

Dear Padre,

Our deacon was preaching about Lent and mentioned that the Church calls us to *metanoia*. What did he mean?

Most of us think of Lent as a time of penance. We receive our ashes and take up some traditional practice of giving up something or doing something for Lent. But there's more to Lent than just practices of piety or acts of penance and mortification. Your deacon is correct. In Lent, the Church calls us to *metanoia*, a Greek word meaning "a change of mind and heart."



We begin a new way of thinking and acting. We take a long, hard look at our lifestyle and compare it to the values Jesus offers. Then we change our lives to match the values of the Lord. This, of course, is difficult to do alone. The Church asks us to pray during Lent that the Lord's power will enter our lives and give us the wisdom to see a new direction and the courage to move in that direction. The Church suggests we strengthen our resolve through acts of personal mortification and sacrifice for others. This will tighten the belt of our discipline and

train us for the more sweeping changes that we must make.

The Scripture readings for the first three weeks of Lent center on *metanoia*. The readings direct us to understand what is involved with "changing our hearts" and seeking a new life direction. Listen to them well and they will lead you to *metanoia*.

*From Dear Padre: Questions Catholics Ask, © 2003 Liguori Publications
Sundaybulletin@Liguori.org*

A WORD FROM *Pope Francis*



I urge the members of the Church to take up the Lenten journey with enthusiasm, sustained by almsgiving, fasting, and prayer. If, at times, the flame of charity seems to die in our own hearts, know that this is never the case in the heart of God! He constantly gives us a chance to begin loving anew.

LENTEN MESSAGE FOR 2018, NOVEMBER 1, 2017

Calendar

Monday
MARCH 8
Lenten Weekday
2 Kgs 5:1–15ab
Lk 4:24–30

Tuesday
MARCH 9
Lenten Weekday
Dn 3:25, 34–43
Mt 18:21–35

Wednesday
MARCH 10
Lenten Weekday
Dt 4:1, 5–9
Mt 5:17–19

Thursday
MARCH 11
Lenten Weekday
Jer 7:23–28
Lk 11:14–23

Friday
MARCH 12
Lenten Weekday
Hos 14:2–10
Mk 12:28–34

Saturday
MARCH 13
Lenten Weekday
Hos 6:1–6
Lk 18:9–14

Sunday
MARCH 14
Fourth Sunday of Lent
2 Chr 36:14–16,
19–23
Eph 2:4–10
Jn 3:14–21

Our Parish COMMUNITY

March 7, 2021

Third Sunday of Lent (B)
Ex 20:1–17 or 20:1–3, 7–8, 12–17
1 Cor 1:22–25
Jn 2:13–25



*While he was in Jerusalem for the feast of
Passover, many began to believe in his name
when they saw the signs he was doing.*
JOHN 2:23

The Long Arm of the Law

Eventually you're going to get caught. That's what this expression means. And that is pretty much how most people understand law—as something that hems them in and, if disregarded, will get them in the end. But that is not how Israel understood its law. The psalm verses for today insist that the law refreshes the soul, rejoices the heart, enlightens the eye, is more precious than gold, and is sweeter than syrup or honey from the comb. The people cherished the law because it outlined for them how they were to live as God's Chosen People.

People who want to run a marathon, learn to fly a plane, or join a club are eager to take on the directives that will enable them to accomplish their goal. That is how Israel viewed the law outlined in today's first reading. It's as if God said: "If you want to be my people, this is the way you should live."

Whenever the law of Israel seems to be criticized (as is often the case in St. Paul's writings), it is not really the law itself but the inappropriate attitude toward it that is censured. As important and precious as the law might be, it is only a means to an end. It is not the end itself, any more than the directives for flying a plane are what are uppermost. From the Bible's point of view, the long arm of the law is meant to direct and support us, not intimidate us.

Sr. Dianne Bergant, CSA

For Reflection

- ★ *The laws in today's first reading deal with basic living. Which ones seem to be the hardest to live by? Why?*
- ★ *Which laws give you the most support as you try to live with integrity?*



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Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek & Nanette Rice	355-1696 355-7676

MASS INTENTIONS FOR THE WEEK

Monday, Mar. 8	8:00 a.m.	Peter & Rosa Pfeifer Family
Tuesday, Mar. 9	8:00 a.m.	S.I.– Healing
Thursday, Mar. 11	8:00 a.m.	Special Intention
Friday, Mar. 12	12:15 p.m.	S.I. –Conversion
Saturday, Mar. 13	4:00 p.m.	Joshua Skipton
Sunday, Mar. 14	9:00 a.m.	For the People

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

Thank you so much for your ministry!

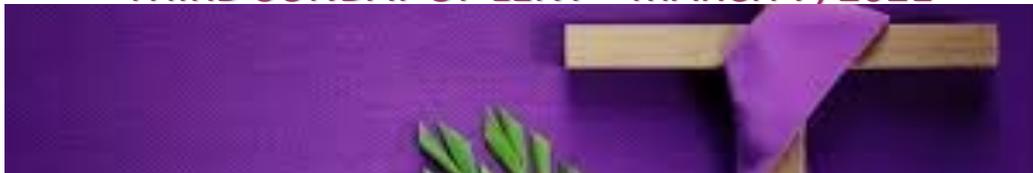
Reconciliation: Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. every Friday from 4:15—4:50 p.m. or by appointment.

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.

THIRD SUNDAY OF LENT—MARCH 7, 2021



God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life (John 3:16)

My friends, as we continue our journey through Lent, as we take a look deep within, let's not simply look at "what" we do, but rather also look at the "why" --- "why" we do the things we do. Are our motives pure, or are they less so? Do we pass on the blessings God has given us freely, or for a price --- demanding a fair rate of exchange for our love and mercy and kindness and forgiveness and compassion?

Let us take a moment to reflect upon forgiveness, mercy, compassion and love.

Forgiveness - Do we give it only when someone assures us that they will "never do it again"?

Mercy - Do we treat people leniently or harshly --- the way we would like to be treated or with judgment and suspicion and contempt?

Compassion - Do we only give it to people we "like" and withhold it from people we don't care for very much?

Love - Do we only give it to those who love us in return?

And so, may we never see the wonderful, life-giving things our loving God has bestowed on us and sustains in us as simply goods to be traded. Instead, let's give them to others for absolutely nothing in return --- showering them upon every person in need of the blessings only God (and we) can give.

Have a blessed Lent everyone.

Fr. Peter Tran

COLLECTION for February 28, 2021: Envelopes: \$1,180.00; Loose: \$367.00; Online Giving: \$414.00; Total \$1,961.00; Average Weekly Expense: \$1,761.17. Income over/under (+199.83) *Thank you so much to your faithful stewards for supporting our parish, diocese, and worldwide Church.*

CONFIRMATION CELEBRATION Please pray for Jara Davidson, Kinzie Lohman-Fuller, Jessica Gallegos, Maggie Gannett, Ingrid Gardea, Conor Jones, Garrett Messenger, Jovan Saenz, Leo Shelden, Cesar Ramirez, Victor Ramirez, and Erin Urie and their sponsors, parents, and catechist. Those twelve young candidates will be confirmed on March 18 or Easter Vigil, April 3. May they open their minds and hearts fully to receive the gifts of the Holy Spirit on those special dates!

ST. ANTHONY'S 2021 SCHOLARSHIP FORMS St. Anthony, again, offers a scholarship for registered members. Scholarship Forms may be picked up in the back of the church. All applications need to be turned in by May 1st, 2021.

BUDGET SHOP We will be working at the Budget Shop on Saturday, March 13 and Tuesday, March 16. 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. We will work again on April 10 and April 13.

THANK YOU NOTE FROM THE PASTOR Dear Friends, I just wanted to take a moment and say "Thank You" to everyone for all of the birthday wishes. Thank you so much for wrapping me in prayers, singing birthday song, gifts, and the balloons. I felt like a young kid celebrating their birthday with their friends and family. I am sure that with all these prayers and wishes, it will become a great year. I feel very blessed to have each and every one of you as my friends and parishioners. May our Awesome and Almighty God continue pour down many blessings upon our parish, your families and each of us! Your friend in Christ—Fr. Peter

WEEKLY FRIDAY MASS –DEVOTION TO THE SACRED HEART OF JESUS We will reserve every Friday as the day, which we entrust our parish and all parishioners and those we love to the Sacred Heart of Jesus. We will change weekly Friday Mass from 8:00 a.m. to 12: 15 p.m. starting on Friday, 19th of February. Eucharistic Adoration will start right after Mass. Fr. Tran will be available to hear confessions from 4:15 p.m. to 4:50 p.m. We will end our devotion with Benediction and Night Prayer. Let us come together as a community of faith to praise, give thanks to the Loving God and to help each other to grow in faith.

STATIONS OF THE CROSS Praying the "Stations of the Cross" is one of the most popular devotions for Roman Catholic and is often performed in a spirit of reparation for the sufferings and insults that Jesus endured during His Passion. The object of the Stations is to help us make a spiritual pilgrimage of prayer, through meditating upon the chief scenes of Christ's sufferings and death. **We hold Stations of the Cross led by Knights of Columbus every Wednesday night at 6:00 p.m. during Lent. We hope you will join us for this prayerful devotion.** A plenary indulgence may be gained by praying the Stations of the Cross.

VOCATION VIEW "We proclaim Christ, Crucified!" (1 Cor 1:23) In the Crucifixion, we find strength. In the Cross is our triumph. Rest in His mercy that you might proclaim Him in all that you say and do.

STEWARDSHIP THOUGHT "You shall not covet" is perhaps a difficult commandment to keep in our consumer society. But as Christian stewards, we know that we are the recipients and caretakers of God's many gifts. May this understanding that all is gift help us be less resentful of the gifts of others.

PRAYER OF THE WEEK (adapted from a prayer by St. Columban) Merciful God, good Lord, unite me to that fountain where I may drink of the living spring of the water of life. May I dwell in that heavenly region, delighted with abundant sweetness. May I say: "How sweet is the fountain of living water which never fails, the water welling up to eternal life." O God, you are the fountain we desire, the fountain we yearn to consume forever. Lord Jesus, give us this water always. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK (John 2:13-25)

A prophetic act of destruction This passage is often interpreted as a statement against unjust practices, corruption, or empty displays of worship. Although some of this may have been happening, these interpretations ignore historical realities and start to sound anti-Semitic. • Jews needed animals for their sacrificial offerings • Jews were forbidden from having idols, but Roman coins were stamped with the emperor's image. The money-changers enabled people to exchange Roman coins for Jewish ones so that they could financially support the temple • There is a long tradition in Israel of prophets condemning unjust temple practices, yet neither Jesus nor the temple authorities focus on this It is more likely that Jesus is symbolically showing the destruction or elimination of the temple. • Rather than try to fix what's happening, Jesus abruptly ends all activity in that area of the temple • Jesus speaks of destroying not purifying • In John's Gospel Jesus consistently replaces an aspect of Jewish ritual or tradition with himself. **Jesus fulfills and replaces Judaism** In the passage right before this one Jesus turns water into wine – water that was drawn from jars used for Jewish ritual washing (2:6). This is another example from John's Gospel in which Jesus says or does something that draws attention and worship to him. We're so used to believing in Jesus as God's Son and worshiping God through him that we overlook the implication of such actions. **All-encompassing holiness** In verse 16 Jesus recalls an Old Testament prophesy that "there shall no longer be any merchant" in the temple (Zech 14:21). The merchants are no longer needed because holiness will no longer be confined to God's temple but will encompass all of Israel. By momentarily stopping ritual activity, Jesus shows that he is bringing about this new era of holiness.

All-consuming zeal Jesus' zeal for his Father's house doesn't indicate a preoccupation with the management of the temple. Rather, Jesus is zealous for or wholly devoted to his Father's will, which is that he, the Son, give his life for the world's salvation. Once Jesus becomes the one through whom people worship God, the temple is no longer necessary. Thus, Jesus is consumed (as in destroyed) after having zealously devoted himself to his mission, and he is raised up while the temple becomes obsolete. [oursundayreadings](#)

QUESTIONS CATHOLIC ASK

Q: I have Catholic family members and friends [who] say that purgatory does not exist and that the Church no longer teaches it. Several of them insist that their priest told them this. What is the truth here? — Gregory Rolla

Answer:

That any Catholic today, especially a priest, would say that purgatory does not exist is lamentable. This claim was sadly common in the 1970s and '80s. But much work has been done in the Church to reiterate the truth of this perennial teaching and the need to pray for the dead.

Purgatory is a dogma of the Faith, consistently taught and believed through every age of the Church. It is set forth clearly in the Catechism of the Catholic Church (see 1030–32).

Scripture sets forth the need and the existence of some sort of purifying process for most. Jesus promises that when his work is complete, we will be perfect as the heavenly Father is perfect (see Mt 5:48). Saint Paul prays that God who has begun a good work in us will bring it to perfection (Phil 1:6). Scripture attests that nothing imperfect or impure shall enter heaven (Rv 21:27).

Yet most of us will admit that completed, godlike perfection is rarely observed in those who die, even the very pious. Though I can reasonably conclude that I love God and am not aware of mortal sin on my soul, I am far from godly perfection (ask anyone who knows me).

For this reason, the Catechism states, “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven” (1030). Also, “The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire” (1031).

Thus Saint Paul teaches that our works will all be revealed and tested by fire. And some of our works, though built on the foundation of Christ — that is, not conceived in mortal sin — are ignoble, so they will be burned away, but the pure works will bring reward. “If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire” (1 Cor 3:15).

Therefore, we see that some sort of purgation after death is taught by Scripture, which also lays the foundation of the need for it. Further, instinct of the faithful to pray for the dead and the solemn teaching authority of the Church testify to the truth that purgation (and thus purgatory) is a needed gift of the Lord to us. (Catholic and Curious—Monsignor Charles Pope)

THIRD SUNDAY OF LENT BALANCING ACT

Saint Paul lived in that perilous posture you see in cartoon characters whose feet are on opposite supports that are swiftly gliding apart. As a privileged Roman citizen of Cilicia (modern Turkey), Paul had one foot firmly planted in the reality of Greco-Roman culture. Yet the other was just as securely fixed in his Jewish faith. It was a tough posture to maintain. Then Paul encountered the Risen Lord and understood in the gospel the most excellent way to unite Jews and Greeks in an elegantly reconciling Christian message. Christianity is for uniting, not dividing. (Prepare the Word)

TERCER DOMINGO DE CUARESMA EQUILIBRIO

San Pablo vivía en esa postura peligrosa que se ve en los personajes de los dibujos animados, cuyos pies se apoyan en soportes opuestos que se separan rápidamente. Como ciudadano romano privilegiado de Cilicia (la actual Turquía), Pablo tenía un pie firmemente plantado en la realidad de la cultura grecorromana. Sin embargo, el otro estaba igualmente fijado en su fe judía. Era una postura difícil de mantener. Entonces Pablo se encontró con el Señor Resucitado y comprendió en el Evangelio la forma más excelente de unir a judíos y griegos en un mensaje cristiano elegantemente conciliador. El cristianismo es para unir, no para dividir.