

# Dear Padre,

A friend sent me a copy of *The Catholic Worker* newspaper. It was founded by one of his heroes, Dorothy Day. What can you tell me about her?

Dorothy Day was born in Brooklyn, New York, in 1897. She finished high school at age sixteen and joined the Socialist Party in 1914 as a college student. She converted to Catholicism in 1927.

During the Great Depression, Dorothy's commitment to the poor deepened. In 1932 she met Peter Maurin, with whom she founded the Catholic Worker Movement. In 1933 she created *The Catholic Worker* newspaper, through which

she proclaimed the rights of workers to dignity and to fair and honest treatment by industry and government, landlords, and neighbors. Her pro-labor and anti-war beliefs caused her to be labeled a Communist, but she was never a member of the Communist Party.

Dorothy's concern for social justice grew—among other things, she worked with Cesar Chavez and the United Farm Workers. She was orthodox, pious, and had a deep sense of Catholic morality.

She died in 1980. In 2000, St. John Paul II granted the Archdiocese of New York permission to open a cause for Dorothy

Day's sainthood. That cause was endorsed in 2012 by the US Conference of Catholic Bishops, who called her "a saint for our time." In December 2021, Servant of God Dorothy Day's cause advanced from the Archdiocese of New York to the Vatican's Congregation for the Causes of the Saints.

Fr. Rick Potts, CSSR  
Sundaybulletin@Liguori.org



NEW YORK WORLD-TELEGRAM & SUN COLLECTION / WIKIPEDIA

## A WORD FROM Pope Francis

In these times when social concerns are so important, I cannot fail to mention the Servant of God Dorothy Day, who founded the Catholic Worker Movement. Her social activism, her passion for justice and for the cause of the oppressed, were inspired by the Gospel, her faith, and the example of the saints.

ADDRESS TO JOINT SESSION OF US CONGRESS,  
SEPTEMBER 24, 2015



© 2022 Liguori Publications, Liguori, MO 63057-9999. Printed in USA. *Imprimatur*: "In accordance with CIC 827, permission to publish was granted on February 7, 2022, by the Most Reverend Mark S. Rivituso, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication; nor is any liability assumed by this permission." No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the *New American Bible*, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. To order Liguori Sunday Bulletins, visit Liguori.org or call 800-325-9521.

## Calendar

**Monday**  
SEPTEMBER 19  
Weekday  
Prv 3:27-34  
Lk 8:16-18

**Tuesday**  
SEPTEMBER 20  
Sts. Andrew Kim Tae-gŏn,  
Priest, and Paul Chŏng  
Ha-sang, and Companions,  
Martyrs  
Prv 21:1-6, 10-13  
Lk 8:19-21

**Wednesday**  
SEPTEMBER 21  
St. Matthew,  
Apostle and Evangelist  
Eph 4:1-7, 11-13  
Mt 9:9-13

**Thursday**  
SEPTEMBER 22  
Weekday  
Eccl 1:2-11  
Lk 9:7-9

**Friday**  
SEPTEMBER 23  
St. Pius of Pietrelcina,  
Priest  
Eccl 3:1-11  
Lk 9:18-22

**Saturday**  
SEPTEMBER 24  
Weekday  
Eccl 11:9-12:8  
Lk 9:43b-45

**Sunday**  
SEPTEMBER 25  
Twenty-sixth Sunday  
in Ordinary Time  
Am 6:1a, 4-7  
1 Tm 6:11-16  
Lk 16:19-31

Helping Catholics apply  
gospel messages today!  
The award-winning *Liguorian*  
magazine is on sale to new  
U.S. subscribers for the low  
introductory rate of \$15.00.  
Call 866-848-2492 and use  
promo code 522LPB.  
10 ISSUES PER YEAR.  
ONE PER HOUSEHOLD, PLEASE.



# Our Parish COMMUNITY

September 18, 2022

Twenty-fifth Sunday in Ordinary Time (C)

Am 8:4-7

1 Tm 2:1-8

Lk 16:1-13 or 16:10-13

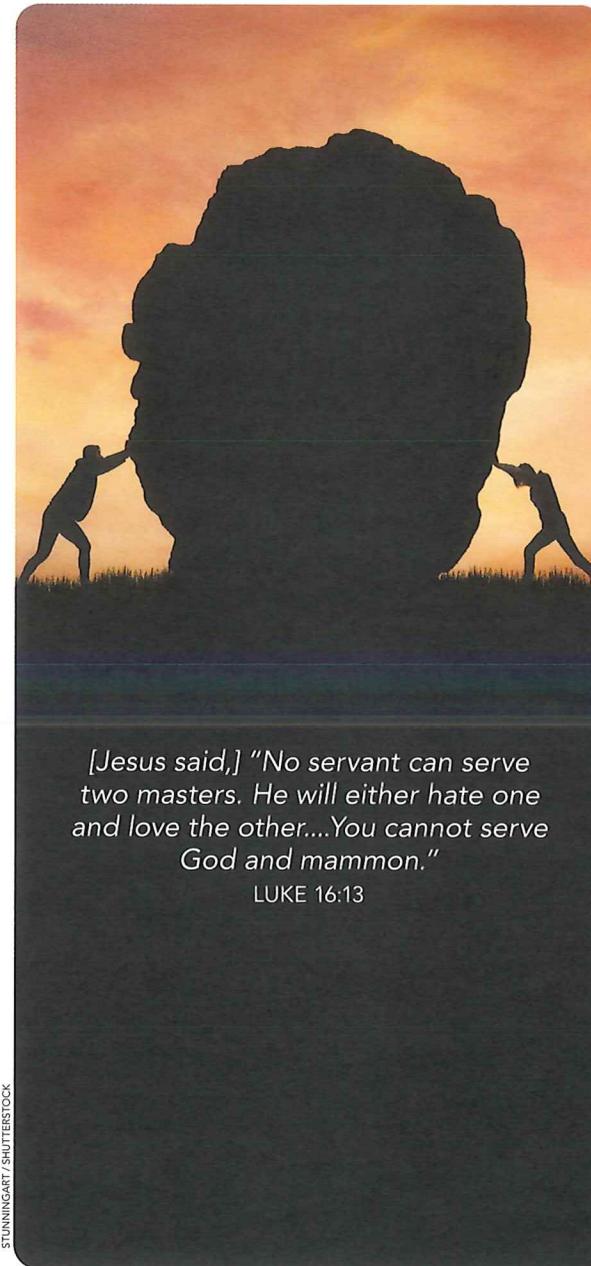
## God or Mammon?

Jesus tells a story that might sound confusing to us because it reflects economic practices of his time, not ours. His original audience likely recognized the situation as one that was familiar to them. In the story, an employee fails to oversee and enhance the material holdings of his employer. However, when it came to getting what he could for himself from the employer's assets, he shows remarkable ability. One might say: Good for him! Even the employer thought the employee's actions showed resourcefulness.

Jesus does not applaud the specifics of the man's behavior, acceptable or not, as the case may have been. Rather, he notes that the man used whatever was available to him to ensure his own comfort in the future. Jesus then states that the ingenuity of such a man is more noteworthy than that of children of light. What a condemnation!

Jesus goes on to condemn mammon. Just what is that? It is too easy to say that mammon is money, though money is part of it. A good definition is "the greedy pursuit of gain." This could be any kind of gain over others when we make that gain the primary value in our lives. The story shows that the employee was amazingly industrious in his pursuit. In comparison, the children of light (you and me?) too often fail to demonstrate comparable industry in pursuing the true wealth of which Jesus spoke. Once again, a choice is placed before us: God or mammon?

Sr. Dianne Bergant, CSA



[Jesus said,] "No servant can serve two masters. He will either hate one and love the other...You cannot serve God and mammon."

LUKE 16:13

STUNNINGART / SHUTTERSTOCK

## FOR Reflection

- \* What is the driving pursuit in your life? Is it worthy of you?
- \* How committed are you to religious pursuits?



Rectory & Parish Office

600 Soderberg St. Lakin, KS 67860

Mailing Address: PO Box 983

Fr. Peter Tran, Pastor—355-6405

Tuesday—Friday 9:00 am - 4:00 pm

Email: saintanthonylakin@gmail.com

Website: saintanthonylakin.org

|                                       |          |
|---------------------------------------|----------|
| 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  | 355-1696 |
| & Nanette Rice                        | 355-7676 |

**MASS INTENTIONS FOR THE WEEK**

|                           |                  |                                  |
|---------------------------|------------------|----------------------------------|
| <b>Saturday, Sept. 17</b> | <b>4:00 p.m.</b> | <b>For rain</b>                  |
| <b>Sunday, Sept. 18</b>   | <b>9:00 a.m.</b> | <b>Joe Dreilling</b>             |
| <b>Monday, Sept. 19</b>   | <b>8:30 a.m.</b> | <b>Charles &amp; Eileen Hoff</b> |
| <b>Tuesday, Sept. 20</b>  | <b>8:30 a.m.</b> | <b>Jerry Burden</b>              |
| <b>Thursday, Sept. 22</b> | <b>8:30 a.m.</b> | <b>Charles &amp; Eileen Hoff</b> |
| <b>Friday, Sept. 23</b>   | <b>8:30 a.m.</b> | <b>For the People</b>            |
| <b>Saturday, Sept. 24</b> | <b>4:00 p.m.</b> | <b>Eddie Calin</b>               |
| <b>Sunday, Sept. 25</b>   | <b>9:00 a.m.</b> | <b>Sue Bergkamp</b>              |

**25TH SUNDAY OF ORDINARY TIME**

**9/17/2022- Saturday, 4: 00 p.m.**

**Servers:** Lucy Gannett, Jason Velasco, Ryann Bamberger

**Reader:** Tom Bachman

**9/18/2022 – Sunday, 9:00 a.m.**

**Servers:** Kirbe Koons, Taybree Lohman-Fuller, Joleigh Lohman-Fuller

**Reader:** Kyle Berning

**26TH SUNDAY OF ORDINARY TIME**

**(color: Green)**

**9/24/2022- Saturday, 4: 00 p.m.**

**Servers:** Lucy Gannett, Jason Velasco, Ryann Bamberger

**Reader:** Debbie Frederick

**9/25/2022 – Sunday, 9:00 a.m.**

**Servers:** Kingston Guerrero, Cade Berning, Jace Berning

**Reader:** Alvin Bergkamp

**Reconciliation:** Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.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 priest.

**25TH SUNDAY IN ORDINARY TIME –SEPTEMBER 18, 2022**

**GOD IS LOVE**

My friends, all of us in one way or another want to serve God. We want to please him and be with him for all eternity when our earthly lives have ended. We all want the same “big picture”, the same outcome. We all want for God to see us in a good light and for him to know that we sincerely love him. We all want a seat at the banquet that lasts forever.

And yet, wanting those things is not enough --- not if our focus is so far down the road that we fail to see what God is calling us to this very day, in this very moment. No --- if we want the big picture to look a certain way, if we want to be confident that our lives are pleasing to God, we must pay attention to the little things, pay attention to the day-to-day opportunities to love and forgive and be generous and show compassion. Those are the ingredients that make a beautiful, meaningful, faithful life. May we get the recipe right and do countless little God-like things each and every day.

Fr. Peter

**COLLECTION** for September 11, 2022: Envelopes: \$540; Loose: \$174.01; Online Giving: \$1718.82; Total \$2432.83; Average Weekly Expense: \$1,761.17. Income over/under + 671.66

**CHURCH PROJECT GOAL** \$52000—Last weekend contribution: \$145; Building Fund To Date: \$15,137.26

*Thank you so much for your love for our parish church and your faithful stewards.*

**ADULT CONFIRMATION & RCIA**

- Have you been worshipping 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 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.

**BUDGET SHOP** We will be working at the Budget Shop on Saturday, September 24 and Tuesday, September 27. 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 10:00 a.m. to 2:00 p.m. Any help will be greatly appreciated. And "Thank You" ahead of time. We will work again on April 10 and April 13.

**VOCATION VIEW** You cannot serve two masters. Whom do you choose to follow? You have to make a choice. (Luke 16:1-13)

**STEWARDSHIP** The dishonest manager in today's parable knew how to manipulate money to his own advantage. But the Gospel warns that no one can serve both God and money. Which do I serve? Is my stewardship such that anyone can tell?

**PRAYER OF THE WEEK** (by Saint Leo the Great) Grant us, O Lord, not to mind earthly things, but rather to love heavenly things. While all things around us pass away, may we hold fast to those things that last forever. O Lord, give to your people the Spirit of truth and peace, that we may know you with all our minds. May we follow what is pleasing to you with all our heart, and so come to possess the gifts of your bountiful goodness. Amen .

**UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 16:1-13)**

**Caught!** A steward managed a wealthy person's finances, just like a store manager today oversees the work but doesn't actually own the store. The manager acts on behalf of and even represents the owner. When the master learns that his steward is wasting his money, he fires him. First, though, he tells the steward to write down a financial record, including a list of people who owe him things.

**Smooth move** The steward relies on a system of reciprocity or quid pro quo to provide for his future. He tells those who owe his master something to cancel part of their debt. These debtors don't know that the master has fired the steward, so they think the master is showing them compassion. Because the steward represents the master, he, too, seems compassionate. Once he leaves his master, he can count on help from these debtors because it was customary to help those who helped you.

**Who has the last laugh** When the master learns what the steward has done, he can't undo the steward's actions. For one thing, he doesn't want everyone to know that his steward outmaneuvered him. Secondly, even though he's lost money, his debtors all think he's generous and merciful. He would seem uncharitable if he restored the original debts.

**Using mammon in a crisis** The story shows how savvy the steward is in dealing with his crisis. He uses money, mammon, to provide for his immediate future. Jesus tells his disciples that they must use money in a similar way. Like the debtors who will provide a temporary home for the steward, God will provide a permanent home for those who share their money with the poor. Such people reveal that they care about people more than possessions. Just as God will not forget the greed of the merchants in the first reading, God will not forget generosity.

**Dishonest wealth** The expression dishonest wealth implies that all material possessions are a roadblock to God. If we're so attached to money that we can't give it away, then God won't trust us with true wealth – his kingdom. We should give away all that we can, for only when we put the needs of others first will we show our devotion to God (v.13) and receive what is ours (v.12). (www.oursundayreadings)

**UNDERSTANDING THE FIRST READING** (Amos 8:4-7)

**Greedy merchants** Amos preached during the eighth century BC. In this passage he voices God's outrage at tactics used by merchants to make money. • Although the merchants meet the religious obligation not to work on the Sabbath and other holy days, they are eager for such days to end so that they can continue making money (v.5a) • The merchants secretly adjust their scales and other measuring tools so that the amount of grain they sell looks like more than the amount that is really there (v.5b) • The part of the harvest that they should throw away (the refuse) they either sell separately or secretly mix in with the wheat (v.6c)

**God will avenge the poor** Although Jewish law repeatedly insists on caring for the poor, the only thing these merchants want to do is make money, even if that means making the poor sell the very shoes on their feet (v.6b). In response to this blatant violation of the needs of others, God vows to avenge the poor and punish the offenders. (www.oursundayreadings)

**The Diocesan Matrimony Anniversary Mass** will be celebrated Oct. 16, 3:00 pm, at the Cathedral of Our Lady of Guadalupe, Dodge City. Bishop John Brungardt invites couples celebrating their 5th, 10th, 25th, 40th, 50th, or other significant anniversary in 2022, and guests, to this special Matrimony Anniversary Mass and dinner. Register by Oct. 7 online @ www.dcdiocese.org (click on Diocesan Liturgies icon) or mail in form below. Catholic Diocese 910 Central Dodge City, KS 67801

Last name \_\_\_\_\_ Wife \_\_\_\_\_ Husband \_\_\_\_\_

Mailing Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Parish \_\_\_\_\_ Yrs. married \_\_\_\_\_ Total # attending \_\_\_\_\_

Preferred Language for Certificate \_\_\_\_\_

**Question:** I am a bit troubled by so many people calling Jesus the new Adam. I think to do so gives the Jehovah's Witnesses an advantage they can easily take, that is to prove Jesus is a creature and not the Creator. I did look at St. Paul's reference to Jesus as the "last Adam" in 1 Cor. 15:45. I do not find anything other than a symbolic meaning in the words of St. Paul. It is easy to see how these words could be used to support the idea that Jesus is only a creature. What is a good response for such misreading?

**Answer:** Your concern for the misunderstanding which could result from a given title of Our Lord is admirable. Nonetheless, the phrase "last Adam" is extremely rich theologically and it is no accident that God revealed this idea to St. Paul.

To understand this point, the explanation of Thomas Aquinas is helpful. He explains that Christ in his human nature is the head of the whole human race. This means Christ touches every expression of human nature. From the state of Original Justice, he takes infused knowledge, loving obedience, and freedom from moral weakness in the passions. From the state of Original Sin, he takes suffering and death. From the state of Glorified Nature in heaven, he takes the Beatific Vision which he enjoyed from the first moment of his conception in the womb of his mother.

The context of the quote you invoke by St. Paul is the nature of the resurrection in relation to the original creation of man. The first Adam was a living soul. He is also a man of dust, and he was sown in corruption because his material nature, his body, could corrupt and die. This is contrasted with the last Adam, the new Adam who is a life-giving spirit from heaven, a man of heaven and spiritual. St. Thomas interprets this: "There are two principles of human generation; one according to natural life, namely Adam; the other according to the life of grace, namely Christ." (Aquinas, *In I Cor. 15:45*, n. 991) St. Thomas says that: "Christ is called the last Adam because Adam introduced one state, namely of guilt; Christ, the state of true glory and life." (Aquinas, *In I Cor. 15:45*, n. 992)

It is obvious that, given this interpretation of both the text of St. Paul and the term itself, there is no way it can be used to justify an adoptionist Christology. The term addresses not Christ as the person of the word assuming a nature but the character of that nature assumed. St. Paul uses it to show what the final consummation of human nature is. It is not death or even just the relationship of an immortal soul to a corruptible body, but rather the reflection in the body of the soul experiencing the glory of heaven. Whereas it is a real human body composed of flesh, it has a whole different relationship to the soul from the relationship of the body to the soul in the original creation of man. Yet this is human destiny.

This is not only a truth of faith but it is also accessible to reason. If, as Aristotle and other philosophers thought, the soul is immortal, then the body should be too. However, Aristotle and everyone else knows that the body corrupts. Plato solved this difficulty by stating that the body was a prison into which the soul was cast, and is probably evil, and the destiny of man demands that it be left behind.

Aristotle found this conclusion unreasonable based on his experience of man. The body is an intimate part of human nature and is as necessary to human perfection as the soul. It should live forever. The fact that it does not was something obvious to his experience as well as everyone else in the world. Yet he could not answer this dilemma because a soul living forever without a body would be an unnatural condition and Aristotle has a principle that an unnatural condition cannot endure forever. In other words, there is no solution to the necessity of resurrection by reason.

When Christ, the New and last Adam, rises from the dead, revelation gives the perfect solution to a problem of human anthropology which reason can propose but not answer. We are made to experience union with God in the Beatific Vision in both soul and body. A body which participates in this union is true flesh but has special characteristics after the manner of the soul: light, agile, full of light. It can pass through walls as Jesus did when he appeared to the Apostles in the Upper Room and yet has the marks of the nails in it and is so corporeal that Jesus could eat a piece of fish. (FR. Brian Mulladay, OP)

**TWENTY-FIFTH SUNDAY IN ORDINARY TIME**  
**Tell the greatest stories ever**

On this Catechetical Sunday, we lift up those who give instruction as religion teachers, homilists, RCIA directors, spiritual writers, and retreat leaders. Catechism doesn't have to be dull. Fantasy writer George McDonald made spiritual realities come alive. His stories inspired C.S. Lewis, J.R.R. Tolkien, Mark Twain, and J.M. Barrie to do the same. Want better leadership in government, businesses, parishes? Look for good storytellers. As Pope Francis said in his 2020 address to communicators, "Each of us knows different stories that have the fragrance of the Gospel, that have borne witness to the Love that transforms life. These stories cry out to be shared!" (Prepare the Word)

**VIGÉSIMO QUINTO DOMINGO DEL TIEMPO ORDINARIO**  
**Cuenta las mejores historias que se hayan oído**

En este Domingo de la Catequesis, elogiamos a quienes imparten instrucción como profesores de religión, homilistas, directores de RCIA (Rito de Iniciación Cristiana para Adultos), escritores espirituales y líderes de retiros. El catecismo no tiene por qué ser aburrido. George McDonald, el escritor de literatura fantástica, hizo que las realidades espirituales cobraran vida. Sus historias inspiraron a C.S. Lewis, J.R.R. Tolkien, Mark Twain y J.M. Barrie a hacer lo mismo. ¿Quieres un mejor liderazgo en el gobierno, las empresas y las parroquias? Busca buenos narradores. Como dijo el Papa Francisco en su discurso de 2020 a los comunicadores: "Cada uno de nosotros conoce diferentes historias que tienen la fragancia del Evangelio, que han dado testimonio del Amor que transforma la vida. ¡Estas historias piden a gritos que se las comparta!"