

Dear Padre,

Do Catholics have to marry in the Church? If a couple decides to marry outside of the Church, are they still allowed to receive Communion and other sacraments?

Catholics are obligated to follow the laws of the Church, including those laws regarding marriage. If a Catholic marries outside the Church, meaning that they did not follow Church law, then they may not receive the other sacraments until their marriage has been witnessed by the Church.

A wedding is a sacred ceremony for the couple, but it is also a ceremony for the Church. The Christian community is called upon to witness the ceremony, with the bishop, priest, or deacon called upon to bless the union in the name of the Church. The Church can dispense from the form, that is, the place of the wedding, for good cause, and does so when necessary. When a dispensation from the law is granted, then the person has followed the marriage laws of the Church and is free to receive the sacraments.

A wedding is a sacred ceremony in which a sacrament is conferred. While the park may be pretty or the church down the street may be bigger, neither is a sufficient reason to ignore marriage law and marry outside the Church. ●
The Redemptorists / DearPadre.org



MDV EDWARDS / SHUTTERSTOCK

Know Someone Overly Anxious About Sin?

Since 1964, the Redemptorists' *Scrupulous Anonymous* free monthly newsletter has ministered compassionately to those struggling with scrupulosity. To subscribe, visit ScrupulousAnonymous.org.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
December 11 <i>Advent Weekday</i> Is 35:1-10 Lk 5:17-26	December 12 <i>Our Lady of Guadalupe</i> Zec 2:14-17 or Rv 11:19a; 12:1-6a, 10ab Lk 1:26-38 or Lk 1:39-47	December 13 <i>St. Lucy, Virgin and Martyr</i> Is 40:25-31 Mt 11:28-30	December 14 <i>St. John of the Cross, Priest and Doctor of the Church</i> Is 41:13-20 Mt 11:11-15	December 15 <i>Advent Weekday</i> Is 48:17-19 Mt 11:16-19	December 16 <i>Advent Weekday</i> Sir 48:1-4, 9-11 Mt 17:9a, 10-13	December 17 <i>Third Sunday of Advent</i> Is 61:1-2a, 10-11 1 Thes 5:16-24 Jn 1:6-8, 19-28



CNS PHOTO/PAUL HARRING

A WORD FROM POPE FRANCIS

In the Bible [conversion] means, first and foremost, to change direction and orientation; and thus also to change one's way of thinking. In the moral and spiritual life, to convert means to turn oneself from evil to good, from sin to love of God. And this is what the Baptist was teaching.

ANGELUS, ROME, DECEMBER 6, 2020



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When Will We Be Satisfied?

FR. JOSEPH JUKNIALIS

In 1992, *Forbes* magazine published an issue titled "Why Do We Feel So Bad When We Have It So Good?" It featured articles by such luminaries as newsman Dan Rather, President George H. W. Bush, and author John Updike. Many of the writers reflected upon our passion for more and our hunger to live in affluence and how that fails to satisfy. In so many ways, we as a nation find ourselves seeking distractions from living with ourselves lest we be confronted by our ultimate loneliness. As a nation we are addicted to entertainment and smartphones, to drugs and pornography, to finding something new. We are confronted by rising suicide rates and a pervasive, deep-seated anger. Why are we not satisfied?

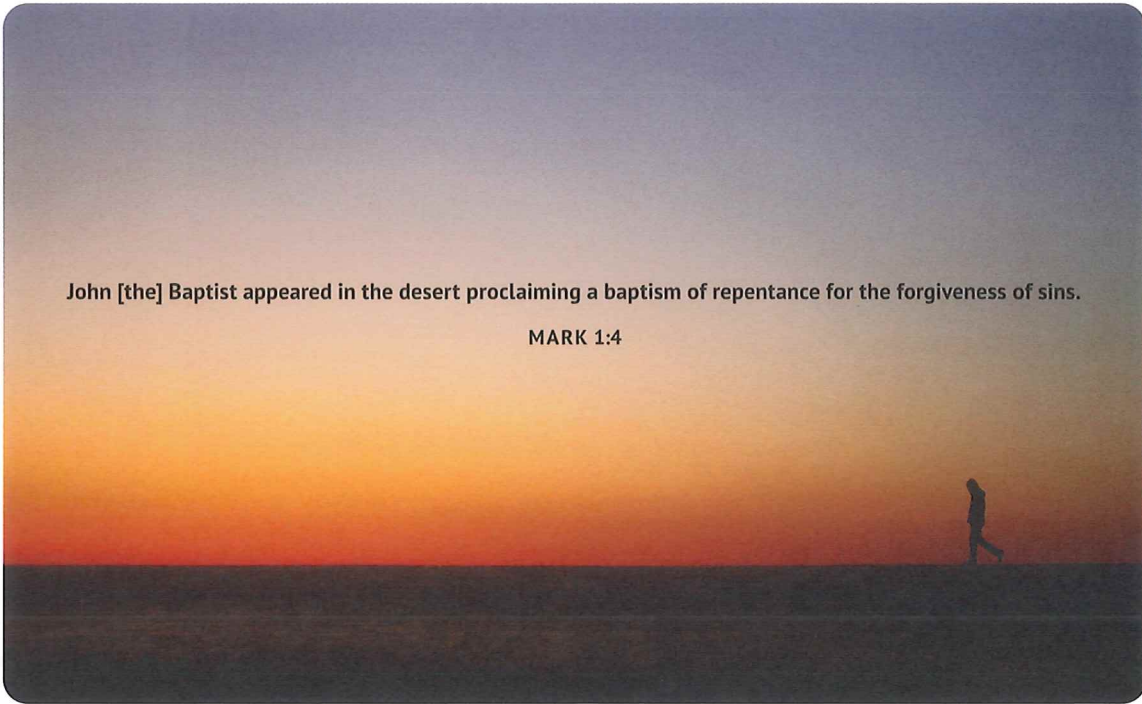
John the Baptist called the people of his day to repent, which is another way of asking them—and us—to look at life differently. Advent is really about getting in touch with our deep longing for more, a part of our human condition that ultimately is only satisfied by God. We have been created to long for more, a longing that feels like loneliness, a longing that seeks to be satisfied. In the end, we can only find a sense of peace in the midst of such longing by accepting that it can never be fully satisfied in this life. Like the spirituality of Alcoholics Anonymous, accepting rather than fleeing from our human reality becomes a path to new life. ●

Reflect

How do you deal with loneliness and a longing for more out of life?

John [the] Baptist appeared in the desert proclaiming a baptism of repentance for the forgiveness of sins.

MARK 1:4





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Karen Burden, Rel.Edu. Committee 355-6388
Lisa Gannett, DRE 355-6611
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Tressa Powers, Finance C. Chair 355-6206
Altar S. President, Nanette Rice 355-7676
Tom Bachman, Grand Knight 640-8259
Prayer Line Starters, Allison Bushek 355-1696
& Nanette Rice 355-7676

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.

2ND SUNDAY OF ADVENT

12/9/2023 - Saturday, 4: 00 p.m.

Servers: Jason Velasco, Jonathan Gannett, Nathan Gannett

Reader: Karen Burden

E.O.HC: Rosemary & Tom Bachman

12/10/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Julie Kaps

E.O. HC: Mike & Cindy Broeckelman

3rd SUNDAY OF ADVENT

12/16/2023 - Saturday, 4: 00 p.m.

Servers: Ryann & Brecken Bamberger, Rowen Simon

Reader: Tom Bachman

E.O.HC: Debbie Frederick, Gwen Waechter

12/17/2023 – Sunday, 9:00 a.m.

Servers: Haley Berning, Jace Berning, Cade Berning

Reader: Kyle Berning

E.O. HC: Robert Longoria, Kyle Berning

COLLECTION for December 3, 2023

Envelopes: \$645; Loose: \$427; Online Giving: \$ 1342.57

Total \$2,414.57; Average Weekly Expense: \$1,761.17. Income over/under +653.4

CHURCH PROJECT GOAL

\$52000—Building Fund To Date: \$39071.74. *Thank you so much for your love for our parish church and your faithful stewards*

DECEMBER 10, 2023 SECOND SUNDAY OF ADVENT

“Lord, let us see your kindness, and grant us your salvation.” (PS 85)

MASS INTENTIONS FOR THE WEEK

Saturday, Dec. 9	4:00 p.m.	People of our parishes
Sunday, Dec. 10	9:00 a.m.	Special Int. Alvin Bergkamp F.
Monday, Dec. 11	5:30 p.m.	Peter Sack
Tuesday, Dec. 12	9: 30 a.m.	Beu Cameron
(Tuesday Mass at the High Plains Retirement Village)		
Thursday, Dec. 14	12:10 p.m.	David Hoang
Friday, Dec. 15	12:10 p.m.	Barbara Wolf
Saturday, Dec. 16	4:00 p.m.	People of our parishes
Sunday, Dec. 17	9:00 a.m.	Gary Sack Jr.



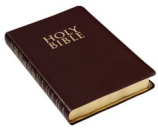
My friends, many of us really don't like reminders. Am I right? For the most part, we probably see them as either a kind of nuisance or as a kind of insult. "Do you think I'm SO stupid that I would forget?"

The same thing can happen in our spiritual lives. In one sense, we are well aware of many things when it comes to faith. We've heard certain stories a million times. We've said the same prayers over and over and over again.

Thank goodness we have Advent. Thank goodness we have these familiar stories told to us once again. Thank goodness we have these special liturgies and comforting songs and once-a-year decorations. And thank goodness we have the voice crying out in the desert, John, to shake us up, wake us from our complacency.

On second thought, let's not thank goodness. Let's thank God --- the One for whom we are waiting-- the One who refused to sit on the sidelines and watch from a distance.

Fr. Peter



UNDERSTANDING THE GOSPEL OF THE WEEK - (Mark 1:1-8)

Standing in the story By gospel Mark isn't referring to the book he wrote but to the good news that salvation has come through Jesus. The story of this good news begins with John the Baptist, but it continues with us. The story will end when Christ returns in glory.

Messiah and Son of God Christ is Greek for anointed one. Messiah is a Hebrew word that means the same thing. In the ancient world people were anointed as a sign that God had chosen them for a special purpose. Here Mark states plainly that Jesus is God's chosen one, even God's Son, but this information is given only to us. People at the beginning of the story struggle to understand who Jesus is because he doesn't fit anyone's expectations.

Desert: place of beginnings In the Old Testament the desert or wilderness is a place of both refuge and struggle. God led his people from Egypt into the Sinai desert, where they had to learn to depend on him rather than foreign gods. Isaiah drew from this story when he urged his people to cross a different desert to rebuild their homeland. In both cases people were given a fresh start if they turned or returned to God.

John the Baptist John spent time in the desert. He ate what was available. He also dressed like Elijah (2 Kings 1:8). In Malachi 3:23 we hear that Elijah will return to warn people about the day of the LORD. John earned the title the Baptist because he adapted the practice of ritual washing. He made it a sign of one's belief that God was coming soon to judge people. Like other ancient prophets, John warned people to repent, to turn away from their old lives and ready themselves for God's arrival.

Mightier than I John says several things that contrast him with the one who is coming. • John isn't even worthy to act as a slave for the one who's coming. • John baptizes with water; the one who comes will baptize with God's Spirit. • John's baptism is only a sign of change; the one who comes will bring about real change. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING OF THE WEEK - (Isaiah 40:1-5,9-11)

A new path to freedom The prophet spoke these words about fifty years after the Babylonians invaded Jerusalem, destroyed the temple, and forced Israel's leaders to live in Babylon. Many Israelites interpreted the Babylonian exile as God's way of punishing them for breaking the Sinai Covenant. The exile was so traumatic that the people felt as though they were punished twice for their sins (v.2). The prophet declares that their punishment is now over and God will treat them gently. They are free to go home and rebuild. The LORD will gather and protect them as they make the journey (v.11). The route is long and hard, but God will smooth the way (v.4).

The city speaks In verses 9-11 Jerusalem herself speaks, loudly declaring that God has ended the exile and is bringing his people home. Here and in other passages their return is described as a new Exodus (see 43:16f). The people are the city's reward, a gift or recompense that makes up for the losses she endured during the Babylonian invasion (v.10b).

VOCATION CORNER DIOCESE SCHEDULE VOCATIONS DINNERS God calls each man to live out his own vocation. Your own vocation maybe to the priesthood. One way to discern what that may be is by attending an Andrew Dinner with Bishop Brungardt and priests of the diocese. If interested in attending any of the following events, please let Fr. Peter know. Below please find the 2024 schedule of Andrew Dinners

Jan.7 College –Age 6-8 pm @ St. Andrew Church, Wright;

Jan.14 Post –College Age 6-8pm @ St. Andrew Church, Wright;

Jan. 28 High-School Age 6-8pm @ St. Joseph Church, Scott City

CHRISTMAS FLOWERS IN MEMORY OF A LOVED ONE If you would like to donate flowers in memory of A LOVED ONE FOR CHRISTMAS, please put your donation in envelope marked to whom you want them to go to, plus your name and put in with the regular collection or send it to our office.

CHRISTMAS CHURCH DECORATION We plan to decorate the church on December 14 at 4:00PM. Your help would be appreciated.

COMING –YEAR- OFFERING ENVELOPES Your Offering Envelopes for the coming year are available at the Church's Vestibule. Please pick up yours and thank you so very much for your generous and faithful contributions for supporting our Parish.

2024 CALENDARS are available at the church vestibule for you to pick up.

PARISH ADVENT RECONCILIATION Please make an extra effort to attend our parish reconciliation this Sunday, December 10 at 6:30 p.m. to reconcile with God, the Church, and with others in order to be ready ourselves to celebrate the Birthday of the Lord.

MARK YOUR CALENDAR—UPCOMING EVENTS & CELEBRATIONS

- Parish Christmas Potluck—December 13 @ 6:30p.m.

- Fourth Sunday of Advent Mass— December 23 @ 4:00 p.m. & 5:30 p.m. (MT) in Syracuse (**only on Saturday & not on Sunday**)

- Christmas Eve. Mass—Sunday, December 24 @ 4:00 p.m.—St. Anthony's & 5:30 p.m. (MT)- St. Raphael's ; Christmas Day Mass—Monday, December 25 @ 9:00 a.m.—Christ the King Deerfield

STEWARDSHIP REFLECTION DECEMBER 10

“Prepare the way of the Lord...” - MARK 1:3

We are all called to live a holy life. We are all called to invite others to live holy lives. Living a stewardship lifestyle, being grateful and generous with our gifts, puts us on the path to holiness and is an example for others to be holy, too. We are responsible not only for our own lives, but for the lives of others as well. How are you helping others get to Heaven

“Prepare el camino del Señor...” - MARCOS 1:3

Todos somos llamados a vivir una vida santa. Todos somos llamados a invitar a los demás a vivir una vida santa. Vivir un estilo de vida de corresponsabilidad, ser agradecido y generoso con nuestros dones, nos pone en el camino de la santidad y es también un ejemplo para los demás. Somos responsables no solamente de nuestras propias vidas, sino también de las vidas de los demás. ¿Cómo está ayudando a otras personas a llegar al Cielo?

QUESTION OF THE WEEK What is the most difficult obstacle I face in preparing a way for Christ to come into my heart anew this Christmas? How can I remove this obstacle?

PRAYER OF THE WEEK (by Mother Teresa of Avila) Although I have often abandoned you, O Lord, you have never abandoned me. Your hand of love is always stretched toward me, even when I look the other way. Your gentle voice constantly calls me, even when I refuse to listen. You are patient, willing to wait as long as necessary for me to turn to you. Your friendship alone gives me the strength to resist and defeat sin. Be my friend now and always, O Lord! Amen.

NATIONAL EUCHARISTIC REVIVAL

DO THIS IN REMEMBRANCE OF ME, PART 7: GREETING



The Mass

“Hello, Joe. How are you?” Whenever we see someone we know, we might greet him or her in this way. However, the Mass, the gathering of the family of God, doesn’t begin like this at all. Why not? Without a doubt, the Mass isn’t just like meeting people on the street. When we come to Mass, we aren’t just passing by an acquaintance: we are encountering and worshipping Almighty God. After the Sign of the Cross, the priest says, “The Lord be with you,” or one of the other versions given in the Missal, such as “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all;” or “Grace to you and peace from God our Father and the Lord Jesus Christ.” This greeting indicates right away that what we are about to do is going to be very different from the normal daily routine. Also, it recalls that we are part of something greater—the universal celebration of the Liturgy—God with all his people.

Far from Ordinary

If the only thing the priest said was something like, “I’m glad to see you” or “Boy, it’s cold today,” he might give the impression that we are just entering into familiar chatter. We could miss that something sacred is about to happen. So, the universal greeting helps us prepare to enter more fully into the celebration of the Mass and helps us to realize this will be a sacred gathering with Almighty God present before us. If you think about the words, they are actually a prayer said by the priest asking that the grace, peace, love, etc., of God be with each person—now that’s a way to start a gathering of God’s people! The faithful then respond with their own part of the prayer, asking a similar grace for the priest by responding, “And with your spirit.”

Whose Spirit?

Why do we say, “And with your spirit?” Our English translation of the phrase is actually a direct word-for-word translation from the Latin prayers of the Mass: “Et cum spiritu tuo.” This phrase also clearly connects us to several places in the Bible. For example, we see the priest’s greeting, “The Lord be with you,” in Ruth 2:4; and we see the people’s response, “The Lord be with your spirit,” in 2 Timothy 4:22.

Okay, Father, I see where those lines are in the Bible. But what does “spirit” mean here? According to several saints and Christian writers, “spirit” refers not to the soul of the priest but to the spirit he has received through the sacrament of Holy Orders. As Edward Sri writes, quoting Jeremy Driscoll for support: “By saying ‘and with your spirit,’ the people are acknowledging the Holy Spirit’s unique activity through the priest during the sacred liturgy by virtue of his ordination.



As Jeremy Driscoll explains, “The people are addressing the “spirit” of the priest; that is, that deepest interior part of his being where he has been ordained precisely to lead the people in the sacred action. They are saying in effect, “Be the priest for us now,” aware that there is only one priest, Christ Himself, and that this one who represents them now must be finely tuned to perform his sacred duties well’.” (A Biblical Walk Through the Mass, p. 28).

The greeting at the start of Mass is a prayer that the Lord will be present with the people and a prayer back from the people acknowledging the spiritual gift God has given to the priest to help lead us in prayer. It is definitely a more formal greeting than we would use out and about. However, what we do at Church is definitely different than meeting each other at a ballgame or a restaurant. The priest may very well go on to give some words of welcome or make a comment on the weather, but those comments follow the opening dialogue: “The Lord be with you,” “And with your spirit.” Now, let’s pray together as God’s family!

For Reflection:

1. Reflect on how you greet different relationships in your life, such as family members, friends, and professional acquaintances. What do you communicate through those diverse greetings? Be attentive to the next greeting opportunity in your day and more intentional about what and how you communicate.
2. Read Ruth 2 and 2 Timothy 4:19-22 to see our liturgical greetings in these contexts. Take time to meditate on these passages, placing yourself in the scenes and recognizing that you are part of a great lineage of human relationships.
(Fr. Luke Spannagel)

SECOND SUNDAY OF ADVENT

A voice cries out

This year the Universal Declaration of Human Rights turns 75. The world could use a reminder that human rights belong to each of us and must be defended without exception. We live in an age marred by misinformation. Attacks on others grow more destructive online and in our common spaces. Climate change, hunger, and poverty are unequally borne by those whose rights are not recognized or protected. Advent is the perfect time to identify the rights that resonate most powerfully for you. Claim them. Discover ways to stand up for them. Create alliances with those whose rights are in jeopardy.

SEGUNDO DOMINGO DE ADVIENTO

Una voz que clama

Este año la Declaración Universal de los Derechos Humanos cumple 75 años. Al mundo le vendría bien un recordatorio de que los derechos humanos pertenecen a cada uno de nosotros y deben ser defendidos sin excepción. Vivimos en una época empañada por la desinformación. Los ataques a los demás son cada vez más destructivos en Internet y en nuestros espacios comunes. El cambio climático, el hambre y la pobreza recaen de manera desigual sobre aquellos cuyos derechos no son reconocidos o protegidos. El Adviento es el momento perfecto para identificar los derechos que resuenan con más fuerza para ti. Reclámalos. Descubre formas de defenderlos. Crea alianzas con las personas cuyos derechos están en peligro. (Preparetheword)