

# Dear Padre,

My grandmother says Catholics used to fast from midnight until they received Communion. When did the fasting time change to only one hour, and why?

The ancient discipline of fasting before Communion became a universal practice by the fifth century. Until 1953, those who would receive holy Communion refrained from consuming food, water, and medicine from midnight to the time of Communion. In 1953 and 1957, Pope Pius XII reduced the fast from food to three hours and from water for one hour (*Christus Dominus* and *Sacram Communionem*).

In 1966, Pope St. Paul VI further reduced the fast to one hour and allowed water and medicine at any time (*Paenitemini*). In 1973, he reduced the fast for the sick and elderly to fifteen minutes before Communion when one hour is prohibitive (*Immensae Caritatis*).

The loosening of the restrictions was in no way intended to lessen the reverence for the holy Eucharist. The changes were made to allow as many Catholics as possible to receive the Eucharist, which can be difficult when priests are in short supply. For the same reason, *Immensae Caritatis* also allowed the practice of having extraordinary ministers give Communion. Despite the changes to the Communion fast, unity and uniformity have been maintained. And of course, Catholics are free to fast before Communion beyond the duration and degree currently prescribed. ●

Fr. Byron Miller, CSSR / DearPadre.org



OLESANDRA NAUMENKO / SHUTTERSTOCK

### A WORD FROM POPE FRANCIS

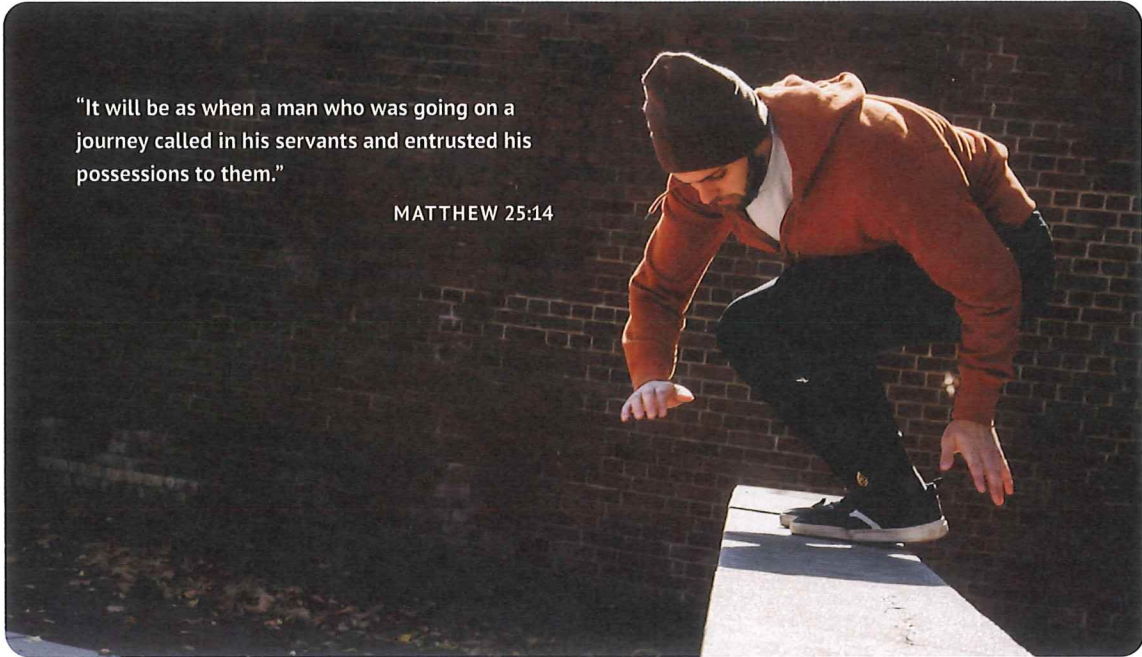
Today the Church tells us: “Use what God has given you and look at the poor.” At times, we think that to be Christian means not to do harm. And not doing harm is good. But not doing good is not good. We must do good, come out of ourselves and look...at those who are more in need.

ANGELUS, ROME, NOVEMBER 15, 2020

MONDAY	THURSDAY	SATURDAY
November 20	November 23	November 25
Weekday	Weekday	Weekday
1 Mc 1:10–15, 41–43, 54–57, 62–63	1 Mc 2:15–29	1 Mc 6:1–13
Lk 18:35–43	Lk 19:41–44	Lk 20:27–40
	Thanksgiving Day	
	Sir 50:22–24	SUNDAY
	1 Cor 1:3–9	November 26
	Lk 17:11–19	Our Lord Jesus Christ,
		King of the Universe
TUESDAY	FRIDAY	
November 21	November 24	
Presentation of the Blessed Virgin Mary	St. Andrew	
2 Mc 6:18–31	Dũng-Lạc, Priest, and Companions, Martyrs	
Lk 19:1–10	1 Mc 4:36–37, 52–59	
WEDNESDAY	Lk 19:45–48	
November 22		
St. Cecilia, Virgin and Martyr		
2 Mc 7:1, 20–31		
Lk 19:11–28		

# Our Parish COMMUNITY

November 19, 2023  
Thirty-third Sunday in Ordinary Time (A)  
Proverbs 31:10–13, 19–20, 30–31 / 1 Thessalonians 5:1–6  
Matthew 25:14–30 or 25:14–15, 19–21



“It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them.”

MATTHEW 25:14

## The Edges: Where God Works

FR. JOSEPH JUKNIALIS

Those who are willing to take great risks are often the ones who give birth to dreams of growth and new life. Often it is at the scary edge of life where such growth ultimately takes place. In 1776, those who sparked a revolution and risked their personal wealth founded a new nation. President Abraham Lincoln issued his Emancipation Proclamation in 1863, when many were urging him not to do so, thus opening the door of freedom to those who found it locked. In South Africa, Nelson Mandela risked speaking out against apartheid, was imprisoned for twenty-seven years, and was eventually freed to become the leader of a new South Africa. So often those who risk to make life new are those who are living at the growing edge of God's reign, instruments of God bringing creation to new life.

In the parable in this week's Gospel, three individuals are entrusted with a treasure of great worth. The third person backs away from any risk, burying it because he is stifled by fear. God's dynamic presence, on the other hand, grows when individuals risk doing the right thing in spite of the consequences, when they are willing to speak an unpopular truth, when they take a stand for those on the edges of society, when they break down the barriers of racism and oppression. In the end, we need to listen less to our fears and more to our dreams. It's where God does God's best work: at the edges. ●

### Reflect

When have you risked bringing about new life?





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.

### 33th SUNDAY IN ORDINARY TIME

11/18/2023 - Saturday, 4: 00 p.m.

**Servers:** Lucy, Jonathan, & Nathan Gannett

**Reader:** Tom Bachman

**E.O.HC:** Debbie Frederick, Gwen Waechter

11/19/2023 – Sunday, 9:00 a.m.

**Servers:** Cade & Jace Berning, Luke Woodrow

**Reader:** Hannah Schauf

**E.O. HC:** Toby & Jessica Luhman-Fuller

### CHRIST THE KING– SOLEMNITY

11/25/2023 - Saturday, 4: 00 p.m.

**Servers:** Volunteer, Jason Velasco, Ryann Bamberger

**Reader:** Debbie Frederick

**E.O.HC:** Tino Rosales Jr., Karen Burden

11/26/2023 – Sunday, 9:00 a.m.

**Servers:** Kirbe & Kipton Koons, Joleigh Lohman-Fuller

**Reader:** Alvin Bergkamp

**E.O. HC:** Maria Enriquez, Rosa Cardenas

### COLLECTION for November 12, 2023

Envelopes: \$897; Loose: \$205; Online Giving: \$1412.24

Total \$2,514.24; Average Weekly Expense: \$1,761.17. Income over/under +753.07

### CHURCH PROJECT GOAL

\$52000—Building Fund To Date: \$37664.74. *Thank you so much for your love for our parish church and your faithful stewards*

## November 19, 2023

### 33th SUNDAY IN ORDINARY TIME

*“Blessed are those who fear the Lord.” (PS 128)*

### MASS INTENTIONS FOR THE WEEK

Saturday, Nov. 18 4:00 p.m. Steve & Debbie Guy Family

Sunday, Nov. 19 9:00 a.m. Greg Schmitz

Monday, Nov. 20 5:30 p.m. David Hoang

Tuesday, Nov. 21 9:30 a.m. David Hoang  
(Tuesday Mass at the High Plains Retirement Village)

Wednesday Nov. 22 6:00 p.m. Thanksgiving  
(EUCCHARISTIC ADORATION FOLLOWS MASS UNTIL 8:30 P.M.)

Thursday, Nov. 23 12:10 p.m. Gary Sack

Friday, Nov. 24 7:30 a.m. Tiffany & Brent Smitheran

Saturday, Nov. 25 4:00 p.m. Los Disfuntos

Sunday, Nov. 26 9:00 a.m. Emily Hughes

My friends, this Sunday Gospel story from Matthew (25:14-30) is a long one --- but it can sort of be summed up in just a few sentences. A Master entrusted some money to his servants. Two did something with it. One did nothing. That's about it. Oh --- one more thing --- the Master gets really mad at the last servant in the parable. On the surface, this story might make us wonder, "What did the last servant do that was so bad? Why was the Master so disappointed in him? He didn't even give them any specific instructions as to what to do with the money. I think he got a pretty raw deal."

And that should tell us something. You see, often in the parables of Jesus it is precisely the element that makes no sense to us that is the whole "point" of the story. It's meant to get our attention. And more importantly, it's meant to reveal to us something about our God, something that might not always be obvious to us.

So what did the servant do? Did he do "bad" things? No. Did he do "good" things? No.

He simply did nothing. And that might have been the greatest "sin" of all.

May the words, "But I didn't do anything," never be our lame attempt at an excuse. Rather, may we (in faith) be able to say, "I tried my best." That's all God asks. Fr. Peter



**ATTENTION TO CATHOLIC LADIES OF OUR PARISH** All ladies of parish are asked to bring baked or food items for St. Anthony's Altar Society bake sale December 2nd from 9am –2 pm. We are requesting items to be brought either the night before to the building 2 doors north of the Budget Shop between 6-7, or Saturday morning, no later than 8:45 am. Thanks so much in advance for bake goods and help. Money to be used for Altar Society care and St. Anthony church.



**BUDGET SHOP** We will be working at the Budget Shop on Tuesday, Nov. 21

**QUESTION OF THE WEEK** How do I share my gifts? What talent have I been told I have but am afraid to share out in the open?



**PRAYER OF THE WEEK** (by St. Thomas Aquinas ) Grant us grace, O merciful God, to desire ardently all that is pleasing to you, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of your name. Amen



### **UPCOMING EVENTS & CELEBRATIONS**

- Parish Sunday Breakfast—Sunday November 26th
- Altar Society –Bake Sale Saturday, December 2
- K of C Bierock Fundraiser—Sunday, December 3rd
- The Immaculate Conception of the Blessed Virgin Mary—Friday December 8 Mass @ 6:00pm.; Syracuse @ 7:00 a.m. (MT)
- Advent Penance Service—Sunday, December 10 at 6:30
- Our Lady of Guadalupe— Tuesday, December 12
- 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 Decoration—Thursday, December 14 starting @ 4:00 p.m.
- 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

**ANNOUNCEMENT** the liturgical ministry assignments are in the vestibule, ready for you to be picked up if you are lector, server, E.O of Holy Communion. Thanks.



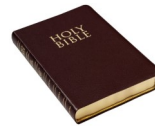
### **STEWARDSHIP REFLECTION NOVEMBER 19**

***“Well done, my good and faithful servant. Since you have been faithful in small matters, I will give you great responsibilities.” - MATTHEW 25:21***

God calls us to nurture and develop the gifts He has given us and then generously return a portion with increase. He doesn't want us to waste or hoard the gifts He has given us. He expects us to grow our gifts, to use them wisely, and to be generous with them. Unfortunately, many of us are not generous in proportion to all that God has given us. God asks us to be generous with all our gifts, especially the one that means the most to you.

***“Bien hecho, mi buen y fiel sirviente. Porque has sido fiel en lo poco, te daré grandes responsabilidades.” - MATEO 25:21***

Dios nos llama a cultivar y desarrollar los dones que Él nos ha dado, y entonces devolver generosamente una parte con aumento. Él no quiere que desperdiciemos o acumulemos los dones que nos ha dado. Él espera que hagamos crecer nuestros dones, que los utilicemos sabiamente, y que seamos generosos con ellos. Lamentablemente, muchos de nosotros no somos generosos en proporción a todo lo que Dios nos ha dado. Dios nos pide que seamos generosos con todos nuestros dones, especialmente con aquellos que significan más para nosotros.



### **UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 25:14-30)**

**While we wait** This parable is one of several that teach us how to act until Christ's return. We must remain faithful (24:45-51), be ready (25:1-13), and work hard (25:14-30). This series of parables ends with the judgment scene we'll hear next Sunday (25:31f).

**Talents** The master wants to gain income from his property while he's away. He thus divides his wealth among his servants, giving them an amount in proportion to what he thinks each can do with it (v.15). Although we don't know the precise amount of a talent, we do know it was a huge sum. It would be like getting a million dollars. We've adapted the word talent to mean a skill or ability. Although the third servant receives only one talent, he's still entrusted with something.

**Return on the investment** The first two servants work diligently to increase the amount entrusted to them. The master praises them for their work, not for what they've earned. Come, share your master's joy probably refers to table fellowship: the master invites these industrious servants to eat with him at his table, a privilege that greatly boosts their status. This table fellowship alludes to the messianic or heavenly banquet that we all hope to enjoy once Christ returns. Such feasting was used in the Old Testament to describe life with God.

**Cast aside** It was common at that time to bury one's valuables in order to protect them. The servant's decision may seem prudent, but it reveals his failure to try to improve upon what he had. This servant also disregards the trust his master had in him. He even blames his master for his own decision. He returns the talent as though he never wanted it to begin with. The master points out that in spite of knowing the great demands he makes, the servant still didn't do anything with his talent. The parable closes with a warning to those who waste the gifts and the time that they have. (oursundayreadings.wordpress.com)

### **UNDERSTANDING THE SECOND READING OF THE WEEK - (I Thessalonians 5:1-6)**

**Concerning times and seasons** Some Christians in Thessalonica were trying to predict when exactly Christ would return. They were scrutinizing both the secular calendar (times) and Jewish and pagan holy days (seasons). Their preoccupation with this issue had begun to trouble the whole community. Paul insists that no one knows when Christ will return.

**The day of the Lord** The meaning of the day of the Lord has changed significantly. At first God's people believed it would be a time when God vanquished their enemies. The prophet Amos, however, warned that God would also punish his own people on that day. Christians then equated the day of the Lord with Christ's return.

**Peace and security** Paul pivots from speculation about the timing of Christ's return to an exhortation to remain prepared for it. People are easily overwhelmed by change when they become too comfortable or settled in their ways.

**Until then** Rather than try to pinpoint when Christ will return, Paul urges the Thessalonians to reflect on the moral implications of their hope. Until Christ returns to drive sin out of every part of creation, his followers must work to drive sin out of their own lives



## NATIONAL EUCHARISTIC REVIVAL

### DO THIS IN REMEMBRANCE OF ME, PART 4: OPENING HYMN



#### The Mass

Now that we have reminded ourselves of our Baptism (holy water), given reverence to Jesus present in the tabernacle (genuflection), and quietly said our prayers of preparation, we are ready to stand for the Introductory Rites. For most parishes,

these rites will begin with a hymn or the Entrance Antiphon.

There is no doubt that everyone has their “special way” of singing during the Mass. Some really belt out the song, whether they have a pleasant voice or not. Some lightly mumble the words so that even if they had a microphone, you could barely hear them. Some seemingly know the songs so well that they don’t even open the books! Some must have such a deep interior connection with God that they don’t even sing out loud—just in their hearts!

#### Let us pray

Why do we sing? Looking back in our history and to the Jewish roots of our liturgy, we see that music and singing is an important part of our prayer together. Singing is one of the most fitting praises for God, since it involves the body and soul even more than speaking. (Singing is a lot more work than speaking!) When we sing, we use our whole beings to praise God. The *General Instruction for the Roman Missal* explains the importance of singing:

“The Christian faithful who come together as one in expectation of the Lord’s coming are instructed by the Apostle Paul to sing together Psalms, hymns, and spiritual canticles (cf. Col 3:16). Singing is the sign of the heart’s joy (cf. Acts 2:46). Thus St. Augustine says rightly, ‘Singing is for one who loves,’ and there is also the ancient proverb: ‘Whoever sings well prays twice over’” (*GIRM*, no. 39).

Given these admonitions, “Great importance should therefore be attached to the use of singing in the celebration of the Mass” (*GIRM*, no. 40).

At the beginning of Mass, the most common options for the “Entrance Chant” are an Entrance Hymn or Entrance Antiphon. The purpose of singing at this time is “to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers” (*GIRM*, no. 47). The Entrance Hymn or Antiphon helps us to “get into” what we are about to do; it helps us set aside everything else that is going on in our lives and helps us to prepare our hearts to praise God and participate in the Mass. This singing especially reminds us that we are a community, because it is the first act that we all do together at the Mass.

I often hear individuals say, “I feel self-conscious because my voice is terrible!” To quote our Lord, Pope St. John Paul II, and many others: “Be not afraid!” God gave you the voice you have, and in singing praise to him, you are offering the gifts (or lack thereof) that he gave you. So, pick up that hymnal and join the song!

#### For Reflection:

1. Reflect on your participation at Mass as an opportunity to fulfill the exhortation of Psalm 96: “Sing to the LORD a new song;/ sing to the LORD, all the earth./ Sing to the LORD, bless his name;/ proclaim his salvation day after day.” (Ps. 96:1-2)

2. Both the Old and New Testament offer many examples of individuals responding in songs, or “Canticles,” to God’s saving action, such as Moses and Miriam (Ex. 15:1-21), Moses (Dt. 32:1-44), Hannah (1 Sm. 2:1-10), David (1 Chr. 29:10-13), Tobit (Tb. 13:1-8), Judith (Jdt. 16:13–17), Sirach (Sir. 1:1–13), Isaiah (Is 20:1–6; 45:15–25), Jeremiah (Jer. 31:10–14), Daniel (Dn. 3:52–88), Habakkuk (Hab. 3:2–19), Zechariah (Lk. 1:68–79), the Blessed Virgin Mary (Lk. 1:46-55), and Simeon (Lk. 2:29–32). Take time to meditate on a scriptural Canticle and see how God moves you to respond. (Fr. Luke Spannagel)



#### THIRD-THIRD SUNDAY IN ORDINARY TIME

#### Curl up with the Good Book

President Franklin D. Roosevelt inaugurated the first National Bible Week. Presidents since have continued the tradition of encouraging scripture reading during the holidays. The practice began in 1941, when NBC radio hosted the National Bible Association's founders. News of the attack on Pearl Harbor interrupted the program, and NBC asked the association to continue reading the Bible all day to a grieving nation. This week, spend some time with scripture daily. Consider reading the book of your choice, from the Old or New Testaments. Or read a psalm of thanksgiving daily. Discover the inspiration.

#### TRIGÉSIMO TERCER DOMINGO DEL TIEMPO ORDINARIO

#### Relájate con el Buen Libro

El presidente Franklin D. Roosevelt inauguró la primera Semana Nacional de la Biblia. Desde entonces, los presidentes han continuado la tradición de fomentar la lectura de las escrituras durante las fiestas. La práctica comenzó en 1941, cuando la radio NBC recibió a los fundadores de la Asociación Bíblica Nacional. Las noticias del ataque a Pearl Harbor interrumpieron el programa, y la NBC pidió a la asociación que continuara leyendo la Biblia a una nación afligida durante todo el día. Esta semana, dedica un tiempo diario a las escrituras. Considera la posibilidad de leer el libro que prefieras, del Antiguo o del Nuevo Testamento. O lee diariamente un salmo de acción de gracias. Descubre la inspiración.

