

Dear Padre,

Why do we call Jesus “the Lamb of God”? How did Jesus get that name, and why do we refer to him as a lamb? Doesn’t that make him sound weak and helpless?

A lamb was a common animal of sacrifice for the Jews. The Passover account talks about sacrificing an unblemished lamb to God and eating its flesh so the people would have strength for the journey to the Promised Land.

Jesus is the perfect, unblemished sacrifice by which our sins are forgiven and we are made children of God. The Father provides Jesus as the sacrifice, and so Jesus is the Lamb of God, the sacrificial offering made because God loves us. Jesus chose to sacrifice himself according to the Father’s plan. “He humbled himself, becoming obedient to death, even death on a cross” (Philippians 2:8). Jesus gave himself into our hands so we could be caressed by the hands of God.

Like the Passover lamb, the Lamb of God is food for us. We “eat his body” and “drink his blood.” This food and drink gives us strength for our journey of faith. The food we receive from Jesus, the Lamb, is the nourishment we need to do as St. Paul begs the Philippians—and us—to do: “Have among yourselves the same attitude that is also yours in Christ Jesus” (Philippians 2:5). ●



The Redemptorists / DearPadre.org



A WORD FROM POPE FRANCIS

We are preparing to celebrate the victory of the Lord Jesus Christ over sin and death—over sin and death—not over someone and against someone else. But today, there is a war. Why do we want to win like this...? There are only losses this way. Why not allow him to win?

ANGELUS, APRIL 10, 2022

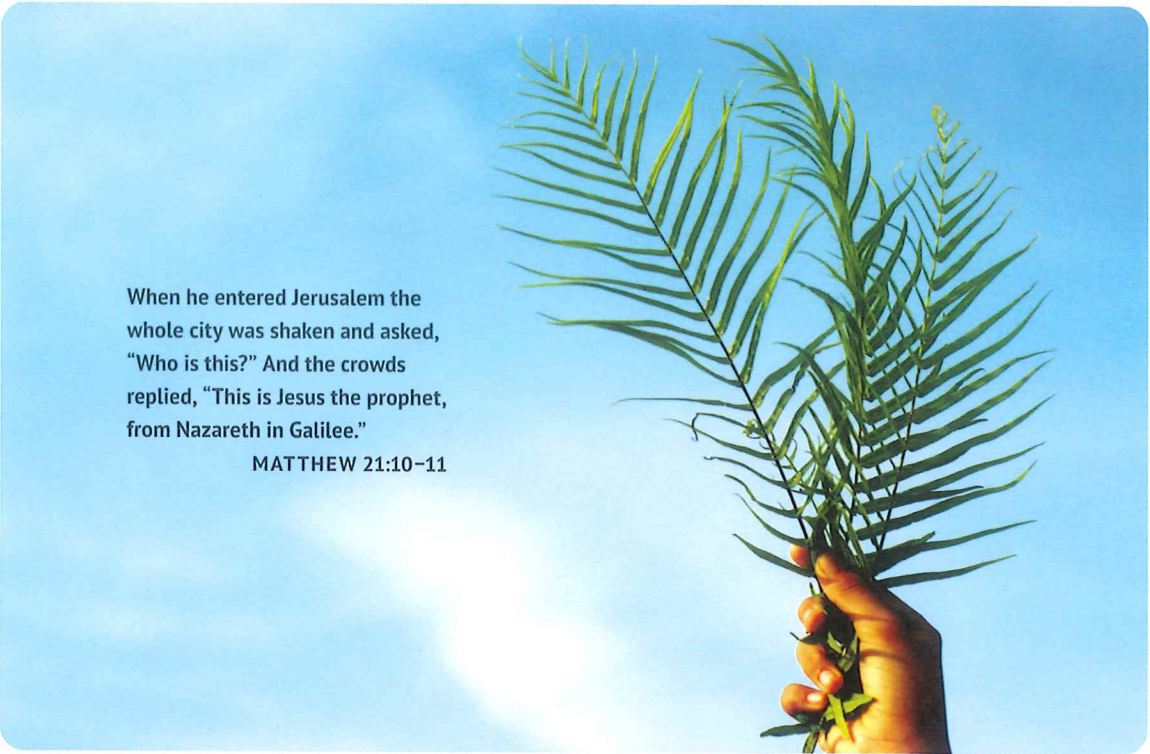
MONDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
April 3 Monday of Holy Week Is 42:1–7 Jn 12:1–11	April 6 Thursday of Holy Week (Holy Thursday) Chrism Mass: Is 61:1–3a, 6a, 8b–9 Rv 1:5–8 Lk 4:16–21 Evening Mass of the Lord's Supper: Ex 12:1–8, 11–14 1 Cor 11:23–26 Jn 13:1–15	April 7 Friday of the Passion of the Lord (Good Friday) Is 52:13–53:12 Heb 4:14–16; 5:7–9 Jn 18:1–19:42	April 8 Holy Saturday (Easter Vigil) Gn 1:1–2:2 or 1:1, 26–31a Gn 22:1–18 or 22:1–2, 9a, 10–13, 15–18 Ex 14:15–15:1 Is 54:5–14 Is 55:1–11 Bar 3:9–15, 32–4:4 Ez 36:16–17a, 18–28 Rom 6:3–11 Mt 28:1–10	April 9 Easter Sunday of the Resurrection of the Lord Acts 10:34a, 37–43 Col 3:1–4 or 1 Cor 5:6b–8 Jn 20:1–9 or Mt 28:1–10

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.

Our Parish COMMUNITY

April 2, 2023
Palm Sunday of the Lord's Passion (A)
Matthew 21:1–11 / Isaiah 50:4–7 / Philippians 2:6–11
Matthew 26:14–27:66 or Matthew 27:11–54



The Art of Dying

FR. JOSEPH JUKNIALIS

When I was much younger and idealistic, I might have been ready to die for some worthy cause. Friends about my age had the same experience. There was something romantic about giving our lives then. Something glorious—or so we thought. There was the brotherhood and sisterhood of us all, peace and non-violence, nuclear arms opposition, equal opportunities for education and housing. Many of us now over fifty thought we would lay down our lives for any one of those dreams. For some of us, things have changed. We’ve grown older and, perhaps, wiser, and it seems we’re not so eager to die anymore. The glamor has been tarnished, and, for some, the romance has turned from infatuation to disillusion. Death seems like a tragedy, continually rearing its strength to destroy in full or in part the fruit of our lives. Yet death continues to remain the only doorway into real life. Without death there is no life—in this life or in any life. For that reason, then, one of the tasks of life is to learn how to die well, something we also need to teach our children. It takes a lifetime to learn how to die for one another, and that is why our young people need a community of adults who seek to master the art of dying. It is also why, for one long week, we tell the story of Jesus and of how, for the sake of us all, he did not back away from death. ●

Reflect
Who has sacrificed for you? Have you “paid it forward” with gratitude?



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

Palm Sunday of the Lord’s Passion (Red)

4/1/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Karen Burden

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

4/2/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Mike Broeckelman

E.O. HC: Teresa Beltran, Rosa Cardenas

EASTER VIGIL

4/8/2023 - Saturday, 8:30 p.m.

All MINISTERS: Volunteers

EASTER SUNDAY 4/9/2023—9:15 A.M.

Servers: VOLUNTEERS

Reader: VOLUNTEERS

E.O.HC: Alvin Bergkamp, Bob Woodrow

Karen Burden, Rel.Edu. Committee	355-6388
Lisa Gannett, DRE	355-6611
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	355-1696
& Nanette Rice	355-7676

MASS INTENTIONS FOR THE WEEK

Saturday, April 1	4:00 p.m.	Rosie Perez
Sunday, April 2	9:00 a.m.	Suellen Bergkamp
Monday, April 3	8:30 a.m.	Charles & Eileen Hoff
Tuesday, April 4	8:30 a.m.	For Moisture
Thursday, April 6	6:00 p.m.	Sp. Int. Powers Family
Friday, April 7	3:00 p.m.	
Saturday, April 8	8:30 p.m.	For the People
Sunday, April 9	9:15 a.m.	Ron Gorges

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.

APRIL 2—PALM SUNDAY OF THE LORD’S PASSION

My God, my God, why have you abandoned me? (Ps. 22)

My friends, this Palm Sunday, we find ourselves on the threshold of a difficult week. Holy? Yes. Easy? Not a chance. And in the coming days we are invited to walk with Jesus, invited to put our hand in his and be led to places we would rather avoid. To be judged. To be ridiculed. To be abandoned. To be abused. And worse.

My friends, the deepest mystery of our faith is what we call the Paschal Mystery --- the template for each of our lives, the mystery that tells us that there is no joy without some experience of sorrow, no hope without a certain level of doubt, no true fulfillment without sacrifice, no life without death. It’s a mystery that tells us that we can’t experience an Easter by circumventing the hill before us. We must climb it. With Jesus. Hand in hand. That’s the invitation this week. Will we take it?

My friends, God won’t make that choice for us. And he will never force himself on us. That’s not the God we have. So let’s pray for the courage to embrace the profound truths that are on display this week. And may what we discover inspire us to fully embrace a life of love --- a life that assures us that what happens on Calvary is not the end of the story.

Have a blessed Holy Week everyone. Fr. Peter

COLLECTION for March 26, 2023: Envelopes: \$1210 Loose: \$243; Online Giving: \$473.29; Total 1926.29 Average Weekly Expense: \$1,761.17. Income over/under - \$165.12

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$24034.63 *Thank you so much for your love for our parish church and your faithful stewards.*

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!

FROM ALTAR SOCIETY We will be having an Easter egg hunt for children 2-8 years after Easter Sunday Mass if the weather permits. We invite all children wait on at the big sidewalk, back of the church for instructions.

SOUP & SERMON Thank you so much for those who helped and participated in our Soup and Sermon this year. It was a great success! With love and unity we can accomplish great things.

MARK YOUR CALENDAR—UPCOMING EVENTS & CELEBRATIONS

Knight of Columbus Meeting 4/5/ at 7:30 p.m.
Holy Thursday 4/6/2023 St. Anthony’s Mass @ 6 p.m. Eucharistic Adoration starts right after Mass until 10 p.m.; St. Raphael’s @ 6:30 pm (MT)
Good Friday 4/7/2023 St. Anthony’s Service @ 3:00p.m.; St. Raphael’s @ 6:00 pm (MT)
Easter Vigil 4/8/2023 St. Anthony @ 8:30 p.m.
Easter Sunday Mass 4/9/2023 Christ the King’s Mass @ 8:00 am.; St. Anthony’s @ 9:15am. & St. Raphael’s @ 10:30.
Stations of the Cross —every Wednesday during Lent @ 7:00p.m.

QUESTION OF THE WEEK In whom am I challenged to see Jesus? How can I help carry Christ’s cross by carrying my neighbor’s cross?

PRAYER OF THE WEEK (adapted from the Prayers for Palm Sunday) Almighty, ever-living God, you have given us Jesus Christ our Savior as a model of humility, gentleness and self-giving love. He fulfilled your will by becoming human and giving his life on the cross. Through his life, death, and resurrection, all creation has been freed from sin and death. Guide our minds by his truth, and strengthen our lives by the example of his death, that we may live in union with you in the kingdom of your promise. We ask this through Christ our Lord. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 27:45-56)

MATTHEW 27:45-56 Matthew’s account of Jesus’ death is filled with supernatural signs, such as... • an eclipse • the tearing of the cloth that separated the holiest part of the Jerusalem temple from the outer room • an earthquake (only in this Gospel); another earthquake will signal the arrival of an angel at the empty tomb (28:2) • holy people rising from the dead (only in this Gospel) These signs indicate that a new era of salvation has come. Jesus’ death affects all people and the whole of creation itself. As creation declares the importance of Jesus’ death, so do the soldiers (v.54). Jesus’ death seems like a shameful defeat, but ultimately it shakes up the whole world. Jesus’ faith filled persistence and gentleness in the face of rejection and violence are more powerful than the forces that oppose him.

JUDAS, THE BETRAYER Thirty pieces of silver is a very small amount of money (26:14f). Judas is portrayed as caring so much about money that he’ll betray his own master for a small amount of it. The amount is the equivalent of that paid to the owner of a slave who was accidentally killed (Exodus 21:32). The Gospels of Matthew and John portray Judas as greedy, but this may be an attempt to explain why he betrayed his master. Greed might not be the whole story. Judas might have become increasingly disturbed by the full significance of all that Jesus was saying and doing. In unmistakable ways Jesus was replacing Judaism with himself. This radical reorientation of faith may have been too much for Judas to accept. Matthew records that Judas hanged himself (27:5). The Book of Acts details how he died after somehow stumbling (Acts 1:18). Both are unhappy endings, but in Matthew Judas shows regret: he tries to give the money back (27:3-4).

Reflection Questions on Judas 1. Why do you think Judas betrayed Jesus? 2. How have you betrayed Jesus? 3. In what ways have you repented? (oursundayreadings.wordpress.com)

UNDERSTANDING THE GOSPEL AT PROCESSION WITH PALMS (Matthew 21:1-11)

Symbolic arrival As Jesus approaches Jerusalem he knows that his actions will provoke those in authority to crucify him. Crucifixion was Rome’s way of warning people not to cause trouble. Jesus disregards the danger and enters the Roman-occupied sacred city in a deliberately symbolic way. • By riding a donkey Jesus evokes a prophecy in which a Jewish king liberates God’s people and establishes peace (Zephaniah 9:9-10) • The word hosanna means the LORD saves. Palm branches were used in Jewish celebrations of nationhood. (See Psalm 118:19-27.) The use of both would have antagonized Rome.

Shaking the city The manner of Jesus’ entry into the city threatens those in power. Jerusalem’s Jewish and Roman leaders fear that Jesus has come to violently overthrow the political establishment. They thus orchestrate his crucifixion. The long awaited descendant of King David enters David’s city, but the throne he will ascend is the cross. Soon after Jesus was born, magi visited Jerusalem in search of the newborn king. Their arrival shook the inhabitants and leadership of Jerusalem (2:3). Jerusalem is again shaken when the adult king enters the city (21:10). Although the city ultimately rejects its king, people do accept Jesus, including those of other nations. The magi’s arrival foreshadows the acceptance of Jesus by non-Jews. .

STEWARDSHIP REFLECTION Keeper of the Palms They are everywhere. In the pews. In our cars. In our homes. There is a story of farmer who would put them in each of his fields. They are, of course, palms from Palm Sunday. They show up every year, and somehow, somewhere, someone makes certain there are palms for Palm Sunday. We wave them, we bless them, we weave them, we keep them—we are stewards of these branches that our ancestors waved in welcoming Jesus into Jerusalem around two thousand years ago. One of the four pillars of stewardship is hospitality (the other three being prayer, formation, and service). If we are to live out the stewardship way of life, we need to be palm branch people—welcoming and intentionally invitational, not cliquey and exclusive. Blessed are they who welcome in the name of the Lord! (Catholicdioceseofwichita.org)

Guardian de las Palmas Están por todas partes. En los bancos. En nuestros coches. En nuestras casas. Hay una historia de un agricultor que las ponía en cada uno de sus campos. Son, por supuesto, las palmas del Domingo de Ramos. Aparecen todos los años y, de alguna manera, en algún lugar, alguien se asegura de que haya palmas para el Domingo de Ramos. Las agitamos, las bendecimos, las tejemos, las guardamos: somos stewards de estas ramas que nuestros antepasados agitaron para acoger a Jesús en Jerusalén hace unos dos mil años. Uno de los cuatro pilares de stewardship es la hospitalidad (los otros tres son la oración, la formación y el servicio). Si queremos vivir el estilo de vida de stewardship, tenemos que ser personas de ramas: acogedoras e intencionadamente hospitalarias, no insociables y maleducadas. ¡Bienaventurados sean los que acogen en el nombre del Señor!

Q: What am I to understand from the term “Kingdom of God?”

A: It's important to get this one right. The Kingdom of God isn't another name for our popular understanding of heaven. That is, it's not where we go when we die. Nor is it even a "place" in the temporal sense of the word. Biblically, the Kingdom refers to God's *rule* rather than God's *realm*. Being Kingdom citizens is a matter of embracing God's will as our own and living accordingly.

This helps us appreciate why Jesus refers to the Kingdom as "among" us and even "within" us—always within reach if we but reach for it. We don't have to get there so much as abide there wherever we are. Scripture says we participate in the Kingdom's reality in various ways: repenting and changing our hearts, working toward justice, protecting the vulnerable, and freeing those who are burdened.

Matthew speaks of "the kingdom of the heavens," while Mark and Luke prefer the more direct "kingdom of God." All three gospels see the fulfillment of the Kingdom as central to the teaching of Jesus. We're taught to pray for its arrival in the Lord's Prayer. Our relationship to money and even to family might be an obstacle to full admission. Jesus offers multiple parables and metaphors for understanding the Kingdom's dimensions and implications: a sower, a mustard seed, treasure, a banquet. Matthew's gospel alone references the Kingdom almost 50 times.

In John's gospel, Jesus is clear that the Kingdom can't be mistaken for territory gained by power: it operates distinctly from this world. It's a reality where peace rules and oppression ends. Jesus manifests the Kingdom by coming into this world, but its fullness is not yet in view until his return in glory.

Sometimes we make the mistake of morphing the Kingdom of God with the church on earth. At its best, the church is the sacramental sign of the Kingdom: a signpost, that is, not the destination. We the church proclaim the Kingdom both in formal preaching and in works of justice and mercy. No political system or social program can establish God's rule. We can't make "Kingdom come" by our own efforts. Yet we are summoned to cooperate with the Spirit to enter more fully into the Kingdom's reality by our personal choices and in reshaping society to conform to its values. Alice L. Camille

PALM SUNDAY OF THE PASSION OF THE LORD

Duty calls

Catherine de Hueck Doherty founded Friendship House to foster interracial understanding. Her spirituality was centered on the “duty of the moment,” which she described as "what you should be doing at any given time, in whatever place God has put you. . . . If you have a child, your duty of the moment may be to change a dirty diaper. So you do it. But you don't just change that diaper, you change it to the best of your ability, with great love for both God and that child. . . . [T]he duty of the moment is the duty of God." This Passion Week, do your duty. (Preparetheword)

DOMINGO DE RAMOS DE LA PASIÓN DEL SEÑOR

El deber nos llama

Catherine de Hueck Doherty fundó Friendship House (Casa de la Amistad) para propiciar el entendimiento interracial. Su espiritualidad se centraba en el "deber del momento," que ella describía como "lo que deberías estar haciendo en un momento dado, en cualquier lugar que Dios te haya puesto . . . Si tienes un hijo, tu deber del momento puede ser cambiar un pañal sucio. Entonces lo haces. Pero no sólo cambias el pañal, sino que lo haces lo mejor que puedes, con gran amor a Dios y al niño . . . El deber del momento es el deber de Dios." Esta Semana de la Pasión, cumple con tu deber.