

Dear Padre,

Our planet's condition is now a serious problem. Why is climate change hardly mentioned in homilies?

Many people view climate change as a political issue more than a religious one. As such, some homilists avoid controversial, politicized topics altogether; others are selective in preaching about them; still others tend to use the pulpit as a soapbox for a single political issue or a variety of them. Moreover, preachers themselves are not apolitical, nor are they all centrist in their ideologies. Like those in the pews, homilists have biases, too.

So how did climate change become so politicized? Despite decades of substantial evidence from many respected scientific experts, confusion exists about climate change because the issue's scope is massive and hard to digest, international cooperation is mandatory, and polar-opposite opinions of politicians and their followers are often intransigent. Nevertheless, Pope Francis convened an international conference in 2019 to look at how religions can help the world reach sustainable ecological goals by 2030 to, he said, repair "the damage we have done. No branch of science or form of wisdom should be overlooked, and this includes religions and the languages particular to them."

Thus, according to the Pope, "religious voices" play a crucial role in addressing the serious condition of our planet. Inasmuch as religion has a fundamental responsibility to offer people faith and hope in a better world—and homilies help believers find meaning and purpose—taking action and speaking out about humanity's well-being are becoming less optional. ●

Fr. Byron Miller, CSsR / DearPadre.org



CHAMASORN/EIE / SHUTTERSTOCK

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
April 24 Easter Weekday Acts 6:8–15 Jn 6:22–29	April 25 St. Mark, Evangelist 1 Pt 5:5b–14 Mk 16:15–20	April 26 Easter Weekday Acts 8:1b–8 Jn 6:35–40	April 27 Easter Weekday Acts 8:26–40 Jn 6:44–51	April 28 Easter Weekday Acts 9:1–20 Jn 6:52–59	April 29 St. Catherine of Siena, Virgin and Doctor of the Church Acts 9:31–42 Jn 6:60–69	April 30 Fourth Sunday of Easter Acts 2:14a, 36–41 1 Pt 2:20b–25 Jn 10:1–10



GIULIO NAPOLITANO / SHUTTERSTOCK

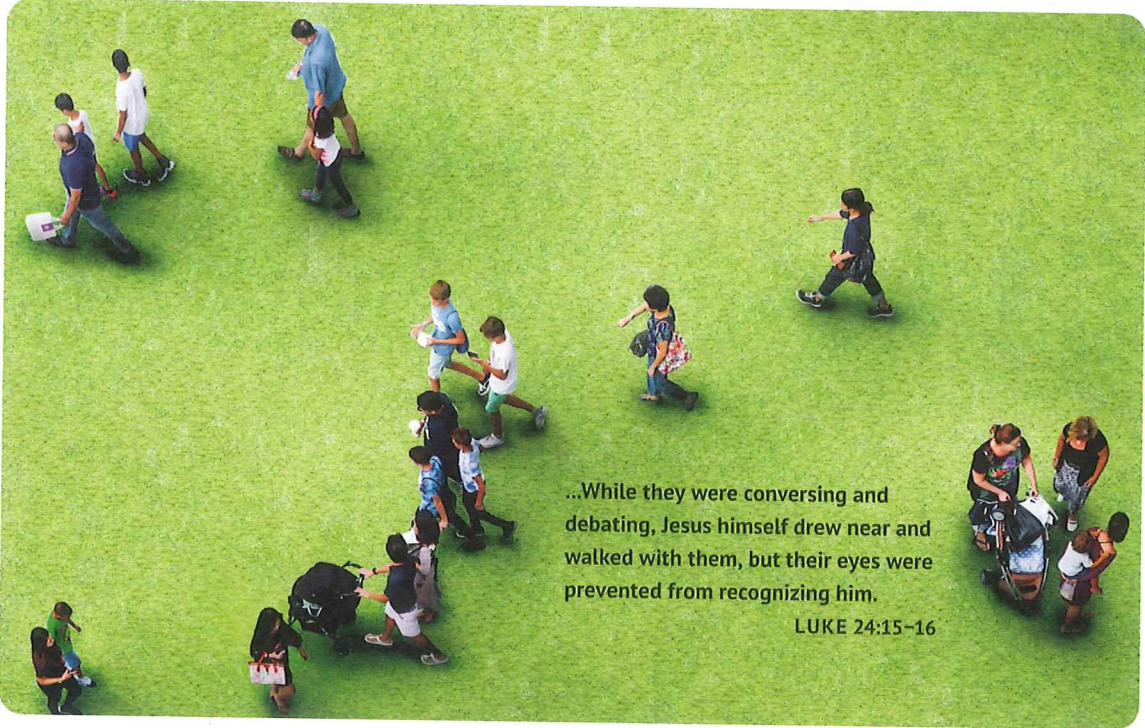
A WORD FROM POPE FRANCIS

The adversity that we are experiencing with the pandemic, and that we already feel in climate change, must spur us on, must drive us to innovation, to invention, to seek new paths. We do not come out of a crisis the same, we come out better or worse.

VIDEO MESSAGE TO MARK EARTH DAY, APRIL 22, 2021

Our Parish COMMUNITY

April 23, 2023
Third Sunday of Easter (A)
Acts 2:14, 22–28 / 1 Peter 1:17–21 / Luke 24:13–35



...While they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.
LUKE 24:15–16

Not Just a Walk in the Park

FR. JOSEPH JUKNIALIS

A multiple-choice question: Life is (a) purgatory, (b) a party, (c) drudgery, (d) a maze, (e) a trial. Many of us might be inclined to answer, "All of the above." Life takes us along many paths, through many fields, and down many blind alleys.

The Camino de Santiago is a hiking trail of about 500 miles that begins in France, makes its way through Spain, and ends at the Cathedral of Santiago de Compostela, where tradition has it that the remains of St. James are buried. Many walk the journey to discover who they are and what their lives are about. Walking ten to fifteen miles a day with little to think about other than one's life tends to turn the hike into a pilgrimage that thousands have made over the centuries for just that purpose. The pilgrimage is arduous, often plagued with rain, blisters, shin splints, and a discovery of how to

travel light. But then, such is all of life. This week's Emmaus Gospel recounts a similar journey compressed into one day. Like life, it begins in confusion, is scattered with insights and revelations about what has just taken place and ends with the discovery that the Lord has been the one walking with them. Faith does not solve one's problems nor eliminate one's difficulties. It does help us understand life and find meaning in the midst of it all, and somehow it brings us to realize that we do not travel alone, making the journey worthwhile and blessed. ●

Reflect

What has made you realize that the Lord walks with you?



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

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

FOURTH SUNDAY OF EASTER

4/29/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Karen Burden

E.O.HC: Tino Rosales Jr. Karen Burden

4/30/2023 – Sunday, 9:00 a.m.

Servers: Luke Woodrow, Cade & Jace Berning

Reader: Julie Kaps

E.O. HC: Del Kap, Julia Kaps

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

Saturday, April 22	4:00 p.m.	For the People
Sunday, April 23	9:00 a.m.	Special Int. Powers Family
Monday, April 24	8:30 a.m.	Tiffany Smitheran & Melissa Burden
Tuesday, April 25	No Mass	Charles & Eileen Hoff
Thursday, April 27	No Mass	Suellen Bergkamp
Friday, April 28	No Mass	Elizabeth Hughes
Saturday, April 29	8:30 p.m.	For the People
Sunday, April 30	9:00 a.m.	Jack, Leona, & Joe Randolph

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 23—3RD SUNDAY OF EASTER

Lord, you will show us the path of life (Ps. 16:1-2)

The two disciples on the road to Emmaus this third Sunday's gospel (Luke 24:13-35) who hadn't seen the risen Jesus, were hoping for a particular outcome --- and they got what they were hoping for. Jesus was alive! And their disappointment and worries were replaced by joy and excitement and wonder. And so, maybe what we should be hoping for is hope itself ---- the kind of deep, faith-filled hope that allows us to:

Not despair in times of sorrow or struggle.

Trust that our God wants what's best for us.

Be ready to encounter Jesus around every corner and in every situation.

Be open to whatever it is God wants to reveal to us.

Recognize him in the breaking of the bread, recognize him at this table and in each other.

Be open to change, be open to being more than we were yesterday.

Live as people who know we have been forgiven, loved, saved.

My friends, a true life of faith is a journey --- a traveling from one place to another, a walking down a path leading us from that which is completely familiar to discovering something new --- a sacred journey from an old way of seeing, thinking, and acting, to something more beautiful, more meaningful, more God-centered. And we have our incredible God who walks alongside us through it all, making the journey not just bearable, but something of great joy and meaning and peace. Fr. Peter

COLLECTION for April 16, 2023: Envelopes: \$855 Loose: \$289; Online Giving: \$847.94; Total 1991.94
Average Weekly Expense: \$1,761.17. Income over/under + 230.77

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$25327.63 *Thank you so much for your love for our parish church and your faithful stewards.*

DIOCESAN SPRING ASSEMBLY Fr. Peter will be attending the diocesan Spring Assembly in Wichita next week. For daily Mass, there will be only on Monday (4/24). In case of emergency, please call 620-408-5538.

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 much for making our parish breakfast a good time shared by all.

QUESTION OF THE WEEK Luke says that at first the disciples’ “eyes were prevented from recognizing him” (24:16). What prevents me from recognizing the Lord in our midst?

PRAYER OF THE WEEK (author unknown) Lord Jesus, stay with us, for evening is at hand and the day is past. Be our companion on the way, kindle our hearts, and awaken hope that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 24:13-35)

Renewing hope In the passage before this one the women and then Peter visit Jesus’ empty tomb. They’re told that Jesus was raised, but they don’t know what this means. The two disciples in this story have heard about the empty tomb, but they remain downcast. As they interact (unknowingly) with Jesus, their sadness and disbelief turn to joy and faith. The last chapter of this Gospel affirms the hope that Mary and Zechariah prophesied in the first chapter (1:46-55 and 1:68-79, respectively). Cleopas and the other disciple “were hoping that [Jesus] would be the one to redeem Israel” (v.21). They had lost this hope, but Jesus helps them see that their hope has been fulfilled.

Interpreting sacred texts During his ministry Jesus tried to prepare his followers for his violent death, but his crucifixion was still a huge shock. Moreover, there are no passages in the Jewish scriptures that clearly state that the messiah would suffer and die. Thus, these two disciples don’t recognize Jesus because they don’t expect to see him. Jesus interprets his people’s sacred texts in a way that reassures these disciples. Although we don’t hear what exactly he told them, Luke helps us to imagine what Jesus might have said. Moses and all the prophets experienced rejection (v.27). Some, like Elijah and Jeremiah, were violently persecuted. In many of the psalms, too, the speaker suffers, cries out to God, and receives healing or deliverance. In his Gospel (and Acts) Luke presents Jesus as a prophet, though a prophet unlike any other. Jesus suffered a prophet’s fate, but through that suffering God brought about the redemption of his people.

The proclamation of the word When these two disciples are properly instructed they become able to see Jesus. We, too, understand who Jesus is because others have taught us. We continually hear the story of salvation during the Liturgy of the Word, the first half of the Mass.

The breaking of the bread Jesus’ last meal with his disciples was a Jewish ritual. During that ritual everyone praised and thanked God for all God had done for Israel. Jesus changed the meaning of the meal so that in the future the prayers would refer to him rather than other significant moments from Israel’s past. Jesus thus instructed his disciples to remember him and all that he had done whenever they ate together. Jesus assured his followers that he would be with them again whenever they gathered for a ritual meal in his name. When Cleopas and the other disciple realize that Jesus is with them in the meal, they no longer need his physical presence.

An ancient structure There are four main parts to the Jewish ritual meal (v.30). (See also Luke 9:16 and Acts 27:33-36.) • taking bread • saying the blessing • breaking the bread • giving the bread to others This became the basic structure of the Liturgy of the Eucharist, the second half of the Mass. Everyone who has learned about Jesus and come to believe in him meets him in the ritual meal, too.

Rebuilding the community No one can recognize Jesus on their own; God must help people to discern his presence. Thus, angelic beings explain the significance of the empty tomb to the women, and here “a stranger” explains why the disciples should not lose hope. Their encounter with the risen Jesus compels the two disciples to turn around and head back to Jerusalem. Once they return, they share their experience and hear about new encounters with Jesus that others have had (v.33). As the process of story-telling and interpretation continues, the shattered, scattered community comes back together. In the Acts of the Apostles these disciples go forth to share what they have come to understand and believe. (oursundayreadings.wordpress.com)

STEWARDSHIP REFLECTION **Walkie Talkie** 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)

Conversación de Camino “¿De qué cosas vienen hablando?” Jesús hace esta pregunta en el Evangelio de hoy. Hablaba con dos de sus discípulos después de su resurrección. No lo habían reconocido. Estaban caminando siete kilómetros hacia un pueblo llamado Emaús. El diálogo entre Jesús y los dos discípulos parecía intenso. Sin embargo, no evitaron la conversación, ni siquiera con un desconocido. ¿Qué tan seguido traemos a Jesús a nuestras conversaciones? Estos dos discípulos luego invitaron al desconocido a su casa. Fue allí donde Jesús se reveló. Cuanto más profundizaban, más familiar se volvía Jesús. ¿Hasta qué profundidad estamos dispuestos a permitir que Jesús entre en nuestro interior?

BRECKEN
BAMBERGER
HALTY
BERNING
ADRIEL
BOTELLO
ABIGAIL
GARDEA
ANGEL
GUZMAN
EMYTT
MARTINEZ
MIA ZULETH
MEDINA
ANGEL
MIJANGOS



ALEJANDRO
RAMIREZ JR.
ERIC
RAMIREZ
DIEGO
RUTIAGA-
OROPEZA
ROWEN
SIMON
RAYLEE
SPERRY
CHASE
VASQUEZ
NEYMAR
VAZQUEZ

CONGRATULATIONS TO OUR FIRST COMMUNICANTS!

We wish to congratulate the children of St. Anthony and Christ the King who celebrated their First Holy Communion this weekend, Saturday -April 22ND! We are grateful to their parents, catechists, DRE, and teachers who together worked hard to prepare them for this very special day on their journey of faith! May the love of Jesus forever remain close to you as you receive Him in the Eucharist!

THIRD SUNDAY OF EASTER

Table manners

Someone once said we like our heroes dead more than alive. Cesar Chavez co-founded the United Farm Workers movement but found himself denounced as a communist and surveilled by the FBI during his lifetime. Only after death was his stature recognized, and he was posthumously awarded the Presidential Medal of Freedom. Encouraged by a priest who fueled him with Catholic social teaching, Chavez was also inspired by the nonviolent resistance of Gandhi. Along with lifelong co-worker Dolores Huerta, Chavez brought national attention to an abused yet fundamental part of our work force. Support farm workers' rights and remember at every table how your food got there. (Preparetheword)

TERCER DOMINGO DE PASCUA

Buenas maneras en la mesa

Alguien dijo una vez que preferimos a nuestros héroes muertos antes que vivos. César Chávez fue cofundador del movimiento United Farm Workers (Unión de Trabajadores Agrícolas), pero fue denunciado como comunista y vigilado por el FBI mientras vivió. Sólo después de muerto se reconoció su estatura y se le concedió póstumamente la Medalla Presidencial de la Libertad. Animado por un sacerdote que le transmitió la doctrina social Católica, Chávez también se inspiró en la resistencia no violenta de Gandhi. Junto con su compañera de trabajo de toda la vida, Dolores Huerta, Chávez atrajo la atención nacional hacia un sector maltratado pero fundamental de nuestra fuerza de trabajo. Apoya los derechos de los trabajadores agrícolas y recuerda cómo han llegado tus alimentos hasta allí cada vez que te sientes a la mesa.