

Dear Padre,

Where does Church teaching on angels come from? Where did we get their division into classes and the concept of the guardian angel?

The *Catechism of the Catholic Church* states that the existence of angels is “a truth of faith” known in both Scripture and Tradition (CCC 328). Here is an ancient definition: An angel is a mighty, concentrated personality standing in God’s presence, ready to do his bidding instantly.

Jesus famously speaks of what we take to be the guardian angels of children. He says the angels of these children always look on the face of God (see Matthew 18:10). Angels took care of Jesus (see Matthew 4:11).

The Church understands angels to be spirits. Angel means “messenger,” and angels are servants of God. Different classes of angels are mentioned in the Bible (for example, Ephesians 1:21 and 3:10, and Colossians 1:16). We speak of Michael, Raphael, and Gabriel as archangels because the jobs God gave them to do were so important.

The Church holds that Satan is a fallen angel (CCC 391). Jesus tells us Satan “was a murderer from the beginning and does not stand in truth, because there is no truth in him” (John 8:44). ●



REMIKA SEDMAKOVIA / SHUTTERSTOCK

The Redeptorists / DearPadre.org

Daybreaks inspires during our Church's holiest seasons.

Leading Catholic voices inspire the faithful with daily reflections & prayers for Advent and Lent. Including: Fr. Ron Rolheiser, Dr. Mary Katharine Deeley, Sr. Dianne Bergant, Fr. Paul Turner, and more at Liguori.org.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
October 2	October 3	October 4	October 5	October 6	October 7	October 8
The Holy Guardian Angels	Weekday	St. Francis of Assisi	Weekday	Weekday	Our Lady of the Rosary	Twenty-seventh Sunday in Ordinary Time
Zec 8:1-8	Zec 8:20-23	Neh 2:1-8	Neh 8:1-4a,	Bar 1:15-22	Bar 4:5-12,	Is 5:1-7
Mt 18:1-5, 10	Lk 9:51-56	Neh 9:57-62	5-6, 7b-12	Lk 10:13-16	27-29	Phil 4:6-9
			Lk 10:1-12		Lk 10:17-24	Mt 21:33-43



CNS PHOTO / VATICAN MEDIA

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.”

HOMILY, ROME, JANUARY 6, 2018



Being Emptied

FR. JOSEPH JUKNIALIS

In his book *All I Really Need to Know I Learned in Kindergarten*, Robert Fulghum lists those basic qualities that enable us to negotiate the rest of life somewhat successfully. It’s what you might expect the curriculum of kindergarten to be about: being kind, saying you’re sorry, getting along with others, and sharing. In short, what we learned in kindergarten is about putting others’ needs ahead of our own comfort. It’s a kind of emptying of our selfishness that seems to take place.

Unfortunately, the process isn’t finished by the time we reach adulthood. We still tend to hoard, slam one another with insults, cheat in business, and neglect to apologize. In spite of that extended learning curve

that seems to take place, we slowly do take on those attitudes noted by Fulghum. Marriage can smooth our rough edges. Children’s needs call for self-sacrifice. Aging tends to mellow us. And somewhere along the line we learn that talking things out works better than hitting.

Saint Paul encouraged the Philippians to take on the attitude of the Lord Jesus, who emptied himself for our sake. Still, I think much of that emptying takes place in us unconsciously. Some would say it is simply the process of life. Maybe, but then again it may be the gentle hand of God. Saint Teresa of Calcutta is said to have commented that even God can’t fill what is already full. So then maybe that emptying is God’s way of making room for God. ●



Humbly regard others as more important than yourselves, each looking out not for his own interests, but [also] everyone for those of others.

PHILIPPIANS 2:3B-4

Reflect

Since kindergarten, have you become better at putting others first? What do you still need to work on?



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Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek	355-1696
& Nanette Rice	355-7676

26th SUNDAY IN ORDINARY TIME

9/30/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Debbie Frederick

E.O.HC: Rosemary & Tom Bachman

10/1/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Kyle Berning

E.O. HC: Toby & Jessica Luhman-Fuller

27th SUNDAY IN ORDINARY TIME

10/7/2023 - Saturday, 4: 00 p.m.

Servers: Lucy, Jonathan, & Nathan Gannett

Reader: Gwen Waechter

E.O.HC: Debbie Frederick, Gwen Waechter

10/8/2023 – Sunday, 9:00 a.m.

Servers: Cade & Jace Berning, Luke Woodrow

Reader: Mike Broeckelman

E.O. HC: Maria Enriquez, Rosa Cardenas

MASS INTENTIONS FOR THE WEEK

Saturday, Sept. 30	4:00 p.m.	For the people
Sunday, Oct. 1	9:00 a.m.	Special Intention
Monday, Oct. 2	8:30 a.m.	Anna Sack
Tuesday, Oct. 3	No Mass	David Hoang
Thursday, Oct. 5	No Mass	David Hoang
Friday, Oct. 6	No Mass	David Hoang
Saturday, Oct. 7	4:00 p.m.	Juan & George Perez
Sunday, Oct. 8	9:00 a.m.	Charles & Mary Sahrufier

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.

October 1, 2023

26th SUNDAY IN ORDINARY TIME

“The Lord is kind and merciful, slow to anger, and rich in compassion.” (Psalm 103:1-2)

As you well know, there are many frustrating things about flying now. For myself, one of the frustrating things is when we heard one of the flight officers come over the intercom and say, “Ladies and gentlemen --- I’m sorry to inform you --- air traffic control has just instructed us to enter a holding pattern. Hopefully, it won’t be too long of a delay.”

My friends, through this Sunday’s Gospel (Matthew 21:28-32) God doesn’t want us to remain in a holding pattern month after month, year after year. He doesn’t want us saying, “Someday I’ll make the changes I need to make, but not right now” or “I’ll get around to it eventually,” or “I’m not doing anything too bad, so I’ll just forget about it.”

What he wants is for us to be more, and give more, and love more. And he doesn’t want that a year from now or after we’ve gotten married or after we’ve raised our kids, or on our deathbeds. He wants that from us and for us right now, in this moment, this very day. He wants us to leave the holding pattern we have put ourselves in and start heading to our true destination, toward the safest place to be --- the loving arms of our God who wants to help us be the beautiful people he created us to be. Fr. Peter

COLLECTION for September 24, 2023: Envelopes: \$435; Loose: \$453.02; Online Giving: \$302.64; Total \$1190.66; Average Weekly Expense: \$1,761.17. Income over/under –570.51

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$36949.74. *Thank you so much for your love for our parish church and your faithful stewards.*

UPCOMING MEETINGS KOC: 10/4 at 7:30 p.m.; Parish Pastoral Council: 10/11 at 5:30 p.m.

DIOCESAN MATRIMONY ANNIVERSARY MASS Couples who are observing their 5th, 10th, 20th, 40th, 50th or other significant anniversary in 2023 are invited to the Diocesan Matrimony Anniversary Mass. It will be held Sunday Oct. 22, 2023 at 3 pm at the Cathedral of Our Lady of Guadalupe in Dodge City. A light meal will follow in the Holy Family Social Center. Register online at: <https://form.jotform.com/90425952763160>. If you need help to register online, please call the Parish office and we will help. Also, if you are celebrating a significant anniversary but are unable to attend the Cathedral Mass with Bishop Brungardt, please let Father Peter know so that your anniversary does not go unrecognized. Registration for the Cathedral Mass is due by Oct. 9.

QUESTION OF THE WEEK How would my behavior change if I reorient myself toward others and away from myself? What could I do this week that I hadn't planned to do and for whom?

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.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 21:28-32)

Context Jesus has entered Jerusalem, where the Jewish leadership challenges his authority (v.23). In response, Jesus tells three parables, which we'll hear for the next three Sundays. In each parable those who should have been quick to welcome God's kingdom reject it. God then fills his kingdom with those who doubted they would enter it at all. The parable we hear today is only in Matthew's Gospel. Matthew seems to have added verse 32 to the story. The verse links the parable to the passage right before it in which Jesus asks the leaders for their opinion of John the Baptist.

A call to action In Matthew 7:21-23 Jesus warned people that they can't simply call him Lord and be saved; they must change how they live. Now 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.

A warning The parable takes on a second meaning in verses 31-32. John the Baptist helped fulfill God's plan of salvation (way of righteousness). Those who believed John are like the first son who ultimately did what his father asked. Such people include tax collectors and prostitutes – those held to be the worst of sinners. These people said no to the Jewish law by failing to uphold it, but they said yes to John. By contrast, members of the Jewish leadership said yes to the Jewish law but no to John, even after they saw the positive effect John had on people they regarded as irredeemable sinners. Jesus insists that these sinners are entering God's kingdom before the supposedly pious leaders (v.31). 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.

(oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (Ezekiel 18:25-28)

Devastating repercussions Ezekiel prophesied during the Babylonian invasion of Jerusalem in the sixth century BC. The walls of the city fell, thousands fled or were killed, and the temple was destroyed. Ezekiel declared that God was punishing his people for failing to uphold the covenant that their ancestors had made with God at Mount Sinai. **Collective responsibility** The Israelites had a strong communal identity. One person's actions could affect the whole community. Sometimes the consequences extended to the person's descendants. Children thus bore the repercussions of the sins of their parents. As an ancient proverb put it, "The fathers ate sour grapes, and the children's teeth are set on edge" (Jeremiah 31:29, Ezekiel 18:2). In response to Ezekiel's prophecies, some Israelites insisted that it wasn't fair that they had to bear the guilt of others. They didn't think they should be punished for the sins of their ancestors.

Blame game When Ezekiel hears people complain that it isn't fair for God to punish them for someone else's sins, he delivers a stark response: God has judged them according to their own actions. The people themselves have sinned. They can't blame someone else for the punishment they're experiencing. Instead they must admit that they, too, have sinned.

STEWARDSHIP REFLECTION OCTOBER 1,2023

"Do nothing out of selfishness; rather, humbly regard others as more important than yourselves..." Philippians 2:3 Pride and ego are hard things to control. We see how others act or dress and think we are superior to them. We idolize our own self-image. But, if we truly believe everything is a gift from God, we recognize all the people that God has put in our lives as gifts! We are grateful for how they enrich our lives. Pray every day for the people in your life: your family, your friends and those who make you angry.

"No hagan nada por rivalidad ni orgullo. Sean humildes y cada uno considere a los demás como más importantes que sí mismo..." -FILIPENSES 2:3

El orgullo y el ego son difíciles de controlar. Vemos como se visten o actúan los demás y pensamos que somos superiores a ellos. Idealizamos nuestra propia imagen. Sin embargo, si realmente creemos que todas las cosas son dones de Dios, reconoceremos como regalos a todas las personas que Dios ha puesto en nuestras vidas. Estamos agradecidos por la forma en la que enriquecen nuestras vidas. Ore cada día por las personas de su vida: su familia, sus amigos y por aquellos que lo hacen enojar.

NATIONAL EUCHARISTIC REVIVAL

SOURCE AND SUMMIT

REFLECTION:

Controlled Chaos. Deafening silence. Bittersweet.

Oxymorons like these are an amusing part of speech. They place together words that at first glance appear to be at odds with one another. Yet, in context, they often make sense and even bring about greater clarity when dealing with the nuances of life.

The Church, in her wisdom, gives us two seemingly contradictory terms to explain the primacy of the Eucharist: source and summit. “The Eucharist is ‘the source and summit of the Christian life.’ The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it” (CCC 1324).

Let’s dive a bit deeper into what is meant by “source and summit.”

The Eucharist is the source of our Christian life.

In the Old Testament, God gave the Israelites a sweet bread called manna to sustain them while they journeyed toward the Promised Land. In the New Testament, Jesus miraculously multiplied bread to temporarily satiate the hunger of thousands. But, before his Passion and Death, Christ gave his very self by becoming bread to sustain us with his everlasting presence.

To use an analogy, just as a television can only operate properly when plugged into an electrical socket, Christians only function properly when they are connected to the Living God. God becomes our food, the power source for the human body. When you have a source of life, you can be a source of life.

The Eucharist is also the summit of our Christian life.

The Eucharist is the pinnacle of our faith. To dwell with and partake of Christ in the Blessed Sacrament is a foretaste of our heavenly worship and our eternal reward. Christ’s true presence in the Eucharist allows us the opportunity to encounter this reality daily.

Sadly, we can forget about the primacy of the Eucharist by mistaking it for a symbol or religious ritual. This can make us miss out on all the transformative graces available to us in the Blessed Sacrament. If we truly desire revival, we must desire a renewed encounter with Jesus. Luckily for us, God makes himself incredibly accessible to those who long for him.

A miracle transpires at every liturgy. Through Transubstantiation, God dwells with us in the form of bread and wine. Though our five senses cannot detect a change in the substances, the eyes of faith reveal that Christ is truly present, Body, Blood, Soul, and Divinity. For this reason, the Eucharist is the fount and apex—the source and summit—of every grace and blessing because the Eucharist is Jesus.

A deep and personal encounter with Jesus is both the foundation of our faith and the height of it. That may seem like a contradiction, but it is a consistent truth. Today, let us not miss the love that awaits us in the Blessed Sacrament.

PRAYER:

Jesus, we thank you for the gift of the Eucharist. Please give us the grace to believe in your True Presence when our human senses fail. We desire the eyes of faith because we believe you are the spring of every good thing. Nothing is better than you. Allow us to be good and pure vessels, ready to partake and receive you in the Blessed Sacrament. We believe; help our unbelief. Amen.

CHALLENGE:

Visit Jesus in the Blessed Sacrament. If you have access to an adoration chapel, or even if it’s a visit to your church where Jesus is present in the Tabernacle, go and make an act of faith. You could pray, “Jesus, I believe that you are present here with me, Body, Blood, Soul, and Divinity. I pray for our Church, that all may come to believe in your Real Presence here.”

TWENTY– SIXTH SUNDAY IN ORDINARY TIME

Seamless unity

We work best when we work together. A society pulling in opposite directions tears itself apart. The final prayer Jesus offers at the Last Supper is for unity among his friends. Saint Paul likewise implores his communities to be of one heart. Today, on Respect Life Sunday, we soberly confess that we can't both honor the sacred gift of life and allow poverty, injustice, exclusion, and indifference to remain unchallenged. Coincidentally, it's the International Day of Older Persons, in a world where people over 60 outnumber children under 5. Make this world a welcome place for everyone. (Preparetheword)

VIGÉSIMO SEXTO DOMINGO DEL TIEMPO ORDINARIO

Unidad perfecta

Trabajamos mejor cuando lo hacemos juntos. Una sociedad que tira en direcciones opuestas se destruye a sí misma. La oración final de Jesús en la Última Cena es por la unidad entre sus amigos. San Pablo implora igualmente a sus comunidades que tengan un solo corazón. Hoy, en el Domingo del Respeto a la Vida, confesamos con sensatez que no podemos a la vez honrar el don sagrado de la vida y permitir que la pobreza, la injusticia, la exclusión y la indiferencia permanezcan impunes. Además, es el Día Internacional de los Adultos Mayores, en un mundo en que las personas de más de 60 años superan en número a los niños menores de 5 años. Hagamos de este mundo un lugar acogedor para todos.