

Dear Padre,

A Protestant friend tells me that Jesus died to take the punishment for our sins. That doesn't seem accurate. Is that what the Church teaches?

Jesus understood his mission to be sacrificing his own life "as a ransom for many" (Matthew 20:28). His fidelity to that mission was even at the cost of death. However, saying Jesus' death was payment for our sins doesn't mean that a vengeful God was appeased by the slaughter of his own innocent Son. Rather, we are redeemed because of the mutual love between Father and Son, as well as the love Christ had for us all when he offered his life.

"It is love 'to the end' [John 13:1] that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction" (*Catechism of the Catholic Church*, 616). It is in this sense that Jesus' death was a payment—not one to be exacted—but a unique sacrifice "that completes and surpasses all other sacrifices," when "the Father handed his Son over to sinners in order to reconcile us with himself," and the Son of God freely and lovingly offered his human life to his Father "in reparation for our disobedience" (CCC 614).

Christ "bore our sins in his body upon the cross....By his wounds you have been healed" (1 Peter 2:24). Viewed in light of the resurrection, Christ's death has meaning in eternal life's triumph over sin.

Fr. Byron Miller, CSsR
Sundaybulletin@Liguori.org



BERNARDO RAMONFAUR / SHUTTERSTOCK

Calendar

Monday
SEPTEMBER 26
Weekday
Jb 1:6–22
Lk 9:46–50

Tuesday
SEPTEMBER 27
St. Vincent de Paul,
Priest
Jb 3:1–3, 11–17, 20–23
Lk 9:51–56

Wednesday
SEPTEMBER 28
Weekday
Jb 9:1–12, 14–16
Lk 9:57–62

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

Friday
SEPTEMBER 30
St. Jerome, Priest and
Doctor of the Church
Jb 38:1, 12–21; 40:3–5
Lk 10:13–16

Saturday
OCTOBER 1
St. Thérèse
of the Child Jesus,
Virgin and Doctor
of the Church
Jb 42:1–3, 5–6, 12–17
Lk 10:17–24

Sunday
OCTOBER 2
Twenty-seventh Sunday
in Ordinary Time
Hb 1:2–3; 2:2–4
2 Tm 1:6–8, 13–14
Lk 17:5–10

Our Parish COMMUNITY

September 25, 2022

Twenty-sixth Sunday in Ordinary Time (C)

Am 6:1a, 4–7

1 Tm 6:11–16

Lk 16:19–31



Abraham said, "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead."

LUKE 16:31

FOLKLOMTERLOW / SHUTTERSTOCK

Woe to the Complacent

In traditional societies, a woe is a frightening declaration. It was more than a warning. It was considered performative. This means that as soon as the words were spoken, what it described began to happen. The first verse in today's first reading states the woe; the last verse describes what will happen. And it did happen. Those with wealth and prestige were the first to be exiled from the land. It should be noted that the problem was not that they were wealthy. The Bible does not condemn wealth. The issue is how it was acquired and how it is used. The wealthy are condemned because their wealth made them complacent, indifferent to the struggles of the poor.

A similar situation is found in the Gospel passage. It tells of two men, one quite prosperous and the other suffering overwhelming indignity. Their fates after death are reversed. One might think that they got their

just deserts. But that is not the point of the story. The rich man wants the poor man to comfort him, but it is too late. Then at least send him to warn the rich man's family. And here is the point of the story: That should be unnecessary. They have the religious tradition, Moses, and the prophets who have always taught that we must do what we can for our needy brothers and sisters. If they (or we) do not listen to our religious teachings, we probably will not listen to someone from the dead. Woe to the complacent!

Sr. Dianne Bergant, CSA

FOR Reflection

- ★ How might you participate in the food and clothing drives in your parish?
- ★ For which candidates do you vote? Those who work to make your life better or for those who work to make everyone's life better?



A WORD FROM Pope Francis

In many situations of suffering, Christ's cross is like a beacon that indicates the port to ships that are still afloat on stormy seas. Christ's cross is the sign of hope that does not disappoint; and it tells us that not even one tear, not one sigh is lost in God's plan of salvation.

GENERAL AUDIENCE, MARCH 31, 2021



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 & Nanette Rice	355-1696 355-7676

MASS INTENTIONS FOR THE WEEK

Saturday, Sept. 24	4:00 p.m.	Eddie Calin
Sunday, Sept. 25	9:00 a.m.	Sue Bergkamp
Monday, Sept. 26	8:30 a.m.	Becky Burden
Tuesday, Sept. 27	8:30 a.m.	Charles & Eileen Hoff
Thursday, Sept. 30	8:30 a.m.	Special Int. Smith Family
Friday, Oct. 1	8:30 a.m.	Dough & Connie Rice & Family
Saturday, Oct. 2	4:00 p.m.	For the People
Sunday, Oct. 3	9:00 a.m.	For Rain

**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

27TH SUNDAY IN ORDINARY TIME (color: Green)

10/01/2022 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Gwen Waechter

10/02/2022 –Sunday, 9:00 a.m.

Servers: Cade Berning, Jace Berning, Luke Woodrow

Reader: Kyle Berning

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.

26TH SUNDAY IN ORDINARY TIME –SEPTEMBER 25, 2022

GOD IS LOVE

My friends, Have you ever experienced the situation when you are approaching a traffic light that has been green for quite some time. All you can think about is “making the light.” But there is one car in front of you . . . which begins slowing down . . . and slowing down . . . and slowing down. Sure enough, the light turns yellow and --- you guessed it --- you don’t make it in time.

If you are like me, you probably can’t stand it when people don’t have a sense of urgency, can’t stand it when people seem to be completely complacent about things that might demand a more aggressive or “hurry-up” approach.

In a certain sense, all three of our readings this Sunday address the problem of complacency --- at least when it comes to our spiritual lives, our moral lives, our lives of faith.

Complacency, complacency, complacency --- a trait we often don’t like seeing in others, but one we often embrace when it comes to living out the demands of discipleship, such as “I’ll be a better guy tomorrow or the next day or the next. I’ll be a better guy tomorrow or the next day or the next.”

There is always some reason, some excuse for not being the person God calls us to be. And yet, time is one thing not promised to us. And the person in need standing before us this moment may not pass our way again. All we have is this day, this hour, this moment --- this singular opportunity to do the right thing for the right reason for the right person. Let’s give him our all . . . starting now.

Fr. Peter

COLLECTION for September 18, 2022: Envelopes: \$425; Loose: \$213; Online Giving: \$257.72; Total \$895.72; Average Weekly Expense: \$1,761.17. Income over/under -865.45

CHURCH PROJECT GOAL \$52000—Last weekend contribution: \$156; Building Fund To Date: \$15,293.26

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

CONGRATULATIONS We would like to extend our congratulations to our newly Baptized, Yael and Oniell Cruz Aviles, children of Victor & Morayma Cruz Aviles and Maddux & Penelope Gonzales, children of Ricky and Yara Gonzales, who were baptized on September 24th, 2022. Welcome to God's family in the Church! May our Loving God continue to pour down His abundant blessings upon them and their families!

ALTAR SOCIETY MEETING There will be an Altar Society meeting on September 25th at 5:00 p.m. in the parish Hall. You are encouraged to attend the meeting and all ladies of the parish are Altar Society Members. Thank You!

ADULT CONFIRMATION & RCIA

- 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 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 Tuesday, September 27. Any help will be greatly appreciated.

VOCATION VIEW Who do you identify with – the rich man or Lazarus? Choose to notice others and to reach out to those in need. Support those who serve the poor. (Luke 16:19-31)

STEWARDSHIP The sin of the rich man in today's parable was not that he was rich, but that he failed to share his wealth with the beggar at his gate. He knew Lazarus, perhaps walked by him every time he came in or out, but did nothing to relieve his suffering. Is there a Lazarus in my life? What am I doing to help?

PRAYER OF THE WEEK (adapted from Mother Teresa) Jesus, you are the Way to be walked, the Light to be lit, the Joy to be shared. In you we see the hungry we must feed, the homeless we must shelter, the sick we must tend, the homebound we must visit, the lonely we must befriend. Help us to look at, to listen to, to embrace, and to walk with everyone whom others ignore. Jesus, our God, be our all and everything, so that we can love everyone. In your holy name we pray. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 16:19-31)

A great reversal Jesus draws a vivid contrast between the rich man and Lazarus. The rich man wears clothes made from purple dye, which was extremely expensive and thus a sign of great wealth. Lazarus is dressed in sores. The rich man eats the finest food but won't throw Lazarus so much as a bone. When the two men die, their situation abruptly reverses. A radical change of fortune is a theme of Jesus' ministry: the poor will be lifted up while the rich will be brought low – really low: the rich man is now in torment. The rich man has no excuse: he knew Lazarus was starving on his doorstep because he calls the beggar by name (v.24). **It's too late** In 3:8 John the Baptist warns the Jews that they can't expect to be part of God's kingdom simply because they're descendants of Abraham. This parable reiterates that point. Both Lazarus and the rich man are Jews, yet only Lazarus is now resting in the caring arms of Abraham. As the rich man begs for mercy, it's clear that he still doesn't get why he's suffering. First he treats Lazarus as a servant and then as an errand-boy, all without ever speaking directly to him. Then he denies that God's own law, mediated by Moses and the prophets, can help his brothers, yet God's law clearly commands people to help the poor.

Rejection The rich man had the tools of salvation, but he ignored them. His brothers seem likely to join him in torment. As Abraham points out, if their entire Jewish heritage hasn't changed them, nothing will (v.31). These rich men have lost themselves in wealth and self-interest. The last verse of the parable has a double meaning. In the context of the story it refers to the potential visit from the risen Lazarus. But when we remember that Jesus is speaking to the Pharisees, who like the rich man loved money (v.14), then we know the verse also refers to Jesus. Even after Jesus rises from the dead these Pharisees and other rich people will reject him and his teachings. (www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Amos 6: 1a, 4-7)

It's Amos again Again we hear from the eighth century BC prophet Amos. Zion refers to the hill on which Jerusalem was built. Samaria was the capital of northern Israel after the nation split in half in 922 BC (v.1b).

Dangerously relaxed At this time Israel was in danger of being conquered by the nation of Assyria. Amos warns that God will use the Assyrians to punish Israel for its sins of injustice. God of hosts means God of armies. The Assyrians are God's army who will attack Israel and force its self-indulgent leaders to live in captivity in Assyria (v.7). Amos describes how the leaders are ignoring the Assyrian threat and are caught up instead in frivolous, pleasure-seeking behavior. • They lounge around all day and enjoy the tenderest meat (v.4) • They laugh and invent little tunes (v.5) • They chug wine and preoccupy themselves with their appearance (v.6) Amos warns that since these people have put their own interests first, they will be the first to be taken to Assyria (v.7). Joseph is a way of referring to all of Israel. (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

name _____ Wife _____ Husband _____

Mailing Address _____ City _____ Zip _____

Phone _____ Parish _____ Yrs. married _____ Total # attending _____

Preferred Language for Certificate _____

Question:

What was St. Thomas Aquinas' evidence for saying there are nine choirs of angels? — Samuel

Answer:

Saint Thomas states the source himself in the Summa Theologiae: "The authority of Holy Scripture wherein they are so named. For the name 'Seraphim' is found in Isaiah 6:2; the name 'Cherubim' in Ezekiel 1 (Cf. 10:15–20); 'Thrones' in Colossians 1:16; 'Dominations,' 'Virtues,' 'Powers,' and 'Principalities' are mentioned in Ephesians 1:21; the name Archangels' in the canonical epistle of Saint Jude (v. 9), and the name 'Angels' is found in many places of Scripture" (I, Q 108 Art 5, sed contra). Some today are critical of this citing from various unconnected Scriptures and wonder if the terms are not interchangeable. But Saint Thomas carefully sets forth the sensibility of the names of the nine choirs, which speaks to their property, eminence, and participation in the divine economy. His reasoning is complex, but it has a depth that many of his dismissive critics lack. In effect, Saint Thomas argues as to the fittingness of the names since they bespeak ranks and functions as well as properties. In this way, they are not simply different names used in different places of Scripture to designate the same reality. There are real distinctions in the names of the ranks, which indicate nine distinctions or ranks, also termed choirs, not in the sense of song, but in the sense of groups or ranks.

TWENTY-SIXTH SUNDAY IN ORDINARY TIME**Blessed are the wanderers**

Biblical prophets warn the comfortable not to overlook the suffering of those less fortunate. Today on World Day of Migrants and Refugees, we support the church's solidarity with uprooted people since the Second World War. A mass exodus to the West of Soviet bloc refugees prompted Pope Pius XII, future Pope Paul VI, and layman James Norris to form the International Catholic Migration Commission. The ICMC continued its response to the "boat people" of Vietnam, Bosnian Muslims, Afghani refugees, and more. Their efforts restore dignity, inspire change, and companion the displaced. Welcome the stranger. (Prepare the Word)

VIGÉSIMO SEXTO DOMINGO DEL TIEMPO ORDINARIO**Bienaventurados sean los errantes**

Los profetas bíblicos advierten a los más acomodados que no deben ignorar el sufrimiento de los menos afortunados. Hoy, en el Día Mundial de los Migrantes y Refugiados, apoyamos la solidaridad de la Iglesia con las personas desarraigadas desde la Segunda Guerra Mundial. Un éxodo masivo de refugiados del bloque soviético hacia occidente impulsó al Papa Pío XII, al futuro Papa Pablo VI y al laico James Norris a formar la Comisión Católica Internacional de Migración. La CCIM continuó con su respuesta a la "gente de los botes" de Vietnam, a los Musulmanes bosnios, a los refugiados afganos y otros. Sus esfuerzos devuelven la dignidad, inspiran el cambio y acompañan a los desplazados. Acoge al forastero.

YOUNG ADULT EVEN—SEPTEMBER 30**Thirsting for Theology: How do I incorporate my faith into my daily life?**

Who: Young Adults (21-35) from around the diocese

When: 9/30/2022 . 7-9pm

Where: Dodge City, KS . Boot Hill Distillery - The Jail Board Room

Outline: 7:00 - Doors open to The Jail Board Room - Drinks available to purchase, snacks provided by Diocese

7:30 - Presentation/Discussion - Fr. John Stang

RSVP:

