

Dear Padre,

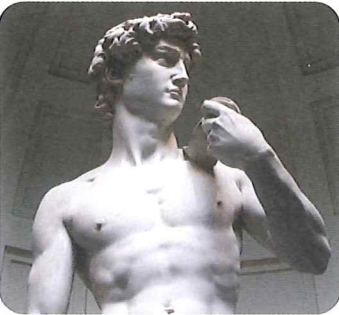
In the Church's eyes, what constitutes pornography? Art museums have statues of nude men and women, some of which are quite explicit. Is the only difference the respectability of the venue?

The "respectability" of the location or publisher doesn't matter. A product is pornographic if it was created to sexually arouse users of the product regardless of the venue. Michelangelo's intention in carving his famous statue of David was not to arouse the people who look at it, so the Church does not call it pornography.

Pornography has existed for centuries, but it didn't arrive in our homes uninvited until recently. People with internet access are regularly confronted by pornographic images and literature, and many find it a very powerful temptation. In response, the US bishops issued a helpful document, which is available online at usccb.org: *Create in Me a Clean Heart: A Pastoral Response to Pornography*.

From this document: "Using and/or producing pornography is a sin against chastity and against human dignity....The sin of pornography needs the Lord's forgiveness and should be confessed in the sacrament of penance. Pornography objectifies people and brings hurt and pain. It is an illusory substitute for real relationships and intimacy, which in the end bring true joy. Many good people struggle with the sin of pornography and [strive] to cultivate chastity. You are not alone. Jesus is with you, the Church offers you love and support. Trust in the Lord's mercy and his power to free and heal you."

The Redemptorists / DearPadre.org



MICHELANGELO'S DAVID / SHUTTERSTOCK

A WORD FROM POPE FRANCIS

*If God is the God of life...
then it is wrong for us to kill our brothers and sisters in his Name.*

*If God is the God of peace...
then it is wrong for us to wage war in his Name.*

*If God is the God of love...
then it is wrong for us to hate our brothers and sisters.*

PRAYER FOR THE VICTIMS OF WAR, IRAQ, MARCH 7, 2021



MONDAY

March 11
Lenten Weekday
Is 65:17-21
Jn 4:43-54

TUESDAY

March 12
Lenten Weekday
Ez 47:1-9, 12
Jn 5:1-16

WEDNESDAY

March 13
Lenten Weekday
Is 49:8-15
Jn 5:17-30

THURSDAY

March 14
Lenten Weekday
Ex 32:7-14
Jn 5:31-47

FRIDAY

March 15
Lenten Weekday
Wis 2:1a, 12-22
Jn 7:1-2, 10, 25-30

SATURDAY

March 16
Lenten Weekday
Jer 11:18-20
Jn 7:40-53

SUNDAY

March 17
Fifth Sunday of Lent
Jer 31:31-34
Heb 5:7-9
Jn 12:20-33

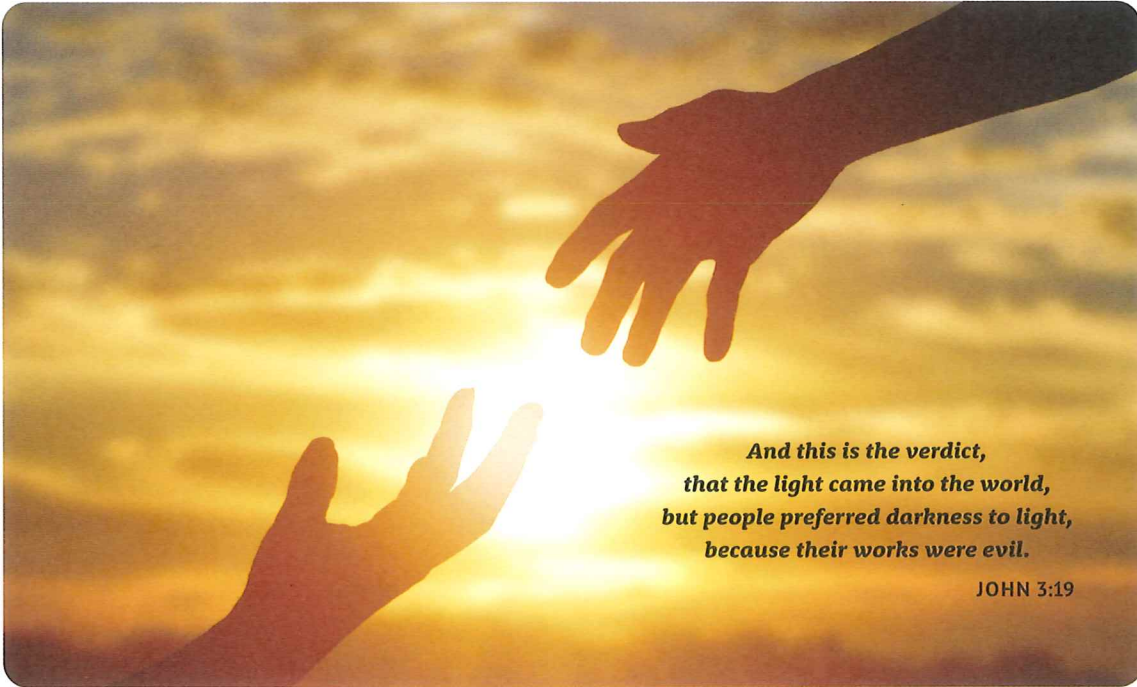
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Our Parish COMMUNITY

March 10, 2024

Fourth Sunday of Lent (B)

2 Chronicles 36:14-16, 19-23 / Ephesians 2:4-10 / John 3:14-21



*And this is the verdict,
that the light came into the world,
but people preferred darkness to light,
because their works were evil.*

JOHN 3:19

The Saving Game

FR. JOSEPH JUKNIALIS

A long time ago, I came across a piece that I still remember because it's pretty much a commentary on how life is for most of us. It goes something like this: At the age of ten, we think we can live forever. When we're twenty, we think we can save the world. When the big thirty rolls around, we think we can save the company. When the fortieth birthday arrives, we think we can save our children. Then, when we're fifty, we think we can at least save our marriage. And by the time we're sixty, we think we should just save aluminum cans.

A bit flippant perhaps, but it reminds me that even given my own best efforts, I really do not save much of anything. It is always God who does the saving, not me.

It's a conversation replayed in our heads again and

again. We find ourselves unwittingly thinking that if we do all the right things, when we die and go to heaven, then God will have to take us in. If we say the right prayers and follow all the rules, then we will have earned salvation. Yet then we will have saved ourselves and there will have been no need for God's gracious goodness. Then we will have lifted ourselves up by our own bootstraps and not by the Lord Jesus.

Then we will proclaim ourselves as the light to overcome darkness, and it will not be the death and resurrection of the Lord which does so.

Reflect

*How have you been saved and
how do you need saving now?*



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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
Vocation Committee, Nanette & Sandra

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.

Envelopes: \$1,382.00
Loose: \$471.00
Online Giving: \$856.14
Total: \$2,709.14
Votives:
Average Weekly Expense: \$1,761.17
Income over/under + 947.97

COLLECTION FOR MARCH 3, 2024

4th SUNDAY OF LENT
3/9/2024 - Saturday, 4: 00 p.m.
Servers: Ryann & Brecken Bamberger, Rowen Simon
Reader: Tom Bachman
EO.HC: Debbie Frederick, Gwen Waechter
3/10/2024 – Sunday, 9:00 a.m.
Servers: Haley Berning, Jace Berning, Cade Berning
Reader: Kyle Berning
E.O. HC: Alvin Bergkamp, Bob Woodrow

5th SUNDAY OF LENT
3/16/2024 - Saturday, 4: 00 p.m.
Servers: Jason Velasco, Jonathan Gannett, Nathan Gannett
Reader: Debbie Frederick
E.O.HC: Tino Rosales Jr., Karen Burden
3/17/2024 – Sunday, 9:00 a.m.
Servers: Haley Berning, Jace Berning, Luke Woodrow
Reader: Mike Broeckelman
E.O. HC: Mike & Cindy Broeckelman

MARCH 10, 2024
4th SUNDAY OF LENT

“Let my tongue be silenced, if I ever forget you!” (PS137)

MASS INTENTIONS FOR THE WEEK

Sat.	Mar. 9	4:00 pm	4th Sunday of Lent	Steve & Debbie Guy Family
Sun.	Mar. 10	9:00 am	4th Sunday of Lent	Emily Hughes
Mon.	Mar.11	5:30 pm		Dennis Flax
Tues.	Mar. 12	9: 30 am		David Hoang
<i>(Tuesday Mass at the High Plains Retirement Village)</i>				
Wed.	Mar. 13	7:00 pm	Stations of the Cross	NO MASS
Thurs.	Mar. 14	12:15 pm		David Hoang
Fri.	Mar. 15	7:30 am		Barbara Wolf
Sat.	Mar. 16	4:00 pm	5th Sunday of Lent	John Perez
Sun.	Mar. 17	9:00 am	5th Sunday of Lent	Sullen Bergkamp

My friends, Lent is a little more than half over. Hopefully it has been fruitful for you so far. One of the great blessings of the Church is that it in its wisdom provides us with different “seasons” over the course of the Liturgical Year. It doesn’t simply stress everything all the time. Rather, it invites us to embrace certain things to a greater extent during particular times of the year. And as you know, Lent is the most penitential season of the entire year, a time when we take a serious, deep, and honest look within --- take an assessment of how we are “doing” in living out our Christian calling, how we are “doing” in our relationship with our God.

And that means taking an honest look at our sin --- yes, those three little letters --- those times when we have failed to live up to being the beautiful, loving people God created us to be. And even though we don’t all see sin in precisely the same way, my guess is that many of us (maybe all of us at certain times) see sin primarily as a failure to follow God’s “rules.”
Fr. Peter

THE READINGS OF THIS WEEK

- On Christmas Eve, we heard the prophet Isaiah’s words that a great light has come to shine through the darkness. We believe that light is Jesus, the Messiah, who came into the world on that holy night. Today we hear John say that some people preferred the darkness. After all, they were used to it. They didn’t have to worry about their actions in the darkness. They could do things that, if exposed to the light, would be seen as wrong. But we are called to value what is good and true and holy, and so we come to the light, to the Christ, so that our works may be seen, may be imitated, and may lead others to God.
- Nicodemus would be such an example. We hear Jesus address him in the Gospel today but what we don’t hear is that this monologue happens when Nicodemus comes to the Lord after night fell. Why did he come at night? Not because his works were evil, but because he was a member of the Sanhedrin and he feared that his position would be in danger if he was seen meeting with Jesus. So Jesus, the light of the world, was directly addressing him with his words. How did Nicodemus take Jesus’ challenge? Well, we will see Nicodemus again in a couple of weeks, on Good Friday. It is he and Joseph of Arimathea, both secretly disciples (not any of the Twelve) who dare to ask Pilate for permission to remove Jesus’ body from the cross, anoint it with myrrh, and bury it in a newly made tomb. “But whoever lives the truth comes to the light, so that his [or her] works may be clearly seen as done in God” (John 3:21). Nicodemus chooses to live the truth and come to the light.
- While exiled in Babylon, the Chosen People found it challenging to continue to worship the LORD and live holy lives. Whether out of fear or shame or convenience, many people chose to forget their faith as they tried to survive in a pagan land. But not the faithful ones. Hence the psalmist plaintively recalling their native land, even as their songs and memories are fading.
- En la víspera de la Navidad escuchamos las palabras del profeta Isaías que una gran luz resplandeció en las tinieblas. Nosotros creemos que esa luz es Jesús, el Mesías, que vino al mundo en esa noche santa. Hoy escuchamos a Juan decir que algunas personas prefieren las tinieblas. Después de todo, ya se habían acostumbrado a vivir en ellas. Viviendo en tinieblas no tenían que preocuparse en que sus obras se vieran. Podían hacer cosas que, si fuesen expuestas a la luz, pudieran verse mal. Pero nosotros estamos llamados a valorar lo que es bueno y verdadero, y santo; por eso nos acercamos a la luz, a Cristo, para que nuestras obras se vean, se imiten y conduzcan a otras personas hacia Dios.
- Nicodemo pudiera ser ese tipo de ejemplo. Oímos a Jesús abordarlo en el Evangelio de hoy, pero lo que no se nos relata es que ese monólogo sucede cuando Nicodemo se acerca al Señor después de caer la noche. ¿Por qué vino en la noche? No porque sus obras fueran malas, sino porque era miembro del sanedrín y temía que su posición se pondría en riesgo si lo veían con Jesús. Pero Jesús, la luz del mundo, se dirige a él y le habla directamente. ¿Cómo tomó Nicodemo el desafío de Jesús? Pues, bueno, ya veremos a Nicodemo de nuevo en un par de semanas el Viernes Santo. Es él junto a José de Arimatea, ambos discípulos secretos de Jesús (no eran parte de los Doce), que se atrevieron a pedirle permiso a Pilato para bajar el cuerpo de Jesús de la cruz, ungirlo con mirra y sepultarlo en un sepulcro nuevo. Quien “obra el bien conforme a la verdad, se acerca a la luz, para que se vea que sus obras están hechas según Dios” (Juan 3, 21). Nicodemo eligió vivir en la verdad y acercarse a la luz.
- El pueblo escogido encontró difícil continuar adorando al Señor y vivir santamente durante su exilio en Babilonia. Ya hubiese sido por temor, vergüenza o conveniencia, muchas personas eligieron olvidarse de su fe y trataron de sobrevivir en una tierra pagana. Pero no sucedió así con los que permanecieron fieles. De ahí que el salmista recuerde con lamento su tierra natal, aun cuando sus cantos y recuerdos se estén desvaneciendo.

MARK YOUR CALENDAR—UPCOMING EVENTS & CELEBRATIONS

3/28/2024 Holy Thursday	St. Anthony’s Mass @ 6 pm St. Raphael’s @ 6:30 pm (MT) St. Anthony’s Service @ 3:00 pm; St. Raphael’s @ 6:00 pm (MT)
3/29/2024 Good Friday	St. Anthony @ 8: 00 pm Christ the King’s Mass @ 8:00 am. St. Anthony’s @ 9:00am. St. Raphael’s @ 10:30 am (MT)
3/30/2024 Easter Vigil	Pastoral Council Meeting @ 5:30 pm K of C Meeting @ 7:30 pm
3/31/2024 Easter Sunday Mass	Finance Council Meeting @ 6:00 pm right after 9:00 am Sunday Mass St. Anthony @ 4:00 pm
4/3/2024	6:00 pm

EASTER FLOWERS If you want to send flowers in memory of a Loved One for Easter, please put your donation and names into the regular collection. Thank you!
2024- ST. ANTHONY’S SCHOLARSHIP FORM is available at the vestibule of the church
STATIONS OF THE CROSS We hold Stations of the Cross led by Knights of Columbus every Wednesday night at 7:00 pm during Lent. We hope you will join us for this prayerful devotion.
STEWARDSHIP REFLECTION March 10

“For God so loved the world that he gave his only Son...” - John 3:16
Of all the wonderful gifts that God has given to us, the gift of His own Son is truly the greatest. How can we ever thank God for a gift like that? God does not ask us to sacrifice our own precious firstborn, but He does ask that we are grateful and generous with our God-given gifts. That we nurture and develop our gifts, and in gratitude, generously give back with increase our time in prayer, our talent in charitable works and our treasure to support the mission and ministry of our parish and greater Church.
“Tanto amó Dios al mundo, que no dudó en entregarle a su Hijo único...” -Juan 3:16
De todos los dones maravillosos que Dios nos ha dado, el don de su propio Hijo es verdaderamente el mayor.¿Cómo podremos agradecerle a Dios por un regalo como ese?Dios no nos pide sacrificar nuestros preciosos primogénitos, pero nos pide que seamos agradecidos y generosos con los dones que hemos recibido de Él.Que cuidemos y desarrollemos nuestros dones, y en gratitud y generosidad los demos de vuelta aumentando nuestro tiempo de oración, nuestro talento en obras de caridad y nuestros tesoros para apoyar la misión y el ministerio de nuestra parroquia, y de la Iglesia en general.
PRAYER OF THE WEEK (adapted from a prayer by Saint John Henry Newman) Lead me, Kindly Light, amidst the encircling gloom, The night is dark, and I am far from home. Lead me on! I do not ask to see all you have planned; one step is enough for me. I have not always prayed for you to lead me on; I chose my own path, but now, lead me on! Once pride and fear ruled my will – forgive me, and lead me on! Long have you blessed me, still are you leading me over all that drags me down and trips me up. Until the night is gone, Lord, lead me on!

QUESTION OF THE WEEK During Lent we call to mind our own blindnesses. How am I blind to God’s grace in my life? How am I blind to God’s work in the world and in the people in it?

NATIONAL EUCHARISTIC REVIVAL
DO THIS IN REMEMBRANCE OF ME, PART 20: Gospel



The Mass

For many of us, the Gospel is one of our favorite parts of the Mass. We get to hear the stories about Jesus and the Apostles, how Jesus worked miracles of healing, and the words that he taught. For many, it is easy to imagine the scenes in our minds as we listen to the words. As the *General Instruction of the Roman Missal* states, “The reading of the Gospel constitutes the

high point of the Liturgy of the Word” (*GIRM*, no. 60). The Second Vatican Council teaches us that the Gospels have a special importance among all the books of the Bible because they are “the principal witness for the life and teaching” of Jesus (*Dei Verbum*, 18). According to Charles Belmonte, the proclamation of the Gospel “emphasizes the union between the Incarnate Word, the Second Person of the Blessed Trinity, symbolized by the altar and sacramentally present after the Consecration, and the word of God written in the Gospel” (*Understanding the Mass*, p. 91).

The Meaning of the Gospel

What does the word Gospel mean? The glossary of the Catechism defines Gospel as “[t]he ‘good news’ of God’s mercy and love revealed in the life, death, and resurrection of Christ. [...] The Gospel is handed on in the apostolic tradition of the Church as the source of all-saving truth and moral discipline” (*CCC*, Glossary, “Gospel”). The four Gospels are named after their human writers: Matthew, Mark, Luke, and John. The Second Vatican Council teaches, “The Church has always and everywhere maintained, and continues to maintain, the apostolic origin of the four Gospels. The apostles preached, as Christ had charged them to do, and then, under the inspiration of the Holy Spirit, they and others of the apostolic age handed on to us in writing the same message they had preached, the foundation of our faith: the fourfold Gospel, according to Matthew, Mark, Luke and John.” (*Dei Verbum*, 18).

During the Mass, after we stand for the Gospel Acclamation, the priest or deacon begins with that familiar dialogue: “The Lord be with you!” and the people respond, “And with your spirit!” Then, the priest introduces the Gospel and the people respond, “Glory to you, O Lord!” These back-and-forth dialogues help us to prepare for what is about to happen: the Lord Jesus speaking to us. Another preparation for the words of Jesus is a simple gesture of a sign of the Cross. As the priest or deacon says, “A reading from the holy Gospel according to...,” he will make a sign of the Cross on the Gospel book. At the same time, the people at Mass trace a small sign of the Cross on their foreheads, lips, and chests. I still remember, as a young boy, my dad teaching us to make this gesture and to say to ourselves: “May the words of the Gospel be in my mind, on my lips, and in my heart.” Those words have stayed with me through the years and are still a sincere prayer that the Word of God would be at the forefront of my daily living. As the Diocese of Peoria teaches, these acts and prayers are all “signs of veneration for the Word of God proclaimed to us in the holy Gospel. Our standing, our singing the Alleluia, our gestures and our responses are all outward signs of our inward disposition of love for Christ and reverence for his Word” (“A Study of the Mass,” p. 8).

Our Response to the Gospel

At the conclusion of the gospel passage for a particular Mass, the priest or deacon says, “The Gospel of the Lord!” Our response in faith is, “Praise to you, Lord Jesus Christ!” Then, the priest or deacon kisses the page he just read from and says silently, “Through the words of the Gospel may our sins be wiped away.” Charles Belmonte beautifully writes that “we can at least make ours the kiss the priest has placed on the sacred book. With it, we want to tell our Lord we are ready to give our lives for the truths contained in the Gospel... At the same time, we ask forgiveness for our faults” (*Understanding the Mass*, p. 95).

Of course, the Gospels are so wonderful that we should read and pray about them more often than just at Sunday Mass. The life of Jesus is so rich and beautiful and can really provide great strength for us every day. Maybe try reading just one chapter of the Gospels every day and see what happens!

For Reflection

1. Accept Father Luke’s advice and begin reading one of the four Gospels, starting with a chapter each day. Savor this opportunity to journey closer into relationship with Jesus.
2. Look at how each Gospel author introduces his text. What do the opening verses of each Gospel reveal about the message therein? (Fr. Luke Spanagel)

FOURTH SUNDAY OF LENT

Rejoice and be glad

Most of us aren’t crazy about being told to “cheer up.” Yet today is called Laetare (“rejoice”) Sunday because even though it’s Lent, the church urges us to cheer up in the words of Isaiah 66:10: “Rejoice with Jerusalem all you who love her.” We may feel affection for the memory of biblical Jerusalem or concern for the current sorrows of the city. But it’s the heavenly city, where justice and peace reign, that gives us reason to rejoice.

CUARTO DOMINGO DE CUARESMA

Regocíjate y alégrate

Muchos de nosotros no nos volvemos locos cuando nos dicen “ánimate”. Sin embargo hoy se llama Domingo Laetare (“regocíjense”) porque aunque es Cuaresma, la iglesia nos insta a animarnos en las palabras de Isaías 66:10: “Regocíjense con Jerusalén todos los amadores de ella.” Puede que sintamos afecto por el recuerdo de la Jerusalén bíblica o preocupación por las penas actuales de la ciudad. Sin embargo es la ciudad divina, donde reina la paz y la justicia, lo que nos da razón para regocijarnos.