the same**. It's about being created anew each and every day. In a word, it's about **change** --- the kind of change brought about and founded on the realization that each of us **can be** and **should be** more than we were yesterday. It's never too late.

You don't like what you said to someone yesterday? Say something kinder today.

You don't like how you treated someone yesterday? Treat them better today.

You don't like the resentment you felt yesterday? Find the goodness in that person today.

You turned your back on someone in need yesterday? Reach out to someone today.

You said no to something God asked of you? Say yes . . . today and every day.

Change. Not something to fear. Not something to dread. Rather, a **gift from God** that we would be **wise to embrace**.

One son said yes, but didn't follow through. One son said no, but had the **courage and wisdom to change his mind** – and faithfully chose to get on board with **what his father had asked of him**. My friends, which son are we? Peace and good health to you all. Fr. Peter

COLLECTION for September 20, 2020: Envelopes: \$645.00; Loose: \$150.00; Online Giving: \$188.17; Total \$983.17; Average Weekly Expense: \$1,989.55. Income over/under (-1006.38) *Thank you so much to our faithful stewards for supporting our parish, diocese, and worldwide Church.*

CONFIRMATION & FIRST COMMUNION CLASS Confirmation class for those who are in 9th –11th grades starts this Sunday right after Mass. First communion will start on September 30th at 6:30 p.m. No other classes will be held until further notice. Please call Molly (451-0548) if you have any question or need to enroll. 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 1: Aug. 27-Oct. 8

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.

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.

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 21: 28-32)

An overview Jesus has entered Jerusalem, where the leaders challenge his authority (v.23). In response, Jesus tells three parables, which we'll hear for the next three Sundays. In each parable God's kingdom is rejected by those who should have been quick to enter it. God's kingdom is then filled by those who wondered if they would enter it at all.

A parable of action... In Matthew 7:21-23 Jesus warns people that they can't simply call him Lord and be saved; they must change how they live. Here he makes that point again. When Jesus comes in glory, he will distinguish between those who merely talk about doing what's right and those who actually do what's right.

...and a parable of judgment The parable takes on a second meaning in verses 31-32. John the Baptist helped fulfill God's plan of salvation (way of righteousness). To believe that John did God's will is to say yes to God.

- The Jewish leadership had said yes to the Law, but they said no to John, even after they saw the positive effect he had on sinners
 - Tax collectors and prostitutes – those held to be the worst of sinners – had said no to the Law but yes to John
- In verse 31 Jesus says that sinners are entering God's kingdom before the supposedly pious leaders. A more accurate translation might be they go in and you do not. Those who believed John, repented, and then accepted Jesus will enter God's kingdom. Those who rejected first John and now Jesus might not enter it at all. <https://oursundayreadings>

FEAST DAY OF THE WEEK—The Feast of Saints Michael, Gabriel, and Raphael (September 29)

Angels—messengers from God—appear frequently in Scripture, but only Michael, Gabriel and Raphael are named. Michael appears in Daniel's vision as “the great prince” who defends Israel against its enemies; in the *Book of Revelation*, he leads God's armies to final victory over the forces of evil. Devotion to Michael is the oldest angelic devotion, rising in the East in the fourth century. The Church in the West began to observe a feast honoring Michael and the angels in the fifth century. Gabriel also makes an appearance in Daniel's visions, announcing Michael's role in God's plan. His best-known appearance is an encounter with a young Jewish girl named Mary, who consents to bear the Messiah. Raphael's activity is confined to the Old Testament story of Tobit. There he appears to guide Tobit's son Tobiah through a series of fantastic adventures which lead to a threefold happy ending: Tobiah's marriage to Sarah, the healing of Tobit's blindness, and the restoration of the family fortune.

The memorials of Gabriel and Raphael were added to the Roman calendar in 1921. The 1970 revision of the calendar joined their individual feasts to Michael's.

Each of the archangels performs a different mission in Scripture: Michael protects; Gabriel announces; Raphael guides. Earlier belief that inexplicable events were due to the actions of spiritual beings has given way to a scientific world-view and a different sense of cause and effect. Yet believers still experience God's protection, communication, and guidance in ways which defy description. We cannot dismiss angels too lightly. <https://www.franciscanmedia.org>

PRAYER OF THE WEEK (author unknown)

Lord Jesus, I give you my hands to do your work. I give you my feet to go your way. I give you my eyes to see as you do. I give you my tongue to speak your words. I give you my mind that you may think in me. I give you my spirit that you may pray in me. Above all, I give you my heart that you may love in me your Father and all humankind. I give you my whole self that you may grow in me, so that it is you, Lord Jesus, who live and work and pray in me. Amen.

QUESTION AND ANSWER

Is there salvation outside the Catholic Church?

Let's start with a big word: *soteriology*, or the meaning of God's saving actions. What are we saved from, and what are we saved for? When most Christians say they're saved, often they mean "safe from the possibility of going to hell." For Catholics the usual formula for salvation gets boiled down to this: The danger of hell comes from original sin. Original sin is washed away by baptism. Baptism is a sacrament in Christianity. The Catholic Church contains the only full expression of Christianity. The bottom line: There is no salvation outside of the Catholic Church.

I don't question the statements in that chain of logic. But additional links in the chain allow room at the conclusion for the equally Catholic mystery of divine grace. For one, salvation is God's work, not a human enterprise. You and I are in no position to save anyone, and we don't want to presume to tie God's hands either. Although we might say where salvation is readily available, it would be arrogant to say God can choose no other channels of operation. Being divine, God is utterly free.

God's freedom is a huge consideration. Another is the idea that hell is all we need saving from. What about absurdity, which arises from the reality of death? The life, ministry, death, and resurrection of Jesus imbue mortal life with purpose and destiny that rescues us from despair. And what about the baptism available through other Christian traditions? The Roman church admits baptism as a valid sacrament when it uses the formula of the Trinity ("In the name of the Father . . .").

Finally, church teaching maintains that everyone is "called by God's grace to salvation" (*Catechism of the Catholic Church*, no. 836) and that "those who, through no fault of their own, do not know the gospel of Christ or his church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation. Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to live a good life" (*Lumen Gentium*, no. 16).

Scripture

Isaiah 45:22; 49:6; 52:10; Luke 3:6; 9:24; 1 Timothy 2:3-4

Books

"Salvation" in *The Collegeville Pastoral Dictionary of Biblical Theology*, edited by Carroll Stuhlmueller, C.P. (Liturgical Press, 1996) (Alice L. Camille)

SUNDAY MEDITATION

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

STILL TIME TO CHANGE YOUR MIND

One of the lovely things about having a mind is that you can change it. A working brain takes in new information, reflects on it, and makes connections. Sometimes the result is a revised perspective on ideas you thought were chiselled in stone. People of faith also pray for wisdom and inspiration, which can be troubling prayers to have answered if you're banking on the status quo. Jesus told his followers that folks they had counted out of the circle of grace were being counted in by God. A thoughtful faith will be able to absorb the divine curveballs. (Prepare the Word)

VIGÉSIMO SEXTO DOMINGO DEL TIEMPO ORDINARIO

Aún tienes tiempo de cambiar de idea

Una de las cosas encantadoras de tener una mentalidad es que puedes cambiarla. Un cerebro que funciona toma nueva información, reflexiona sobre ella y hace conexiones. A veces el resultado es una perspectiva revisada de ideas que creías que estaban talladas en piedra. La gente de fe también reza por sabiduría e inspiración, que pueden ser oraciones cuya respuesta sea inquietante si estás contando con el statu quo. Jesús dijo a sus seguidores que Dios estaba contando la gente que ellos habían contado fuera del círculo de gracia. Una fe meditada será capaz de absorber las estrategias divinas.