

Dear Padre,

Recently my son made his first reconciliation and was told to say some prayers as his penance. Doesn't this make prayer seem like a punishment for being bad?

You raise a valid concern. In fact the latest rite of reconciliation suggests that, if at all possible, penance must right the wrong and be clear enough that the penitent knows he has fulfilled it. Penance should not just show God we're sorry; it should also put us on the path to a Christian life and correct the harm our sins caused.

For instance, if someone has stolen something and returning it would reveal his sin (this cannot be part of the penance), making a comparable donation might be a fitting penance. When someone confesses gossiping, I challenge him or her to tell someone else something good about the person who was gossiped about. In other words, instead of spreading pain, learn to spread joy. The penance for disobeying parents might be to do something nice for them or do chores without being asked. This type of penance is far more beneficial to the penitent and the community at large.

Using prayer as a penance can send the signal that we pray only when

we've been bad or need something from God, like forgiveness. On the contrary, prayer should be constant. We should pray always and in all ways, if for no other reason than to give glory to God.

Fr. Rick Potts, CSSR
Sundaybulletin@Liguori.org



A WORD FROM *Pope Francis*

We must never forget that true power, at any level, is service, whose bright summit is upon the cross....Although man frequently equates authority with control, dominion, success, for God authority is always synonymous with service, humility, love. It means entering the logic of Jesus who kneels to wash the Apostles' feet.

ADDRESS TO INTERNATIONAL UNION
OF SUPERIORS GENERAL, MAY 8, 2013

Calendar

Monday

FEBRUARY 1
Weekday
Heb 11:32–40
Mk 5:1–20

Tuesday

FEBRUARY 2
Presentation
of the Lord
Mal 3:1–4
Heb 2:14–18
Lk 2:22–40
or 2:22–32

Wednesday

FEBRUARY 3
Weekday
Heb 12:4–7, 11–15
Mk 6:1–6

Thursday

FEBRUARY 4
Weekday
Heb 12:18–19, 21–24
Mk 6:7–13

Friday

FEBRUARY 5
St. Agatha,
Virgin and Martyr
Heb 13:1–8
Mk 6:14–29

Saturday

FEBRUARY 6
St. Paul Miki and
Companions, Martyrs
Heb 13:15–17, 20–21
Mk 6:30–34

Sunday

FEBRUARY 7
Fifth Sunday
in Ordinary Time
Jb 7:1–4, 6–7
1 Cor 9:16–19, 22–23
Mk 1:29–39

Our Parish COMMUNITY

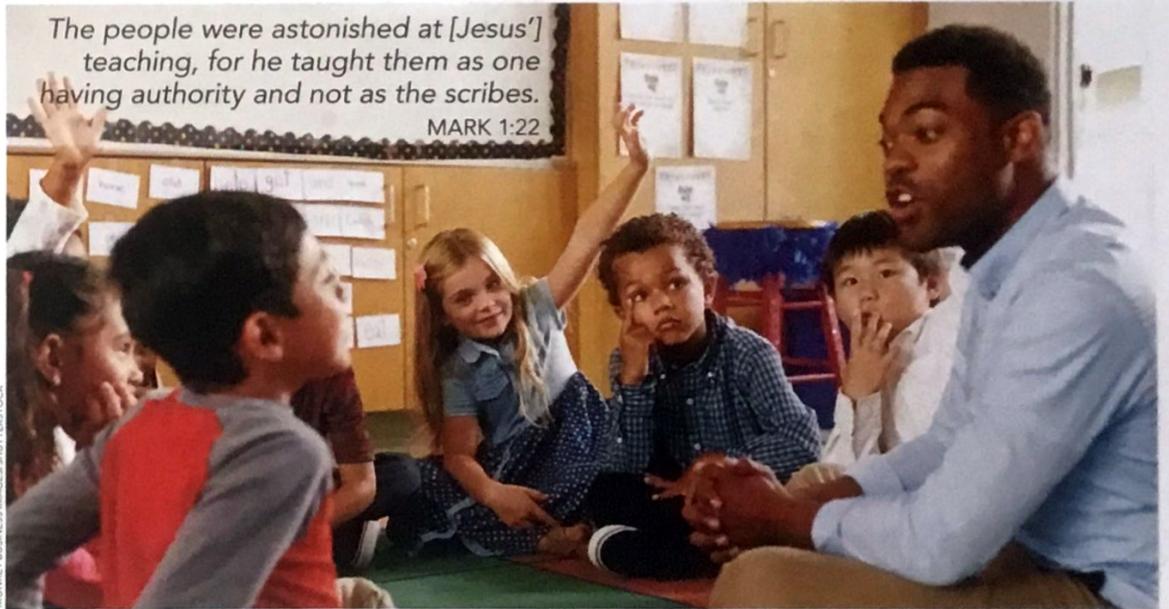
January 31, 2021

Fourth Sunday in Ordinary Time (B)

Dt 18:15–20

1 Cor 7:32–35

Mk 1:21–28



MONKEY BUSINESS IMAGES/SHUTTERSTOCK

Teaching with Authority

Who teaches with authority? To whose voice should we listen? The first reading provides an answer. Moses had been appointed by God to be God's voice for the Israelites—for that is what a prophet is. Moses assures the people that God will raise up a leader like himself. They are to listen to that voice just as they listened to his voice. The Gospel presents Jesus as the fulfillment of that promise.

The issues of contemporary life are extraordinarily complex. Actually, when one is in the midst of living, it is always complex. It was complex at the time of Moses and at the time of Jesus as well. So, to whose voice should disciples listen? It is easy to answer: "The one with authority." But who has authority? Recognizing genuine authority is not as easy as it sounds. Moses' position of authority was eventually recognized, but that was not the case in the beginning. The expression, "Who died and left you boss?" comes right

out of an earlier story of Moses (Exodus 2:14). As for Jesus, he never held a recognized position of authority in his society, and we know his authority seems eventually to have been rejected by most.

A sign of genuine authority is seen in the integrity of one's life. Moses led the people through the struggles of the wilderness. In this Gospel, Jesus confirms the message of his teaching with his works of healing. Who has authority? "By their fruits you will know them" (Matthew 7:16).

Sr. Dianne Bergant, CSA

FOR Reflection

- * As a disciple of Jesus, whose voice are you inclined to follow? Why?
- * What is your attitude toward official authority? Is this a good attitude to hold?



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 Tuesday—Friday 9:00 am - 4:00 pm
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Louise Miller, Bookkeeper jingles@pld.com
 Molly Shelden DRE 451-0548
 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, Feb 1 8:00 a.m. James Jacobs+
Tuesday, Feb. 2 8:00 a.m. For health-Regina Powell
Thursday, Feb. 4 8:00 a.m. Special Intention
Friday, Feb. 5 8:00 a.m. Thomas McCormack+
Saturday, Feb. 6 4:00 p.m. Carol Meier+
Sunday, Feb. 7 9:00 a.m. Special Intention for healing

January 30, 4:00 p.m. Karen Burden
 January 31, 9:00 a.m. Julie Kaps
 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.



FOURTH SUNDAY IN ORDINARY TIME—JANUARY 31, 2021

My friends, greetings in the Lord on this fourth Sunday in ordinary time. Every time I read a story such as today's gospel (Mark 3:7-12) --- a story about a man being tormented by something or someone, a man in the grips of something he seemed to have no power or control over. And Jesus (for lack of a better phrase) makes it all better. Our loving God steps in and restores the man to health, to wholeness, to a life free from forces that seek to drag him down a dangerous and unholy path. Jesus doesn't ignore the man, nor flee from him, but rather has an encounter with him --- and the man's life is changed forever.

And that gives me hope, because in many ways, I am that man. Maybe you can see yourselves in him too. And so my heart is grateful, grateful for a God who wants nothing more than to reach out to us and "fix" whatever is broken, heal whatever is wounded, remove whatever is getting in the way of us being the best people we can be. That's why I love stories such as these --- because I know that I can't make it through life alone --- and this shows that I don't have to. Yes, I can see myself in the man in the story.

But is that the only "part" I could play? Is that the only person I should identify with? No. Being a Christian is to believe that we are called to live lives in imitation of Jesus. We cannot just see ourselves as the man tormented by the demon in today's story, but we must also be able to see ourselves as Jesus -- as the one reaching out to a person in pain, reaching out in love, helping the man be free of all that is keeping him bound.

Too often we spend most of our lives in our little comfort zones. We foster friendships with people who are just like us. We hang around people who think like us, dress like us, pray like us, and look like us. We watch news we agree with, and visit websites that affirm what we already believe. And so, who is that person you know whom everybody runs from or avoids? Who is that person in your life that seems to be really broken and hurting and in need of healing? My friends, the problems of this world can seem daunting at times. That much is absolutely true. And yet, in the end, it's not complicated. It comes down to one person wanting to help one person --- one person simply being willing to love another. Will I be that person? Will I be that person reaching out in love? Will you?

May God bless and keep you and your family members safe and healthy! Fr. Peter Tran

COLLECTION for January 24, 2021: Envelopes: \$645.00; Loose: \$165.00; Online Giving: \$247.82; Total \$1,057.82; Average Weekly Expense: \$1,989.55. Income over/under (- 931.73) *Thank you so much to our faithful stewards for supporting our parish, diocese, and worldwide Church.*

UP-COMING MEETINGS: Pastoral Council: February 3 at 5:30 p.m.; K of C: February 3 at 7:30 p.m.; Finance Council: February 2 at 5:30 p.m. All meetings will be held at Parish Hall. If you have any request or concern or would like to attend those meetings, please let the members know. You are all invited!

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.

PRAYER LINE REQUESTS: Anytime you need a prayer request for someone. Please call Allison Burshek at 355-1696 or Nanette Rice 355-7676.

DIOCESAN CATHOLIC CHARITIES 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.

YUMMY BIEROCKS FOR SALE K of C Members will be making their mouthwatering bierocks again on February 14th this year. 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.

VOCATION VIEW Jesus speaks as one having authority, so that even the demons must obey. As we celebrate Catholic Schools Week, we see in this same authority passed down to the Church that she might guide us closer to Christ. (Mark 1:21-28)

STEWARDSHIP THOUGHT Moses told the people, “A prophet like me will the Lord, your God, raise up for you from among your own kinsmen.” God still provides among His people the gifts and talents necessary to continue the work of His Church. What gifts are yours to share?

PRAYER OF THE WEEK (adapted from RCIA’s Prayers of Exorcism) God of power, who promised us the Holy Spirit through Jesus your Son, we pray for ourselves and all who present themselves before you. Protect us from the spirit of evil and guard us against error and sin so that we may become the temple of your Holy Spirit. Confirm what we profess in faith so that our words may not be empty but full of the grace and power by which your Son has freed the world. We ask this through Christ our Lord. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK (Mark 1: 21-28)

Teaching with authority Scribes served in various capacities, from personal secretaries to lawyers. All were literate men with formal training in the Jewish law. By contrast, Jesus has no such formal training. He doesn’t draw on the authoritative statements or conclusions of others. Although Jesus draws from the law, he teaches as one who has authority over it. People react with astonishment because this law was given to Moses by God and then interpreted by prophets, elders, and trained professionals in the centuries that followed. By placing himself above all these other teachers, Jesus identifies himself as God’s truest voice.

Note on Capernaum Capernaum, Peter’s hometown, would serve as a sort of home base for Jesus. Capernaum was a mid-sized town on the Sea of Galilee.

The stronger one John the Baptist preached that someone mightier than him was coming (1:7). When this mighty one arrives, his first public action is to expel evil from a synagogue. Synagogue literally means “gather together” and refers to places of worship and religious instruction as well as to those who gather. Unclean spirits or demons represent the evil that opposes God. By casting the demon out, Jesus shows that God’s kingdom really is arriving through him (1:15). Jesus is the stronger one who vanquishes evil and brings people into God’s kingdom (3:27). The exorcism also validates his teaching authority.

Astonishing power Although Mark has told us that Jesus is God’s Son (1:1, 11), no one in this Gospel knows this except the forces of evil, which Jesus repeatedly silences (1:34, 3:11-12, etc.). Jewish leaders challenge Jesus’ authority, and Jesus’ own disciples struggle to understand who he is. Jesus must correct mistaken expectations about him while guiding people to a right understanding of him and his ministry. Jesus’ identity is fully realized only when he is on the cross (15:39). At that moment people have the complete picture of who this strong, mighty one is: he is the one who expends his very life in order to free people from all that binds and kills them. Even today we are astonished and amazed by the lifegiving power of such selfless, sacrificial deeds. <https://oursundayreadings>

Question: Where do our souls go after we die? Do all go to heaven? — Audrey

Answer: The first destination is the judgment seat of Christ: “It is appointed for men to die once, and after that comes judgment” (Heb 9:27). And again, “For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body” (2 Cor 5:10).

From here, there are three possible destinations. Many do go to heaven, the ultimate destination of all who believe in the Lord and, by his grace, die in love and friendship with him, and are perfected. But most of the heaven-bound likely first experience purgatory, where those who die in friendship with God, but who are not yet fully perfected in his love, are purified and then drawn to heaven (see 1 Cor 3:12–15). Finally, some go from judgment to hell, for by their own choice they rejected God and the values of the Kingdom. It is wrong, as some do, to dismiss hell as an unlikely possibility, since the Lord Jesus taught frequently of it, and warned that many were on the wide road that led there.

(From Catholic and Curious By Monsignor Charles Pope)

CATHOLIC QUESTION AND ANSWER

What is a patron saint?



Depending on the name we received at baptism, each of us has a special intercessor or protector in the heavenly communion known as our patron saint. The saint can also, technically, be an angel. But either way, having help on the celestial end of Christian reality is a distinct advantage.

The practice of selecting a patron has early roots in Christianity, as the catacombs make clear. When the mostly-adult converts of the Roman Empire were received into the church through baptism, they often took the names of apostles or early martyrs. The history of a particular patron might figure into the identification one felt with him or her: by manner of occupation, personal suffering shared, or desirable virtue to be emulated.

In time, the patronage of saints was extended to entire nations, professions, illnesses, or other special needs. Also, individual parishes and whole dioceses are given into the patronage of particular saints. In light of these layers of patrons, each of us probably has quite a few celestial personalities to call upon in time of need.

If you're a United States citizen, you have the patronage of Mary under her title Immaculate Conception. If your home is in the Archdiocese of San Francisco, you have a link to Francis of Assisi as well. Your parish may be St. Gabriel's, so add an angel to your spiritual Rolodex. If you're a lawyer, you can call upon Thomas Moore. If you're a lawyer in San Quentin, you have the attention of Dismas, the "good thief" at Golgotha and patron of prisoners. Trouble with your eyes? Call on St. Lucy. Lose something? St. Anthony is your guy. Have a headache? Teresa of Avila can help. In desperate situations, keep St. Jude Thaddeus especially close. And if you ever get to go fishing again, Andrew the Apostle is at your service. Your baptismal name, or a variant of it, will tell you who your number one patron is.

Some of us have distinctly modern names that don't evoke our Christian ancestry. Families in recent times have unevenly considered the celestial partnership between the communion of saints in this world and the next. Yet in each generation, names tells us we belong somewhere: to this clan, that nationality or society. Some are named for no other purpose than fashion, or to engage a veneer of second-hand celebrity. If you don't seem to have a natural patron, by all means choose one. There are plenty standing by and at your service. (Alice)

FOURTH SUNDAY IN ORDINARY TIME STRENGTHEN THE PARTNERSHIP

The relationship between parishes and schools is long and intimate—important to note at the start of Catholic Schools Week. After the first Catholic diocese was established in the United States in Baltimore, pastors lobbied at once for schools and religious to staff them. Frontier pastors vowed to build the school first and the church later. They understood that without proper religious education, the parish venture would certainly fail. Today, celebrate this essential partnership with a holy hour, candlelight prayer vigil, or special project in the parish for young people and their supporters. (Prepare the Word)

CUARTO DÍMINGO DEL TIEMPO ORDINARIO FORTALECER LA ALIANZA

La relación entre las parroquias y las escuelas es larga e íntima—algo que es importante notar al comienzo de la Semana de las Escuelas Católicas. Después de que se estableciera la primera diócesis católica en los Estados Unidos en Baltimore, los párrocos abogaron de inmediato por escuelas y por religiosos para dotarlas de personal. Los pastores de frontera se comprometieron a construir escuelas primero e iglesias después. Comprendieron que, sin una educación religiosa adecuada, la misión de la parroquia fracasaría. Hoy, celebremos esta alianza esencial con una hora santa, una vigilia de oración con velas, o un proyecto especial en la parroquia para los jóvenes y sus acompañantes.