

# Dear Padre,

## Am I sinning when I work or shop on Sunday?

**B**iblical tradition states that the Sabbath is the day that God rested from the labors of creation. Sunday is also the day we commemorate Christ's resurrection from the dead and the inauguration of the new creation.

We rightly refer to Sunday, then, as the Lord's day. This being so, it's important that we do everything possible to keep the Lord's day holy and ensure that we reserve adequate time on Sunday for worship, rest, and recreation.

Today, many activities, social services, and family needs require some people to work on Sundays. In fact, many people have only the weekends to do the errands and activities that sustain their families.

Our participation in such activities and services is not a sin, nor does it mean that those who do need to work cannot find an appropriate way to sanctify the Lord's day and allow time for the worship, rest, and renewal that are proper to the day.

Even so, we must guard against treating the Lord's day as just another workday, or a continuation of our Saturday shopping spree. Remember that the primary focus on Sunday should be participating in the Mass and growing our relationship with the Lord.

For more information on this topic, see paragraphs 2184 through 2195 of the *Catechism of the Catholic Church*.

Fr. Scott Katzenberger, CSsR  
[Sundaybulletin@Liguori.org](mailto:Sundaybulletin@Liguori.org)



### A WORD FROM Pope Francis

*True rest is not simple, because there is false rest and true rest....Man has never rested as much as today, yet man has never experienced as much emptiness as today! Opportunities to amuse oneself, to go out, cruises, travels; but many things do not give you fullness of heart. Indeed, they do not give you rest.*

GENERAL AUDIENCE, SEPTEMBER 5, 2018

## Calendar

**Monday**  
APRIL 26  
Easter Weekday  
Acts 11:1-18  
Jn 10:1-10

**Tuesday**  
APRIL 27  
Easter Weekday  
Acts 11:19-26  
Jn 10:22-30

**Wednesday**  
APRIL 28  
Easter Weekday  
Acts 12:24-13:5a  
Jn 12:44-50

**Thursday**  
APRIL 29  
St. Catherine of Siena,  
Virgin and Doctor  
of the Church  
Acts 13:13-25  
Jn 13:16-20

**Friday**  
APRIL 30  
Easter Weekday  
Acts 13:26-33  
Jn 14:1-6

**Saturday**  
MAY 1  
Easter Weekday  
Acts 13:44-52  
Jn 14:7-14

**Sunday**  
MAY 2  
Fifth Sunday of Easter  
Acts 9:26-31  
1 Jn 3:18-24  
Jn 15:1-8

# Our Parish COMMUNITY

April 25, 2021

Fourth Sunday of Easter (B)

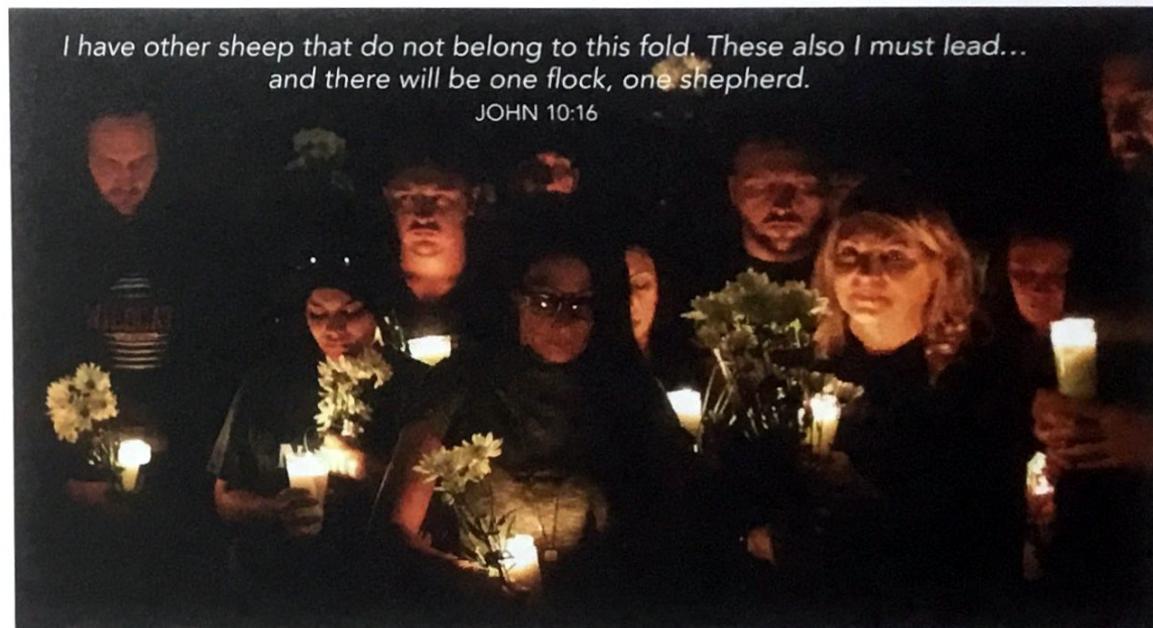
Acts 4:8-12

1 Jn 3:1-2

Jn 10:11-18

*I have other sheep that do not belong to this fold. These also I must lead...  
and there will be one flock, one shepherd.*

JOHN 10:16



## The Good Shepherd

**F**or many of us, our only connection with sheep is with the cuddly white creatures found on holy cards. However, that image strays from the facts. Sheep are not household animals. They live outdoors; they lie down in grass, dirt, and mud. Furthermore, unlike many other animals, sheep cannot clean themselves. I'm not denigrating sheep, just putting aside any fanciful view of their nature.

Raising sheep was an important occupation in the ancient world. In fact, the royalty's governance of people was often described as shepherding. David was told: "You shall shepherd my people Israel" (2 Samuel 5:2). Later, when the royalty were not faithful to this charge, God declared: "I myself will pasture my sheep" (Ezekiel 34:15). This startling characterization of God became a characterization of Jesus.

Grime and animal smells, the blood of births and

deaths, inclement weather, and the threat of predators mark the life of a committed shepherd. Human comfort was secondary to the needs of the sheep. Sheep actually learn to recognize the voice of the one who feeds them, cares for them, protects them. The shepherd's voice seems to say: I am here for you, because you are mine. As "the good shepherd," Jesus is totally committed to us, his sheep. He attends to our needs, willing to risk his own security in order to save us. His care for us seems to say: I am here for you, because you are mine.

Sr. Dianne Bergant, CSA

### For Reflection

- \* Is Christ really your shepherd? Do you listen to his voice?
- \* Do you rely on Christ's protection, even when you don't seem to feel it?



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 Fr. Peter Tran, Pastor—355-6405  
 Tuesday—Friday 9:00 am - 4:00 pm  
 Email: [saintanthonylakin@gmail.com](mailto:saintanthonylakin@gmail.com)  
 Website: [saintanthonylakin.org](http://saintanthonylakin.org)

Molly Shelden DRE	451-0548
RCIA	355-6405
Gwen Waechter, Parish Council Chair	272-1030
Tressa Powers, Finance Council Chair	355-6206
Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek & Nanette Rice	355-1696 355-7676

**MASS INTENTIONS FOR THE WEEK**

<b>Monday, Apr. 26</b>	<b>8:00 a.m.</b>	<b>Charles &amp; Eileen Hoff+</b>
<b>Tuesday, Apr. 27</b>	<b>8:00 a.m.</b>	<b>Special Intention-Convesion</b>
<b>Thursday, Apr. 29</b>	<b>8:00 a.m.</b>	<b>Special Intention</b>
<b>Friday, Apr. 30</b>	<b>12:15 p.m.</b>	<b>Charles &amp; Eileen Hoff+</b>
<b>Saturday, May 1</b>	<b>4:00p.m.</b>	<b>Carter Brown</b>
<b>Sunday, May 2</b>	<b>9:00 a.m.</b>	<b>Teresa Sehikel</b>

April 24, 4:00 p.m.	Tom Bachman
April 25, 9:00 a.m.	Mike Broeckelman
May 1, 4:00 p.m.	Debbie Frederick
May 2, 9:00 a.m.	Karen Burden
May 8, 4:00 p.m.	Julie Kaps
May 9, 9:00 a.m.	Steve Sullivan
May 15, 4:00 p.m.	Tom Bachman
May 16, 9:00 a.m.	K of C
May 22, 4:00 p.m.	Karen Burden
May 23, 9:00 a.m.	Fred Jones

*Thank you so much for your ministry!*

**Reconciliation:** Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. every Friday from 4:15—4:50 p.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.

**4TH SUNDAY OF EASTER—APRIL 25, 2021**



**JESUS SAID: I AM THE GOOD SHEPHERD. A GOOD SHEPHERD LAYS DOWN HIS LIFE FOR THE SHEEP (JN 10:11)**

Greetings in the Lord on 4th Sunday of Easter! Happy Easter! Friends, this Fourth Sunday of Easter is called Good Shepherd Sunday. This Sunday’s Gospel (John 10:11-18) we hear Jesus use the image of a good shepherd to express his deep care and concern for his people, his “flock.” This image, of course, is a beautiful one, one which has the ability to bring us much comfort and hope and peace. What a God we have! But then Jesus says something else with his disciples, which might have been a little puzzling. He says, “I have other sheep that do not belong to this fold. There also I must lead, and they will hear my voice, and there will be one flock, one shepherd.” These couple of sentences from the mouth of Jesus must have really made the disciples wonder, made them question some of their assumptions. These simple, yet profound statements seem to be saying three things:

One --- Jesus (God) doesn’t love some and not others, doesn’t care for some and not others. God doesn’t limit his love or blessings or goodness to one group or another. He loves everyone, the same, in every time and place, no exceptions.

Secondly --- Jesus (God) is at work in the hearts and minds and souls of men and women everywhere believer or nonbeliever, leading them in ways we can’t even begin to imagine. All of us are his. And he is everyone’s.

And thirdly --- Jesus (God) sees every person as one of his sheep, as belonging to his flock. In the mind of God, we are all one family, one flock (and therefore should live that way). And he loves us all and cares for us all. And I am sure our Lord calls us to do the same as he does.

Can we do the same? Can we see every other person as our brother or sister? Can we stop dividing the whole world into “us” and “them?” Can we start reaching out and embracing others who don’t look like us, act like, pray like us, or think like us? Or will we continue to think that our little corner of the world and the categories we inhabit are the only flock that matters? God certainly doesn’t see it that way. Why should we?

Fr. Peter Tran

**COLLECTION** for April 18, 2021: Envelopes: \$150; Loose: \$514.05; Online Giving: \$262.45; Total \$926.50; Average Weekly Expense: \$1,761.17. Income over/under (-834.67)

*Thank you so much to your faithful stewards for supporting our parish, diocese, and worldwide Church.*

**UPCOMING MEETINGS** May 5: Pastoral council at 5:30 p.m.; K of C at 7:30 p.m.

May 11: Finance council at 5:30 p.m. All meetings will be held at Parish Hall.

If you would like to attend or have any concern please let the members know.

**FRIDAY EUCHARISTIC ADORATION SIGN UP** There are only very few people have signed up for Friday Eucharistic Adoration. We do hope that we be able to continue this spiritual devotion. Please make an effort to do so you are able to. The SIGNUP SHEET on the **BULLETIN BOARD ON BOTH DOORS**. Please make an effort to do so, as Jesus asked St. Peter, **“So you could not keep watch with me for one hour?” (Matthew 16:40)**

**LIVE YOUR FAITH BY JOINING THE KNIGHTS OF COLUMBUS** If you are a male, 18 years of age or older, and you are a practical catholic, then the Knights of Columbus invites you to join the order. The K of C is a charitable, fraternal organization dedicated to “Together, we’re empowering Catholic men to live their faith at home, in their parish, at work and in their community.” The K of C was founded on the principles of Charity, Unity and Fraternity to bring financial aid and assistance to the sick, disabled and needy members and their families.

There will be an initiation of new members on Sunday, April 25<sup>th</sup> at 2:00 p.m. at St. Dominic’s Church in Garden City. The initiation takes less than an hour and your family is invited to attend. If you are interested, please contact Bob Beymer, 620-260-8613 (cell) or email [beymer56@gmail.com](mailto:beymer56@gmail.com). Also, you may contact any other member of the Lakin Council of the Knights of Columbus if you are interested.

**FIRST COMMUNION CLASSES –APRIL:** 28—Last day of CCD.

**VOCATION VIEW** The priest is called, in imitation of Christ, to lay down his life for his people. Pray that our priests and seminarians might be courageous in following the example of Christ. (John 10:11-18)

**STEWARDSHIP THOUGHT** To be good stewards we must be good shepherds, willing to lay down our lives for those committed to our care, not mere hired hands who run off, “leaving the sheep to be snatched and scattered by the wolf.”

**PRAYER OF THE WEEK** Adapted from St. Gregory of Nyssa “O good Shepherd, it is but one sheep, this entire human race, whom you lift onto your shoulders. Show me where there are green pastures. Let me know restful waters. Lead me out to nourishing grass and call me by name so that I can hear your voice. Through that voice calling me, give me eternal life. Amen.”

**UNDERSTANDING THE GOSPEL OF THE WEEK SECOND SUNDAY OF EASTER (John 10:11-18)**

**Hired men and wolves** In John 9 Jesus cured a man of blindness. The cure led to controversy over Jesus’ identity. This passage is part of Jesus’ response to accusations leveled against him. Jesus compares the Jewish leaders to hired men and wolves who abandon or attack the sheep (the Jewish people). By publicly rejecting God’s Son, they’re leading – even snatching – people away from eternal life.

**I know mine and mine know me** Jesus uses the word know to mean both have knowledge of and to love. Jesus says he has a deep and intimate bond with those who accept him as God’s Son. Because Jesus knows and is known by his Father, those who know Jesus are also known and deeply loved by the Father.

**They will hear my voice** It’s not clear who exactly the other sheep are. Jesus could be referring to Gentiles who will come to believe in him later. Most likely Jesus isn’t referring to any particular group of people but to how the flock will grow. The flock grows because people hear Jesus’ voice. John’s Gospel begins by presenting Jesus as God’s living Word. All who seek truth will hear it in the words (and works) of Jesus and will become part of his flock.

**The powerfully obedient Son** Although John portrays Jesus as being completely in control, especially of his suffering and death, Jesus doesn’t act independently of his Father. John is careful to show that Jesus acts in perfect unity with God. His actions flow from his perfect obedience to the Father he loves. [oursundayreadings](#)

**FEAST DAY OF THE WEEK –MAY 1—SAINT JOSEPH THE WORKER**

To foster deep devotion to Saint Joseph among Catholics, and in response to the “May Day” celebrations for workers sponsored by Communists, Pope Pius XII instituted the feast of Saint Joseph the Worker in 1955. This feast extends the long relationship between Joseph and the cause of workers in both Catholic faith and devotion. Beginning in the Book of Genesis, the dignity of human work has long been celebrated as a participation in the creative work of God. By work, humankind both fulfills the command found in Genesis to care for the earth (Gn 2:15) and to be productive in their labors. Saint Joseph, the carpenter and foster father of Jesus, is but one example of the holiness of human labor.

Jesus, too, was a carpenter. He learned the trade from Saint Joseph and spent his early adult years working side-by-side in Joseph’s carpentry shop before leaving to pursue his ministry as preacher and healer. In his encyclical *Laborem Exercens*, Pope John Paul II stated: “the Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help to guide [social] changes so as to ensure authentic progress by man and society.”

Saint Joseph is held up as a model of such work. Pius XII emphasized this when he said, “The spirit flows to you and to all men from the heart of the God-man, Savior of the world, but certainly, no worker was ever more completely and profoundly penetrated by it than the foster father of Jesus, who lived with Him in closest intimacy and community of family life and work.” To capture the devotion to Saint Joseph within the Catholic liturgy, in 1870, Pope Pius IX declared Saint Joseph the patron of the universal Church. In 1955, Pope Pius XII added the feast of Saint Joseph the Worker. This silent saint, who was given the noble task of caring and watching over the Virgin Mary and Jesus, now cares for and watches over the Church and models for all the dignity of human work. [www.franciscanmedia.org](http://www.franciscanmedia.org)

## CATHOLIC QUESTION AND ANSWER

**Q:** The Bible prohibits images, but Catholic churches are full of them. Explain.

**A:** Images have been a part of worship since the era of cave paintings. But they have a bad reputation in the Bible, starting with the First Commandment. As a result, both Jews and Muslims ban the use of images in their art and architecture (but please read Chaim Potok's wonderful novel *My Name Is Asher Lev* for insights into how an artist's inspiration to create clashes with the prohibition against images). The biblical problem is spelled out in that original commandment:

"I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them. It is written: 'You shall worship the Lord your God and him only shall you serve.'"

The law's primary concern is exclusive fidelity to the God of Israel. Having just emerged from Egypt—a culture of abundant images from its hieroglyphic writing and statues to pyramids and the Great Sphinx—it was paramount not to confuse Israel's God with the deities of the land of slavery. Yet also and more poignantly, the liberating God who effected the nation's rescue is a Lord who is fundamentally free as well. Image-making can only shrink the divinity in the people's imagination. Just think how depictions of the Ancient of Days in a long white beard convinced many generations that being made in God's image implies being white and male. A God carved by human hands seems easily controllable by human rituals or reprisals. So: if God doesn't come through on your request, just withhold next year's harvest sacrifice.

Of course we know how the story goes. Even while Moses is actively receiving this prohibition on Mount Sinai, the community below is shaping a golden calf with its treasure. Ignorance of the law (that wasn't a law five minutes ago) evidently is no excuse! Yet consider how the fashioning of the Ark of the Covenant includes two cherubim of beaten gold in its design, just five chapters later. God also commands Moses to make an image of a seraph serpent to cure the people at a later date. Cherubim are likenesses of heaven above, serpents of earth below—both pointedly forbidden. The commandment's goal is even sharper here: not to forbid all image-making, but only that revered and served as a rival deity. "No graven images" discouraged idolatry and, simultaneously, any images that might limit or define the liberating and liberated God.

Divinizing any creature (including wealth, power, celebrity) remains a fundamental religious prohibition. The catechism notes, however, that by his incarnation Jesus introduces a new "economy" of images that assist us in venerating, not the images themselves, but the God incarnate whom they represent. (CCC no.2131-2132) By Alice L. Camille

### **FOURTH SUNDAY OF EASTER; GOOD SHEPHERD SUNDAY LIVE WITH PURPOSE**

Collecting a paycheck may be important to make a living, but will it alone make a life? Some Catholics hear the invitation to choose a different path. They're nudged by family members, religion teachers, and homilists. They have opportunities to learn about priesthood and apostolic life, about missions and monasteries and cloisters. They'll encounter members of Third Orders and engage in service projects that put them in touch with those consecrated to spreading the Good News. On this World Day of Prayer for Vocations, let's be sure to issue the invitation—and to receive it. (Prepare the Word)

### **CUARTO DOMINGO DE PASCUA; DOMINGO DEL BUEN PASTOR VIVIR CON INTENCION**

Cobrar un sueldo puede ser importante para ganarse la vida, pero ¿se puede vivir sólo con eso? Algunos católicos oyen la invitación a elegir un camino diferente. Son inducidos por miembros de la familia, profesores de religión y predicadores. Tienen la oportunidad de enterarse acerca del sacerdocio y la vida apostólica, las misiones, los monasterios y los claustros. Se encontrarán con miembros de Terceras Órdenes y participarán en proyectos de servicio que los pondrán en contacto con quienes están consagrados a la difusión de la Buena Nueva. En esta Jornada Mundial de Oración por las Vocaciones, asegúrenos de extender la invitación—y de recibirla.