

Dear Padre,

In the Apostles' Creed, we profess that Jesus "descended into hell." Is there any biblical reference to this? Do we know what he did when he was there?

Jesus Christ—who experienced death completely—descended to the realm of death. By his resurrection from the dead on the third day, he conquered death and the devil, “who has the power of death” (Hebrews 2:14). Other scriptural references include Acts 3:15, Romans 8:11, 1 Corinthians 15:20, and Hebrews 13:20. An ancient homily for Holy Saturday also attests to this belief: “God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began....Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow Adam in his bonds and Eve, captive with him....I order you, O sleeper, to awake. I did not create you to be a prisoner in hell. Rise from the dead, for I am the life of the dead.”

According to the *Catechism of the Catholic Church*, “Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him” (CCC 633). His descent was to proclaim the Good News to the spirits imprisoned there, bringing “the Gospel message of salvation to complete fulfillment” to all people of all times and all places (CCC 634). Thus, “the gospel was preached even to the dead” (1 Peter 4:6). ●

Fr. Byron Miller, CSsR / DearPadre.org



A WORD FROM POPE FRANCIS

It is not always easy to discern the Good Shepherd's voice. Be careful. There is always the risk of being distracted by the din of so many other voices. Today we are invited not to let ourselves be distracted by the false wisdom of this world, but to follow Jesus...the one sure guide....

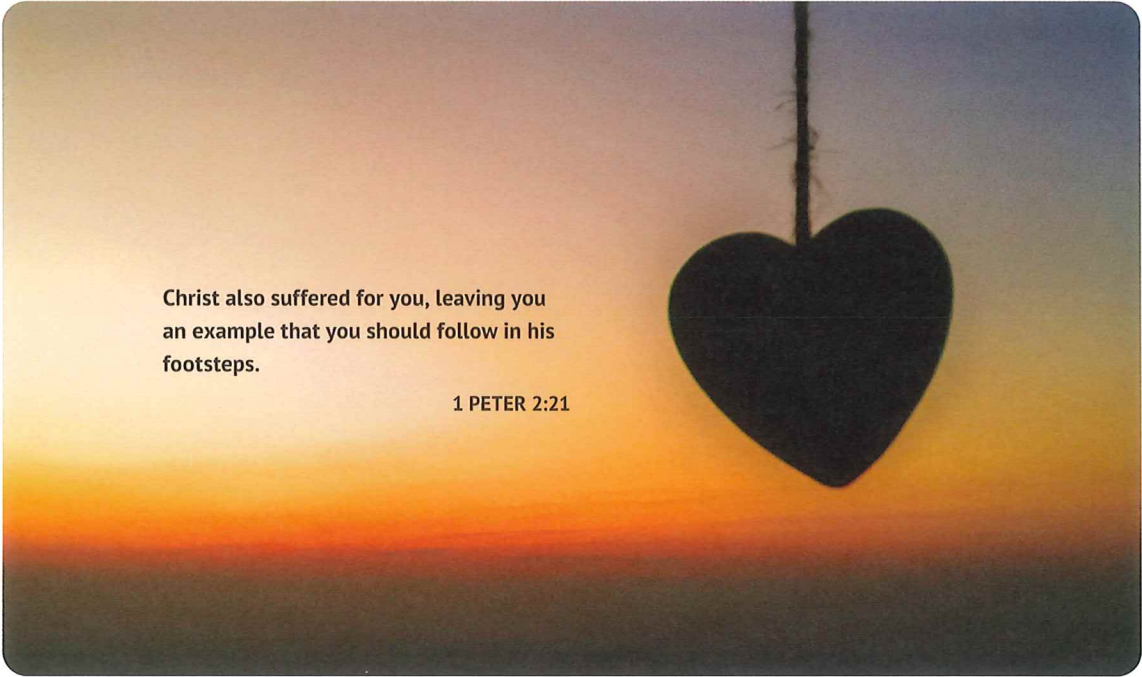
REGINA CAELI, ST. PETER'S SQUARE, MAY 7, 2017

MONDAY May 1 <i>Easter Weekday</i> Acts 11:1–18 Jn 10:11–18	WEDNESDAY May 3 <i>Sts. Philip and James, Apostles</i> 1 Cor 15:1–8 Jn 14:6–14	SATURDAY May 6 <i>Weekday</i> Acts 13:44–52 Jn 14:7–14
TUESDAY May 2 <i>St. Athanasius, Bishop and Doctor of the Church</i> Acts 11:19–26 Jn 10:22–30	THURSDAY May 4 <i>Easter Weekday</i> Acts 13:13–25 Jn 13:16–20	SUNDAY May 7 <i>Fifth Sunday of Easter</i> Acts 6:1–7 1 Pt 2:4–9 Jn 14:1–12
	FRIDAY May 5 <i>Easter Weekday</i> Acts 13:26–33 Jn 14:1–6	

Timely topics viewed with a Catholic perspective
Catholic Update explores contemporary issues through the lens of Catholic teaching and traditions. Print and digital subscriptions! For more information, visit Liguori.org or call 800-325-9521.

Our Parish COMMUNITY

April 30, 2023
Fourth Sunday of Easter (A)
Acts 2:14a, 36–41 / 1 Peter 2:20b–25 / John 10:1–10



Christ also suffered for you, leaving you an example that you should follow in his footsteps.

1 PETER 2:21

Saved by Love, Not by Suffering

FR. JOSEPH JUKNIALIS

I'm not sure there is any value in suffering in and of itself. Nor do I think God wants us to suffer. That would make him sadistic. Nor is it, then, Jesus' suffering and death that saves us, but rather his love even to the point of suffering and death that saves us. It is his love that reveals the greatness of God's love for us that is so unbelievable. The basis of our faith is Jesus' trust in God, who would bring about life even through death. We also hear the wisdom of St. Peter today: “...If you are patient when you suffer for doing what is good, this is a grace before God” (1 Peter 2:20). Such is the shepherd's voice that teaches us and leads us.

Does anyone ever choose to suffer for doing what is good? Yes. Every day. Spouses become caregivers for husbands or wives robbed of their memories. Each day people go to jobs that are pure drudgery, and they do so because they love their families. Some choose to live simply, to be countercultural in a consumer society. Others help their community by living in neighborhoods many avoid. Some parents willingly postpone a career in order to be present to their growing family. Teachers often go beyond expectations for students who need extra help. It is never the suffering of these people that captures and reflects the image of Jesus, but the love even to the point of suffering. ●

Reflect
When are you patient in suffering for the sake of doing good?
Who has done the same for you?



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Lisa Gannett, DRE	355-6611
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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

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

FIFTH SUNDAY OF EASTER

5/6/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Tom Bachman

E.O.HC: Rosemary & Tom Bachman

5/7/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Volunteer

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

MASS INTENTIONS FOR THE WEEK

Saturday, April 29	4:00 p.m.	For the People
Sunday, April 30	9:00 a.m.	Jack, Leona, & Joe Randolph
Monday, May 1	8:30 a.m.	Smith Family Intentions
Tuesday, May 2	8:30 a.m.	For Rain
Thursday, May 4	8:30 a.m.	Ritha Linenberger
Friday, May 5	8:30 a.m.	Gary & Joyce Sack
Saturday, May 6	NO MASS	For the People
Sunday, May 7	9:00 a.m.	Delores Mies

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 30— 4th SUNDAY OF EASTER

The Lord is my shepherd; there is nothing I shall want. (Ps. 23:1)

We call this Sunday, Good Shepherd Sunday. The gospel for this Sunday (John 10:1-10) invites us to listen to his voice and follow where he leads. St. John uses two images --- the shepherd and the gate --- indicating that Jesus is both the one who leads the way and is the way, is the door through whom we are gathered, protected, saved.

My friends, if the voice of God you hear, if the stirrings in your heart only say the things you want to hear, only lead you to places you already want to go, only affirm the way you already see, think, and act --- then that voice is probably not God’s at all. It’s probably your own voice drowning out God’s voice, your own wants and desires taking priority over those of God. And our own voice will never be able to lead us where we need to be, never lead us to the home prepared for us, never draw us to the kind of peace and joy and meaningful life we all long for.

Rather, the Lord Jesus’ voice, the voice of the Shepherd, will always be challenging us. He will always try to lure us from our comfort zones out into “deep water”, the place where miracles happen. He will always invite us to be more than we were yesterday. He will always call us to true transformation.

Fr. Peter

COLLECTION for April 23, 2023: Envelopes: \$995.00 Loose: \$451.31 ; Online Giving: \$473.29 ; Total Average Weekly Expense: \$1,761.17. Income over/under +158.43

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.*

NO SATURDAY MASS IN LAKIN AND DEERFIELD MAY 6 Fr. Peter will be gone to attend a funeral of his family members in St. Louis. There will be NO MASS on Saturday May 6 both in Deerfield and Lakin. Sorry for causing any inconvenience and thank you for your understanding.

PARISH BREAKFAST– SUNDAY APRIL 30—RIGHT AFTER MASS You are invited to join us for food & fellowship this Sunday, April 30 served by Altar Society Ladies.

BUDGET SHOP We will be working at the Budget Shop on Saturday, May 6 and Tuesday, May 9. Please keep these dates on your busy calendars and try to save a few hours to help us. Any help will be greatly appreciated. And “Thank You” ahead of time.

QUESTION OF THE WEEK How can I be that gate, in imitation of Jesus? How do I protect others from danger or trauma and how do I comfort those who are lost or in pain?

PRAYER OF THE WEEK (adapted from St. Gregory of Nyssa) O good Shepherd, it is but one sheep, this entire human race, whom you lift onto your shoulders. Show me where there are green pastures. Let me know restful waters. Lead me out to nourishing grass and call me by name so that I can hear your voice. Through that voice calling me, give me eternal life. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (John 10:1-10)

Shepherds In the Old Testament God’s relationship to his people was compared to a shepherd tending his sheep (Numbers 27:16-17; Psalm 100:3; Isaiah 40:11). In Ezekiel 34 God condemns Israel’s shepherds (leaders) for harming his sheep. God then vows to shepherd his people himself. By implying that he is the true shepherd of God’s flock, Jesus also evokes the memory of David, who had been a shepherd before becoming king of Israel (1 Samuel 16:11-13). God promised David that his descendants would reign over Israel forever (2 Samuel 7:8-16). When people called Jesus Son of David, they meant that he was the true heir of the shepherd-king.

The shepherd’s voice Unless their flock was too big, shepherds could name each of their sheep and train them to come when the shepherd called them. The sheep only responded to their own shepherd’s voice, however. Other people wouldn’t be able to make the sheep obey them. The gatekeeper, someone who helped watch over the sheep, wouldn’t answer to other people, either (John 10:3).

“I am the gate” Jesus declares that he is the gate. Jesus is the one through whom people have true access to God, his Father. By using the expression “I am” here and throughout John’s Gospel, Jesus evokes God’s declaration of his name to Moses (Exodus 3:13-14). God, who once made himself known to Moses and the Israelites, now reveals himself in Jesus.

Who’s the thief? In the story right before this one the Pharisees cast a blind man out of the synagogue after Jesus restores his sight. They reject Jesus and regard themselves as the true shepherds of Israel. Jesus tells them that they are spiritually blind. The Pharisees are spiritually deaf, too, for they fail to understand what Jesus says (v.6). They are the thieves and robbers whose actions harm the sheep. By contrast, Jesus leads his flock to safety, freedom, and life. Jesus demonstrates his life-giving power in the next chapter by raising Lazarus from the dead. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (Acts 2:14a, 36-41)

Persuading the people In the passage before this one, Jews who had traveled to Jerusalem for Pentecost heard Jesus’ disciples speaking in their own languages (2:5f). Peter then proclaimed to them the significance of Jesus’ death and resurrection.

Pour-ing out the Spirit Peter explains that God is offering his Spirit to all who believe in Jesus. In verses 17-18 Peter quotes the prophet Joel: “I will pour out my spirit upon all mankind” and “everyone shall be rescued (i.e., saved) who calls on the name of the LORD” (Joel 3:1,5). This prophecy is now being fulfilled, and those listening to Peter can share in it.

Those near and far In Genesis 12:2-3 God said to Abraham: “I will make of you a great nation... all the communities of the earth shall find blessing in you.” Peter declares that this promise is fulfilled in Jesus, a descendant of Abraham (v.39). Peter’s words prove true as many of the Jews who are listening to him are baptized, thereby becoming part of the community that Jesus had formed during his ministry. After other of Abraham’s descendants have accepted Jesus, attention will turn to the Gentiles, to all those far off (v.39).

STEWARDSHIP REFLECTION **Sheeple** Looking at a herd of sheep one sees very little difference between one sheep from another. We couldn’t say that about a herd of humans. They all look so different. Although the sheep look alike, once you get to know them, you’ll find that they all have very different personalities. Some are shy. Some are friendly. Some lead, and some follow. All want and need to be fed! Chapter 27 of the book of Proverbs urges us to know well the condition of the herd and to care for them. Do we know the condition of ourselves and take care of ourselves? Are we being led away from the Good Shepherd? We must be thoughtful to be good stewards of our own Will. This leads us to trust more fully in the Lord, and rest in our faith. “The Lord is my shepherd; there is nothing I shall want!” (Catholicdioceseofwichita.org)

Rebaño de Personas Al mirar un rebaño de ovejas se ve muy poca diferencia entre una oveja y otra. No podríamos decir lo mismo de un rebaño de personas. Todos se ven muy diferentes. Aunque las ovejas se parezcan, una vez que llegas a conocerlas, te das cuenta de que todas tienen personalidades muy diferentes. Algunas son tímidas. Otras son amistosas. Algunas van delante y otras detrás. Todas quieren necesitan ser alimentadas. El capítulo 27 del libro de los Proverbios nos anima a conocer bien la condición del rebaño y a cuidar de él. ¿Conocemos la condición de nosotros mismos y nos cuidamos? ¿Acaso nos estamos alejando del Buen Pastor? Debemos ser conscientes de ser buenos stewards de nuestra propia Voluntad. Esto nos lleva a confiar más plenamente en el Señor, y a descansar en nuestra fe. “¡El Señor es mi pastor, nada me faltará!”

Question: The Bible mentions Zion a lot. Where or what is Zion?

Zion is a where and a what. Let's start with Jerusalem, built on two hills east and west, 2400 feet above sea level in its present location. Ancient Jerusalem stood slightly lower to the southeast, outside the walls of what's presently known as the Old City. David captured the fortress of Zion from the Jebusites around 1000 BCE, renaming it the City of David. His capital city was built around it on the eastern hill. Yet apparently by the time of first-century historian Josephus, it was the western hill, larger and higher, that was known as Zion.

Either way, elevated Zion made an excellent capital: naturally defensible on all sides except the north, with a water supply from the Gihon spring on the eastern hill.

After the construction of the temple by King Solomon, Zion came to refer more specifically to the temple mount north of David's city, as the many psalms celebrating the ascent to the temple attest. This may be when the location of Zion decisively shifts from east to west. In Solomon's time the designation *Jerusalem*—"the foundation of Salem," an earlier name known at the time of Abraham—seems to eclipse other names for the location, both inside and outside the walls. So we see already that Zion was once the name of a hill and also a fortress on that hill. It became synonymous with the City of David, and finally interchangeable with the site of the Temple built in Solomon's time.

But the idea of Zion continues to migrate. Ezekiel's prophecies re-envision both temple and Jerusalem with a celestial dimension. The Book of Revelation takes them out of time altogether. Geography falls away as "God's holy mountain" (Ps. 2) is infused with an eternal identity. So it happens that, in the Byzantine era, the ridge southwest of contemporary Jerusalem becomes designated as Zion. This ridge contains the traditional sites of both the tomb of David and the Cenacle—the latter being the upper room where the Last Supper was held. Could it be that "God's holy mountain," the place where God chooses to dwell, is reassigned by the actions at the Last Supper? In the new and everlasting covenant of our Eucharist, the "upper" room where this sacrament is instituted is revealed as a new Zion. In that case, each of the elevated sanctuaries upon which our altars stand is a little Zion too. (Alice L. Camille.)

FOURTH SUNDAY OF EASTER –WORLD DAY OF PRAYER FOR VOCATIONS

What are we to do?

Discernment of our direction is not just a task for young adults. Throughout our lives, we're challenged to consider the course we're following and the consequences of our choices. The apostle Peter called his generation corrupt; in fact, it's a fair assessment of every generation that seeks personal profit at the expense of the common good. Our mutual vocation is to respond to God's call in every hour, with all our heart, mind, soul, and strength. Pray that you know the role you're called to play and have the courage and passion to live it out. (Preparetheword)

CUARTO DOMINGO DE PASCUA—JORNADA MUNDIAL DE ORACIÓN POR LAS VOCACIONES

¿Qué debemos hacer?

Discernir nuestro camino no es una tarea exclusiva de los jóvenes adultos. A lo largo de nuestra vida, se nos desafía a considerar el rumbo que seguimos y las consecuencias de nuestras elecciones. El apóstol Pedro llamó corrupta a su generación; de hecho, es una evaluación justa de toda generación que busca el beneficio personal a expensas del bien común. Nuestra vocación mutua es responder a la llamada de Dios en cada momento, con todo nuestro corazón, mente, alma y fuerzas. Reza para conocer el papel que estás llamado a desempeñar y para tener el valor y la pasión de vivirlo.