

Dear Padre,

*In the Our Father, we pray, “thy kingdom come.”
Will God’s kingdom come only at the end of the world?*

God’s kingdom will come in its fullness only at Jesus’ Second Coming, but the kingdom came into the world with Jesus’ first coming as a man. That means we are in God’s kingdom right now, but not in its fullness.

In the Scriptures, we read that John sends his disciples to ask Jesus if he is the messiah or if they need to wait for another. Jesus responds, “The blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them” (Luke 7:22). These are all signs of the kingdom of God.

In the meantime, we don’t have to just wait for God’s kingdom to come in its fullness. We can make God’s kingdom more of a reality on earth by visiting the sick, caring for the poor, and being kind to others. Loving your spouse is a sign of the kingdom of God. God’s kingdom is among us, not completely but partially, and we can make it more of a reality in the good that we do for each other.

Jesus’ Second Coming will be at the end of time, an event Jesus himself did not know the time of: “But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father” (Mark 13:32). ●

Fr. Patrick Keyes, CSSr
DearPadre.org

Do you have a question for the Padre?

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

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
February 5 <i>St. Agatha, Virgin and Martyr</i> 1 Kgs 8:1–7, 9–13 Mk 6:53–56	February 6 <i>St. Paul Miki and Companions, Martyrs</i> 1 Kgs 8:22–23, 27–30 Mk 7:1–13	February 7 <i>Weekday</i> 1 Kgs 10:1–10 Mk 7:14–23	February 8 <i>Weekday</i> 1 Kgs 11:4–13 Mk 7:24–30	February 9 <i>Weekday</i> 1 Kgs 11:29–32; 12:19 Mk 7:31–37	February 10 <i>St. Scholastica, Virgin</i> 1 Kgs 12:26–32; 13:33–34 Mk 8:1–10	February 11 <i>Sixth Sunday in Ordinary Time</i> Lv 13:1–2, 44–46 1 Cor 10:31– 11:1 Mk 1:40–45



A WORD FROM POPE FRANCIS

Jesus shows a particular predilection for those who are wounded in body and in spirit: the poor, the sinners, the possessed, the sick, the marginalized. Thus, He reveals Himself as a doctor both of souls and of bodies, the Good Samaritan of man. He is the true Savior: Jesus saves, Jesus cures, Jesus heals.

ANGELUS, ROME, FEBRUARY 8, 2015



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Our Parish COMMUNITY

February 4, 2024

Fifth Sunday in Ordinary Time (B)

Job 7:1–4, 6–7 / 1 Corinthians 9:16–19, 22–23 / Mark 1:29–39



Why Is There Evil?

FR. JOSEPH JUKNIALIS

At some point in one’s faith journey, every believer asks: If God is good and loving, why is there evil in the world? Why is there war? Why do children die prematurely? Why do pandemics rage? The biblical story of Job seeks to speak to that question, though it never really answers it.

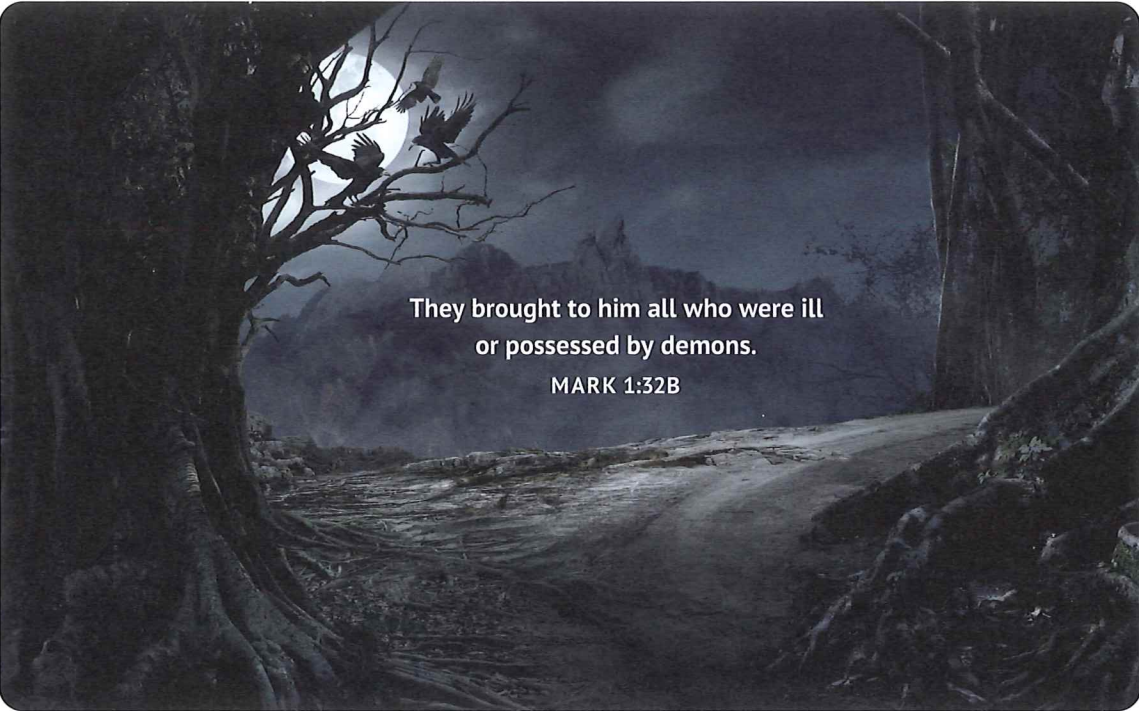
God and the satan (the name he is called in the Book of Job) are discussing Job and what a fine man he is. The satan suggests Job is a good man only because everything is going well for him. God then tells the satan that he may do whatever he wishes to test Job but may not harm him. By a series of catastrophes, then, Job loses his flocks, his camels, and even his sons and daughters. It is at this point that we hear today’s first Scripture reading—Job’s lament of misery and hopelessness.

Though Job’s friends suspect that the cause of all

that has befallen him must be due to some grave sin on his part, Job denies this accusation and continues believing in the goodness of God, never wavering in his faith. Though frustrated by what life has brought, Job never blames God or asks God to fix his life. God is God, concludes Job, whether we understand the ways of life or not. To seek any more is to seek to be God. He continues to trust in God and admits that the ways of God are incapable of being understood. This becomes Job’s only answer to the question about the “why” of evil. ●

Reflect

How do you answer the question of why evil exists?





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
Website: saintanthonylakin.org



Karen Burden, Rel.Edu. Committee 355-6388
Lisa Gannett, DRE 355-6611
Gwen Waechter, Parish C. Chair 272-1030
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.

5TH SUNDAY IN ORDINARY TIME

2/3/2024 - Saturday, 4: 00 p.m.

Servers: Jason Velasco, Jonathan Gannett, Nathan Gannett

Reader: Karen Burden or Volunteer

E.O.HC: Tino Rosales Jr., Volunteer

2/4/2024 – Sunday, 9:00 a.m.

Servers: Haley Berning, Jace Berning, Luke Woodrow

Reader: Mike Broeckelman

E.O. HC: Robert Longoria, Kyle Berning

6TH SUNDAY IN ORDINARY TIME

2/10/2024 - Saturday, 4: 00 p.m.

Servers: Ryann & Brecken Bamberger, Rowen Simon

Reader: Tom Bachman

EO.HC: Rosemary & Tom Bachman

2/11/2024 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Hannah Schauf

E.O. HC: Del & Julia Kaps

COLLECTION FOR JANUARY 28, 2024

Envelopes: \$1030
Online Giving: \$317.64
Loose: \$483.50
Total: \$1831.14
Average Weekly Expense: \$1,761.17
Income over/under +69.97

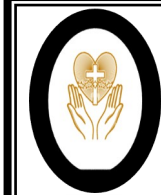
FEBRUARY 4, 2024

5th SUNDAY IN ORDINARY TIME

“Praise the Lord, who heals the brokenhearted (PS 147)”

MASS INTENTIONS FOR THE WEEK

Saturday, Feb. 3	4:00 p.m.	Barbara Wolf
Sunday, Feb. 4	9:00 a.m.	Duane Bergkamp
Monday, Feb. 5	5:30 p.m.	David Hoang
Tuesday, Feb. 6	9: 30 a.m.	Carol Meier
(Tuesday Mass at the High Plains Retirement Village)		
Thursday, Feb. 8	NO MASS	Jerry Burden
Friday, Feb. 9	7:30 a.m.	Liz Lang Baier
Saturday, Feb. 10	4:00 p.m.	For the People
Sunday, Feb. 11	9:00 a.m.	Special Int. John Perez &Fam.



The Book of Job is one of the richest stories in all of Scripture --- for it speaks about some very deep truths, truths which of course are universal to human beings everywhere. We only have a small portion of the complete story in this Sunday First's reading (7:1-4,6-7), but it is certainly worth reading in its entirety. However, when we hear this story or read it we should be careful not to take everything contained in it in a literal way, not presume that the story is all about the specific conversations between Satan and God and Job. Nor should we presume that God and Satan are playing some sort of “game” with Job.

Rather the heart of the story involves what Job comes to realize about life as illustrated by the conversation between God and Job regarding God's inscrutability and sovereignty. As you might remember, toward the end of the story God essentially points out to Job that he will never understand God's ways. And when Job begins to accept this fact, when he comes to this realization, his life changes. The story tells of specific blessings he receives from God (children, wealth, etc. . .). And yet the real “gift” he received was a heart no longer fixated on the “why”, but rather a Job humbled enough to admit that he doesn't have the answers, and won't be able to figure it all out ---and that that's ok. Are we simply supposed to be “resigned” to our struggles, resigned to our disappointments, resigned to injustices, resigned to grief? No. The Lord comes to alleviate the our pain, reaching out in love to people in need. Fr. Peter

THE READINGS OF THIS WEEK

- Job’s life has become a drudgery: restless nights followed by forgettable days. Every evening he ends his day without hope. He has no confidence that his life will change. A couple of weeks ago we heard Jesus call Andrew and Simon. They abandon their nets of drudgery and follow him to a brand-new life. Today we see Jesus enter Simon’s mother-in-law’s house, where she lay in bed ill. His healing touch leads to her a new life, a life of ministry to her fellow disciples. Often we feel as Job did, stuck in a rut and despairing of our misfortune. May we instead find hope in Christ, as his first disciples did, allowing him to guide us to a life of service, a life with purpose, a life for the kingdom.
- Interestingly, the Greek word egeiro, which Mark uses to describe how Jesus raised Simon’s mother-in-law out of bed, is used in a slightly different form by the angel who greets the women at the tomb when they come to anoint Jesus’ body. Recall that Mark wrote his Gospel long after Jesus’ death and resurrection. It would appear that Mark intentionally used the same word the angel did to describe what Jesus did here. Jesus is truly raising her to a new life, a life of ministry to and for others.
- Often we just have to learn things by ourselves. Sometimes it’s because we’re unsure if we can trust the person who’s teaching us. Sometimes it’s because what we’re told seems unbelievable. But often it’s simply because we learn better when we figure it out on our own. In today’s Gospel, Mark says that Jesus did not permit the demons he drove out to speak “because they knew him” (Mark 1:34). Later, we will hear again and again that despite following him for a long period of time, the disciples still misunderstood who Jesus was. They only learn little by little over time. Perhaps Jesus realized he had to wait patiently for his disciples to gradually learn who he was. What the demons could have revealed would not have enabled true learning.
- La vida de Job se ha convertido en una monotonía penosa: noches sin dormir y días nada memorables. Al llegar la tarde su día ha terminado sin esperanza. No tiene la seguridad de que su vida cambiará. Hace un par de semanas escuchamos cómo Jesús llamó a Andrés y a Simón. Ellos abandonaron el trabajo pesado de sus redes y lo siguieron hacia una vida completamente nueva. Hoy vemos a Jesús entrar en la casa de la suegra de Simón donde ella estaba en cama enferma. Al Jesús tocarla y quedar curada ella comienza una vida nueva, una vida de servicio para con sus compañeros discípulos. A menudo nos sentimos igual que Job, atrapados en un rollo y desesperanzados por nuestro infortunio. Pero debemos encontrar nuestra esperanza en Cristo, tal como sus primeros discípulos, y dejar que él nos conduzca hacia una vida de servicio, una vida con propósito, una vida para el Reino.
- Interessantemente, la palabra griega egeiro, que usa Marcos para describir cómo Jesús levantó de la cama a la suegra de Simón es usada de una manera un tanto diferente por el ángel que saludó a las mujeres que habían llegado al sepulcro para ungir el cuerpo de Jesús. Recordemos que Marcos escribió su Evangelio mucho después de la muerte y resurrección de Jesús. Parecería como que Marcos usa intencionalmente la misma palabra que usó el ángel para describir lo que hizo Jesús esta vez. Jesús verdaderamente levantó a la suegra de Simón hacia una vida nueva, una vida de ministerio a los demás y para los demás.
- A menudo tenemos que aprender las cosas nosotros mismos. A veces es debido a que no estamos seguros de que podemos confiar en la persona que nos enseña. Otras veces es porque lo que nos dicen parece increíble. Pero a menudo es sencillamente porque aprendemos mejor cuando podemos descifrar las cosas por nosotros mismos. En el Evangelio de hoy Marcos dice que Jesús no dejó que los demonios que había expulsado hablaran, “porque sabían quién era él” (Marcos 1, 34). Más tarde escucharemos una y otra vez, que, a pesar de haber seguido a Jesús por un largo período de tiempo, los discípulos aún malentendían quién era él. Sólo aprendían poco a poco y al pasar del tiempo. Tal vez Jesús se dio cuenta de que tenía que esperar pacientemente a que los discípulos aprendieran gradualmente quién era él. Lo que los demonios pudieron haber revelado no hubiera posibilitado una verdadera enseñanza.

SINCERE SYMPATHY & PRAYERS Our deepest sympathy and prayers to you and your family, on the passing of your beloved husband & father, John Perez. May the Almighty God wrap His loving arms around you and the entire family and give you peace. May he rest in peace.

LENTEN MINI -RETREAT—MARCH 10, 2024 We are excited to announce that Sister Rose Mary Stein will help us prepare ourselves for the coming Easter - right after that Sunday Mass . Please save that date . More information will be given.

KNIGHT OF COLUMBUS MONTHLY COUNCIL MEETING Our February meeting will be on Wednesday 7th at 7:30 p.m.- Parish Hall. Notice: Monthly meetings are typically on the first Wednesday of each month

THANK YOU—CHURCH PROJECT With your love and generosity our Church Project Goal has been met. We thank you for your prayers and your generosity on the Church Project. Your participation & contributions show us that how much you love our church, St. Anthony. Thank you and please continue to pray for our parish for the unity so that each day we will grow more in love of God and one another.

STEWARDSHIP REFLECTION FEBRUARY 4

“Rising very early before dawn, he left and went off to a deserted place, where he prayed...He told them, ‘Let us go on to the nearby villages that I may preach there also. For this purpose have I come.’” - Mark 1:35, 38

In today’s Gospel reading we see a perfect example of stewardship. Jesus gives His time to do all that God wishes - healing the sick and preaching. But before He begins, Jesus takes time to be alone with God in prayer. It is through prayer, spending time with God, that we are given the graces needed to do what He wishes us to do. Praying before acting is a great habit to develop.

“De madrugada, antes del amanecer, Jesús se levantó y, saliendo de la ciudad, se dirigió a un lugar apartado a orar...Vayamos a otra parte, a las aldeas cercanas, para proclamar también allí el mensaje, pues para eso he venido”. - Marcos 1:35, 38

En la lectura del Evangelio de hoy vemos un perfecto ejemplo de corresponsabilidad. Jesús da Su tiempo para hacer todo lo que Dios desea - sanar a los enfermos y predicar, pero antes de comenzar, Jesús toma tiempo para estar solo con Dios en oración. Es a través de la oración, pasando tiempo con Dios, que nos serán dadas las gracias que necesitamos para hacer lo que Él desea que nosotros hagamos. Rezar antes de actuar es un gran hábito que debemos desarrollar.

QUESTION OF THE WEEK How do I best learn more deeply about Jesus?

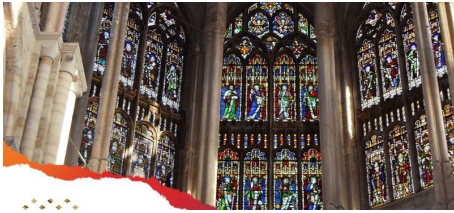
PRAYER OF THE WEEK (from the Rite of Anointing) Father in heaven, grant comfort to our brothers and sisters who suffer. When they are afraid, give them courage. When they are afflicted, give them patience. When they are dejected, afford them hope. And when they are alone, assure them of the support of your holy people. We ask this through Christ our Lord. Amen.

ONLINE CLASSES FROM DIOCESE LEARN ABOUT JESUS AND THE EUCHARIST

The spring 2024 schedule of Pastoral Ministry Formation courses offered by the diocese has been announced. Father Terry Klein, pastor of St. Joseph Parish in Ellinwood, will be offering a course on Christology, or the theology of Jesus Christ. The course aims to investigate the answers given in Scripture and Church Tradition to Jesus’ question, “Who do you say that I am” (Matt 16:15). It will be offered on Saturday mornings beginning Jan. 20. Father Robert Schremmer, a diocesan priest in retirement, will teach a course on the Eucharist entitled “Roots and Wings-Source and Summit.” It will be offered Tuesday evenings beginning Jan. 16. Both classes will be taught via Zoom. To learn more or to register, please contact Colleen Stein, Director of Adult Formation, at the Chancery at 620-227-1538 or at cstein@dcdiocese.org

NATIONAL EUCHARISTIC REVIVAL

DO THIS IN REMEMBRANCE OF ME, PART 15: The First Reading



The Mass

After spending some time reflecting on the Liturgy of the Word as a whole, this week we begin looking more closely at each part, beginning with the **First Reading**. We might hear the lector proclaim, “A reading from the Book of the Prophet Isaiah. In the days of Ahaz, king of Judah, son of Jotham, son of Uzziah, Rezin, king of Aram, and Pekah, king of Israel, son of Remaliah...” (Isaiah 7:1-9). With all these names, which many of us may not even know how to pronounce, we might wonder: *Why do we use the Old Testament at Mass, anyway?*

A Witness to God’s Faithfulness

As we said earlier, the First Reading at Mass is generally from the Old Testament. When we hear the stories of the Old Testament, we hear about how God called and began to form his people. If you are familiar with the Old Testament, you know there are times of faithfulness and falling away. There are prophets, judges, and other leaders that help call the people back to faithfulness. There are times where God is clearly directly involved and times where he seems to be more in the background. We learn about God’s faithfulness, even in the midst of our unfaithfulness. I am often struck by that faithfulness of God: we know we don’t deserve it, and yet there he is, consistently loving, forgiving, leading, providing, and protecting, doing all the things that good fathers do for their beloved children. Hopefully, as we hear those words each week, they remind us we can always go to our loving God and Father.

As we reflected before, generally when we talk about the Old Testament, we talk about a preparation. Through Moses, the prophets, and other writers, God was preparing his people (and us) to receive the truth about Jesus—that he truly is the Messiah who came to set us free from sin and death so that we might live with the Father forever. The Old and New Testament work together: the Old prepares for the New, and the New tells us what we’ve been waiting for, namely, Jesus Christ (cf. *Dei Verbum*, no. 15).

The Family of God

But why do we need all those names? The whole Bible, even parts we don’t understand or that don’t seem helpful, is part of God’s precious word to his people. Charles Belmonte reminds us that, just as every particle of the Body of Christ is precious, so too is every word (and name) of the Bible. Sometimes the readings may seem “obscure” to us because we don’t understand the ancient cultures of the Middle East. Sometimes they just mildly hint at one of the great mysteries of God and their importance can be easily overlooked. Sometimes we stumble over the names or we don’t understand the poetic language. “Nevertheless, we can be sure that if we do our best, the Holy Spirit will give us enough capacity to grasp whatever we may need for our sanctification and mission in life. And even if what we have read [or heard] does not stay in our memory, the Word of God has purified and nourished our souls” (*Understanding the Mass*, p. 85). We might think that the names aren’t that important, but what they show us is a continuous string of people who are in relationship with God, an ongoing family which the Lord is building over time. Just like we remember the names of our grandparents and great-grandparents because they are part of our family tree, so too do we remember the names of these people who in some way had (and still have) an important part to play in God’s family tree. As the Church teaches,

“Christians should accept with veneration these writings which give expression to a lively sense of God, which are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way” (*Dei Verbum*, no. 15).

One of my favorite things about the Old Testament is that God teaches us little by little. There is always a story to go with what we hear; there is always a bit-by-bit explanation for what God is trying to tell us. The Old Testament isn’t just strange names and long stories with some songs and poetry mixed in. It is God speaking to us and saying gradually, “Come a little closer... Please get to know me... You will find happiness in me... I want to take care of you... I will send the Messiah to save you... I am your loving Father.”

For Reflection:

1. In light of the insights on the significance of names and genealogy in the Old Testament, revisit Jesus’ genealogy in Matthew 1:1-17 and/or Luke 3:23-38. Recall what you know about any of the persons whose names feature in these genealogies. For any names you do not recognize, pause and invite the Lord to help you see more clearly how he accomplishes his work through men and women throughout salvation history.
2. Do you have a written or visual “family tree” of your own heritage? If not, consider developing one for yourself or with your family. Take time to pray in thanksgiving for God’s presence through your genealogy, and lift up any persons in particular need of healing or mercy. (Fr. Luke Spanagel)

FIFTH SUNDAY IN ORDINARY TIME

Game on

The odds for Super Bowl Sunday 2021 were available last February. Tickets for the game have been on sale for as long. But things don’t always happen the way we plan them. Last year, when the Chiefs were pitted against the 49ers, no one imagined how the world would change between one Super Bowl and the next. Still, Jesus comes into our midst wherever we are, whatever our circumstances, and grasps us by the hand. We can’t be sure of the game plan for the future. But we can trust that Jesus will be there for us.

QUINTO DOMINGO DEL TIEMPO ORDINARIO

Comienza el juego

Las apuestas para el domingo del Súper Bowl 2021 estaban disponibles en febrero. Los boletos para el juego han estado a la venta desde entonces. Pero las cosas no siempre suceden como las planeamos. El año pasado, cuando los Chiefs se enfrentaron a los 49ers, nadie se imaginó cómo cambiaría el mundo entre un Súper Bowl y el siguiente. Aun así, Jesús viene a nosotros dondequiera que estemos, sin importar nuestras circunstancias, y nos toma de la mano. No podemos estar seguros del plan de juego para el futuro. Pero podemos confiar en que Jesús estará ahí para nosotros.