

Dear Padre,

What is the value of lighting a candle in church?

Lighting candles is one of many customs that can be found in most of the world's religions. Lit candles, in church or at home, in front of a picture or statue of a favorite saint, serve a symbolic function. The light of the candle represents our desire that our prayer may be constant, as St. Paul urged (1 Thessalonians 5:17). The candle burns while we go about our daily tasks, symbolizing our desire to be at prayer with God. Similarly, Tibetan Buddhists spin prayer wheels and believe that as long as the wheels spin, a prayer is offered. Candles give light and banish the darkness. For Catholics they symbolize the light of Christ, by whose death and resurrection we are saved.

Lighting a candle isn't a required act. You can pray without lighting candles, without statues, without anything but your faith in God. However, we Catholics love our symbols. We like to engage all of our senses in our prayer experience: beautiful churches, colored light, incense, great music and, yes, candles.

One extreme position to avoid is lighting a candle hoping it will cause something else to happen, like the sudden cure of a loved one or relief from financial ruin. We are to avoid all appearance of using candles as if they have an untapped, magical power. Nevertheless, lighting a candle as a part of our prayer is a comforting custom and most things (and people?) look lovelier by candlelight. ●

Fr. Rick Potts, CSsR / DearPadre.org

Do you have a question for the Padre?

Go to [DearPadre.org](#) to send your question and to learn more about *Dear Padre*.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
March 6	March 7	March 8	March 9	March 10	March 11	March 12
Lenten Weekday	Lenten Weekday	Lenten Weekday	Lenten Weekday	Lenten Weekday	Lenten Weekday	Third Sunday of Lent
Dn 9:4b-10	Is 1:10, 16-20	Jer 18:18-20	Jer 17:5-10	Gn 37:3-4,	Mi 7:14-15,	Ex 17:3-7
Lk 6:36-38	Mt 23:1-12	Mt 20:17-28	Lk 16:19-31	12-13a, 17-28	18-20	Rom 5:1-2, 5-8
				Mt 21:33-43,	Lk 15:1-3,	Jn 4:5-42
				45-46	11-32	



CNS PHOTO / VATICAN MEDIA

A WORD FROM POPE FRANCIS

Do not be afraid to let yourself be guided by the Holy Spirit. Holiness does not make you less human, since it is an encounter between your weakness and the power of God's grace. For in the words of León Bloy,... "The only great tragedy in life is not to become a saint."

GAUDETE ET EXSULTATE (ON THE CALL TO HOLINESS IN TODAY'S WORLD), MARCH 19, 2018



© 2023 Liguori Publications, Liguori, MO 63057-9999. Printed in USA. Imprimatur: "In accordance with CIC 827, permission to publish was granted on June 7, 2022, by the Most Reverend Mark S. Rivituso, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication; nor is any liability assumed by this permission." No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the *New American Bible*, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. Download our latest catalog, visit [Liguori.org](#) or call 800-325-9521.

Our Parish COMMUNITY

March 5, 2023

Second Sunday of Lent (A)

Genesis 12:1-4a / 2 Timothy 1:8b-10 / Matthew 17:1-19



Once Upon a Mountaintop

FR. JOSEPH JUKNIALIS

Many people, perhaps most people, have had a religious experience of some sort, something akin to that of Peter, James, and John atop the mountain with Jesus. It may or may not have included hearing a voice. Most often it is a deep sense of God's presence beyond anything they have ever known, like a profound realization of what life is about or how it is laced through and through with God. It usually occurs as we are idle, not doing anything in particular, and often when we are younger, yet it is also something that changes our understanding of what life and God are about.

Most people do not talk about such experiences for any number of reasons, partly because there do not seem to be words to describe such a moment in a way anyone would understand, like trying to describe falling in love. Partly because if we tried, we fear others would think us strange. And partly because we can find ourselves wondering whether it was real or simply our imagination. Yet always we remember the moment and know it to be true.

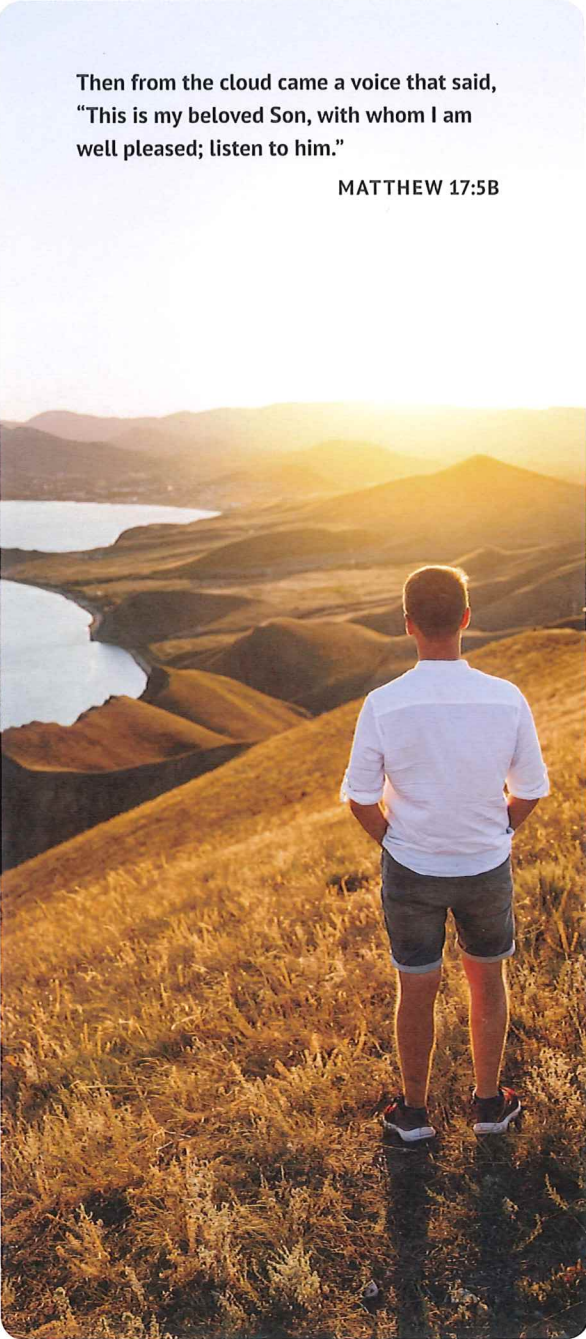
One additional characteristic of such moments is that they tend to take us to a new place in life, as with Abram in the first reading. For him it was to pack up his life and move. More likely for us it is to a life of service, caring, and treasuring all of life now in a new way. ●

Reflect

If you've had a religious experience, is there someone you can talk to about how it changed your faith?

Then from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him."

MATTHEW 17:5B





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

2ND SUNDAY OF LENT (Violet)

3/4/2023 - Saturday, 4: 00 p.m.

Servers: Volunteer, Jason Velasco, Rayaan Bamberger

Reader: Karen Burden

E.O.HC: Debbie Frederick, Gwen Waechter

3/5/2023 – Sunday, 9:00 a.m.

Servers: Kirbe Koons, Joleigh Lohman-Fuller, Volunteer

Reader: Alvin Bergkamp

E.O. HC: Mike & Cindy Broeckelman

3rd SUNDAY OF LENT (Violet)

3/11/2023 - Saturday, 4: 00 p.m.

Servers: Lucy Gannett, Jonathan Gannett, Nathan Gannett

Reader: Tom Bachman

E.O.HC: Tino Rosales Jr., Karen Burden

3/12/2023 – Sunday, 9:00 a.m.

Servers: Kirbe & Kipton Koons, Joleigh Lohman-Fuller

Reader: Julies Kaps

E.O. HC: Robert Longoria, Kyle Berning

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

Saturday, Mar. 4	4:00 p.m.	For the people
Sunday, Mar. 5	9:00 p.m.	Sullen Bergkamp
Monday, Mar. 6	8:30 p.m.	Charles & Eileen Hoff
Tuesday, Mar. 7	8:30 a.m.	Charles & Eileen Hoff
Thursday, Mar. 9	8:30 p.m.	Lucy Martinez
Friday, Mar. 10	8:30 a.m.	S.Int. Powers Family
Saturday, Mar. 11	4:00 p.m.	For the People
Sunday, Mar. 12	9:00 a.m.	Sullen bergkamp

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.

SECOND SUNDAY OF LENT

Lord, let your mercy be on us, as we place our trust in you. (Ps.33)

My friends, In this Sunday’s Gospel story from Matthew we see Jesus being transfigured before Peter, James, and John. This, of course, wasn’t their first meeting. They had been following him and listening to him and wondering about him for some time. And that meant that they did know him at some level, did have some understanding of who Jesus was. And Jesus (evidently) felt that the time was right to show them another side of himself, give them a more complete picture, challenge them to accept the deepest realities about him.

In many ways, much of the spiritual life is about discovering “who God is” --- and for the Christian in particular, discovering “who Jesus is”. And make no mistake about it --- this is a lifelong process, one that can never be brought to completion. As creatures, we will always be limited in our understanding of God. To know God is to commune with the Divine --- and thereby open up the possibility of entering into a loving relationship with the One who is Love.

As we continue our journey of Lent, let’s pray for the gift of sight --- pray for an ability to have experiences such as Peter, James, and John --- but not just on a mountaintop, but in the routine of our day-to-day lives --- because that’s where God is. We just need to look with the eyes of faith. Fr. Peter

COLLECTION for February 26, 2023: Envelopes: \$609 Loose: \$440; Online Giving: \$302.64; Total 1359.64
Average Weekly Expense: \$1,761.17. Income over/under -401.53

CHURCH PROJECT GOAL \$52000—Building Fund To Date: \$23317.63 *Thank you so much for your love for our parish church and your faithful stewards.*

ST. ANTHONY ALTAR SOCIETY St. Anthony ladies, we are responsible for “Soup & Sermon” on March 29. If you can help with making soup or sandwiches for this event, please call Nanette Rice 620-355-7676 or 620-651-1327. Thank you so much in advance for your help!

MARK YOUR CALENDAR—UPCOMING EVENTS & CELEBRATIONS

Budget Shop—Saturday 3/11 & Tuesday 3/14
Confirmation Mass—Thursday, 3/23 @ 7:00 p.m.
Parish Breakfast—Sunday 3/26, right after 9:00 a.m. Sunday Mass
Lent Penance Service—Sunday, 3/26 at 6:30 p.m.
Soup & Sermon—3/29
Stations of the Cross —every Wednesday during Lent @ 7:30p.m.

QUESTION OF THE WEEK What crosses have I found difficult to carry or been unwilling to carry? What crosses have I not even thought to carry, but my taking them up could ease the burden for someone close to me or someone else in need? What cross can I carry that will transfigure my life this Lent?

PRAYER OF THE WEEK (adapted from the Prayer over the People for the Second Sunday of Lent) O Lord, bless your people with a blessing that endures forever. Keep us faithful to your beloved Son. May we always desire and at last attain that glory whose beauty he revealed in his own body to the amazement of his apostles. We ask this in his holy name. Amen.

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.

PERSEVERANCE TO SUCCEED Raul and Lilian have faced many challenges while trying to provide for their family and pursue their dreams in Guatemala. With support from Catholic Relief Services, they have been able to overcome these obstacles and grow their business while helping their community along the way. IN what ways are you being challenged to serve others this Lent? Visit crsricebowl.org to learn more.

UNDERSTANDING THE GOSPEL OF THE WEEK - (Matthew17:1-9)

Up the mountain Jesus didn’t fit people’s expectations of the messiah. He broke Jewish laws, befriended sinners, and instead of visibly defeating his enemies, his enemies seemed to defeat him. Knowing that it will be difficult for his followers to keep believing, Jesus takes his closest disciples aside so God can help them understand who he is.

Narrative clues Elements of this story underscore the meaning of what is happening. • Mountains were traditional places of revelation because they were close to the heavens, the dwelling place of God • Dazzling whiteness was a sign of glory and divinity • Clouds often represented God’s presence because they carried life-giving water

Three tents Moses and Elijah represent God’s law and the prophets. By the time of Jesus, Jews had come to believe that both men had been taken up into heaven. People expected Elijah, and possibly also Moses, to return at the end of the age (Malachi 3:23). Given these expectations and the extraordinary events that are unfolding before their eyes, Peter believes the final age has come. He offers to make permanent shelters for Moses, Elijah, and Jesus. Not only does Peter misinterpret what’s happening, he speaks as if Jesus were on equal footing with Moses and Elijah. God clarifies the superior status of Jesus.

Listen to him The voice from the cloud repeats what it said after Jesus was baptized (3:17). This time, however, the voice adds, “Listen to him.” Moses promised that God would send his people another prophet to teach and guide them: “to him shall you listen” (Deuteronomy 18:15). Jesus fulfills this promise, but he also exceeds it, for he is greater than even the greatest figures in his people’s history.

Do not be afraid It was typical of people having a vision of heavenly or divine figures to bow down in fear (Daniel 10:9 and Ezekiel 1:28f). The holy figure then raises the frightened person up. Jesus’ touch and reassuring words also echo his healing actions in other parts of the Gospel. (oursundayreadings.wordpress.com)

UNDERSTANDING THE FIRST READING (Genesis 12:1-4a)

Salvation history Chapters 1-11 of Genesis tell us how sin overwhelmed the world. In chapter 12 a new stage of salvation history begins. God’s promise to Abram points ahead to the salvation of the whole world that will one day come about through Jesus, a distant descendant of Abram.

A personal blessing The people of Abram’s era didn’t believe in an afterlife. The only way to “live” after death was to have children who would remember and honor their ancestors. When God promises to make Abram a great nation, God means that Abram will have thousands of descendants who will remember him. For Abram there was no greater sign of divine favor. Thus, God’s promise that “All the communities of the earth shall find blessing in you” (v.3b) gave rise to the expression, “May you be as blessed as Abram.”

A universal blessing God’s blessing of Abram also indicates that through him every person will eventually find – or lose – salvation (v.3a). Those who believe that God first revealed himself to Abram, then in the story of his descendants, and finally in Jesus will become part of God’s blessing. Those who reject God will be excluded from divine favor

STEWARDSHIP REFLECTION **Go Tell It on the Moutain** In last week’s Gospel, the devil took Jesus up the mountain to offer him the world, this week we find Jesus taking Peter, James, and John up the mountain to offer them eternity. Two very different mountain sherpas with two very different agendas. One offering lies, the other offering truth. Obviously, we want to follow Jesus, but is it always so obvious? Life can get arduous—mountainous even! Jesus left us a powerful Transfiguration to assist in climbing life’s mountains—our source and our summit—the Holy Eucharist! This isn’t a secret we leave on the mountain, its the Gospel we spread to the ends of the earth!

Ve y Dilo en el Monte En el Evangelio de la semana pasada, el diablo llevó a Jesús al monte para ofrecerle el mundo. Esta semana encontramos a Jesús llevando a Pedro, Santiago y Juan al monte para ofrecerles la eternidad. Dos *sherpas* muy diferentes con dos objetivos muy diferentes. Uno ofrece mentiras y el otro ofrece la verdad. Obviamente, queremos seguir a Jesús, pero ¿es siempre tan obvio? La vida puede ser ardua, ¡incluso montañosa! Jesús nos dejó una poderosa Transfiguración para ayudarnos a escalar las montañas de la vida: nuestra fuente y nuestra cumbre: ¡la Sagrada Eucaristía! Esto no es un secreto que dejamos en el monte. ¡Es el Evangelio que difundimos hasta los confines de la tierra!

Q: Why don't the bishops excommunicate self-proclaimed Catholic politicians who not only dissent from Church teaching but actively work to undermine the Church's mission? – Maurice

A: When it comes to excommunication, or denying Holy Communion to someone, we are dealing not only with Church Law, but also with the prudential application of that Law. It would seem that most Bishops currently consider the application of these penalties, in public ways, to be imprudent and/or counter-productive. In Scripture we see that Jesus himself gives various answers as to how to deal with sinners in the Church. On the one hand, he offers that for unrepentant sinners who will not even listen to the Church, they should be considered as a tax collector, or Gentile (i.e. excommunicated) – cf Matt 18:17. But elsewhere, Jesus tells a parable about field hands who urged the owner to tear out the weeds from the field, but the owner cautioned that to do so might also harm the wheat. He then said, let them grow together to the harvest – cf Matt. 13:30.

Hence, we see that a prudential judgment is necessary, and that many things must be weighed. Currently, many bishops have expressed concerns that to excommunicate, or apply other public penalties, would make “martyrs” of these public figures and further divide the Church, (for not all Catholics agree with the view implicit in your question). What is clear is that the pastors of such politicians, and other wayward Catholics, should meet with them privately, to call them to repentance. And, if their repentance is lacking, they should privately be urged to stay away from Holy Communion and be mindful of their final judgment before God.

Q: Since the Pulpit is no longer used to inform Catholics what the Church teaches (the sermons I hear only reflect the Gospel of that day), how are Catholics to know Church teaching? (name withheld)

A: It is true that many Catholics today are poorly formed in the faith. Yet there are many reasons for this, not just silent pulpits. Neither is it necessarily fair to describe pulpits as silent. I know my own isn't, and I know many brother priests who carefully teach the faith from their own pulpits. This is certainly an ongoing process. I would say it takes at least five years in a parish before I can say, with St. Paul, that I have proclaimed “the whole counsel of God” (Acts 20:27).

All that said, it is problematic to place exclusive focus on the pulpit. For there are many ways that the Catholic faith must be taught. This is especially the case since most Catholics Masses have sermons lasting little more than twelve minutes. Thus, other things must be added beyond the sermon in order to teach the faith. At the heart of handing on the faith, is the family. And thus, catechesis must focus on renewing and equipping the family to better teach the faith. In my own parish, while the children are in Sunday school classes, I, as pastor, teach the parents what their children are learning. I also model for them how to teach. For example, we read Bible stories together, and then show them how to teach using those stories. We also learn how to use the Catechism to find answers.

Beyond the parish, there are many wonderful resources for Catholics to learn of their faith. This very publication, “Our Sunday Visitor”, is one good example. There are also many publications, blogs, websites, and various forms of Catholic media, including movies and lecture series. Hence, beyond the pulpit, many other things are both needed, and offered. Indeed we are very blessed today with many resources that help to teach the faith. . (Msgr. Charles Pope– Our Sunday Visitor)

SECOND SUNDAY OF LENT

Honor the unnamed

The Bible is full of unnamed actors. Many are women: identified simply as mothers, wives, and daughters. While seven blessings promote the name of Abraham, it's the rare woman like Mary who's called blessed "for generations" in her canticle. Today we recall the unnamed wife of Chief Patricio de Hinachuba, an Apalachee laywoman among 57 martyrs in the Florida territory missions between 1549-1715, all currently up for sanctification. These martyrs included priests and catechists, native peoples, soldiers, and children. For all faithful, nameless women, we give thanks. (Preparetheword)

SEGUNDO DOMINGO DE CUARESMA

Honor a los anónimos

La Biblia está llena de protagonistas anónimos. Muchos son mujeres: identificadas simplemente como madres, esposas e hijas. Mientras siete bendiciones promueven el nombre de Abraham, es rara la mujer que, como María, es llamada bendita "por generaciones" en su cántico. Hoy recordamos a la esposa anónima del cacique Patricio de Hinachuba, una Apalache laica entre los 57 mártires de las misiones del territorio de Florida entre 1549-1715, todos ellos actualmente en proceso de santificación. Entre estos mártires había sacerdotes y catequistas, nativos, soldados y niños. Damos gracias por todas las mujeres fieles y anónimas.