

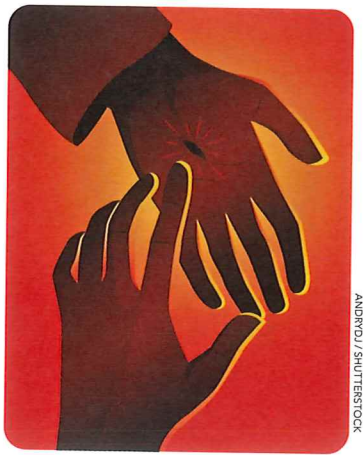
# Dear Padre,

*I am very curious why, after his resurrection, Jesus told Mary Magdalene not to touch him, but in the upper room, Thomas was encouraged to touch him.*

Saint John tells us of this incident between Mary and the risen Jesus. There are scholars who say that immediately after Jesus spoke to Mary he ascended to heaven. His encounter with Thomas, then, would be after the ascension, and the feast of the Ascension we celebrate forty days after Easter is simply a termination of Jesus' earthly appearances.

There is another explanation to consider, offered by other Scripture scholars. The word Jesus uses to tell Mary Magdalene not to touch him is more like "cling" to him. She cannot *cling* to her old relationship with Jesus. Since his resurrection, a new relationship is necessary. Mary was looking for the Jesus she knew before the passion, not the Jesus of the resurrection. She must now come to know the risen Jesus.

Mary could not cling to Jesus because she had to see him in a new way. For Thomas, the situation is different. Jesus invites Thomas to place his hand on the wounds to prove that he is "real"—that he is really a new kind of being, a resurrected being. Thomas, in his way, also wants to cling to what he thought he knew about Jesus. Both he and Mary Magdalene were close to Jesus, but even so, there were things they still did not understand. Jesus always has the ability to surprise us. ●



The Redemptorists / DearPadre.org

## Do you have a question for the Padre?

Go to [DearPadre.org](http://DearPadre.org) to send your question and to learn more about *Dear Padre*.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
April 17	April 18	April 19	April 20	April 21	April 22	April 23
Easter Weekday	Easter Weekday	Easter Weekday	Easter Weekday	Easter Weekday	Easter Weekday	Third Sunday of Easter
Acts 4:23–31	Acts 4:32–37	Acts 5:17–26	Acts 5:27–33	Acts 5:34–42	Acts 6:1–7	Acts 2:14, 22–28
Jn 3:1–8	Jn 3:7b–15	Jn 3:16–21	Jn 3:31–36	Jn 6:1–15	Jn 6:16–21	1 Pt 1:17–21
						Lk 24:13–35



## A WORD FROM POPE FRANCIS

*Don't be afraid of doubts, because they are not a sign of the lack of faith....On the contrary, doubts are "vitamins of faith": they help strengthen faith and make it more robust. They enable faith to grow, to become more conscious, free and mature. They make it more eager to set out, to persevere with humility, day after day.*

MEETING WITH YOUNG PEOPLE, ATHENS, DECEMBER 6, 2021

# Our Parish COMMUNITY

April 16, 2023  
Second Sunday of Easter (Sunday of Divine Mercy) (A)  
Acts 2:42–47 / 1 Peter 1:3–9 / John 20:19–31



## The Gift of Doubts

FR. JOSEPH JUKNIALIS

**W**hen people tell me they have doubts about their faith, I usually tell them that doubts can be a good thing. "Reflect on your doubts," I say. So very often the doubts bring someone to deeper faith and understanding. When people say they're not sure they believe in God anymore, often what they mean is that they don't believe in a particular idea of God, like the bearded old man in the sky or a God who "allows" children to die of cancer and "permits" wars that slaughter people.

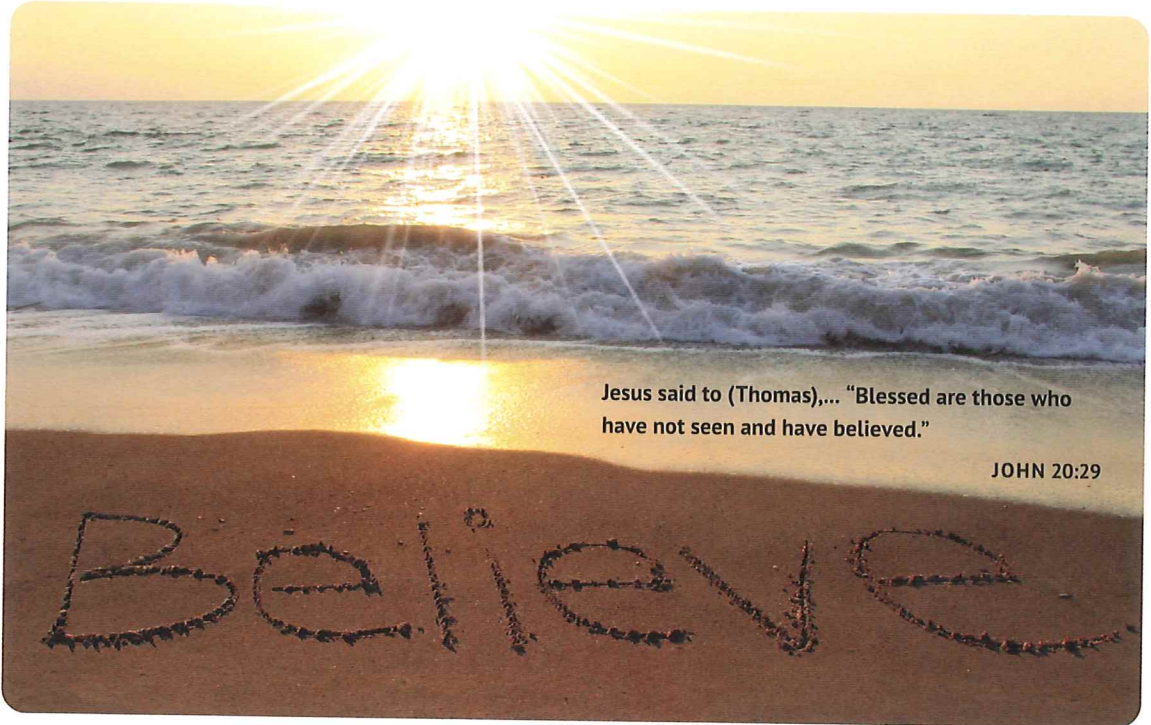
What such doubts ask us to do is to rethink our understanding of who God is. Tossing out our old idea of God does not mean there is no God. It simply means we had a faulty or immature notion of God. It may take some time to rethink who God is, but if we stay with it, do some reading, ask some questions, and pray over it, we

may come to a deeper and richer understanding of God. In short, because I don't understand how something can be does not mean that that something—or someone—is not true or real.

In this week's Gospel, Thomas, who was not with the community when Jesus appeared, later could not believe that the Jesus he had known was alive. He doubted. Yet when he was with the community the following week, he discovered that the risen Lord was indeed real but in an entirely new reality. It takes a community of faith to become a believer. ●

### Reflect

*How has your understanding of God changed over the years?*



Jesus said to (Thomas),... "Blessed are those who have not seen and have believed."

JOHN 20:29





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

**SECOND SUNDAY OF EASTER**

**4/15/2023 - Saturday, 4: 00 p.m.**

**Servers:** Lucy Gannett, Jonathan Gannett, Nathan Gannett

**Reader:** Debbie Frederick

**E.O.HC:** Rosemary & Tom Bachman

**4/16/2023 – Sunday, 9:00 a.m.**

**Servers:** Luke Woodrow, Cade & Jace Berning

**Reader:** Hannah Schauf

**E.O. HC:** Mike & Cindy Broeckelman

**THIRD SUNDAY OF EASTER**

**4/22/2023 - Saturday, 4: 00 p.m.**

**Servers:** Volunteer, Jason Velasco, Ryann Bamberger

**Reader:** Gwen Waechter

**E.O.HC:** Debbie Frederick, Gwen Waechter

**4/23/2023 – Sunday, 9:00 a.m.**

**Servers:** Kirbe & Kipton Koons, Joleigh Lohman-Fuller

**Reader:** Alvin Bergkamp

**E.O. HC:** Robert Longoria, Kyle Berning

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, April 15</b>	<b>4:00 p.m.</b>	<b>For the People</b>
<b>Sunday, April 16</b>	<b>9:00 a.m.</b>	<b>Suellen Bergkamp+</b>
<b>Monday, April 17</b>	<b>8:30 a.m.</b>	<b>Charles &amp; Eileen Hoff</b>
<b>Tuesday, April 18</b>	<b>8:30 a.m.</b>	<b>Smith Family Intentions</b>
<b>Thursday, April 20</b>	<b>8:30 a.m.</b>	<b>Jerry Burden+</b>
<b>Friday, April 21</b>	<b>8:30 a.m.</b>	<b>Bergkamp Family Int.</b>
<b>Saturday, April 22</b>	<b>8:30 p.m.</b>	<b>For the People</b>
<b>Sunday, April 23</b>	<b>9:00 a.m.</b>	<b>Special Int. Powers Family</b>

**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.

**APRIL 16—2ND SUNDAY OF EASTER (DIVINE MERCY)**

*Give thanks to the Lord for he is good, his love is everlasting (Ps. 118:2)*

Thomas, the one who had some difficulty believing what his friends had told him about the resurrection of the Lord --- as we almost certainly would have had we been in the same situation. So a week later the disciples were inside and Thomas was with them, the Lord came and told Thomas “Put your finger here and see my hands, and bring your hand and put it into my side.” Then Thomas answered and said to the Lord, “My Lord and my God.”

My friends, Thomas gazed on Jesus and saw both his glory and the wounds the world had inflicted on him. Can we look at the world and each other and see the same, see both the good and the bad, the beauty and the scars? Or will we simply see a world in only one way --- see it as something that either doesn’t really need to be healed ----or worse yet, really can’t be healed?

So, let’s open our eyes wide to both --- sincerely rejoicing in every good thing our loving God provides --- while at the same time making sure we spread those very same good things (mercy, compassion, forgiveness, generosity, love) into every single place, into every single corner, into every single situation, into every single person who could really use a little kindness, a little understanding, a little justice, a little warmth, a little light in their darkness. Happy Divine Mercy Sunday Everyone!  
Fr. Peter

**COLLECTION** for April 9, 2023: Envelopes: \$1450 Loose: \$942; Online Giving: \$1877.67; Total 4269.67 Average Weekly Expense: \$1,761.17. Income over/under + 2508.50

**CHURCH PROJECT GOAL \$52000**—Building Fund To Date: \$24800.63 *Thank you so much for your love for our parish church and your faithful stewards.*

**ALTAR SOCIETY ANNOUNCEMENT** Catholic ladies, we will be hosting breakfast for parish on April 30. So bring your breakfast goodies, muffins, breads, fruit, bread fast casserole, that morning to the Hall or get them to someone before hand. Thank you all so muc for making our parish breakfast a good time shared by all.

**RCIA CONGRATULATIONS** to **Sandra Enriquez, Ruben Guzman, Bobby Ray Kennedy, Perla Magallanes, Jordan Xiong, & Brian Villanueva**, who received their sacraments of initiation on Easter Vigil. 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.

**QUESTION OF THE WEEK** With eyes of faith, how do I see Christ’s wounds in my community?

**PRAYER OF THE WEEK** (adapted from a collection of the first century hymns quoted in *Days of the Lord* x3) Christ Jesus, Risen One, as the sun is the joy of those who seek the day, so our joy is you, our Lord, for you are our sun. Your rays resurrect us, and your light drives all darkness from our eyes. Thanks to you we have acquired eyes and seen your holy day; we have been given ears and heard your truth; we have been given knowledge and trembled with joy. We thank you and we praise you. Amen .

**UNDERSTANDING THE GOSPEL OF THE WEEK - (John 20:19-31)**

**Peace & reconciliation** The disciples are afraid and withdrawn. Jesus walks through the locked door and gives them peace. The great hope of God’s people was for shalom, a lasting peace that encompassed all creation. Jesus tells his disciples to walk through the doors of other locked hearts in order to dispel fear and bring peace and reconciliation into the world. One way the Church fulfills this mission is the Sacrament of Reconciliation.

**The Holy Spirit** Before he was killed, Jesus promised to send the Holy Spirit to help the disciples carry out their mission (14:15f). John reminds us that although the earthly Jesus is gone, he remains within and among us in the person of the Spirit (19:30).

**Doubt & faith** Thomas is mostly remembered for not believing that Jesus rose from the dead. What people forget is what he said when Jesus appeared to him: My Lord and my God! This is the boldest statement of faith in John’s Gospel. Thomas’ words of faith sum up the main theme of this Gospel: Jesus is one with the Father, just as Jesus had been telling people all along. To see Jesus is to see the Father. Those who believe that Jesus is from God receive his Spirit of eternal and empowering life.

**Seeing & believing** The first half of this Gospel is often called The Book of Signs. Here Jesus does and says things so that people will see that he is the one whom God has sent to give eternal life to all who believe. Verses 30-31 thus sum up the reason John wrote. (John’s Gospel seems to have ended with verse 31. Later someone added an epilogue.) Because we ourselves haven’t seen the earthly Jesus nor the signs he worked, John wrote his Gospel in order to help us believe. Both the words of this Gospel and the guidance of the Holy Spirit enable us to believe and profess that Jesus is our Lord and our God. ( oursundayreadings.wordpress.com)

**UNDERSTANDING THE FIRST READING** (Acts 2:42-47)

**Hearing from Acts** During the Easter season our first reading is always from the Acts of the Apostles, the second part of Luke’s two volume work. Acts tells how the Holy Spirit empowered Jesus’ followers to continue his mission, which Jesus had prepared them to do during his earthly ministry. We’re reminded that Jesus has also shared his Spirit with us so that we can do likewise.

**Inspiring a community** In this passage Luke paints an idealized portrait of the new Christian community. Luke isn’t pretending that everything was perfect. Rather, he’s showing that God’s Spirit brings about all that we truly need. Filled with the Spirit, Jesus’ followers... • learn about and follow his teaching; some even work mighty deeds like Jesus had • live in fellowship, both spiritually and materially • share meals • pray together In these ways the early Christians manifested the joy and unity they had in Christ. Their joy wasn’t a passing emotion but a state of mind and heart: Jesus had been raised from the dead, and they believed that one day they would join him. Their joy and the new way they lived drew converts to the faith.

**STEWARDSHIP REFLECTION**

**Back to Basics** The earliest Christians described in today’s first reading sound like the model of the stewardship way of life. “Every day they devoted themselves to meeting together in the temple and breaking bread in their homes.” Everyday. Devoted. Together. They weren’t Sunday Christians, they were “everyday” disciples. The early church was smaller and less structured than today’s church. They were a community that communed in common! It sounds a lot like a religious community of sisters and brothers who had their struggles and disagreements. There is nothing new under the sun, but everything is made new under the Son (Catholicdioceseofwichita.org)

**Volver a lo básico** Los primeros cristianos descritos en la primera lectura de hoy parecen el modelo del estilo de vida de stewardship. "Diariamente se reunían en el templo, y en las casas partían el pan y comían juntos". Todos los días. Dedicados. Juntos. No eran cristianos de los domingos, eran discípulos "de todos los días". La iglesia primitiva era más pequeña y menos estructurada que la iglesia de hoy. Era una comunidad de personas que vivían comunitariamente. Suena muy parecido a una comunidad Religiosa de hermanas y hermanos que tenían sus luchas y desacuerdos. No hay nada nuevo bajo el sol, ¡pero todo se hace nuevo bajo el Hijo!

**Question: Are halos biblical, or just an artist’s idea?**

Halos are visual shorthand, part of the symbolic vocabulary of Christianity that was for centuries the only catechism for multitudes of believers who couldn't read. In a more literate age, such symbols are no longer necessary. But we still use them, since they reveal at a glance that *this* person is a guide and helper on our own road to sanctity.

The idea that light emanates from holy ones is also biblically attested. God's glory is understood as a form of radiance. When Moses goes up Mt. Sinai to encounter God face to face, he returns so radiant that he must veil his face from the community so as not to risk contact between the sacred and profane—always a hazardous business. Thereafter, whenever Moses enters the Tent of Presence to meet with God, he covers his face afterwards. Close encounters with God appear to place us in contagious proximity to divine glory. The emanation from Moses was later translated from Hebrew by biblical scholar Saint Jerome as horns rather than rays of light, which is why some artists depicted Moses with horns.

It may not have been a mistranslation. Egyptian and Mesopotamian gods and heroes wore horns as a sign of their glory, honor, and authority. Later on, horns and rays are rounded out into the more familiar halo, often painted with gold foil or set with precious metals and jewels in icons. Circles are perfect, like divinity. Christ receives the first round halo in art, then the angels, and finally the saints. Interesting, rare portraits of God the Father employed a triangular halo instead to recall the Trinity. Baby Jesus sometimes has one too—perhaps because he so recently departed the Trinitarian realm for earth. Jesus may also be crowned with a cruciform halo, which is uniquely his.

Faith, Hope, and Love are sometimes shown in art as human figures and when they are, they wear hexagonal halos. So too the cardinal virtues Justice, Prudence, Fortitude, and Temperance. The very rare square halo was used to denote a living person popularly proclaimed a saint, but technically not yet eligible for the crown of light. As minimalism became fashionable in art, the halo was reduced to a disc hovering overhead, or even a mere circlet of gold. Animals that symbolize holy ones—the Lamb of God, the Holy Spirit dove, and the four Evangelists of Revelation—might also wear halos. You and I, too, hope to do so. Alice L. Camille

**SOLEMNITY OF THE SECOND SUNDAY OF EASTER –DIVINE MERCY SUNDAY**

**Put disappointments behind**

Learn a lesson from the experience of the apostle we’ve come to know as “doubting Thomas.” Insisting that our expectations be met is often the path to disillusionment and heartbreak. The way to peace is another route entirely. As Saint John Chrysostom taught, "So you want peace of heart? Then do not seek health, nor wealth, nor fame, nor power, nor luxury. Seek wisdom in God's sight, stick to the virtues, and nothing will be able to make you sad." Start by cultivating the seven big virtues: faith, hope, love, prudence, temperance, courage, and justice. And leave disappointment in the rearview mirror. (Preparetheword)

**SOLEMNIDAD Del SEGUNDO DOMINGO DE PASCUA—DOMINGO DE LA DIVINA MISERICORDIA**

**Deja atrás las decepciones**

Aprende una lección de la experiencia del apóstol a quien hemos llegado a conocer como "Tomás el incrédulo." Insistir en que se cumplan nuestras expectativas suele ser el camino hacia la desilusión y el engaño. El camino hacia la paz es otro totalmente distinto. Como enseñaba San Juan Crisóstomo: "¿Quieres entonces paz en tu corazón? Entonces no busques la salud, ni la riqueza, ni la fama, ni el poder, ni el lujo. Busca la sabiduría a los ojos de Dios, apégate a las virtudes, y nada podrá afligirte." Empieza por cultivar las siete grandes virtudes: fe, esperanza, amor, prudencia, templanza, valor y justicia. Y deja la decepción en el espejo retrovisor.