

Dear Padre,

I work hard all week and look forward to sleeping in on Sundays. Why should I get out of bed and go to Mass?

Imagine that your parish provides suitable Mass times, even for late sleepers. But there are overpowering reasons for attending Mass. First, I'll discuss how the Mass is our present-day connection with the Last Supper, the Passover meal Jesus celebrated with his apostles. As observant Jews, they commemorated their ancestors' escape from slavery in Egypt. Jesus used his



final Passover meal to teach us how to escape a bondage crueler than the Jews experienced in Egypt—the enslavement of sin.

The next day, Good Friday, Jesus would die on the cross. Think of it: Jesus, the second person of the Trinity, became human to teach us about God's love for

us. The people's reaction to this goodness was to kill Jesus in an inhuman way.

In response, God would have been justified in destroying the world, as he did in reaction to the people's depravities during Noah's time. Instead, God gave us further evidence of his patience and forgiveness. There is nothing our Father would not forgive, including the sin of killing Jesus. At the Last Supper, Jesus said: "This is my blood..., which will be shed on behalf of many for the forgiveness of sins" (Matthew 26:28).

Jesus' death, which we remember during the Mass, liberates us from sin. It also liberates us from death itself. Because Jesus in his mortal body was willing to die, he shows us the plan God the Father has for each of us—a resurrection like Jesus'. The Eucharist is our thanksgiving for these gifts from God.

Fr. Gary Lauenstein, CSSR / Sundaybulletin@Liguori.org

Calendar

Monday
JANUARY 17
St. Anthony,
Abbot
1 Sm 15:16–23
Mk 2:18–22

Tuesday
JANUARY 18
Weekday
1 Sm 16:1–13
Mk 2:23–28

Wednesday
JANUARY 19
Weekday
1 Sm 17:32–33,
37, 40–51
Mk 3:1–6

Thursday
JANUARY 20
Weekday
1 Sm 18:6–9; 19:1–7
Mk 3:7–12

Friday
JANUARY 21
St. Agnes,
Virgin and Martyr
1 Sm 24:3–21
Mk 3:13–19

Saturday
JANUARY 22
Day of Prayer for
the Legal Protection
of Unborn Children
2 Sm 1:1–4, 11–12,
19, 23–27
Mk 3:20–21

Sunday
JANUARY 23
Third Sunday
in Ordinary Time
Neh 8:2–4a, 5–6, 8–10
1 Cor 12:12–30
or 12:12–14, 27
Lk 1:1–4; 4:14–21

Our Parish COMMUNITY

January 16, 2022

Second Sunday in Ordinary Time (C)

Is 62:1–5

1 Cor 12:4–11

Jn 2:1–11



Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.

JOHN 2:10

What's New?

Few parties are more enjoyable than a wedding celebration. While the elegance of the flowers and the extravagance of the food and beverages captivate our senses, the real excitement is the love and promise of newness. New relationships are forged, a new family is created, and there's the possibility of new life. No wonder the relationship between God and the people is often described in marriage imagery, as we see in today's first reading.

This Old Testament passage is post-exilic. The alienation from God is over; the people and God are now reconciled. Much of the language suggests relationship: no longer *forsaken* or *desolate*, but now a *delight* and *espoused* (see Isaiah 62:4). Despite having been betrayed, God's mercy has transformed the nation back to its virginal state: "As a young man marries a virgin, your Builder shall marry you" (62:5). This newness is something to celebrate.

The messianic character of the Cana story has long been recognized. All the newness I mentioned earlier is there, but newness now pertains to the entire community of believers and not simply to the marriage couple, who have no idea what is happening. An important detail of this story is the nature of the wine. What was originally water for ceremonial cleansing was transformed into wine, the quality of which was outstanding. This imagery tells us that there is a messianic banquet awaiting us, one that celebrates our intimate union with God. The joy we experience then will be intoxicating.

Sr. Dianne Bergant, CSA

FOR Reflection

- ★ How might you describe your relationship with God?
- ★ Do you feel alienated from God? Remember, God's mercy can change that.



A WORD FROM Pope Francis

We go to Mass because we are sinners and we want to receive God's pardon, to participate in the redemption of Jesus, in his forgiveness. The confession which we make at the beginning is not pro forma. It is a real act of repentance! I am a sinner and I confess it—this is how the Mass begins!

GENERAL AUDIENCE, FEBRUARY 12, 2014



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

Website: saintanthonylakin.org

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

Monday, Jan. 17	No Mass	Charles & Eileen Hoff
Tuesday, Jan. 18	No Mass	Special Intention –B. Family
Thursday, Jan. 20	No Mass	Special Intention—Smith Family
Friday, Jan. 21	No Mass	Marlyn Morrison
Saturday, Jan. 22	4: 00 p.m.	For the People
Sunday, Jan. 23	9:00 a.m.	Special Intention-Jones Family

SECOND SUNDAY IN ORDINARY TIME (color: Green)

1/15/2022 - Saturday, 4: 00 p.m.

Servers: Maggie Gannett, Jonathan Gannett, Nathan Gannett

Reader: Tom Bachman

1/16/2022 –Sunday, 9:00 a.m.

Servers: K of C

Reader: K of C

THIRD SUNDAY IN ORDINARY TIME (color: Green)

1/22/2022 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jason Velasco, Ryann Bamberger

Reader: Debbie Frederick

1/23/2022 – Sunday, 9:00 a.m.

Servers: Kingston Guerrero, Cade Berning, Joce Berning

Reader: Fred Jones

Reconciliation: Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. every Friday from 4:15—4:50 p.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.

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SECOND SUNDAY IN ORDINARY TIME – JANUARY 16, 2022



St. Paul in this Sunday’s second reading reminds us, “There are different kinds of spiritual gifts . . . different forms of service . . . different workings but the same God who produces all of them in everyone.” This passage from Paul’s First Letter to the Corinthians is very familiar to us. We’ve heard it many, many times before. It’s a very beautiful and uplifting reading, illustrating for us the idea that the gifts God gives us are spread over the entirety of humanity. Everyone has something to offer, yet no one really has every gift. Rather, collectively, God’s works are made complete and bear fruit through humanity as a whole. God doesn’t gift a few. He gifts us all. And that’s a pretty comforting thought.

My friends, it takes deep faith to embrace what Paul is getting at, that God’s work is accomplished through our differences, not our similarities, accomplished through countless gifts, not just a few, accomplished through unique and often complex individuals coming together for a greater purpose, a greater good --- coming together to help bring about the world God envisions and hopes for and died to make possible.

COLLECTION for January 9, 2022: Envelopes: \$2050; Loose: \$250; Online Giving: \$1982.42; Total \$4282.42; Average Weekly Expense: \$1,761.17. Income over/under +2521.25.

Thank you so much to your faithful stewards for supporting our parish, diocese, and worldwide Church.

K of C Meeting will be Wednesday, January 12 at 7:30 p.m. Parish Hall.

CHRISTMAS DECORATION Thank you so much for all those who had taken from your precious times to help take down the Christmas decoration. With love and unity we have accomplished a lot of great things.

BUDGET SHOP We will be working at the Budget Shop on Saturday, January 15 and Tuesday, January 18. Please keep these dates on your busy calendars and try to save a few hours to help us. We are open on Saturdays and Tuesdays from 10:00 a.m. to 2:00 p.m. Any help will be greatly appreciated. And “Thank You” ahead of time.

PILGRIMAGE TO TOPEKA The Diocese of Dodge City will be making a pilgrimage to Topeka for the annual IGNITE-Mass, Rally, and March for Life. We will leave on January 24th on a bus, spend the night, participate in the rally, then be back in Dodge City around 10:30 p.m. on January 25th. To register, please visit dcdiocese.org/offices/respect-life. Contact Emma Showalter at 620-227-1540 or dcyouth@dcdiocese.org for questions.

SUPPLEMENTAL NUTRITION ASSISTANCE PROGRAM Struggling to provide food for yourself or your family? Catholic Charities staff members are available to help with the application for the Supplemental Nutrition Assistance Program (SNAP Food Assistance). Call 620-272-0010.

VOCATION VIEW “There are different forms of service but the same Lord;” is your form of service to become a priest, deacon or consecrated religious?

STEWARDSHIP THOUGHT In today’s second reading, St. Paul tells the Corinthians (and us) that all of our gifts are from God and that they are given, not for ourselves alone, but for the common good. But the generosity of God knows no limits – the miracle at Cana reminds us that whenever we faithfully do as God asks, He can change our gifts of water into wine!

PRAYER OF THE WEEK (from the Anima Christi) Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Within your wounds hide me. Separated from you let me never be. From the Evil One defend me. At the hour of my death call me. Into your presence lead me that I may praise you with all your saints forever and ever. Amen

UNDERSTANDING THE GOSPEL OF THE WEEK - (John 2: 1-11)

The first sign The first twelve chapters of John are sometimes called The Book of Signs. Here Jesus works seven signs that reveal his divine origin and compel people to accept or reject him. In some of these signs, Jesus replaces an aspect of Jewish ritual with himself. Now that God’s Son has come into the world, all worship centers around him. **Weddings & wine** In the Old Testament the relationship between God and his people was often described as a marriage. This metaphor expresses the deep love God has for his people. The setting of Jesus’ first sign – a wedding banquet – reminds us of this close and joyful bond. The joyful banquet also alludes to the fullness of God’s reign. Many Old Testament passages speak about God’s kingdom as a great feast. In ancient times wine was a feature of these celebratory gatherings. Descriptions about God’s heavenly banquet often include references to an abundance of wine (Isaiah 55:1f; Joel 4:18; Amos 9:13f).

The symbolism Mary represents the church, those who believe that Jesus is God’s Son. Her comment that the wine has run out implies that Jesus can provide something even better and richer than what their own Jewish tradition provides. Jesus responds that it isn’t time for him to provide his great gift. The word hour refers to his Passion, death, and resurrection. The time for these events has been set by God and can’t be changed by anyone. Jesus does act, however. He discreetly transforms water used for religious purposes into enough wine to last for days. He gives a foretaste of what will happen because of his hour. When his hour comes, he will reveal the fullness of God’s love and offer people eternal life. The story works beautifully at the symbolic level but raises questions at the level of history. Why does Jesus dismiss his mother’s concern but then act on it? How does she know he’ll help? These are questions we simply can’t answer with certainty. (www.oursundayreadings.com)

UNDERSTANDING THE SECOND READING (Isaiah 62:1-5)

The ruined city This passage was written at least fifty years after the Babylonians invaded Jerusalem and sacked the city and the temple. The Jews are now free to rebuild, but the work is slow, and there are many obstacles. The prophet says he won’t stop preaching (he won’t shut up!) until the work is finished. He has a sort of holy impatience to see the city rebuilt because he is eager for the city to reveal God’s glory once again.

Transformed Once the city is restored, her radiance will catch people’s attention (v.1b). Other nations will see that God favors Israel above all others (v.2a). The city and surrounding region will receive a new name in honor of her transformation (vv.2b,4). God will hold her aloft like a crown (v.3). The passage closes with language about how much God loves his people. God is like a man who’s excited to be getting married (v.5). The city that was once ruined and abandoned will rejoice that she is wedded to her savior. (www.oursundayreadings.com)

SAINT AGNES—VIRGIN AND MARTYR, JANUARY 21 Almost nothing is known of this saint except that she was very young—12 or 13—when she was martyred in the last half of the third century. Various modes of death have been suggested—beheading, burning, strangling. Legend has it that Agnes was a beautiful girl whom many young men wanted to marry. Among those she refused, one reported her to the authorities for being a Christian. She was arrested and confined to a house of prostitution. The legend continues that a man who looked upon her lustfully lost his sight and had it restored by her prayer. Agnes was condemned, executed, and buried near Rome in a catacomb that eventually was named after her. The daughter of Constantine built a basilica in her honor. Like that of Maria Goretti in the 20th century, the martyrdom of a virginal young girl made a deep impression on a society enslaved to a materialistic outlook. Also like Agatha, who died in similar circumstances, Agnes is a symbol that holiness does not depend on length of years, experience, or human effort. It is a gift God offers to all. (www.franciscanmedia.org)

Question: I cannot escape the conclusion that the Bible downplays marriage. We are told by Paul that we should live as though we had no spouse (see 1 Cor 7:29), and Jesus says that in heaven there will be no marriage or giving in marriage. The Church also calls priesthood and religious life “higher callings.” What am I to make of all this negativity toward marriage?
— Joseph Harris

Answer: The solution is to understand the statements you reference in their wider context. The statements by Saint Paul and Jesus, rather than denigrating marriage, actually use marriage as an image of high glory and joy. In effect, they say, as good as this is, heaven and life in Christ is even greater. Saint Paul notes that marriage can have its hardships and that, in the natural sense, one is focused on pleasing his or her spouse (see 1 Cor 7:32–34). But, supernaturally, even the most intimate and precious relationship of marriage cannot take precedence over our relationship to Christ. And Saint Paul specifies his statement about living as though having no spouse in the following way: “I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord” (1 Cor 7:35). In other words, Christ must be first in your life, even if you are married, and pleasing God takes precedence over pleasing your spouse. If your spouse should ask something of you not in keeping with the faith, the response has to be, “Sorry dear, I love God more.” Hopefully such conflicts are rare, but if they exist, God is obeyed. And in this sense we live “as having no spouse” to please. Jesus’ remarks about heaven also take up the theme of heaven far exceeding even the greatest earthly comparisons. The Sadducees challenge him with a complex marriage question (see Mt 22:23–28), asking how it will be resolved in heaven. Jesus dismisses their legalism by saying, in effect, that heavenly realities cannot be understood in even the most beautiful and intimate earthly terms. Marriage here implies a deep intimacy and oneness, which points to the intimacy in heaven among all the saints. Here it is expressed and experienced sexually, but there even more deeply, richly, and widely among all the saints. This does not mean that one’s spouse in heaven will merely be a face in the crowd, but that what marriage signifies here on earth is a sign of even greater things to come: a nonsexual but more profound communion and intimacy with God and all the members of Christ’s body. And this is why the Church calls celibate vocations a “higher calling.” Not that they are simply better in human terms, but that they point higher to what will one day be for all: a deep intimacy which marriage signifies, but wherein we live like the angels (see Mt 22:30) and experience this union nonsexually. (Monsignor Charles Pope—Catholic and Curious)

SECOND SUNDAY IN ORDINARY TIME

You are gifted, any way you slice it

We're all good at something. But not all of us consider our talents and skills as assets given to the Body of Christ. Say you can sew, make people laugh, fix an engine, bake a great pie, or balance a mean checkbook. Of what use are these things to the church, you might ask. Discernment of gifts is something Saint Paul took very seriously in the early community. In our faith sharing, we might ask each other how "mighty deeds" or knowledge or healing might be translated into modern needs the church has. Don't underestimate the healing value of a great pie! (Prepare the Word)

SEGUNDO DOMINGO DEL TIEMPO ORDINARIO

Tienes dones, de cualquier manera que lo veas

Todos somos buenos para algo. Pero no todos consideramos nuestros talentos y habilidades como bienes dados al Cuerpo de Cristo. Digamos que puedes coser, hacer reír a la gente, arreglar un motor, hornear un gran pastel, o equilibrar una chequera. Te preguntarás para qué sirven estas cosas en la Iglesia. El discernimiento de los dones es algo que San Pablo se tomó muy en serio en la primera comunidad. En nuestro intercambio de fe, podríamos preguntarnos cómo podrían traducirse las "obras de poder" o el conocimiento o la sanación en las necesidades modernas que tiene la iglesia. ¡No subestimes el valor sanador de un gran pastel!