

Dear Padre,

Who chooses the names for Catholic churches?

The bishop is the appropriate authority to designate the name of a church in his diocese. Each church should have its own title, which cannot be changed after the church has been dedicated, except for grave reasons and with the approval of the Apostolic See (Canon 1218). Examples of designations include the name of the Blessed Trinity, a name for Christ or the Blessed Virgin Mary under a title already accepted in the liturgy, one of the angels, saints, or a blessed who is approved by the Holy See for insertion in a diocesan liturgical calendar.

According to additional norms issued in 1999, "If several parishes are suppressed and a new one is established using one of the churches, its title must be retained, but it may be changed if it is a new building." Moreover, "if several parishes are each suppressed and united into one new parish, it is permitted, for pastoral reasons, to give it a new name different from the previous title of the parish church" (Canon 1218).

The faith community celebrates the titular feast of the church annually with the rank of a solemnity.

The customary practice of depositing a relic of the titular saint—when applicable—under the altar to be dedicated may be "fittingly retained" (*General Instruction of the Roman Missal*, 302). However, the inherent dignity of the church's altar is that it is foremost the table of the Lord.

Fr. Byron Miller, CSSR
Sundaybulletin@Liguori.org



CATHOLIC NEWS SERVICE / JOE BOLLINO



A WORD FROM *Pope Francis*

Hypocrisy is the worst enemy of this Christian community, of this Christian love: pretending to love each other but only seeking one's own interests....Those who behave in this manner transit in the Church like a tourist. There are many tourists in the Church who are always passing through but never enter the Church.

GENERAL AUDIENCE, AUGUST 21, 2019

Calendar

Monday
FEBRUARY 28
Weekday
1 Pt 1:3–9
Mk 10:17–27

Tuesday
MARCH 1
Weekday
1 Pt 1:10–16
Mk 10:28–31

Wednesday
MARCH 2
Ash Wednesday
Jl 2:12–18
2 Cor 5:20—6:2
Mt 6:1–6, 16–18

Thursday
MARCH 3
Thursday after
Ash Wednesday
Dt 30:15–20
Lk 9:22–25

Friday
MARCH 4
Friday after
Ash Wednesday
Is 58:1–9a
Mt 9:14–15

Saturday
MARCH 5
Saturday after
Ash Wednesday
Is 58:9b–14
Lk 5:27–32

Sunday
MARCH 6
First Sunday of Lent
Dt 26:4–10
Rom 10:8–13
Lk 4:1–13

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

February 27, 2022

Eighth Sunday in Ordinary Time (C)

Sir 27:4–7

1 Cor 15:54–58

Lk 6:39–45

Who Are You? Really!

Like it or not, we often get our sense of who we are from others. Some people either make us feel worthwhile, or they treat us like we have little value. We all want to be accepted, to be part of the crowd, to look like we have made it. This is one reason we fall for so many fads of the day: "Everyone has one. Everyone is doing it." Teenagers aren't the only ones who think like this. It may take a long time before we can move beyond the opinions of others. Many never do.

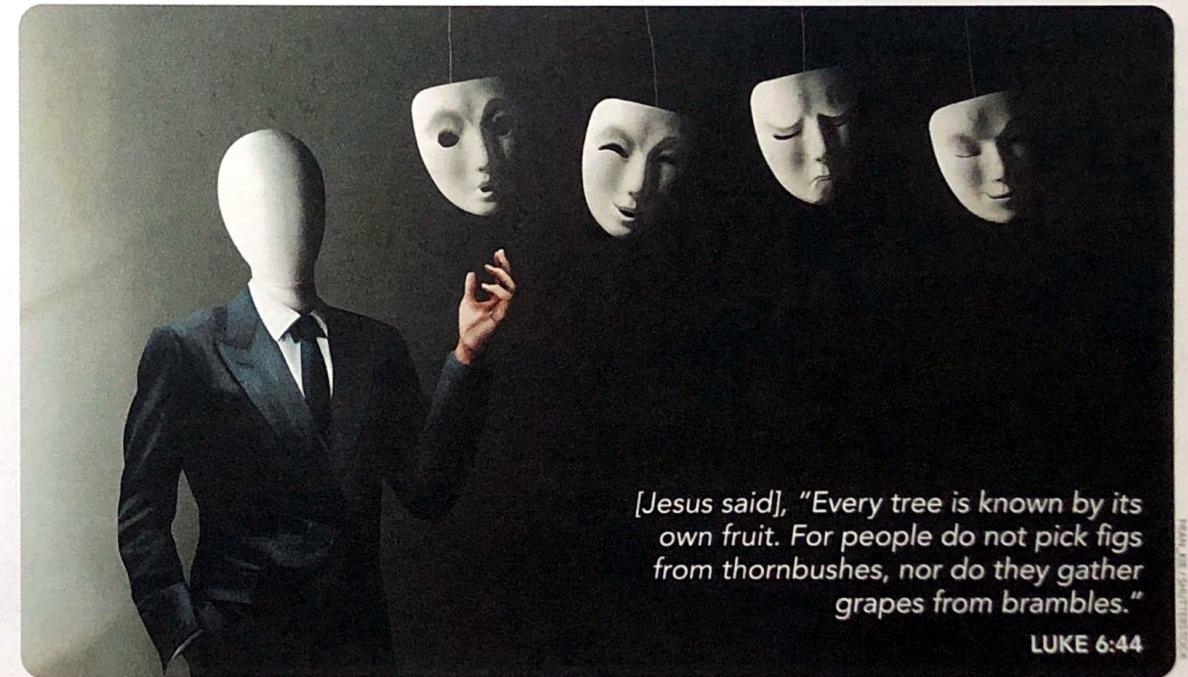
So, who are you? Really! Are you hiding behind something, some pretense? Are you trying to look like someone you're not? Today's readings remind us, as many have said, "Actions speak louder than words," and as Christ said, "By their fruits you will know them" (Matthew 7:16). What is deepest within us eventually shows itself.

Sirach offers several examples of this. He claims that sometimes the dark side of our personalities comes out when we least expect it. But then there are times when we surprise even ourselves with our own goodness. Luke offers similar examples from both nature and human experience. Try as we might, we cannot completely hide who we truly are. And why should we? The last phrase of today's Gospel is profound: "From the fullness of the heart the mouth speaks" (Luke 6:45). That is where we find who we are. Really!

Sr. Dianne Bergant, CSA

FOR Reflection

- * How honest are you about who you are?
- * God accepts you as you really are. Shouldn't that be enough?



[Jesus said], "Every tree is known by its own fruit. For people do not pick figs from thornbushes, nor do they gather grapes from brambles."

LUKE 6:44



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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, Feb. 26	4:00 p.m.	For the People
Sunday, Feb. 27	9:00 a.m.	Elaine Sack Special Int.
Monday, Feb. 28	8:00 a.m.	Jack, Leona, Joe Randolp
Tuesday, Mar. 1	8:00 a.m.	Charles & Eileen Hoff
Wednesday, Mar. 2	6:30 p.m.	Carter Brown
Thursday, Mar. 3	8:00 a.m.	For rain
Friday, Mar. 4	8:00 a.m.	Special Int.-Power
Saturday, Mar. 5	4: 00 p.m.	Bob Rooney
Sunday, Mar. 6	9:00 a.m.	Dough & Virginia Holmes (Ann)

**EIGHTH SUNDAY IN ORDINARY TIME
 (color: Green)**

2/26/2022 - Saturday, 4: 00 p.m.

Servers: Maggie Gannett, Jonathan Gannett, Nathan Gannett

Reader: Gwen Waechter

2/27/2022–Sunday, 9:00 a.m.

Servers: K of C

Reader: K of C

FIRST SUNDAY OF LENT (color: Violet)

3/5/2022- Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jason Velasco, Ryann Bamberger

Reader: Karen Burden

3/6/2022–Sunday, 9:00 a.m.

Servers: Cade Berning, Jace Berning, Luke Woodrow

Reader: Fred Jones

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.

EIGHTH SUNDAY IN ORDINARY TIME – FEBRUARY 27, 2022



Jesus in this Sunday’s Gospel (Luke 6:39-45) tells us,

“Why do you notice the splinter in your brother’s eye,
 but do not perceive the wooden beam in your own?”

My friends, a better world doesn’t begin with other people doing things differently. It begins with each of us doing things differently. And a better world certainly doesn’t come about by going around pointing out the faults of others, hoping they will change. No --- a better world starts when we change, when we open our hearts to being more, giving more, and loving more.

And that starts with listening, starts with quieting ourselves and paying attention to the voice of God --- the Spirit within trying to point out what is probably obvious to everyone around us, but what might not be that obvious to ourselves.

So let’s stop all the finger-pointing. Let’s stop being fixated on the faults of others. Let’s simply look in the mirror with an open heart, and ask,

“God --- what am I not seeing?”

Fr. Peter

COLLECTION for February 20, 2022: Envelopes: \$875.00; Loose: \$281.01; Online Giving: \$257.72; Total \$ 1413.73; Average Weekly Expense: \$1,761.17. Income over/under - 347.44

CHURCH PROJECT GOAL: \$52000—Last weekend contribution: \$2707.00; Building Fund To Date: \$4329.00

Thank you so much for your love for our parish church and your faithful stewards.

PARISH MEETINGS Finance Council meeting at 5:30 on 03/01 at Parish Hall; K of C meeting at 7:30 p.m. –03/02 at Parish Hall

2022 LENTEN SEASON begins this Wednesday, March 2nd. Mass will be celebrated at 6:30 p.m. Ash Wednesday marks the start of Lent– the liturgical season of spiritual renewal in preparation to celebrate the Lord’s Resurrection at Easter. Have you started considering how you will live Lent this year?

ALTAR SOCIETY MEETING The Altar Society will have a meeting this Sunday (2/27) at 5:00 p.m. at the parish hall. Please make an effort to attend. Thank you.

KNIGHTS OF COLUMBUS DEGREE CEREMONY—BREAKFAST—FEBRUARY 27TH Knights of Columbus will be hosting a degree ceremony after Mass this Sunday. Everyone is welcome and encouraged to stay for the ceremony. Breakfast will be served right after Mass.

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 6:00 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.

VOCATION VIEW “Therefore ... be firm, steadfast, always fully devoted to the work of the Lord,” Are you considering devoting your work to the Lord as a priest, deacon, sister or brother?

STEWARDSHIP THOUGHT The second reading teaches us to be firm, steadfast, always fully devoted to the work of the Lord. A great lesson for stewards.

PRAYER OF THE WEEK God of infinite love, your patience and mercy are the standards by which you want us to treat each other. Make us mindful of our failings, and keep us open to your correction. Each day, help us to become more honest in our self-appraisal so that we will grow in holiness and bear good fruit. When we find fault in others, help us to respond with wisdom and kindness. Help us to speak and act in ways that reflect the goodness you are cultivating within us. We ask this as disciples of our Lord and teacher, Jesus Christ. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 6: 39-45)

Moral exhortation Today we hear more of Jesus’ teaching. Some of what Jesus says could be classified as wise sayings or moral exhortation, a genre familiar to people of that era, both Jews and Gentiles. Parts of today’s passage are meaningful all by themselves, but Luke has arranged Jesus’ sayings and parables in a way that reinforces certain points. Jesus previously told his followers to make God’s love the basis of their behavior. Now he points out that people, including his own followers, might need much more of God’s patience and mercy than they realize.

Pitfalls The parable of the blind leading the blind is linked to Jesus’ warning against judging people. When we judge others, we presume that we know best how they should act. We thus set ourselves up as guides or teachers when we might be such bad teachers that we lead people astray or even harm them. We cannot begin to guide others until we fully allow God to guide us.

Splinters and beams People who judge and condemn others may well have serious issues of their own to address. Jesus uses a vivid hyperbole to make this point. We can’t presume to correct a minor fault in someone else when we ourselves are guilty of a much greater sin. Not only are we neglecting our own spiritual growth, we also make ourselves look ridiculous.

Good trees Jesus echoes the ideas in our first reading when he talks about the good or rotten trees. Our words and actions will not be good if we ourselves are not striving to be good people. Moreover, others will begin to recognize our rottenness or our thorniness, just as they will see the wooden beam in our eye. In order to speak and act well, we must have God’s love and goodness rooted deep within us. (www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Sirach 27:4-7)

Guide to the moral life The Book of Sirach is also called the Wisdom of ben Sira (son of Sirach) and the Book of Ecclesiasticus (from the Greek word for church). The book was written in the second century BC, so Jews ultimately considered it too recent a work to include in their list of sacred scriptures. Sirach was widely used in the early church. As passages like this one show, the book contains practical guidance on how to live as God intends. The book was especially useful for teaching converts how to live.

When tested The first two verses describe people in difficult circumstances. Hard times often reveal a person’s true character. When grain is harvested, it is sifted or shaken in order to separate the edible part from the refuse. When clay is molded and then placed into a kiln to be hardened, cracks and other imperfections might appear.

Revealing speech Although we often say that actions are more important than words, this author recognizes the significance of speech. What we say (or do not say) reveals who we are. We might be healthy trees, or we might turn out to be rotten inside. Because what we say reveals who we really are, we cannot simply try to say good things; we must try to become good people. This passage also urges us to listen closely to people we respect or admire in order to discern whether they are truly healthy and life-giving (www.oursundayreadings)

QUESTION & ANSWER

Question: At a Friday funeral in Lent, the visiting priest told the faithful that, since food had been prepared that contained meat for the luncheon after the funeral, we could be dispensed from our obligation and eat it. But the pastor came to the reception and publicly reprimanded the visiting priest for doing this. We all wondered if we had done something wrong by eating it. — Sandy Vignali

Answer: From a juridical point of view, it does not pertain to a visiting priest to dispense congregants from observing specific aspects of the precepts of the Church. When dispensations can be granted (such as in a case like this), that is usually the prerogative of the bishop or pastor. Hence the visiting priest was wrong to do this. However, one is left to wonder as to why the pastor chose to publicly indicate his irritation, especially at the particularly awkward moment when the very meal was being enjoyed. One might wish he had discussed his concerns discreetly with the priest who transgressed the proper jurisdictional norms. As for the assembled people of God, they did nothing wrong: They acted in good faith, presuming they had the dispensation needed.

Question: What is the rule about eating meat on Fridays? Is it only a Lenten requirement? — Name withheld

Answer: Currently, Latin-rite (Roman) Catholics in the United States are directed not to eat meat only on the Fridays of Lent (and Ash Wednesday). On other Fridays of the year, Catholics in the United States are free to substitute other observances to commemorate the Lord's passion, and the requirement to refrain from meat (under pain of sin) no longer binds. The bishops still encourage abstaining from meat on all Fridays and direct that if that is not chosen some other abstention or practice is to be observed. Here, too, this is not directed under pain of sin, but rather by way of encouragement so that Catholics freely undertake an observance of the Lord's passion that best suits them. They should also avoid scrupulosity in their own case or harsh judgments of others. Note that Catholics in other parts of the world may have other norms from their bishops, and Catholics from Eastern rites also follow norms set by their bishops. Among Latin-rite Catholic bishops in the United States, some find the current norms too vague and lament the loss of a more common Catholic practice. Future years may see more specific norms such as recently were restored in England.

(Monsignor Charles Pope)

EIGHTH SUNDAY IN ORDINARY TIME

Lord, that we may see

People of goodwill generally assume they're not complicit in racism or racist practices. That's because we describe racism as attitudes, words, and acts intended to harm or subordinate people whose origins are different from ours. However, racism involves omissions as well as actions: in what we fail to do or say to make equality tangible for everyone. Racism can also be institutionalized in laws, education, hiring practices, economic opportunities, zoning regulations, and voting restrictions. Racism operates best under the surface. As Pope Francis reminds us: Let none of us imagine that the conversion of hearts isn't meant for us. (Prepare the Word)

OCTAVO DOMINGO DEL TIEMPO ORDINARIO

Señor, que podamos ver

Las personas de buena voluntad suelen asumir que no son cómplices del racismo o de las prácticas racistas. Esto se debe a que describimos el racismo como actitudes, palabras y actos dirigidos a dañar o subordinar a las personas cuyos orígenes son diferentes de los nuestros. Sin embargo, el racismo implica tanto omisiones como acciones: lo que no hacemos o decimos para que la igualdad sea tangible para todos. El racismo también puede estar institucionalizado en las leyes, la educación, las prácticas de contratación, las oportunidades económicas, las normas de zonificación y las restricciones de voto. El racismo opera mejor bajo la superficie. Como nos recuerda el Papa Francisco: Que ninguno imagine que la conversión de los corazones no es para nosotros.