

Dear Padre,

I struggle with depression, and sometimes it gets really bad during the holidays. When is it morally acceptable to use antidepressant medication?

You are not alone. People who struggle with depression often find the holidays especially difficult. To answer your question, it is morally acceptable to use antidepressant medications when a medical professional judges them to be the best response to the condition of the patient. As we learn more about the causes of depression and other disorders that challenge the sense of equilibrium in people, we hope that the most reliable responses may be found and employed to restore a sense of peace to those suffering from these ailments.

Evaluation and treatment of depression must be done within the context of a person's whole life. Depression often involves a chemical imbalance in the brain, and some people respond quite well to antidepressants. For others, the best treatment might be counseling or psychotherapy. Or both medicine and therapy. As each experience of suffering is unique, so, too, must be the response.

Frequently people will be embarrassed to admit to suffering with depression or consider it a sign of weakness or inability to deal with matters in life. Such thinking is of little help in resolving the issue. People who experience depression need the love and support of family and friends to accompany them in the suffering and to assist in their healing. ●

From *Life, Death, and Catholic Medical Choices: 50 Questions from the Pews*, © 2011 Liguori Publications



SHUTTERSTOCK

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
December 12	December 13	December 14	December 15	December 16	December 17	December 18
<i>Our Lady of Guadalupe</i>	<i>St. Lucy, Virgin and Martyr</i>	<i>St. John of the Cross, Priest and Doctor of the Church</i>	<i>Advent Weekday</i>	<i>Advent Weekday</i>	<i>Fourth Sunday of Advent</i>	
Zec 2:14–17 or Rv 11:19a; 12:1–6a, 10ab Lk 1:26–38 or Lk 1:39–47	Zep 3:1–2, 9–13 Mt 21:28–32 Is 45:6c–8, 18, 21c–25 Lk 7:18b–23	Is 54:1–10 Lk 7:24–30 Jn 5:33–36	Is 56:1–3a, 6–8 Jn 5:33–36	Mt 1:1–7	Gn 49:2, 8–10 Is 7:10–14 Rom 1:1–7 Mt 1:18–24	



CNS PHOTO/Paul Haring

A WORD FROM POPE FRANCIS

Every yes to God gives rise to stories of salvation for us and for others. Like Mary with her own yes. In this Advent journey, God wishes to visit us and awaits our yes. Let's think: Today, what yes must I say to God?

ANGELUS, DECEMBER 8, 2016

Our Parish COMMUNITY

December 11, 2022

Third Sunday of Advent (A)

Isaiah 35:1–6a, 10 / James 5:7–10 / Matthew 11:2–11



Strengthen hands that are feeble, make firm knees that are weak, say to the fearful of heart: Be strong, do not fear!

ISAIAH 35:3–4

Joy: A Sign of God

FR. JOSEPH JUKNIALIS

Once, as I was teaching a theology course to college students in their twenties, I made an offhand comment that the purpose of life is not to be happy. They were shocked. "What's wrong with being happy?" they protested. "Nothing," I said, "it's simply not the purpose of life." "But God wants us to be happy," they insisted. Of course, God wants us to be happy, but that's simply not what life is about.

Happiness is something that comes in the back door while we wait at the front door. If we go looking for happiness, we never find it, but if we forget about ourselves and seek to bring joy into the lives of others, then happiness seems to find us. It comes in the back doors of life. Curiously, that seems to be the dynamic of these Advent/Christmas days. We send cards, give gifts, think of making others happy, and overlook faults. In the process, there is a sense of joy that overtakes us without our realizing it.

The prophet Isaiah proclaimed that it is God who would crown them with everlasting joy; that they would meet with joy and gladness and sorrow and mourning would flee away (Isaiah 35:10). Joy is God's doing, not ours.

Leon Bloy, a French novelist in the nineteenth century, observed, "Joy is the most infallible sign of the presence of God." God is love, and God is also joy. Joy is so much more than happiness. Rather it is an inner quality—peaceful, serene, and nurturing—even when life may be unsettled. ●

Reflect

What brings you joy?

Do something to bring joy to someone this week.



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

THIRD SUNDAY OF ADVENT (Violet)

12/10/2022 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Tom Bachman

EOHC: Rosemary Bachman, Tom Bachman

12/11/2022–Sunday, 9:00 a.m.

Servers: Kingston Guerrero, Cade Berning, Jace Berning

Reader: Julie Kaps

EOHC: Del Kap, Julia Kaps

FOURTH SUNDAY OF ADVENT (Violet)

12/17/2022 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Ryann Bamberger

Reader: Debbie Frederick

E.O. H.C: Debbie Frederick, Gwen Waechter

12/18/2022–Sunday, 9:00 a.m.

Servers: Volunteers Reader: Fred Jones

E.O.H.C: Toby Luhman- Fuller, Jessica Luhman - Fuller

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, Dec.10	4:00 p.m.	Curtis Mohr
Sunday, Dec. 11	9:00 a.m.	Suellen Bergkamp
Monday, Dec. 12	6:00 p.m.	Charles & Eileen Hoff
Tuesday, Dec. 13	8:30 a.m.	Charles & Eileen Hoff
Wednesday, Dec. 14	8:30 p.m.	Thanksgiving
Thursday, Dec. 15	8:30 a.m.	Sp. Int. Burden Family
Friday, Dec. 16	8:30 a.m.	Sp. Int. Powers Family
Saturday, Dec 17	4:00 p.m.	For the People
Sunday, Dec. 18	9:00 a.m.	Bergkamp F. Int. & Sullen

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.

3rd SUNDAY OF ADVENT –DECEMBER 11, 2022

Stay awake, the day is coming

Today, we find ourselves at the exact midpoint of Advent --- fourteen days down and fourteen to go. And despite the hectic nature of this time of year, we are invited to wait patiently. We are invited to joyfully anticipate. And we are invited to hold on to faith-filled expectations. What in the world are we expecting to happen in two weeks?

If we continue to expect that the world will always be the same as it has been --- it will be. And if we expect the world to always work a certain way --- it will be. And most importantly, if we expect ourselves to remain the same --- we will be. That's why expectations matter.

But if we are expecting something else, if we are expecting someone else, then maybe that kingdom Jesus describes a kingdom both present and yet still becoming will be more realized, more clearly revealed to a world in desperate need of healing and compassion and peace and hope and joy . . . and life.

Friends, if we believe we can be more, if we believe the world can be more, then we can be assured that God will gift us with that holy present this Christmas --- the gift of change, the gift of transformation through the love of Jesus --- bringing this world a little closer to the way God wants it to be -- one person at a time, one little miracle at a time. Fr. Peter

COLLECTION for November 27, 2022: Envelopes: \$1020; Loose: \$168; Online Giving: \$257.64; Total \$1445/64; Average Weekly Expense: \$1,761.17. Income over/under - 315.53

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$18559.27 *Thank you so much for your love for our parish church and your faithful stewards.*

CHRISTMAS FLOWERS IN MEMORY OF A LOVED ONE If you would like to donate flowers in memory of A LOVED ONE FOR CHRISTMAS, please put your donation in envelope marked to whom you want them to go to, plus your name and put in with the regular collection or send it to our office.

MARK YOUR CALENDAR—UPCOMING EVENTS & CELEBRATIONS

- Advent Penance Service—Sunday, December 11 at 6:30 p.m.
- Our Lady of Guadalupe Mass —Monday, December 12 @ 6:00 p.m.
- Christmas Decoration—Thursday, December 15 starting @ 4:00 p.m.
- Bishop John Brungardt's Visit—December 17 & 18
- Parish Sunday Breakfast—Sunday, December 18
- Christmas Eve Mass—Saturday, December 24 @ 4:00 p.m.—St. Anthony's & 5:30 p.m. (MT)- St. Raphael's
- Christmas Day Mass—Sunday, December 25 @ 9:00 a.m.—Christ the King Deerfield

NATIONAL EUCHARISTIC CONGRESS NEEDS YOU! From July 17-21, 2024, the first National Eucharistic Congress to be held in the United States in more than 50 years will take place in Indianapolis. We are gauging interest in parishioner participation in attending and being a member of an official delegation from the Diocese of Dodge City. If you are interested, please contact Father Tim S. Hickey at tshickey@icloud.com or 203-996-7854 (voice/text) and provide your name, contact information and parish; if you are interested in a family/couple registration please provide your total number of registrations (e.g. husband and wife=2 registrations; husband, wife, two children=4 registrations, etc.). **Your response is gratefully requested no later than Dec. 21.** We are currently firming up the travel and housing costs and will provide that information to those who contact Father Tim by the Dec. 21 deadline. If you need additional information, please contact him or visit <https://www.eucharisticrevival.org/congress-2024>.

EL CONGRESO EUCARÍSTICO NACIONAL TE NECESITA! Del 17 al 21 de Julio del año 2024, el primer Congreso Eucarístico Nacional que se celebrará en los Estados Unidos en más de 50 años tendrá lugar en Indianapolis. Estamos evaluando el interés en la participación de los feligreses para asistir y ser miembros de una delegación oficial de la Diócesis de Dodge City. Si usted esta interesado, por favor contacte al Padre Tim S. Hickey tshickey@icloud.com o al 203-996-7854(llamada or texto) y proporcionar su nombre, con su información de contacto y parroquia; si usted esta interesado en un registro de familia/pareja, proporcione su numero total de registros (ejemplo. Esposo y esposa= 2 registraciones; esposo, esposa, dos hijos = 4 registraciones, etc.) **Su respuesta se solicita con gratitud a más tardar el 21 de Diciembre.** Actualmente estamos confirmando los costos del viaje y alojamiento y proporcionaremos esa informacion aquellos que se comuniquen con el Padre Tim antes de la fecha límite del 21 de Diciembre. Si nesecita información adicional póngase en contacto con él o visite <https://www.eucharisticrevival.org/congress-2024>.

PRAAYER OF THE WEEK Loving and Creating God, we rejoice in the midst of our Advent season as we anticipate the joy of Christmas and our celebration of the Incarnation. We rejoice, too, that your Son, who became human, will return in glory to establish the fulness of your kingdom, where you make all people whole in mind and body, provide food and drink for all, bring the oppressed to lasting freedom, and raise the dead to eternal life. Come, Lord Jesus! Come quickly! Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 11:2-11)

Are you the one? (vv.2-6) Luke is the only evangelist who writes about the family connection between John and Jesus. Matthew doesn't seem aware of this relationship. Instead he presents this account of John the Baptist questioning Jesus' identity. Jews at the time of Jesus didn't believe the same things about the messiah. Some expected a warrior-king who would free Israel from Rome. Others expected the messiah to purify Israel in some way. John the Baptist himself warned of fire and judgment. Some Jews were so surprised at what Jesus was saying and doing that they found him offensive. They thought he was a false messiah, a fake. Jesus invites such people to set aside their expectations and ask themselves if in fact he is fulfilling God's promise of salvation (vv.5-6).

What John is not (vv.7-8) After John's disciples ask Jesus about his identity, Jesus asks the crowds about John's identity. When he asks if they went to see a reed swayed by the wind, we can imagine everyone shaking their heads because John wasn't someone who bent to the wishes of others (v.7b). The people would have shaken their heads again when Jesus asks if they went to see a person of power or influence (v.8).

What John is (vv.9-11) At that time many Jews believed that God had not called forth a prophet for several hundred years. Jesus confirms that in John God is once again speaking to his people (v.9). But through John God is also announcing the next stage of salvation history, since John's preaching pointed ahead to Jesus (v.10). Even though he prepared people for the coming of God's kingdom, John is still part of the old world that is passing away. John's role in this passing world was vital, but once God's kingdom comes, nothing that came before it will matter anymore. Those who accept and become part of God's reign will outshine even the greatest figures from the past. Jesus doesn't imply that John won't be part of this new age, too. (www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Isaiah 35:1-6a, 10)

Growth spurt In the Old Testament one of the things God provides for his people is rich, fertile land. In verses 1-2 the prophet refers to areas within Israel that aren't good for growing things. God promises to transform these deserts into fruitful, high-yielding land. Lebanon, Carmel, and Sharon were especially fertile regions near Israel. Just as God transforms the land, so will God transform the people themselves. God will heal everyone with any kind of disability or infirmity (vv.5-6).

Dancing home It's not clear who's supposed to reassure people (vv.3-4). God might be speaking only to Isaiah or to others who would also share this good news. The reassurance itself is directed to all of God's chosen people, the Jews. God promises to lift them up in the eyes of their enemies and to restore to them all that they had lost (v.4b,c). By the time this prophecy was spoken Jews lived throughout the ancient near east. Many of them had been displaced by war. God promises to "buy them back" (i.e. ransom them) so that they can return to the mountain of Jerusalem, their sacred city, in joy and safety (v.10).

Question: Why do you call the Mass a sacrifice? Does not Paul say the sacrifice of the Gentiles is a sacrifice to demons? “A broken and contrite heart O Lord thou will not despise,” I read in the psalms.

Answer: Sacrifice is an act of the virtue of religion which is a part of the virtue of justice. The virtue of justice is defined as: “the constant and perpetual will to give to another his due.” Strictly speaking, the virtue of justice perfects the ability to truly repay something which is due to another in a strict equality, *quid pro quo*.

This is most clearly seen in what philosophers term “commutative justice.” One takes a loaf of bread from a store and must exchange a just sum of money for it. This is a normal, everyday human action. There are some “others” who can never be repaid because there is no way we can practice strict equality towards them. These others have given us something we cannot truly return. The virtues that govern this are the virtues of piety toward parents and country and the virtue of religion toward God.

The virtue of religion is the constant a perpetual will to repay God for all he has given us. This would entail gifts such as life and grace. Even Adam before the Original Sin was bound by the virtue of religion. Catholic tradition, following Thomas Aquinas ascribes four acts necessary for the perfection of the virtue of religion: the interior acts of devotion in the will and prayer in the intellect and the exterior acts of adoration and sacrifice.

The natural law demands that all religions have a form of sacrifice which is an attempt to repay God for creation and the gift of life. In the Old Testament the Temple sacrifices became increasingly connected to not only the recognition of the Creator but the desire to be cleansed from sin. There were three offerings: the peace offering, the sin offering and the holocaust in which the victim was wholly consumed. All three of these external sacrifices were ordered to the offering of the heart to reestablish justice which is the oblation.

The ultimate and culminating sacrifice of the Old Testament is the one in which priest and victim are the same, namely, the sacrifice and oblation of Christ on the Cross by which was are cleansed from Original Sin, grace is conferred and the Christian faithful receive nourishment for the journey to heaven, He offered his body on the Cross but this was the result of the interior offering or oblation of his heart. The mixture of obedience and love offered in atonement for Adam’s unloving disobedience is the central part of this offering, is the action of Christ the High Priest and continues in his heavenly glory.

The *Roman Catechism* clarifies how the Mass participates in this mystery. “As for the institution of this sacrifice, the Council of Trent removed all doubt in the matter by declaring that it was instituted by our Lord at the Last Supper. It likewise condemned anyone who would assert that there is not offered to God – in doing which Christ did on that occasion – a true and proper sacrifice, or that the offering means nothing more than that Christ gave himself to be our spiritual food.” (*Roman Catechism*, 3, c, 72) It is given to God alone and instituted by Christ when he said, “Do this in memory of me.”

Though prefigured in the Old Testament, in the sacrifice of the Mass, the priest is the same and the victim is the same and is a “sacrifice of propitiation.” (*Roman Catechism*, 3, 78) The manner of offering is different and is unbloody. This does not detract in any way from the unbloody historical sacrifice of the Cross but implements it for our own souls by deepening our participation in the act of the virtue of religion. In fact, we make Christ’s act in his human nature our own. The efficacious nature of this sacrifice extends not only to the celebrant and communicants but all the faithful, living and deceased. Fr. Brian Mulladay, OP

THIRD SUNDAY OF ADVENT

‘Tis the season to be generous

Seasonal gift-giving was originally an expression of generosity toward the needy. These days, gift-giving has become many other things, including a source of anxiety or obligation, mindless consumerism, one-upmanship, and often, an annual occasion of snowballing debt. The gifts Jesus brings are different—they are restorative, occasions of good news. Consider offering gifts that fill hearts, not closets. Heifer International, World Wildlife Fund, and PlanUSA are among the many organizations that accept donations in directed ways to honor your loved ones. (Prepare the Word)

TERCER DOMINGO DE ADVIENTO

Es la temporada para ser generoso

Dar regalos en temporada era originalmente una expresión de generosidad hacia los necesitados. Hoy en día, regalar se ha convertido en muchas otras cosas, incluyendo una fuente de ansiedad u obligación, consumismo sin sentido, competencia y, a menudo, una ocasión anual para acumular deudas. Los regalos que trae Jesús son diferentes: son restaurativos, ocasiones de buenas noticias. Piensa en ofrecer regalos que llenen los corazones, no los armarios. Heifer International, World Wildlife Fund y PlanUSA son algunas de las muchas organizaciones que aceptan donaciones de forma orientada para honrar a tus seres queridos.