

# Dear Padre,

*I am wondering why Ash Wednesday is sometimes in February and sometimes in March. Who decides when Lent begins, and why is it always different?*

The beginning of Lent is determined by the date of Easter, which is a movable feast, unlike Christmas, which is always on December 25. Easter falls on the first Sunday following the first full moon of spring. The first Sunday of Lent is six weeks before, and the Wednesday before the first Sunday of Lent is Ash Wednesday.

This subject has caused division in the Church since the second century, because the Eastern Church and the Western Church had different calendars. So, the calculations of the first full moon of spring differed and therefore the date of Easter and Ash Wednesday were different. Sometimes on a calendar you will see both Easter and Orthodox Easter listed on different Sundays. It is hard for most of us to appreciate why the differences between East and West are so important. Remember the prayer of Jesus, that we all may be one. We can honor our Lord's desire for unity and pray during this Lent for the unity of Christians everywhere. ●

*The Redemptorists / DearPadre.org*

## Do you have a question for the Padre?

Go to [DearPadre.org](http://DearPadre.org) to send your question and to learn more about *Dear Padre*.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
February 20 Weekday Sir 1:1–10 Mk 9:14–29	February 21 Weekday Sir 2:1–11 Mk 9:30–37	February 22 Ash Wednesday Jl 2:12–18 2 Cor 5:20–6:2 Mt 6:1–6, 16–18	February 23 St. Polycarp, Bishop and Martyr Dt 30:15–20 Lk 9:22–25	February 24 Friday after Ash Wednesday Is 58:1–9a Mt 9:14–15	February 25 Saturday after Ash Wednesday Is 58:9b–14 Lk 5:27–32	February 26 First Sunday of Lent Gn 2:7–9, 3:1–7 Rom 5:12–19 or Rom 5:12, 17–19 Mt 4:1–11



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# Our Parish COMMUNITY

February 19, 2023  
Seventh Sunday in Ordinary Time (A)  
Leviticus 19:1–2, 17–18 / 1 Corinthians 3:16–23 / Matthew 5:38–48



Love your enemies, and pray for those who persecute you...for God makes his sun rise on the bad and the good.  
MATTHEW 5:44–45A

## Like a Sponge

FR. JOSEPH JUKNIALIS

**T**o turn the other cheek, to go the extra mile, to love one's enemy, all of that is to absorb and thus stop the evil that can saturate life. When we do that, then evil ends with us, lest it keep escalating like a tsunami that overwhelms life.

Is anyone really willing to absorb the evils of life? Many are. Parents do who walk the floor at night with a crying infant or care for a child sick with a cold and then find themselves suffering the same illness. They absorb the evil in order to bring some comfort and so ease the child's pain. Someone does as well who listens endlessly to a lonely person on the phone or over a cup of coffee. They absorb the loneliness even as it tests their own patience. Those who protest injustice by participating in nonviolent demonstrations and then find themselves mistreated or even dealt with violently, they absorb the hate of others.

"Be holy, for I, the Lord, your God, am holy" (Leviticus 19:2), says the Lord to Moses. Absorbing the evils of life is a different sort of holiness, different than saying more prayers or giving up enjoyments during Lent. Part of our tradition is to do penance during the season of Lent. Perhaps this year a penance might be to become conscious of each day's opportunities to simply absorb someone's suffering, another's pain, a bit of the evil that so often ricochets through our days, always doing so in the image of Jesus. ●

## Reflect

*When have you ever suffered as you absorbed someone else's pain?*



RICCARDO DELUCA - UPDATE / SHUTTERSTOCK

## A WORD FROM POPE FRANCIS

*If we want to call ourselves Christians, this is the only way; there is no other. Having been loved by God, we are called to love in return; having been forgiven, we are called to forgive; having been touched by love, we are called to love without waiting for others to love first....*

HOMILY IN BARI (ITALY), FEBRUARY 23, 2020





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

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

**7TH SUNDAY IN ORDINARY TIME Green**

**02/18/2023 - Saturday, 4: 00 p.m.**

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

**Reader:** Debbie Frederick

**E.O.HC:** Rosemary & Tom Bachman

**02/19/2023 – Sunday, 9:00 a.m.**

**Servers:** Volunteers

**Reader:** Mike Broeckelman

**E.O. HC:** Alvin Bergkamp, Bob Woodrow

**1ST SUNDAY OF LENT (Violet)**

**02/25/2023 - Saturday, 4: 00 p.m.**

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

**Reader:** Gwen Waechter

**E.O.HC:** Volunteers

**02/26/2023 – Sunday, 9:00 a.m.**

**Servers:** Youth (Luke Woodrow, Cade & Jace Berning)

**Reader:** Youth (Hannah Schauf)

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

**MASS INTENTIONS FOR THE WEEK**

<b>Saturday, Feb. 18</b>	<b>4:00 p.m.</b>	<b>Bergkamp Family Int. Sullen</b>
<b>Sunday, Feb. 19</b>	<b>9:00 p.m.</b>	<b>Kathi Sullivan</b>
<b>Monday, Feb. 20</b>	<b>8:30 p.m.</b>	<b>Charles &amp; Eileen Hoff</b>
<b>Tuesday, Feb. 21</b>	<b>8:30 a.m.</b>	<b>Charles &amp; Eileen Hoff</b>
<b>Wednesday, Feb. 22</b>	<b>6:30 p.m.</b>	<b>Ash Wednesday Mass</b>
<b>Thursday, Feb. 23</b>	<b>No Mass</b>	<b>Lucy Martinez</b>
<b>Friday, Feb. 24</b>	<b>8:30 a.m.</b>	<b>S.Int. Powers Family</b>
<b>Saturday, Feb. 25</b>	<b>4:00 p.m.</b>	<b>For the people</b>
<b>Sunday, Feb. 26</b>	<b>9:00 a.m.</b>	<b>Sullen Bergkamp</b>

**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.

**SEVENTH SUNDAY IN ORDINARY TIME**

**THE LORD IS KIND AND MERCIFUL (PSALM 103)**

My friends, it’s easy to love those who love us back --- easy to love the people we like, or enjoy being around, or make us feel good about ourselves, or treat us fairly. And we should absolutely keep on loving those people. But Jesus in this Sunday’s Gospel (Matthew 5:38-48) challenges us saying, “For if you love those who love you, what recompense will you have?”

The kind of love God wants us to pour out on the world is a love that has no conditions, no exceptions, no limits.

The real measure of how we are “doing” at this thing called discipleship, is how we treat those who don’t love us, those who hate us, those who mistreat us or make us feel bad about ourselves, those who we can’t really stand being around. And yes, that even means our enemies.

Who are the people who don’t love you? Seriously. Who are they? Think about them for a second. They are the measuring stick. Do we love them too? Truly love them? And not just in word or in theory, but in practice? Fr. Peter

**COLLECTION** for February 12, 2023: Envelopes: \$633.00; Loose: \$564.00; Online Giving: \$1534.89; Total 2731.89 Average Weekly Expense: \$1,761.17. Income over/under +970.72

**CHURCH PROJECT GOAL \$52000**—Building Fund To Date: \$23081.63 *Thank you so much for your love for our parish church and your faithful stewards.*

**REMINDER** Ash Wednesday Mass, Feb. 22 will be at 6:30 p.m. —*Lakin & 7:15 p.m.(MT) at Syracuse*

**PARISH BREAKFAST— SUNDAY JANUARY 19—RIGHT AFTER MASS** You are invited to join us for food & fellowship on This Sunday, February 19th served by our K of C Council. It will be a great opportunity to welcome our new Knight of Columbus members.

**2023 – RITE OF ELECTION/CALL TO CONTINUING CONVERSION** On Sunday, February 26 at 3:00p.m. our parish Catechumen and Candidates will join with other Catechumen and Candidates from different parishes in our diocese to celebrate the Call to Continuing Conversion/Rite of Election at the Cathedral in Dodge City. Please pray for them and their families so that they will open their hearts completely to receive God’s blessings and guidance.

**PRAYER OF THE WEEK** (found on a scrap of paper during the 1945 liberation of Ravensbruck Concentration Camp) Lord, remember not only the people of good will but also those of ill will. But do not remember all the suffering they have inflicted upon us. Remember rather the fruits we have brought, thanks to this suffering: our comradeship, our loyalty, our humility, the courage, the generosity, the greatness of heart that has grown out of this. And when they come to judgment, let all the fruits we have borne be their forgiveness. Amen

**LENT FASTING AND MEAT ABSTINENCE** Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence. For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

**STATIONS OF THE CROSS** Praying the “Stations of the Cross” is one of the most popular devotions for Roman Catholic and is often performed in a spirit of reparation for the sufferings and insults that Jesus endured during His Passion. The object of the Stations is to help us make a spiritual pilgrimage of prayer, through meditating upon the chief scenes of Christ’s sufferings and death. **We hold Stations of the Cross led by Knights of Columbus every Wednesday night at 7:00 p.m. during Lent. We hope you will join us for this prayerful devotion.** A plenary indulgence may be gained by praying the Stations of the Cross.

**LENT IS COMING!** Join our faith community –and more than 12,000 Catholic communities across the United States—in a transformative Lenten journey with CRS Rice Bowl. Pick up your family’s CRS Rice Bowls the church vestibule. During the 40 days of Lent, we will reflect on global hunger and take actions to help our sisters and brothers impacted by this injustice. Visit [crsricebowl.org](http://crsricebowl.org) to learn more.

**UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 5:38-48)**

**An eye for an eye** “Anyone who inflicts an injury on his neighbor shall receive the same in return” (Leviticus 24:19). Ironically, God gave this “law of retaliation” not to promote violent behavior but to prevent anger and violence from spinning out of control. If a man poked out your eye, for example, you could hurt only one of his eyes, not both of them. Although people quote this law to support things like the death penalty, the law was rarely applied at the time of Jesus. People instead paid money to atone for an injury they inflicted on someone.

**Law of non-retaliation** Jesus again tells his followers to go above and beyond the law. God once set limits on vengeance; now God’s Son forbids it altogether. We’re not to retaliate, to demand fair treatment, or to object to being burdened. On the contrary, we must be ready to give to anyone, whatever the circumstances. In Exodus 22:25-26 an Israelite could take a garment from someone who borrowed money. The garment was like a security deposit. Jesus says to give without being sticklers for the law or fairness (vv.40,41). He upends our concerns about rights and possessions. Roman soldiers were allowed to make people do things like carry bags or push carts (v.41). Jesus startles people by saying not to resent such treatment but to do more than the Roman asks.

**Indiscriminate love** God doesn’t love some people more than others, just as God doesn’t send more sun or rain to some people than to others (v.45). God loves people without limits, and so must we. Genuine love has no ulterior motive but is freely given. Jesus challenges us to be like God. Sinners and pagans meet the standards of the world: they look after themselves and their friends. God’s children must act like their Father who loves everyone. Jesus is well aware of the cost of such love. He doesn’t, for example, deny that we have enemies; in 5:12 he said that by living according to his teaching we’ll even make new enemies! To be part of God’s kingdom, however, we can’t treat our enemies according to the standards of the world, no matter what they do to us. ([oursundayreadings.wordpress.com](http://oursundayreadings.wordpress.com))

**UNDERSTANDING THE FIRST READING** (Leviticus 19:1-2,17-18)

**Set apart** If you open up to a random page in the Book of Leviticus, the passage you encounter might seem weird or irrelevant. However, these ancient laws served a vital purpose, which is summed up in the reading for this Sunday: God wants his people to be holy, that is, set apart. By obeying God’s laws, especially ones commanding justice and compassion, the Israelites reveal the true nature of God both to themselves and to other tribes and nations.

**Love one another** God speaks against anger and hatred in verses 17-18. Although God wants people to hold one another accountable for sinful actions, they should do so in ways that are respectful and loving. Not talking with someone at all about his or her sin allows anger to fester.

**Holiness** The four most important documents produced at the Second Vatican Council are called constitutions. In the Dogmatic Constitution on the Church, we read, “All the faithful are invited and obliged to holiness and the perfection of their own state of life” (§42). In every age God calls his people to be perfectly holy in all that we do.

**STEWARDSHIP REFLECTION** **One Minute Lent** Ready or not, here I come! I have a habit of sneaking up on you shortly after Christmas. Some of you might think you are ready and have everything planned out. Maybe, maybe not! Some of you won’t know I’ve arrived until you see your co-workers walking around with black smudges on their foreheads. If you haven’t guessed it, I’m Lent. I’m not the Grinch. I’m here to help! Perhaps Lent can be a time to consider how you see yourself responding to being rescued through the lens of Stewardship. Here’s a Lenten challenge: everyday of Lent, take one minute to close your eyes and ask the question, “I have been rescued, how will I respond ([Catholicdioceseofwichita.org](http://Catholicdioceseofwichita.org))

**La Cuaresma de un minuto** Listos o no, ¡ahí voy! Tengo la costumbre de sorprenderles poco después de Navidad. Algunos de ustedes pueden pensar que están preparados y que lo tienen todo planeado. Puede que sí, puede que no. Algunos no sabrán que he llegado hasta que vean a sus compañeros de trabajo con manchas negras en la frente. Si no lo han adivinado, soy la Cuaresma. No soy el Grinch. Estoy aquí para ayudar. La Cuaresma puede ser un buen momento para considerar cómo te ves respondiendo a ser rescatado desde la perspectiva de Stewardship. He aquí un reto cuaresmal: todos los días de Cuaresma, tómate un minuto para cerrar los ojos y hacerte la pregunta: “Él me ha rescatado. ¿Cómo voy a responder?”

**Q:** It has come to my attention that my 22-year-old son, who does not live with us, views a lot of Internet pornography. What can I say to him to dissuade him?

**A:** Biblically, pornography is sinful, and unfit for a Christian. Jesus, for example, forbids a man to look with lust on a woman (Matt 5:28-30), which of course is the precise purpose of pornography. Other passages forbid sexual immorality as well (1 Cor 6:9, 18ff; Eph 5:3ff; Col 3:5ff), etc. As these passages make clear, such sins are mortal and un-repented of, and exclude one from the Kingdom of Heaven.

Psychologically, pornography is unhealthy because it is unreal. It is rooted in fantasy. The photos and movies are photographically enhanced, the models are often surgically altered, etc.

In a way, pornography is cowardly, and appeals those who cannot, or will not, take the risk to live in the real world and make the commitment to live and interact with a real spouse and all that entails.

In real life sex is not had with a body, it is had with a real person, who may not measure up to the fantasies and exotic wishes of pornography addicts. Real people have limits, preferences, moods, and do not simply disappear when sexual pleasure is had. Thus, pornography turns one inward, instills unrealistic notions, and often destroys interest in normal marital life.

Addiction to Internet pornography is growing dramatically, and many are locked into terrible and descending cycles. It is a grave evil and takes terrible personal and family tolls. Many need significant help to break free. Often, a 12-step program under the strict care of a sponsor can help some. I pray your son will consider the grave spiritual, moral, and psychological ruin that can come from indulging this vice.

**Q:** Why do animals suffer? It is apparent that nature has always featured death even before the Fall of Man. Therefore, I don’t see how “the Fall” could explain why animals suffer. – Pat

**A:** If one draws simply from the Book of Genesis then the answer is that death; violence and chaos in nature all resulted from Original Sin. Not only were Adam and Eve affected by what they did, but all creation, too. God told Adam, “Cursed be the ground because of you...” (Gen 3:17) In other words, paradise is no longer; death has entered the world, and sin is its cause. So, Scripture links suffering and upheaval in creation to sin, but the relationship may not be simple as cause and effect. Perhaps it is enough to say that our sin intensified the chaos of creation, but was not its only cause. As you observe, scientific evidence is strong that long before man or Sin, there were great upheavals in creation, and that animals, such as dinosaurs, killed each other for food, and that there was death, even mass extinctions.

Thus, that animals suffer is linked to sin, but mysteriously to other things, too. Consider that there is a circle of life that seems apt for the world. God fashions and refashions using this cycle. Last year’s leaves serve as nutrients in the soil for this year’s growth. Hurricanes distribute heat from the equator toward the poles. Animals feed upon each other, but also keep their populations in proper balance. There is a genius in the system that must be appreciated, even if it shocks some of our sensibilities.

And while it does seem clear that they do suffer physical pain and experience fear, it may be that a lot of the suffering we impute to them may be a projection. Much of human suffering is rooted in our sense of self and our awareness of death. An animal does not necessarily go through all this. They may instinctually respond to danger in the moment and have little or no emotional feelings at all other than fear which stimulates fight or flight. It is hard to say.

Ultimately, in matters like these, it may be best to admit that we do not have all the answers and are summoned to reverence the mystery that is before us. And suffering, be it human or animal, is a great mystery. (Msgr. Charles Pope—Our Sunday Visitor)

**SEVENTH SUNDAY IN ORDINARY TIME**

**Kindness and care, from beginning to end**

Sometimes you have to do things for yourself. Mathilda Beasley (1833-1903), of Creole and Native American parents, founded a Franciscan community of color in Savannah with little help from normal church channels. Her sisters cared for orphaned black children, continuing the work until things ran out: money, housing, and the health of Mother Beasley. Though the community was suppressed, Mother Beasley was the third founder of an order of black sisters in the United States, after Elizabeth Lange and Henriette Delille. God measures our efforts, not our success. (Preparetheword)

**SÉPTIMO DOMINGO DEL TIEMPO ORDINARIO**

**Bondad y cuidado, de principio a fin**

A veces tenemos que hacer las cosas nosotros mismos. Mathilda Beasley (1833-1903), de padres Criollos y Nativos Americanos, fundó una comunidad Franciscana de color en Savannah con poca ayuda de los canales eclesiásticos normales. Sus hermanas cuidaron de niños negros huérfanos y continuaron la labor hasta que se les acabó todo: el dinero, la vivienda y la salud de la Madre Beasley. Aunque la comunidad fue eliminada, la Madre Beasley fue la tercera fundadora de una orden de hermanas negras en Estados Unidos, después de Elizabeth Lange y Henriette Delille. Dios mide nuestros esfuerzos, no nuestro éxito.