

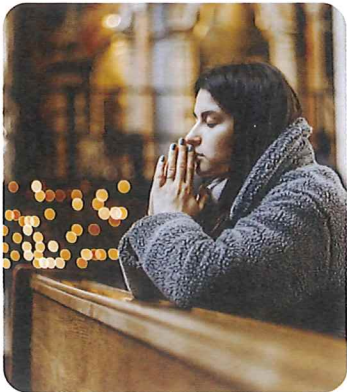
Dear Padre,

What is the difference between temptation and sin?

The temptations of Jesus, as they are recorded in the Gospels (Mark 1:12, Luke 4:1, and Matthew 4:1), give us the proper direction with regard to sin and temptation. Jesus was tempted three times, but he did not sin. More than that, Jesus put his trust in God during the temptations. Jesus' message is clear: if you feel tempted, call out to God!

The Church teaches that sin is a deliberative process. Temptation is something that happens to you without your consent: a thought or desire pops into your mind. For temptation to become a sin, you have to entertain that thought or desire, or plan to act on it, or do it. That's when temptation "turns a corner" and becomes sin.

Although the sacrament of penance is available throughout the year, the Church places a special emphasis on it during Lent. There may be a communal penance service in your area. Perhaps you can commit now to participating in the service. If it's been a while since you've been to confession or you're not sure what to do or say, just tell the priest. He will show you. ●



ANNA NASS / SHUTTERSTOCK

The Redemptorists / DearPadre.org

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
March 18	March 19	March 20	March 21	March 22	March 23	March 24
Lenten Weekday	St. Joseph,	Lenten Weekday	Lenten Weekday	Lenten Weekday	Lenten Weekday	Palm Sunday of
Dn 13:1-9, 15-	Spouse of the	Dn 3:14-20,	Gn 17:3-9	Jer 20:10-13	Ez 37:21-28	the Passion of
17, 19-30, 33-	Blessed Virgin	91-92, 95	Jn 8:51-59	Jn 10:31-42	Jn 11:45-56	the Lord
62 or 13:41c-62	Mary	Jn 8:31-42				Mk 11:1-10 or
Jn 8:1-11	2 Sm 7:4-5a,					Jn 12:12-16
	12-14a, 16					Is 50:4-7
	Rom 4:13,					Phil 2:6-11
	16-18, 22					Mk 14:1-15:47
	Mt 1:16, 18-21,					or 15:1-39
	24a or					
	Lk 2:41-51a					

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.



A WORD FROM POPE FRANCIS

We are called to take on the paschal law of losing life in order to receive it renewed and eternal. And what does losing life mean?... It means to think less about oneself, about personal interests and to know how to "see" and to meet the needs of our neighbors, especially the least of them.

ANGELUS, ROME, MARCH 18, 2018



© 2024 Liguori Publications, Liguori, MO 63057-9999. Printed in USA. *Imprimatur*: "In accordance with CIC 827, permission to publish was granted on May 16, 2023, by the Most Reverend Mark S. Rivituso, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication; nor is any liability assumed by this permission." No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the *New American Bible*, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. Download our latest catalog, visit Liguori.org or call 800-325-9521.

Our Parish COMMUNITY

March 17, 2024

Fifth Sunday of Lent (B)

Jeremiah 31:31-34 / Hebrews 5:7-9 / John 12:20-33



Learning How to Die

FR. JOSEPH JUKNIALIS

It has been pointed out that one of the tasks of life is to learn how to die well, that is, to go where we would rather not go, to love when we know it will cost, to offer ourselves even when we know we will be used. If we die a bit every day, sometimes with struggle and sacrifice in those situations that may call for such, then at our final moment we will be able to stand before that specter face to face and not run, simply because we have met before and have been able to walk away the victor.

Dying well does not mean we do so without fear. Courage blossoms when we stand in a field of fear. Even the Lord Jesus "offered prayers and supplications with loud cries and tears" to God, as the Letter to the Hebrews notes. Dying well does not mean we do so cleanly. Dying is often messy, and it is always an uprooting that disrupts and scatters everything nearby.

Nor does dying well mean we do so in control of the event. That is what is so devastating about death. It has complete and total control. At its best and at its worst the only way to die well is to say "yes" to it every time it demands our submission. And like the eye of stillness at the center of the hurricane, it is at the heart of death where we embrace resurrection and where the holy offers life. It is where we can have a deep encounter with the Lord Jesus. ●

Reflect

Can you accept the little deaths along the way as preparation for the final passing from this life?

Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.

JOHN 12:24





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
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: \$295.00

COLLECTION FOR MARCH 10, 2024

Loose: \$453.00

Online Giving: \$1427.24

Total: \$2,175.24

Votives:

Average Weekly Expense: \$1,761.17

Income over/under + 414.07

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

Palm Sunday of the Lord's Passion

3/23/2024 - Saturday, 4: 00 p.m.

Servers: Ryann & Brecken Bamberger, Rowen Simon

Reader: Gwen Waechter

EO.HC: Rosemary & Tom Bachman

3/24/2024 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Hannah Schauf

E.O. HC: Robert Longoria, Kyle Berning

MARCH 17, 2024

5th SUNDAY OF LENT

“Create a clean heart in me, O God.” (PS51)

MASS INTENTIONS FOR THE WEEK

Sat.	Mar. 16	4:00 pm	5th Sunday of Lent	Steve & Debbie Guy Family
Sun.	Mar. 17	9:00 am	5th Sunday of Lent	Emily Hughes
Mon.	Mar.18	5:30 pm	St. Cyril of Jerusalem	Sp. Int. Karen Burden
Tues.	Mar. 19	9: 30 am	St. Joseph	David Hoang
<i>(Tuesday Mass at the High Plains Retirement Village)</i>				
Wed.	Mar. 20	7:00 pm	Stations of the Cross	NO MASS
Thurs.	Mar. 21	NO Mass	Chrism Mass –Dodge City	David Hoang
Fri.	Mar. 22	7:30 am		Gary Sack
Sat.	Mar. 23	4:00 pm	Palm Sunday	Rosie Perez & Johnney Perez
Sun.	Mar. 24	9:00 am	Palm Sunday	John Perez

My friends, Lent is soon coming to a close. And the tone is shifting somewhat, getting a little more somber, a little more sobering. And the reason is because the mystery is beginning to unfold, is beginning to be made known, is coming into focus.

Of course, I'm talking about the Paschal Mystery --- the pattern of a life of authentic faith, the pattern that was on full display in the life of Jesus --- in everything he said and did and experienced. And it starts with dying.

Faith is hard because dying is hard. We do so much to avoid it. We strive to meet our needs before others. We protect our egos and feelings of self-importance. We do what works for us without necessarily thinking about what is best for someone else.

Dying is really all about the sacrifices we are willing to make, the “losing” of our lives rather than doing all we can to preserve them --- the making ourselves “small” so that something enormously wonderful and beautiful and life-giving can grow from us through the power of God's grace.

And that can't happen if we have an inflated view of ourselves, if we see ourselves at the center of everything, if we expect the world to be in service of us. Fr. Peter

THE READINGS OF THIS WEEK

- Jeremiah makes a bold statement when he says that the centuries-old covenant that God made with Abraham would be superseded by a new covenant. The main difference that he foresaw between the old and the new is that the new covenant would be internal. We will not have to look up the answer or feel disconnected from God’s will. With the law written upon our hearts, it becomes part of us.
- As we approach Holy Week and our Lord’s Passion, we hear Jesus talk about death and eternal life. He realized that he himself was approaching that time, but he also wanted those he loved to know what he expected of them. Therefore, he said that anyone who is willing to sacrifice their life in this world will preserve it for eternal life. It all comes down to love. Remember, when Jesus was asked what the greatest commandment was, he said that the entire law—the law that Jeremiah said would be written upon our hearts—could be summed up in two commandments: love God and love your neighbor. So now when Jesus says, “Whoever loves his [or her] life loses it,” he contrasts them with one who “hates his [or her] life in this world” (John 12:25). But he could also contrast one’s true loves: one’s own life or God and neighbor. Our challenge is to love God and love neighbor more than our own life.
- Witness a grain of wheat, or truly a seed of any kind. If kept in a jar and prevented from germinating, it will lose its power to generate new life and eventually rot. But planted in soil, it will break open and grow into a plant that dwarfs its original size. This is what Jesus envisions for us. If we are willing to sacrifice our own self-interest, we can act out of love for others, producing much fruit in the garden of the kingdom.
- Jeremías hace una declaración audaz cuando dice que la antigua alianza que Dios hizo con Abraham siglos atrás sería sustituida por una alianza nueva. La principal diferencia que él predijo entre la antigua y la nueva alianza fue que la alianza nueva sería interna. No tendremos que buscar la respuesta o sentirnos desconectados de la voluntad de Dios, puesto que la nueva ley está grabada en nuestro corazón y se hace parte de nosotros. 17 de marzo de 2024 Tercer Escrutinio 23
- Al acercarnos a la Semana Santa y a la pasión de nuestro Señor oímos a Jesús referirse a la muerte y a la vida eterna. Él sabía que pronto llegaría esa hora para él mismo, pero también quiso que aquellos a quienes amaba supieran lo que él esperaba de ellos. Consiguientemente, dijo que quien sacrificara su vida en este mundo la preservaría para la vida eterna. Todo se reduce al amor. Recordemos que cuando le preguntaron a Jesús cuál era el más importante de los mandamientos, dijo que toda la ley —la ley que dijo Jeremías que se grabaría en nuestro corazón— podía resumirse en dos mandamientos: amar a Dios y amar al prójimo. Jesús hace ahora un contraste entre “el que se ama a sí mismo, se pierde” y “el que se aborrece a sí mismo en este mundo, se asegura para la vida eterna” (Juan 12, 25). Pero también es como si contrastara nuestros amores verdaderos: amar la propia vida o amar a Dios y al prójimo. Nuestro desafío radica en amar a Dios y amar al prójimo más que a nuestra propia vida.
- Fíjense en un grano de trigo o, francamente, en cualquier otra semilla. Si se guarda en un frasco y no se le permite germinar, perderá su poder de fecundar nueva vida y a la larga se pudrirá. Pero si se siembra en la tierra, brotará y crecerá, y se convertirá en una planta incomparable con su tamaño original. Esto es lo que Jesús visibiliza en nosotros. Si estamos dispuestos a sacrificar nuestros propios intereses, podremos obrar por amor hacia los demás y producir mucho fruto en el jardín del Reino.

MARK YOUR CALENDAR—UPCOMING EVENTS & CELEBRATIONS

3/28/2024 Holy Thursday	St. Anthony’s Mass @ 6 pm St. Raphael’s @ 6:30 pm (MT)
3/29/2024 Good Friday	St. Anthony’s Service @ 3:00 pm; St. Raphael’s @ 6:00 pm (MT)
3/30/2024 Easter Vigil	St. Anthony @ 8: 00 pm
3/31/2024 Easter Sunday Mass	Christ the King’s Mass @ 8:00 am. St. Anthony’s @ 9:00am. St. Raphael’s @ 10:30 am (MT)
4/3/2024	Pastoral Council Meeting @ 5:30 pm K of C Meeting @ 7:30 pm
4/4/2024	Finance Council Meeting @ 6:00 pm
4/7/2024 Parish Breakfast	Right after 9:00 am Sunday Mass
4/20/2024 First Communion	St. Anthony @ 4:00 pm
4/30/2024 Confirmation Mass	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 17

“I will be their God and they shall be my people.”- Jeremiah 31:33

What does it mean to be God’s people? It means we recognize that everything we have and everything we are belongs to God. We aren’t “owners” of anything, we are merely “stewards” of the gifts God has given us. It means we are willing to use our gifts and our lives to care for our family, our neighbors and for people we don’t know, just as God cares for each of us.

“Seré su Dios y ellos serán mi pueblo”. - Jeremías 31:33

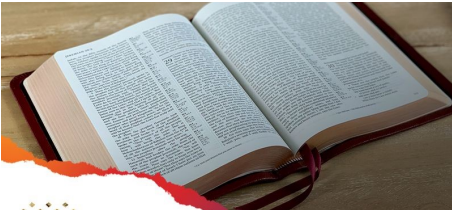
¿Qué significa ser el pueblo de Dios?Significa reconocer que todo lo que tenemos y todo lo que somos le pertenece a Dios.No somos los “dueños” de nada, somos simples “administradores” de los dones que Dios nos ha dado.Significa estar dispuestos a utilizar nuestros dones y nuestras vidas para cuidar de nuestra familia, nuestros vecinos y de las personas que no conocemos, de la misma manera como Dios cuida de cada uno de nosotros.

PRAYER OF THE WEEK (adapted from the Alternate Opening Prayer for the Filth Sunday of lent) Father in heaven, the love of your Son led him to accept the suffering of the cross so that we might glory in new life. Change our selfishness into self-giving. Help us to embrace the world as he did, so that we will also become grains of wheat that bear fruit. Strengthen his spirit in us so that we, too, will confront evil and transform darkness, all to the glory of your name. Amen

QUESTION OF THE WEEK What part of myself that I’ve become attached to in a self-centered way can “die” so that I will clear more space in my heart and my schedule for love of neighbor?

NATIONAL EUCHARISTIC REVIVAL

DO THIS IN REMEMBRANCE OF ME, PART 20: The Four Gospels



The Mass

Have you ever wondered why there are four Gospels: Matthew, Mark, Luke, and John? Why not just one? For nearly 2000 years, theologians, scholars, and saints have been wondering about this “problem.” For some people, differences in the four Gospels regarding details and the order of events can feel like a challenge. Even more, the Gospel according to St. John is very

different from the other three. So, what is the deal?

First, the Gospels of Matthew, Mark, and Luke are all very similar. They are called the synoptic Gospels, coming from the word “synopsis,” which means, “at one view.” For the most part, these three Gospels are similar in content, although each contains a few events, miracles, and teachings which are not in the others. In addition, in each of these Gospels, some of the events are related in a different order. Secondly, the Gospel of John is very different in style; one doesn’t need to read more than a few verses to realize it gives us a quite different account of the life of Jesus.

Why Are There Four Gospels?

One of the main reasons for there being four Gospels relates to how they developed. First, Jesus Christ, present on the earth, taught, preached, and worked miracles. After his Death, the Apostles orally proclaimed the Death and Resurrection of Jesus, faithfully recounting his life and words. This oral stage of preaching, as well as catechesis, hymns, and doxologies, became the background for the Gospel writers, called Evangelists. After several years of preaching and meditation, the Gospel writers took the oral sources and earliest body of instruction and wrote it all down in what we know today as the four Gospels.

When the Gospel writers wrote these accounts (under the guidance of the Holy Spirit), they had different audiences and different contexts in mind. This accounts for some of the differences we find in their Gospels. For example, scholars suggest that St. Matthew was writing for a Jewish audience who would know, for example, the Jewish background for rituals and other things Jesus did. Therefore, the Gospel of Matthew doesn’t explain the meaning of these things because he is assuming that his readers would already know them. More importantly, because he was writing for a Jewish audience, it was important to St. Matthew that he show that Jesus was the true Messiah they had been waiting for. St. Luke, on the other hand, was a former Gentile who had converted, and he was writing for a Hellenistic (Greek) audience who would not have understood Jewish rituals and traditions. That is why we find in his Gospel more detailed explanations of ceremonial actions. The Gospel of Mark, the first Gospel to be written, presents a powerful narrative of Jesus’ life and often includes more vivid detail than the others. St. John, writing a little later than the other three, emphasized specific events to inspire and confirm his readers’ faith in Jesus, since he could assume that they would already be familiar with the story of Jesus and his miracles and teachings.

The True Purpose of the Gospels

So, we can see, in writing the Gospels, the writers were not simply recalling the deeds and words of Jesus; they were preaching Jesus, the true Messiah, so that people would really get to know him. The Gospels, in this sense, are kind of like homilies, which are a way to try and help people relate to Jesus and his message of salvation. They are a careful presentation of what Jesus said and did—both an instruction and an invitation to deeper faith.

That we have these four Gospels after 2000 years is really an argument for their Divine Inspiration. Had these documents simply been authored by men, the differences in words, events, and ordering would have been too much to overcome. People would have quickly dismissed Christianity as a religion that could not get its story straight! For us, we can see that God has allowed various accounts with differing details to stand together in the same book of books (the Bible) because they were accepted as inspired by God, even if somewhat different. The early Fathers of the Church let them stand as handed down because they respected the Tradition as received. They respected the received Gospels as sacred and realized that if they tried to “fix them” by rolling them into one narrative, we would be missing out on some special aspect of the life and ministry of Jesus as it was recounted by one or the other of the Gospel writers. They saw the wisdom of God that having four Gospels with four different presentations of Jesus would ensure that all people, no matter what their background or experiences, could listen to or read an account about Jesus Christ that they could understand, that would speak to their hearts, and that would draw them into a life of union with Jesus the Son of God, the true Savior of the world!

For Reflection

1. Set aside time to expose yourself to the distinctive characteristics of each Gospel. Start by reading just the first chapter of Matthew, Mark, Luke, and John. What do you notice? What does each Gospel have in common with the others? What distinct contribution(s) does each Gospel offer? Give thanks to God for our four Evangelists!
2. Spend time in prayer with Jn 20:30-31, where the author of the Gospel according to John explains why this text was written. Contemplate the “signs” of Jesus’ presence in your own life. Ask for greater faith through knowledge of the Gospels. (Fr. Luke Spanagel)

SOLEMNITY OF JOSEPH, HUSBAND OF THE VIRGIN MARY MARCH 19

The strong, silent type

Joseph never uttered a word in scripture. Instead, he let his actions speak for what was going on in his heart. By his actions we know that Joseph not only believed in God but listened for God’s promptings and was willing to be led—even to some confusing and difficult places.

SOLEMNIDAD DE SAN JOSÉ, ESPOSO DE LA SANTÍSIMA VIRGEN MARÍA

El tipo fuerte y silencioso

José nunca pronunció una palabra en las Escrituras. En cambio, dejó que sus acciones hablaran de lo que estaba pasando en su corazón. Por sus acciones sabemos que José no sólo creyó en Dios, sino que escuchó sus impresiones y estuvo dispuesto a dejarse guiar, incluso a lugares confusos y difíciles.