

Dear Padre,

My thoughts are my worst enemy. Sometimes they turn to lust and anger. When I recognize what I am thinking, I pray to Jesus and Mary, but I still struggle. What else can I do?

When angry and lustful thoughts enter our consciousness, we should say a prayer and turn our mind to something else. Such thoughts become sins only when we deliberately encourage them or when we make plans to commit the sin. The thoughts themselves are temptations, not sins.

Continue to put your trust in Jesus and Mary, and try to focus on what is good and peaceful. You might also consider what you are letting into your thoughts or imagination: What are you watching on TV or the internet? What music are you listening to? What are you reading? Are those helping to shape your thoughts and imagination in a new direction, or are they contributing to the problem?

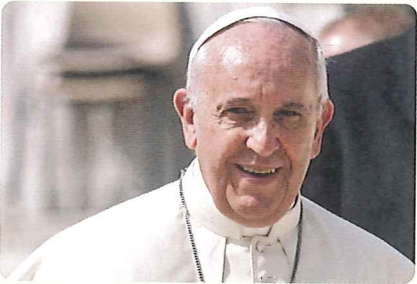
A good thing to turn your attention to is God's word in Scripture. You might want to memorize all or part of the following New Testament verse: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things" (Philippians 4:8). Peacefully reflect on these words when troubled by temptation. ●

The Redemptorists / 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
March 4	March 5	March 6	March 7	March 8	March 9	March 10
Lenten Weekday	Lenten Weekday	Lenten Weekday	Lenten Weekday	Lenten Weekday	Lenten Weekday	Fourth Sunday of Lent
2 Kgs 5:1-15ab	Dn 3:25, 34-43	Dt 4:1, 5-9	Jer 7:23-28	Hos 14:2-10	Hos 6:1-6	2 Chr 36:14-16, 19-23
Lk 4:24-30	Mt 18:21-35	Mt 5:17-19	Lk 11:14-23	Mk 12:28-34	Lk 18:9-14	Eph 2:4-10
						Jn 3:14-21



A WORD FROM POPE FRANCIS

The Father sent [his Son] to cleanse the temple: not only the Temple of stone, but above all the temple of our heart. Jesus could not tolerate his Father's house becoming a marketplace (see John 2:16); neither does he want our hearts to be places of turmoil, disorder, and confusion.

HOMILY, IRAQ, MARCH 7, 2021



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Our Parish COMMUNITY

March 3, 2024

Third Sunday of Lent (B)

Exodus 20:1-17 or 20:1-3, 7-8, 12-17 / 1 Corinthians 1:22-25 / John 2:13-25



Spring Cleaning Life

FR. JOSEPH JUKNIALIS

When Jesus cleansed the temple, he cleared it of all the sacrificial animals and foreign coins that cluttered that holy place. He also shifted the focus of where we find God made present—from a building to himself. "Destroy this temple and in three days I will raise it up" (John 2:19). Saint Paul tells us that we, too, are God's temple because the Holy Spirit dwells in us. So it makes sense that Jesus also wants to clear our lives of all that clutters them so that we might grow in his image.

Such decluttering happens when youthful freedom and partying are left behind because we hear some inner call to settle down and contribute to life. It happens when young couples begin to raise a family and trade in sporty cars and fashionable lifestyles for baby furniture and SUVs. It happens in middle age when in the midst of building a life we change the blueprint. The weight of illness will shift our perspectives as well, when worries about life's details turn dispensable because what we once thought was important becomes clutter in need of being cleared out.

None of this comes about because of some user manual for daily living, but rather because we sense an invitation from Jesus to reassess our lives—to join him in clearing out the clutter in order to take care of what is essential. It is a strange sort of wisdom that flows from a source deeper than ourselves. If not for that powerful force of God's Spirit clearing the temples of our lives, we would never become the people God created us to be. ●

Reflect

What might be cluttering your life right now?



While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing.

JOHN 2:23



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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
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: \$1110

Loose: \$ 594.50

Online Giving: \$317.64

Total: \$2022.14

Votives:

Average Weekly Expense: \$1,761.17

Income over/under +260.97

COLLECTION FOR FEBRUARY 25, 2024

3 RD SUNDAY OF LENT

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

Servers: Jason Velasco, Jonathan Gannett, Nathan Gannett

Reader: Karen Burden

E.O.HC: Rose & Tom Bachman

3/3/2024 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Julie Kaps

E.O. HC: Teresa Beltran, Karen Burden

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

MARCH 3, 2024

3rd SUNDAY OF LENT

“Lord, you have the words of everlasting life.” (PS19:8)

MASS INTENTIONS FOR THE WEEK

Sat. Mar. 2 4:00 pm 3rd Sunday of Lent Harold Smith

Sun. Mar. 3 9:00 am 3rd Sunday of Lent John Perez

Mon. Mar.4 5:30 am St. Casimir Dennis Flax

Tues. Mar. 5 9: 30 am David Hoang

(Tuesday Mass at the High Plains Retirement Village)

Wed. Mar. 6 7:00 pm Stations of the Cross NO MASS

Thurs. Mar. 7 12:15 pm Sts. Perpetua & Felicity Gary Sack

Fri. Mar. 8 7:30 am David Hoang

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

This Sunday’s gospel Jesus says, “. . . and stop making my Father’s house a marketplace.”

My friends, as we continue our journey through Lent, as we take a look deep within, let’s not simply look at “what” we do, but rather also look at the “why” --- “why” we do the things we do. Are our motives pure, or are they less so? Do we pass on the blessings God has given us freely, or for a price --- demanding a fair rate of exchange for our love and mercy and kindness and forgiveness and compassion?

Put another way --- what less-than-honorable motives do we need our Lord to chase out of the Temple that is each of us, each a holy place where God dwells?

And so, may we never see the wonderful, life-giving things our loving God has bestowed on us and sustains in us as simply goods to be traded. Instead, let’s give them to others for absolutely nothing in return --- showering them upon every person in need of the blessings only God (and we) can give.
Fr. Peter

THE READINGS OF THIS WEEK

- Note that Jesus does not say that he would rebuild the temple in three days. He says “I will raise it up” (John 2:19). But rebuilding is what his audience pictures, so they are understandably incredulous. Jesus, however, is referring to the temple of his body, and it indeed will be raised up three days after it is destroyed. During Lent we may try to rebuild our own lives. We may choose to rebuild it around the practices of fasting, prayer, and almsgiving. We may rebuild it through penitence, reconciliation, and changed behavior. But our ultimate hope is that God will raise up our lives and the lives of all who look to Christ crucified and raised up.
- The covenant that led to the ten commandments is not one based on force or coercion. If it was, it would have been broken immediately and repeatedly, as the Chosen People broke commandments left and right even before reaching the promised land. As we do ourselves. But the covenant God made with the human race is based on love, the infinite love that allows God to sustain the repeatedly and seriously broken covenant, the infinite love that led God to send the Son for our salvation, the infinite love that allows us to trust in God’s ultimate mercy.
- God loves us to the point of forever inviting us to reconciliation. God has nothing to gain by showering us with mercy. We are offered an eternal gift without having anything commensurate in value to give in return. But we can pay forward instead. We can offer what we are able to those who are in no position to pay us back. In doing so, we imitate God’s generosity; we imitate God’s love-based covenant.
- Cuando Jesús dice que si destruyen el templo “en tres días lo reconstruiré” (Juan 2, 19), se está refiriendo al templo de su cuerpo, que en efecto resucitará después de haber sido destruido. Durante la Cuaresma podríamos tratar de reconstruir nuestra propia vida. Podríamos reconstruirla mediante las prácticas del ayuno, la oración y la limosna. Podríamos reconstruirla a través de la penitencia, la reconciliación y un cambio de comportamiento. Pero nuestra esperanza definitiva radica en que Dios nos resucitará y resucitará a todos los que viven en Cristo crucificado y resucitado.
- La alianza que trajo consigo los diez mandamientos no está basada en el forzamiento ni en la coerción. Si hubiese sido así, la hubiera roto inmediata y repetidamente el mismo pueblo escogido que rompió mandamientos a diestra y siniestra, aun antes de llegar a la tierra prometida. Igual que lo hacemos nosotros. Pero la alianza que Dios hizo con el género humano está basada en el amor, el amor infinito que hace que Dios mantenga la alianza que el ser humano ha tratado de romper repetida y seriamente. Es el amor infinito de Dios lo que le llevó a enviar a su Hijo para nuestra salvación y que nos permite a nosotros confiar en la suprema misericordia de Dios.
- Dios nos ama hasta el punto de la eternidad, y nos invita a la reconciliación. Dios no tiene nada que ganar al colmarnos de su misericordia. A nosotros se nos ofrece un don eterno sin tener nada proporcional en valor con que corresponder. Pero podemos, en vez, compartirlo con los demás. Podemos ofrecer lo que nos es posible a aquellas personas que no están en posición de correspondernos. Al así hacerlo imitamos la generosidad de Dios; imitamos la alianza de Dios basada en el amor.

KNIGHT OF COLUMBUS MONTHLY COUNCIL MEETING Our March meeting will be on Wednesday 6th at 7:30 p.m.- Parish Hall. Notice: Monthly meetings are typically on the first Wednesday of each month.

BUDGET SHOP We will be working at the Budget Shop on Saturday, March 2 and Tuesday, March 5 Please keep these dates on your busy calendars and try to save a few hours to help us.

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
LENTEN MINI -RETREAT—MARCH 10, 2024 The Mini Retreat will be next Sunday March 10, right after that Sunday Mass . Breakfast will be provided. Thanks.

CONFIRMATION RETREAT our Confirmation students will be confirmed by Bishop Brungardt on April 30 this year. In order to receive this sacrament worthily they do need to attend the Confirmation Retreat, which will be held on Saturday, March 9 in Lakin at the parish hall. It will start at 9:00 am and end with a meal after that Saturday evening Mass. All confirmation students are required to attend as it is part of their confirmation journey. Please pray for them and for their parents and sponsors.

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 3

“You shall not carve idols for yourselves in the shape of anything...” - Exodus 20:4

How many “gods” do you put before God? “Idols” do not always take the shape of physical things, things we can touch and feel. Those are easy to recognize. Many times they take the form of things we cannot touch and are much harder to spot like pride, power, ego, time, comfort or health. Pray for God’s help to prune our vices and to grow in virtue

“No te harás ídolos ni imágenes de nada ...” - Éxodo 20:4

¿Cuántos “dioses” pone por delante de Dios? Los “Ídolos” no siempre toman la forma de cosas físicas, cosas que podemos tocar y sentir. Esos son fáciles de reconocer. Muchas veces toman la forma de cosas que no podemos tocar y son mucho más difíciles de reconocer como el orgullo, el poder, el ego, la comodidad o la salud. Ore por la ayuda de Dios para eliminar nuestros vicios y para crecer en virtudes.

PRAYER OF THE WEEK (adapted from a prayer by Jean-Baptiste Herri Lacordaire, O.P.) Lord Jesus Christ, Son of the Living God, you lived in the midst of the world with no desire for its fleeting pleasures. You were born to a human family, yet you call all people to be your brothers and sisters. You share all sufferings, penetrate all secrets, and heal all wounds. You go daily to offer the Father homage and petitions, and you return to bring us God’s pardon and hope. You have a heart of fire for love and a zeal for all that is good and holy. You bless and are blest forever, O Son of the Living God, Christ Jesus, our Lord. Amen.

NATIONAL EUCHARISTIC REVIVAL

DO THIS IN REMEMBRANCE OF ME, PART 19: Alleluia



The Mass

Alleluia! With this familiar word (generally sung) of the Gospel Acclamation, we all stand for the Gospel. Where does that word come from? According to the *Catechism*, “Alleluia” is a word that means, “Praise the Lord!” (CCC, no. 2589). As the *General Instruction of the Roman Missal* reminds us, this sung acclamation is a rite “by which the gathering of the faith-

ful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor” (*GIRM*, no. 62).

While we use the word “Alleluia” for the Gospel Acclamation most of the time, as Charles Belmonte notes, “During Lent, instead of Alleluia, an acclamation is made before and after the verse before the Gospel” (*Understanding the Mass*, p. 90). For example, the people might acclaim, “Praise and honor to you, Lord Jesus Christ!” or “Praise to you, Lord Jesus Christ, King of endless glory!”

Honoring the King of Kings

If you have ever wondered why we stand during the Gospel Acclamation and the proclamation of the Gospel, the above reminder explains it well. According to standard manners and etiquette (which are not always observed in our modern day in the same way as in the past), we always stand when someone important or honored enters the room. For example, when a king or leader would enter, everyone would stand to greet that person. In a similar way, we are honoring the Lord Jesus present before us in the Word of God. We stand to acknowledge his presence, and we stand to give him honor. As the Diocese of Peoria teaches, “we stand in respect as the Master prepares to speak to us just as he spoke to the apostles” (*A Study of the Mass*, p. 8).

Other ways to increase our reverence and honor for Jesus present in the Holy Gospel are by using a Book of the Gospels and processions with candles and incense. As you may have noticed, we sometimes use a large, ornate book with decorated pages for the Gospel. This book is placed on the altar before the proclamation of the Gospel, showing the connection between Jesus present in the Word of God and Jesus present in the Holy Eucharist (more on that connection in the future). The Book of the Gospels is a very beautiful way to honor the Holy Gospels, with its decorated pages and beautiful artwork helping us call to mind how blessed we are to be hearing the actual words and actions of Jesus.

The Dignity of God’s Word

The honor for Jesus the Word of God increases even more when we use candles and incense. Candles remind us of Jesus the Light of the World and act as a kind of reverential escort for Jesus in the Gospels. Incense, which we use to honor holy people and things, reminds us of the dignity of the Gospels and all of the Word of God, one of God’s main ways of speaking to us. Have you ever noticed that before going to proclaim the Gospel, the priest stops at the altar, bows in reverence, and then seems to be saying something? What he does there is a prayer asking the Lord to strengthen him for the joyful opportunity and privilege of proclaiming the

words of Jesus in the Gospel. As he bows, the priest says silently, “Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.” If a deacon proclaims the Gospel, the celebrant gives him a blessing with similar words. This prayer recognizes the honor of what is about to take place and helps the priest or deacon to prepare for it.

The Gospel Acclamation really fits right in with all these honors which we give to Jesus. It is an acclamation of praise and excitement for Jesus truly present. We are overjoyed if we realize the significance of what is taking place: Jesus Christ, the Messiah and Son of God, the One who came to save the world, the One who walked on this earth nearly 2000 years ago, is speaking to all of us together as his family. No wonder the Church asks us to stand and praise God. No wonder the Church asks us to sing together in joy and praise: *Alleluia!*

For Reflection

1. Pray with Psalm 147, which begins and ends with “Hallelujah!” (v. 1, 20). Consider the psalmist’s claim: “How good to sing praise to our God; / how pleasant to give fitting praise” (Ps. 147:1). After reflecting on the psalmist’s words, “count your blessings,” offer your own praise to God for the wonders he has worked in your life.
2. Reflect on the use of “Alleluia” in Revelation 19:1-10. Next time you participate in Mass, keep in mind that our proclamation of “Alleluia” echoes the worship of the saints and angels in heaven. (Fr. Luke Spanagel)

THIRD SUNDAY OF LENT

Balancing act

Saint Paul lived in that perilous posture you see in cartoon characters whose feet are on opposite supports that are swiftly gliding apart. As a privileged Roman citizen of Cilicia (modern Turkey), Paul had one foot firmly planted in the reality of Greco-Roman culture. Yet the other was just as securely fixed in his Jewish faith. It was a tough posture to maintain. Then Paul encountered the Risen Lord and understood in the gospel the most excellent way to unite Jews and Greeks in an elegantly reconciling Christian message. Christianity is for uniting, not dividing.

TERCER DOMINGO DE CUARESMA

Equilibrio

San Pablo vivía en esa postura peligrosa que se ve en los personajes de los dibujos animados, cuyos pies se apoyan en soportes opuestos que se separan rápidamente. Como ciudadano romano privilegiado de Cilicia (la actual Turquía), Pablo tenía un pie firmemente plantado en la realidad de la cultura grecorromana. Sin embargo, el otro estaba igualmente fijado en su fe judía. Era una postura difícil de mantener. Entonces Pablo se encontró con el Señor Resucitado y comprendió en el Evangelio la forma más excelente de unir a judíos y griegos en un mensaje cristiano elegantemente conciliador. El cristianismo es para unir, no para dividir.