

Dear Padre,

Could you explain “lead us not into temptation” from the Lord’s Prayer? That doesn’t seem like something God would do.

Part of the problem lies in the translation of the Greek verb. *Lead* is the word used, but it means a request that we not enter into or yield to temptation (*Catechism of the Catholic Church*, 2846). As we read in the Letter of James, “No one experiencing temptation should say, ‘I am being tempted by God’; for God is not subject to temptation to evil, and he himself tempts no one” (James 1:13).

Pope Francis agrees with you that this translation is confusing. He has approved changing this one line of the Lord’s Prayer from “lead us not into temptation” to “do not let us fall into temptation.” This wording places the focus on us and our activity, as the original Greek implies. It is a plea that we do nothing to put ourselves in the way of temptation or give in to temptation.

This change will appear in the latest edition of the Italian *Roman Missal*, but there are no plans now to change the wording in English-speaking countries. If you would like to read more about the Lord’s Prayer, the *Catechism* includes an article that goes into a lot of detail (CCC 2777–2865). ●



MONKEY BUSINESS IMAGES / SHUTTERSTOCK

The Redeptorists / DearPadre.org

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
January 23 <i>Day of Prayer for the Legal Protection of Unborn Children</i> Heb 9:15, 24–28 Mk 3:22–30	January 24 <i>St. Francis de Sales, Bishop and Doctor of the Church</i> Heb 10:1–10 Mk 3:31–35	January 25 <i>Conversion of St. Paul, Apostle</i> Acts 22:3–16 or Acts 9:1–22 Mk 16:15–18	January 26 <i>Sts. Timothy and Titus, Bishops</i> Heb 10:19–25 Mk 4:21–25	January 27 <i>Weekday</i> Heb 10:32–39 Mk 4:26–34	January 28 <i>St. Thomas Aquinas, Priest and Doctor of the Church</i> Heb 11:1–2, 8–19 Mk 4:35–41	January 29 <i>Fourth Sunday in Ordinary Time</i> Zep 2:3; 3:12–13 1 Cor 1:26–31 Mt 5:1–12



CNS PHOTO / L'OSSEVATORE ROMANO

A WORD FROM POPE FRANCIS

I beg the Lord to grant us more politicians who are... disturbed by the state of society, the people, the lives of the poor! It is vital that government leaders and financial leaders...[work] to ensure that all citizens have dignified work, education, and health care. Why not...ask [God] to inspire their plans?

THE JOY OF THE GOSPEL, *EVANGELII GAUDIUM*, 2013

Our Parish COMMUNITY

January 22, 2023

Third Sunday in Ordinary Time (A)

Isaiah 8:23–9:3 / 1 Corinthians 1:10–13, 17 / Matthew 4:12–23 or 4:12–17



A Call from the Wild

FR. JOSEPH JUKNIALIS

Sometimes, as if by divine instinct, life draws us into new and uncharted lands, a kind of “call of the wild.” It happens when we leave childhood, when (if) we leave the single life, and when we grieve the loss of love or health. The call, then, is also to trust that God will walk with us and show us the way through the coming wilderness.

At other times that wild divine instinct is to go where we would rather not go, but somehow we also sense we must, if for no other reason than to be true to ourselves. It happened to Jesus, as this week’s Gospel begins with our Lord picking up where John the Baptist left off. “When Jesus heard that John had been arrested, he withdrew to Galilee....From that time on he began to preach” (Matthew 4:12, 17). Who could know where that divine instinct would lead him?

Sometimes that call pulls us into what life needs at this moment, whether we choose it or not. It may come in the face of the premature death of a spouse that finds us raising a young family alone, or it may be an aging spouse’s needs that require us to be a caregiver. It may be the daily grind of a job we can’t stand but have to keep for one reason or another, or it may be no job at all that forces us to reorganize our lives. The call of God may come out of the blue and from the many wilds of life. ●

Reflect

Have you ever felt called to go where you did not want to go? How did faith help you decide what to do?



As Jesus was walking by the Sea of Galilee, he saw two brothers....He called them, and immediately they left their boat and their father and followed him.

MATTHEW 4:21B–22



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 Fr. Peter Tran, Pastor—355-6405
 Tuesday—Friday 9:00 am - 4:00 pm
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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

**3RD SUNDAY IN ORDINARY TIME
 (green)**

1/21/2023 -Saturday 4:00 p.m.

Servers: Volunteer, Jason Velasco, Rayann Bamberger

Reader: Debbie Frederick

E.O.H.C.: Tino Rosales Jr., Karen Burden

1/22/2023 –Sunday 9:00 a.m.

Servers: Volunteers

Reader: Alvin Bergkamp

E.O. H.C.: Robert Longoria, Kyle Berning

4TH SUNDAY IN ORDINARY TIME Green

01/28/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Gwen Waechter

E.O.HC: Rosemary & Tom Bachman

01/29/2023 – Sunday, 9:00 a.m.

Servers: Cade, Jace Berning, Luke Woodrow

Reader: Julie Kaps

E.O. HC: Del & Julia Kaps

MASS INTENTIONS FOR THE WEEK

Saturday, Jan. 21	4:00 p.m.	Juan & Rosie Perez
Sunday, Jan. 22	9:00 p.m.	Ruth Gorge
Monday, Jan.23	8:30 p.m.	Charles & Eileen Hoff
Tuesday, Jan. 24	8:30 a.m.	Charles & Eileen Hoff
Thursday, Jan. 26	8:30 a.m.	Charles & Eileen Hoff
Friday, Jan. 27	8:30 a.m.	S.Int. Burden Family
Saturday, Jan. 28	4:00 p.m.	Suellen Bergkamp
Sunday, Jan. 29	9:00 a.m.	Kathi Sullivan

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.

THIRD SUNDAY IN ORDINARY TIME

Come after me, and I will make you fishers of men

Friends, one of the most difficult aspects of walking the journey of faith is often not being able to see the fruits of our actions.

The good fruits of our actions are such as, the ways we build people up and help give them hope --- that is, how we encourage and support them on life's journey.

The bad fruits we bring about like we sometimes hurt people; We alienate them; We judge them and criticize them and push them away; and we use them for our own gain or pleasure.

And so, while we might not be able to always see the good fruits of our actions, we are able to see the seeds we're using, see the nets we are casting, see the bait we are using --- whether or not we even know or understand that we're in the fishing business at all. Do I cast nets of love wherever I go, or do I toss something else instead? Is there the bait of mercy and kindness and compassion that precedes me wherever I go, attracting people to the ONE who is the source of all those things? Or do I seem to sow more discord than harmony, more cynicism than hope, more fear than trust, more selfishness than kindness?

I would like to invite each one of you today to ponder upon the following question: Is there even one more person on this earth who believes in Jesus because of me?

Fr. Peter

COLLECTION for January 15, 2023: Envelopes: \$345.29; Loose: \$1013.00; Online Giving: \$503.29; Total 1561.58 Average Weekly Expense: \$1,761.17. Income over/under - 199.59

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$19059.27 *Thank you so much for your love for our parish church and your faithful stewards.*

PARISH BREAKFAST—SUNDAY JANUARY 29—RIGHT AFTER MASS You are invited to join us for food & fellowship on January 29th served by our K of C Council.

PILGRIMAGE FOR LIFE –DODGE CITY –JANUARY 28 Please join with the faithful in our diocese to be witness to the protection of life on January 28 starting at 10:00 a.m. and ends with lunch at noon.

PRAYER OF THE WEEK (by Cardinal Timothy Manning) O Holy Spirit of God, take me as your disciple. Guide me, illuminate me, sanctify me. Bind my hands that they may do no evil. Cover my eyes that they may see evil no more. Sanctify my heart that evil may not dwell within me. Be my God. Be my guide. Wherever you lead me I will go. Whatever you forbid I will renounce. And whatever you command me, in your strength I will do. Lead me into the fullness of your truth. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew 4:12-23)

Justifying the geography Jews expected their (Jewish) leaders to come from Jerusalem or the surrounding region of Judea. John the Baptist undertook his ministry there. No one thought poor, unruly Galilee could produce a thoughtful, competent leader. Since Jesus spent most of his life in Galilee, it's no surprise that the leaders of Jerusalem questioned his authority. Matthew quotes Isaiah in order to show that Jesus fulfills God's promise that good things will come forth from that region.

Jesus starts his ministry After John the Baptist is arrested, Jesus steps into the spotlight. He moves from Nazareth to Capernaum, a larger town on the Sea of Galilee. Capernaum will be home base for Jesus and his followers as they travel throughout Galilee. Like John, Jesus urges people to repent because God's kingdom is coming. The difference is that Jesus is the one through whom it comes.

Jesus nets his first catch Disciples chose their master, not vice versa. Jesus hasn't yet done anything to recommend him to the Galilean fishermen, yet at his command they leave their family and livelihood and become traveling preachers. These men will help Jesus build up what we now call the church.

Teaching, preaching, and healing The last verse (v.23) points ahead to the next two sections of the Gospel in which Jesus teaches and then heals people. • His teaching informs people how they are to live within God's kingdom • His preaching (or proclamation) is the good news that through him the fullness of God's kingdom is coming • His miracles reveal that God's light has begun to shine throughout Galilee. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING (Isaiah 8: 23-9:3)

The darkness Two of the twelve tribes of Israel, Zebulun and Naphtali, settled in Galilee. During the eighth century BC the Assyrians conquered the region. Prophets like Isaiah saw the Assyrian invasion as God's way of punishing his people for failing to obey his law (v.23a). The Assyrians were merciless. Isaiah describes the defeated Israelites as oxen yoked together and as slaves beaten with rods (v.3). The land was filled with darkness.

The coming light Isaiah prophesies that God will free the land and its people from their pagan overlords. On this day the people would be ecstatic, like farmers who get a bumper crop or warriors who collect the wealth of their defeated enemy (v.2). Times will be as good as those described in Judges 7, when the Israelites defeated the Midianites (v.3).

Galilee, land of Gentiles Even after the Assyrian Empire fell, Galilee was viewed as impure because of its large Gentile (non-Jewish) population. Most Gentiles, however, lived either in cities on the Mediterranean coast or along the Sea of Galilee. The rest of Galilee consisted mostly of small Jewish villages like Nazareth. Archeological research shows that many Galilean Jews, though poor, tried to live their Jewish faith. Because they were poor and uneducated, however, these Jews were looked down upon.

STEWARDSHIP REFLECTION

Are you waiting for Jesus to come along and ask you to join him? If he did, would you drop your nets and follow him? In today's Gospel, Jesus calls his first four Apostles: Andrew, Peter, James and John, his "first responders!" Perhaps they felt rescued from their careers as fishermen. What was it that convinced them so suddenly and confidently to drop everything and follow Jesus? Why did Jesus choose them? One could hypothesize that they saw the light through the darkness. Not everyone can drop what they are doing and follow Jesus, we have children, we have spouses, we have jobs, we have pets, we have...Jesus! We belong to Jesus! Start with Jesus, and we, too, will be "first responders" to our children, to our spouses, to our jobs, and to all creation!

¿Estás esperando a que venga Jesús y te pida que lo sigas? Si lo hiciera, ¿dejarías tus redes y lo seguirías? En el Evangelio de hoy, Jesús llama a sus cuatro primeros Apóstoles: Andrés, Pedro, Santiago y Juan, sus "primeros respondedores". Quizá se sintieron rescatados de su profesión como pescadores. ¿Qué fue lo que les convenció tan repentina y confiadamente para dejarlo todo y seguir a Jesús? ¿Por qué los eligió Jesús? Uno podría plantear la hipótesis de que ellos veían la luz a través de la oscuridad. No todo el mundo puede dejar lo que está haciendo y seguir a Jesús. Tenemos hijos, tenemos esposos y esposas, tenemos trabajo, tenemos mascotas, tenemos... ¡Jesús! ¡Pertenece a Jesús! Empieza con Jesús, y nosotros también seremos "los primeros respondedores" a nuestros hijos, a nuestros esposos y esposas, a nuestros trabajos, ¡y a toda la creación! (Catholicdioceseofwichita.org)

Q. Why do priests wear black all the time?

A. Great question! To be clear, a priest does not wear black all the time, and what he wears actually depends on what he is doing. When he is not offering the sacrifice of the Mass, he wears a black cassock (a long garment that goes down to the ankles) with a white collar, or, if the national bishop's conference allows it, the priest wears a black suit with a white collar in public. Why black? Black is a sign of mourning and penance. Priests are to be reminders to the laity that there is more to life than what this world offers. Wearing black should remind both the priest and those who see him that we should not set our sights on the fashion of this world but should remember that we are called to do penance, not just for our sins but for the sins of the world.

On a practical level, the display of black clerics also allows a person to identify a priest in case that person needs the sacraments like confession or anointing of the sick. Most wonderfully is that priests love when a person approaches them on the street to ask to go to confession. On a different practical level, a priest would not wear his black cassock or black suit while exercising, doing yardwork, or sleeping. Also, a diocesan priest in tropical climates would not wear black but white, not only for practical reasons—to decrease heat from the sun—but because white like black is a sign of mourning.

<https://mycatholic.life/catholic-question-and-answer/why.com>

THIRD SUNDAY IN ORDINARY TIME

Coming live to a parish near you!

Some of us were taught that Mass attendance "counted" if we arrived for the gospel and stayed through Communion. Most churchgoers, thankfully, are weaned from this spartan idea to the liturgical celebration. In 2019, Pope Francis designated the Third Sunday in Ordinary Time as "Word of God Sunday." While every Mass includes a healthy serving of Bible readings, annually we're invited to reflect that this is "an experience which occurs 'live' and not through hearsay," as the pope says. "We gather precisely to listen to what God has done *and still intends to do for us.*" Let's not miss a word of it!

TERCER DOMINGO DEL TIEMPO ORDINARIO

¡En vivo en tu parroquia más cercana!

A algunos de nosotros nos enseñaron que la asistencia a Misa "contaba" si llegábamos para escuchar el Evangelio y nos quedábamos hasta la Comunión. La mayoría de los asistentes a la iglesia, afortunadamente, han abandonado esta idea espartana de la celebración litúrgica. En 2019, el Papa Francisco designó el Tercer Domingo del Tiempo Ordinario como "Domingo de la Palabra de Dios". Si bien cada misa incluye una saludable cantidad de lecturas bíblicas, anualmente se nos invita a reflexionar que esta es "una experiencia que ocurre 'en vivo' y no de oídas", como dice el Papa. "Nos reunimos precisamente para escuchar lo que Dios ha hecho *y sigue haciendo por nosotros*". ¡No nos perdamos ni una palabra!