

Dear Padre,

My children, who go to Catholic school, refer to our Sunday celebration as the “Eucharist.” I grew up calling it the “Mass.” Why the difference?



Eucharist comes from the Greek word *eucharistein*. This word simply means “to give thanks.” In the Eucharist we Catholics celebrate, we give thanks to God for giving us Jesus. We also give thanks to Jesus, who shares his Body and Blood with us. “Eucharist” was used to describe the early Church’s gathering, where the people repeated the stories of the Lord and shared the bread and wine, as the Lord commanded them to do.

The word *mass* comes from the Latin word *missa*, which means “the sending.” This refers to the words of dismissal at the end of Mass. The priest or deacon invites us to “go in peace to love and serve the Lord.” In the Latin Mass, this phrase is “*ite missa est*.” No one quite knows why the Eucharist came to be known as the “missa” or “mass.” Some think it is because of the way monastic prayers were conducted in the early Middle Ages. When the monks gathered for prayers, they often concluded with a short eucharistic celebration. These celebrations sometimes lasted only ten minutes or so, and as they marked the end of the whole set of prayers, they signaled the end of the service. This, it is suggested, is why the Eucharist came to be known as the “dismissal,” or the “Mass.” ●

— *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
December 19	December 20	December 21	December 22	December 23	December 24	December 25
<i>Advent Weekday</i>	<i>Nativity of the Lord (Christmas)</i>					
Jgs 13:2–7, 24–25a	Is 7:10–14	Sg 2:8–14	1 Sm 1:24–28	Mal 3:1–4, 23–24	2 Sm 7:1–5, 8b–12, 14a, 16	Is 52:7–10
Lk 1:5–25	Lk 1:26–38	Lk 1:39–45	Lk 1:46–56	Lk 1:57–66	Lk 1:67–79	Heb 1:1–6
						Jn 1:1–18



CNS PHOTO/GUGLIELMO MANGIAPANE, REUTERS

A WORD FROM POPE FRANCIS

Saint Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love.

HOMILY, MASS FOR BEGINNING OF PETRINE MINISTRY, MARCH 19, 2013

Our Parish COMMUNITY

December 18, 2022

Fourth Sunday of Advent (A)

Isaiah 7:10–14 / Romans 1:1–7 / Matthew 1:18–24



Holy Voices

FR. JOSEPH JUKNIALIS

Instincts come in various shapes and sizes. They may simply be gut feelings, or dreams that seem to speak more than a nighttime fantasy trip. Sometimes they appear in the form of daydreaming that takes us to another place, or they can be the silent voice of God. Whatever they may be, there are those times when they demand our attention.

In *Saint Joan*, a play by George Bernard Shaw, Joan of Arc has a conversation with Robert about her conviction regarding what God is calling her to do. Joan says to him, “I hear voices. They come from God.” Robert disagrees, “They come from your imagination.” “Of course,” says Joan, “that is how messages of God come to us.”

Saint Joseph, the husband of Mary, placed a heavy credence on his dream, believing that the dream to keep pregnant Mary as his wife was the voice of God, and so Joseph does just that. Much later he again listens

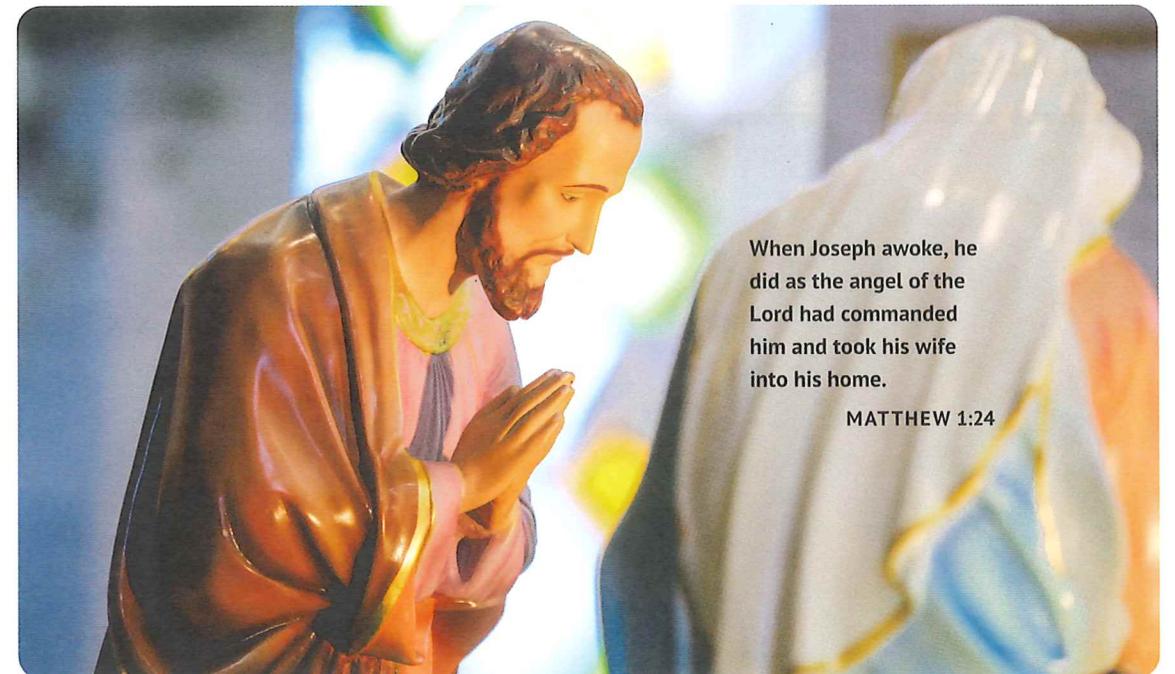
to a dream and takes his young family to the safety of Egypt and then back home to Nazareth. Those nighttime dreams could have easily become daytime nightmares. Yet for Joseph there was something that kept him from simply dismissing them.

Sometimes our inclinations and inner voices may not seem practical, and yet, even as we find ourselves second-guessing them, we think they need to be listened to. When the inclination is one toward goodness, that may very well be the voice of God. ●

Reflect

Have you ever followed an inner voice with which others disagreed? What came of it?

Is there someone you trust to tell you if your instinct about something is good?



When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home.

MATTHEW 1:24



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

**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

**CHRISTMAS EVE Volunteers
 SOLEMNITY OF MARY, MOTHER OF
 GOD (White)**

12/31/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Gwen Waechter

E.O.HC: Tino Rosales Jr., Karen Burden
01/01/2023 –Sunday, 9:00 a.m.

Servers: Cade Berning, Jace Berning, Luke Woodrow

Reader: Kyle Berning

E.O.HC: Teresa Beltran, Maria Enriquez

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 & Nanette Rice	355-1696 355-7676

MASS INTENTIONS FOR THE WEEK

Saturday, Dec.17	4:00 p.m.	For the People
Sunday, Dec. 18	9:00 a.m.	Bergkamp F. Int. & Sullen
Monday, Dec. 19	6:00 p.m.	Charles & Eileen Hoff
Tuesday, Dec. 20	8:30 a.m.	Charles & Eileen Hoff
Thursday, Dec. 22	8:30 a.m.	Peter Sack
Friday, Dec. 23	8:30 a.m.	Suellen Bergkamp
Saturday, Dec 24	4:00 p.m.	LeRoy & Henry Sanchez Jr.
Sunday, Dec. 25	NO MASS	Leon & Lucy Martinez

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.

4th SUNDAY OF ADVENT –DECEMBER 18, 2022

Stay awake, the day is coming

My friends, St. Matthew on this last Sunday of Advent begins the story, telling us, “This is how the birth of Jesus came about” With those few words a whole story gets set in motion. Today, exactly seven days ‘til Christmas. And we continue to wait. We continue to hope. We continue to get ready to welcome our Savior once again --- not simply someone who came a long time ago, but someone who continues to come to us every moment we open our hearts and minds and souls to him. His birth might have taken place in Bethlehem two thousand years ago, that much is true, but make no mistake about it ---he’s anxious to be born again in this time and place, in each of us. And so those special words don’t just tell a story from long ago. They are the start of a new story, a different story, a unique sequel to a story that still has the power to change the world --- our story --- the new chapter God wants to write in the history of the world. This is how the birth of Jesus came about . . . So come to attend Mass next Sunday, Christmas Day, how will that story continue? What’s the next line, the next paragraph, the next chapter? Or will we get a kind of “spiritual writer’s block”, one in which the words no longer flow, the story no longer takes shape, the re-birth of Jesus never happens?

Will we take up the challenge? Will we let God in? Will we continue the story set in motion long ago? Or will the birth of Jesus be a thing of the past, a distant memory?

This is how the birth of Jesus came about

May those words set in motion in each of our lives a story that continues to transform the world, continues to fill people with wonder, and continues to give every person a little more hope and peace and joy. Fr. Peter

COLLECTION for December 11, 2022: Envelopes: \$1390; Loose: \$344; Online Giving: \$1727.89; Total \$3461.89 Average Weekly Expense: \$1,761.17. Income over/under +1700.72

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$18689.27 *Thank you so much for your love for our parish church and your faithful stewards.*

MERRY CHRISTMAS At this special and sacred time of the year, I wish to extend to you and your loved ones Christmas greetings and best wishes for the New Year. I pray for you and for your family that this Christmas Season will be joyful and will be filled with all of the blessings that our loving Father has planned for us. Merry Christmas and a Happy New Year to you, to your family, and to all of your love ones. Fr. Peter Tran

SINCERE SYMPATHY & PRAYERS Our deepest sympathy and prayers to you and your family, on the passing of your beloved husband, Lawrence (Bill) Urie. May the Almighty God wrap His loving arms around you and the entire family and give you peace. May he rest in peace.

MARK YOUR CALENDAR—UPCOMING EVENTS & CELEBRATIONS

- Welcome Bishop John Brungardt to our church this weekend—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.** Actualment 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 el 21 de Diciembre. Si nesecita información adicional póngase en contacto con él o visite <https://www.eucharisticrevival.org/congress-2024>. Gracias.

PRAYER OF THE WEEK author unknown O God, who in your unspeakable providence chose blessed Joseph to be the spouse of your most holy Mother, grant, we beseech you, that we may deserve to have him as our intercessor in Heaven, whom we venerate on earth as our protector, who lives and reigns, world without end. Amen. **UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 1: 18-24)**

What to do? At the time of Jesus, Jews who planned to marry took two formal steps. First, they celebrated a betrothal, which is similar to an engagement. During the time of betrothal, the woman continued living with her father. After one or more years the couple married, and the woman moved in with her husband. The couple's legal status changed once they were betrothed, not when they married. According to Jewish law a betrothed woman who had sex with someone other than her husband could be stoned to death (Deuteronomy 22:13-27). Joseph doesn't want to endanger Mary, but he doesn't want to disregard Jewish law and family norms. Because he is a righteous man, Joseph searches for both a just and a merciful way out of the betrothal.

Son of David Joseph is a descendant of King David. God promised that David's descendants would rule Israel forever (2 Samuel 7:16). By taking Jesus as his own, Joseph incorporates the unborn child into David's hereditary line, which fulfills the Old Testament prophecy.

What's in a name? Matthew cleverly incorporates the prophecy from Isaiah (our First Reading). The name Jesus, common in that era, means the LORD saves. Jesus will save people from the sin that separates them from God. Jesus is thus Emmanuel (or Immanuel) because through him God saves us and is with us.

Virginal conception People often confuse the virginal conception (Mary conceived Jesus through the Holy Spirit) and the Immaculate Conception (Mary was conceived by her parents without sin). The first belief comes from the Gospels of Matthew and Luke; the second is from later theological reflection. The virginal conception highlights two things. First, salvation comes totally from God; it isn't something we can do for ourselves. Second, there are stories in the Old Testament of women conceiving after menopause, but there is no story in which a woman conceived without ever having sex. The conception of Jesus means that something radically new and wondrous is about to happen.

(www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Isaiah 7:10-14)

Between a rock and a hard place King Ahaz ruled Judah, the southern part of Israel, in the late eighth century BC. In this passage he's preparing for an attack by Aram and northern Israel, which split from the south in 922 BC. Those two nations are fending off the rise of Assyria. Ahaz must decide whether to side with Assyria or Aram and Israel. Either choice could lead to the destruction of Judah.

Test the LORD! Isaiah tells the king to trust God rather than military options (vv.7-9). Therefore Ahaz shouldn't form an alliance with anyone. As proof that he speaks for God, Isaiah invites Ahaz to ask God for a sign. If Ahaz asks for and receives a sign, then Isaiah is speaking the truth. By refusing to ask, Ahaz pretends to be piously unwilling to test God, but really he shows that he trusts only in a military solution.

An unavoidable sign In response to the king's refusal to ask for a sign, the prophet delivers one anyway. • The virgin, technically a young woman, probably first referred to Ahaz's wife • The child's name means God with us. Although God will be with his people, the name doesn't mean that God will defend them against their attackers • The child will grow up in a time when Judah has faced destruction (vv.15-16). Unlike Ahaz, this child will trust in God despite whatever fear and hardship he faces.

Question: Where in the Bible does it say Jesus' birthday is December 25th?

Answer: You won't find a biblical text verifying the date of the birth of Jesus. December 25th has a 1-in-365 chance of being the historical date. It's simply the liturgical date the church settled on to celebrate Incarnation, the mystery of God-made-flesh, officially called the Nativity. We have no idea what time of year Jesus was born. There are debates about what the actual year may have been. Because of calendar anomalies like leap years and other early errors made in the Gregorian calculations that established the Western calendar, the year Zero isn't an accurate starting point for the life of Jesus. Scholarly speculations generally include a range between what we call 7 B.C. to 4 B.C.

December 25th wasn't immediately selected for the celebration of the Nativity. Early Christian observances had strong Jewish roots. For example, they utilized the Jewish calendar in Sabbath observance, shifting allegiance early from the last day of the week to the first to honor the resurrection day. The original Christian feast was therefore Sunday, when Eucharist was celebrated. Easter became the first annual Christian liturgical season to be put in place universally, fixed as it was to the Jewish observance of Passover. It soon grew to a constellation of before-and-after observances, including an entire preparatory season (Lent).

As the church expanded into the Hellenistic world, feast days were added, typically wedded to whatever local civil calendars were in operation at the time. The Nativity was the second universally popular observance, developing its own preparatory season (Advent), but the length of the season varied and even the date wasn't uniform. The Western Church chose December 25th to coordinate with the already popular secular celebration of the Winter Solstice, when days began to lengthen with the sun's annual return and winter darkness was conquered by light. The solstice made a useful pairing and natural catechetical tool in declaring the arrival of Jesus, the light of the world, vanquishing the darkness of sin and death.

Meanwhile, the Eastern Church celebrated the Nativity on January 6th, now the feast of Epiphany in the Western Church. These dates were never intended to imply historical accuracy, but rather a theological reality to be recalled and honored. The liturgical calendar focuses on uniting the universal church in commemorating the birth, life, passion, death, and resurrection of Jesus as cosmic realities, not past occurrences. (Alice L. Camille)

FOURTH SUNDAY OF ADVENT

Welcome!

Most folks live in the land of their birth. Only one in 30 migrate, and for many reasons. They may marry a non-national and relocate to make a life together. Jobs may move overseas. But most often, people migrate under forces they can't control: military conflicts, natural disasters, extreme poverty, or other dangers. Migration may not be chosen, but it doesn't have to spell doom to those who depart or those who receive them. Migrants have knowledge, networks, and skills to share. U.S. history proves it as does the history of our faith. As Yahweh told the Israelites: "You shall treat the alien who resides with you no differently than the natives born among you; for you too were once aliens in the land of Egypt" (Lev. 19:33-34). On this International Migrants Day, O Sacred Lord, give us the spirit of welcome and openness so we may each find our way to you. (Prepare the Word)

CUARTO DOMINGO DE ADVIENTO

¡Bienvenidos!

La mayoría de la gente vive en su tierra natal. Sólo uno de cada 30 emigra, y por muchas razones. Pueden casarse con un extranjero y mudarse para hacer una vida juntos. Los empleos pueden trasladarse al exterior. Pero lo más frecuente es que la gente emigre por fuerzas que no puede controlar: conflictos militares, desastres naturales, pobreza extrema u otros peligros. Es posible que la migración no se elija, pero no tiene por qué significar la desgracia para los que parten o quienes los reciben. Los migrantes tienen conocimientos, redes y habilidades que compartir. La historia de Estados Unidos lo demuestra, igual que la historia de nuestra fe. Como dijo Yahvé a los israelitas: "Tratarán al extranjero que resida con ustedes de la misma manera que a los nativos nacidos entre ustedes, porque también ustedes fueron extranjeros en la tierra de Egipto" (Lev. 19:33-34). En este Día Internacional del Migrante, oh Señor Sagrado, danos el espíritu de acogida y apertura para que cada uno encuentre su camino hacia ti.