

Dear Padre,

Does the Church promote adoption as a response to infertility? If so, why?

The Church indeed promotes adoption, but not solely as a response to infertility. Church teaching presents adoption as an alternative way that a couple might direct their generosity and desire to be life-giving through children. While recognizing the suffering of infertility, the Church also sees the great need of children throughout the world who, for one reason or another, haven't been able to live with their biological parents.

The call to adopt and care for children in need, however, is addressed to all believers who are able to help. The theological foundation for reaching out to adopt children is linked to our being brothers and sisters in Christ, and that we are called to be stewards of the lives of one another. In some instances, people feel called to care for needy children of the world by adopting them and bringing them into a new family to develop and grow.

In other situations, perhaps Christians could show extraordinary love by "adopting" a child or a family of children by supporting them in their own country through assistance to relatives who could not otherwise look after the child. This is obviously not like raising a child in your own home, but think of what it might do for a child in his own home country. A key principle that should underlie the care of orphans is "what is best for the child."

From *Life, Death, and Catholic Medical Choices* © 2011 Liguori Publications
Sundaybulletin@Liguori.org



Calendar

Monday
FEBRUARY 8
Weekday
Gn 1:1-19
Mk 6:53-56

Tuesday
FEBRUARY 9
Weekday
Gn 1:20-2:4a
Mk 7:1-13

Wednesday
FEBRUARY 10
St. Scholastica, Virgin
Gn 2:4b-9, 15-17
Mk 7:14-23

Thursday
FEBRUARY 11
Weekday
Gn 2:18-25
Mk 7:24-30

Friday
FEBRUARY 12
Weekday
Gn 3:1-8
Mk 7:31-37

Saturday
FEBRUARY 13
Weekday
Gn 3:9-24
Mk 8:1-10

Sunday
FEBRUARY 14
Sixth Sunday
in Ordinary Time
Lv 13:1-2, 44-46
1 Cor 10:31-11:1
Mk 1:40-45

A WORD FROM Pope Francis

The goal we must set ourselves... is that no mother be in a position to leave her child. But we must also ensure that in the face of any event, even tragic, that may detach a child from his or her parents, there are structures and processes... in which childhood is always protected and cared for.

ADDRESS TO HOSPITAL OF THE INNOCENTS INSTITUTE,
MAY 24, 2019



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Liguori
PUBLICATIONS
A Redemptorist Ministry

Our Parish COMMUNITY

February 7, 2021

Fifth Sunday in Ordinary Time (B)
Jb 7:1-4, 6-7
1 Cor 9:16-19, 22-23
Mk 1:29-39



After sunset, they brought to him all who were ill or possessed by demons. The whole town was gathered at the door.
MARK 1:32-33

Grin and Bear It

This harsh bit of advice is more military than religious. However, it does carry some truth. There are times when there is no way to avoid hardship, so all we can do is find some way of dealing with it. This is the situation in today's reading from Job. He experiences life as burdensome. To make matters worse, life is too short to be able to get beyond the difficulty. So what does he do? What might most of us do in similar situations? Complain.

There is really nothing wrong with complaining. The problem is to whom and for how long. A large number of the psalms are complaints or, to use the theological term, *laments*. To complain to God can be a profound prayer, for it admits our human inability to fix everything. And, it presumes that God can and just might fix the problem. The psalm response continues this train of thought with a prayer of confidence that God will fix it. The Gospel reading then provides examples of how Jesus did just that.

These are not merely stories of past events. Rather, they trace a profound yet difficult-to-accept religious belief: when we are overwhelmed by hardship, we should turn to God and place our need in God's care, believing that God wants what is best for us. Perhaps the rest is out of our hands, but we must believe that we are in God's hands and, therefore, safe.

Sr. Dianne Bergant, CSA

FOR Reflection

- Hardship can test our trust in God. Might this be the case with you?
- As a disciple of Jesus, pray for the gift of trust.



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Tom Bachman, Grand Knight	640-8259
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MASS INTENTIONS FOR THE WEEK

Monday, Feb 8	8:00 a.m.	Special Intention
Tuesday, Feb. 9	8:00 a.m.	Jerry Burden+
Thursday, Feb. 11	8:00 a.m.	No Mass
Friday, Feb. 12	8:00 a.m.	Peter & John+
Saturday, Feb. 13	4:00 p.m.	For the People
Sunday, Feb. 14	9:00 a.m.	

February 6, 4:00 p.m.	Gwen Waechter
February 7, 9:00 a.m.	K of C Member
February 13, 4:00 p.m.	Debbie Frederick
February 14, 9:00 a.m.	Fred Jones
February 20, 4:00 p.m.	Tom Bachman
February 21, 9:00 a.m.	Mike Broeckelman
February 27, 4:00 p.m.	Karen Burden
February 28, 9:00 a.m.	Julie Kaps

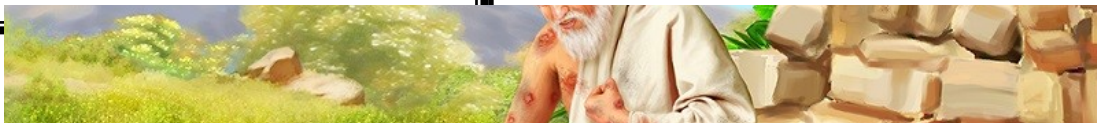
Thank you so much for your ministry!

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 six months before the wedding.

Anointing of the Sick: Celebrated anytime by calling a priest.



FIFTH SUNDAY IN ORDINARY TIME—FEBRUARY 7, 2021

In the first reading (Job 7:1-7) this Sunday, we learn that Job has lost all of his children. He has lost all of his property. And he is afflicted with boils all over his body. Job's life has made what appears to be a complete 180-degree turn from the blessed life he had been previously living. And as you can imagine, Job finds himself at an absolute low point, describing his life as "drudgery", "misery", and "without hope." Things had gotten so incredibly bad for him that he laments, "I shall not see happiness again."

Of all the biblical characters, Job is probably the one that nearly all of us can relate to on some level. Most of us don't have lives that are without some type of pain or suffering or disappointment. Many of us actually are living lives which aren't really that close to the lives we envisioned early on --- lives containing perfect partners, perfect children, perfect health, and perfect jobs. Some of us have even gotten to the exact same point as Job, unsure as to whether or not we will ever reclaim a little bit of the joy or peace we so desperately long for. Job may be a character in the Bible. That much is true. But in a certain sense, he is you and me.

The worries of this life can be overwhelming at times. How often do you lie in bed at night worrying about your children, your husband or wife, your parents, your economic situation, or whatever? How often do we worry about ourselves? Am I doing the right things in my life? What should we do with Mom and Dad now that they are failing? The list goes on and on and on. Life is hard. Always has been. Always will be. And what most of us are hoping for is a new dawn to break, a new way of feeling, a new set of circumstances. Well, my friends, that's exactly what our loving God promises. That's exactly what our Lord and Savior made possible through the power of his death and resurrection. And that's exactly what the Holy Spirit wants to pour into each of our hearts and minds and souls --- a dawning, a daybreak --- a newness of life that enables us to see the world and one another in a new way, enables us to find peace and joy amidst our lives' myriad challenges, enables us to stay hopeful even when our lives don't go as planned, even when we have no choice but to embrace our crosses.

And in those moments may we strive to grow even closer to God, trusting that only he can provide us with what it will take to weather, the storms of life, only he can shine a light into the darkness of our hearts, only he has the strength and the love to lift us up again and again and again from whatever has us pinned down. May our hands remain firmly in his as we make the journey of life together. Fr. Peter Tran

COLLECTION for January 31, 2021: Envelopes: \$690.00; Loose: \$126.00; Online Giving: \$393.47; Total \$1,209.47; Average Weekly Expense: \$1,989.55. Income over/under (- 780.08) *Thank you so much to our faithful stewards for supporting our parish, diocese, and worldwide Church.*

FEBRUARY CLASSES –CONFIRMATION & FIRST COMMUNION

Confirmation: February 7 & 14 — First Communion: February 10 & 24

Please keep our First Communion and Confirmation students, their parents, and their catechists in your prayers for their safety and perseverance in faith.

Confirmation Mass: Thursday March 18, 2021 at 6:00 p.m.;

First Communion Mass Saturday April 10, 2021 at 4:00pm.

NEXT WEEK BIEROCKS FOR SALE K of C Members will be making their mouthwatering bierocks next weekend, February 14th. They will be ready for pick up on that Sunday at the **MIDDLE SCHOOL COMMON AREA**. Price is \$25.00 a dozen. If interested, **you may call any K of C member or sign a list in the back of the church.**

WORLD DAY OF PRAYER FOR CONSECRATED LIFE World Day for Consecrated Life will be celebrated in the Church in parishes over the weekend of February 6-7, 2021. Please pray for all those who have made commitments in the consecrated life, and be sure to thank them on their special day. May they continue to be inspired by Jesus Christ and respond generously to God's gift of their vocation.

VOCATION VIEW Christ raises up, from among our midst, those called to the Consecrated Life so that they might be unique signs of the Kingdom and “to be all things to all people. (1 Cor 9:22)” We pray for those who have left everything to follow Him.

STEWARDSHIP THOUGHT Like St. Paul in the second reading, the good steward can say, “I do all that I do for the sake of the gospel in the hope of having a share in its blessings.”

PRAYER OF THE WEEK (adapted from RCIA’s Prayers) Father in heaven, grant comfort to our brothers and sisters who suffer. When they are afraid, give them courage. When they are afflicted, give them patience. When they are dejected, afford them hope. And when they are alone, assure them of the support of your holy people. We ask this through Christ our Lord. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK (Mark 1: 29-39)

Healing a future disciple Jesus has just expelled a demon; now he expels a fever. In both cases Jesus acts effortlessly. Here he simply takes the woman’s hand and helps her up. The Greek word for helps can also be translated as raises. Jesus raises the woman from the evil of suffering. After Jesus heals her, Simon’s mother-in-law waited on them, that is, she prepares and serves food. She has clearly been restored to perfect health. She also models the response every person should give after an encounter with the self-giving love of Jesus: having been served, she in turn serves others.

The people gather After the sun sets on the sabbath, people are again able to do the “work” of bringing the sick and possessed to Jesus. Jesus casts out sickness and evil from everyone brought to him. He also continues to prevent demons from identifying him because people are not yet ready to understand him or his mission.

Sticking with the mission Because we can assume that Jesus, a faithful Jew, prayed regularly, specific mention of Jesus at prayer is significant. Here Jesus might well be praying about the challenges he’s now facing. • His disciples pursue him – that is, they track or hunt him down. People will eventually track Jesus down in order to kill him when they fail to understand who he is. • Jesus expels demons and heals people as signs of God’s kingdom (1:15). He wants people to turn toward God in repentance, but too many people are interested only in his miracles. • Just as Jesus was tempted in the desert, now he is again tempted to glorify himself by showing off his amazing abilities. Other people of that era also worked miracles like healing and casting out demons. Some did it merely for money or fame. Jesus worked his deeds of power solely to reveal and inaugurate God’s kingdom. He never sought to glorify himself. The final days of his ministry will shock those who expect him to seek anything else. <https://oursundayreadings>

UNDERSTANDING THE FIRST READING OF THE WEEK (Job 7:1-4,6-7)

Why do people suffer?

In chapters 1-2 of the Book of Job we learn that Job is just and favored by God. When the angel Satan (who in this book is not an evil being) suggests that Job’s behavior is prompted by the desire for material reward, God allows Satan to strip Job of everything. In the chapters that follow, Job argues with his friends about why he’s suffering.

Doesn’t God love us?

As Job’s friends give their reasons for what’s happening to him, Job forcefully rejects their ideas. In this passage he points out how much undeserved suffering people experience.

- We’re like overworked slaves (vv.1-2).
- Often we can’t sleep when we suffer, which makes us feel worse (vv.3-4).
- Our lives are short (vv.6-7). Such suffering shouldn’t be possible if God truly created and loves us. We might not feel like Job now, but there have been or will be times when we ask some of the questions that he does. The Book of Job is an invitation not only to talk about suffering honestly but also to bring our confusion and anger to God.

CATHOLIC QUESTION AND ANSWER

Question:

Many of our Protestant brethren say that before Jesus comes there will be a rapture wherein all the faithful will be taken up. When I tell them that the Bible says that he will come, seated upon a cloud, and will send his minions to gather the elect from the four winds (see Mt 24:30–31), and gather the elect from the four winds (see Mt 24:30–31), and I ask them who will be left to gather if everyone has previously been raptured, they say it will be the Jews. What is the Church's teaching on this? Will there ever be such a thing as the Rapture? — Rich Willette

Answer:

The notion of the Rapture (a Latin word that means to be snatched away) is a novel concept among certain (not all) evangelicals. It is a notion less than 150 years old and finds no real support in the biblical text, as you point out. Fundamentally, the theory asserts that before the final tribulations of the end times, faithful Christians will be snatched away. Rapture theorists disagree about the exact moment of the snatching. Some say it will be pre-tribulation, others midway through the tribulations, some even say post-tribulation. As you can see, it's a bit fuzzy.

The root text for evangelicals who hold to the Rapture theory is a text from the First Letter of Paul to the Thessalonians: "For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words" (4:15–18).

Now, the context is the second coming of Christ. There are not two second comings taught in Scripture, but rapture theory posits two, the one described in First Thessalonians and another one, some 1,000 years later. Note, too, that in First Thessalonians there is no mention of some being left behind. There is no mention of a 1,000-year reign in this text. Nor does Saint Paul indicate that what he is describing here is a different coming of Christ, distinct from other texts in the Gospel where Christ describes his own second coming.

Thus we are left with a text that simply does not support what the rapture theorists say. They further strive to unnaturally stitch this account with other texts in the Book of Revelation. The result is a highly debatable account of the last days that even rapture theorists hotly debate in terms of the details. The whole enterprise amounts to an attempt to shoehorn biblical passages into rapture theory that more clearly call it into question.

To say the elect are merely the Jews is speculative at best and fanciful and contrived at worst.

As for Catholic teaching on these matters, the Catechism summarizes it as follows: "Before Christ's second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the 'mystery of iniquity' in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh" (675). You can read more at this same point in the Catechism. (from *Catholic and Curious: Your Questions Answered* by Monsignor Charles Pope)

FIFTH SUNDAY IN ORDINARY TIME

GAME ON

The odds for Super Bowl Sunday 2021 were available last February. Tickets for the game have been on sale for as long. But things don't always happen the way we plan them. Last year, when the Chiefs were pitted against the 49ers, no one imagined how the world would change between one Super Bowl and the next. Still, Jesus comes into our midst wherever we are, whatever our circumstances, and grasps us by the hand. We can't be sure of the game plan for the future. But we can trust that Jesus will be there for us. (Prepare the Word)

QUINTO DIMINGO DEL TIEMPO ORDINARIO

COMIENZA EL JUEGO

Las apuestas para el domingo del Súper Bowl 2021 estaban disponibles en febrero. Los boletos para el juego han estado a la venta desde entonces. Pero las cosas no siempre suceden como las planeamos. El año pasado, cuando los Chiefs se enfrentaron a los 49ers, nadie se imaginó cómo cambiaría el mundo entre un Súper Bowl y el siguiente. Aun así, Jesús viene a nosotros dondequiera que estemos, sin importar nuestras circunstancias, y nos toma de la mano. No podemos estar seguros del plan de juego para el futuro. Pero podemos confiar en que Jesús estará ahí para nosotros.