

# Dear Padre,

**My aunt tells her husband he shouldn't watch a certain TV show. She says it's an "occasion of sin." What is that?**

**O**ccasions of sin are people, places, or situations that can easily lead a person to sin or give the individual an opportunity to commit a sin. There are two types: *remote* and *proximate* (or "near").

If the attraction is not strong or has only a small probability of leading to sin, the occasion is remote. Remote occasions of sin are always around us, and we have no obligation to try to avoid them.

If the attraction is powerful or the probability of its leading to sin is great, the occasion is called proximate. Saint Alphonsus suggested that if a person sins four out of ten times in a particular situation, that situation should be

regarded as a proximate occasion of sin.

Proximate or near occasions of sin are further classified as *necessary* or *voluntary*. A necessary proximate occasion cannot be avoided or can be avoided only with great difficulty—for example, an occasion associated with doing one's job or being in prison.

A voluntary proximate occasion is freely and voluntarily entered. We must avoid voluntary proximate occasions of grave sin.

Among the many means at our disposal for avoiding occasions of sin, the sacraments of reconciliation and Eucharist have pride of place. Prayer and self-discipline also help.

Fr. David Louch, CSSR  
Sundaybulletin@Liguori.org



ORCIDENKOFF/SHUTTERSTOCK



## A WORD FROM Pope Francis

*Temptation in us truly works like this: it begins with something small, a desire, an idea, it grows, it infects others and in the end, it justifies itself....And all of us, when we are conquered by temptation, ...end up feeling calm, because we have found a justification for this sin, for this sinful attitude.*

HOMILY, APRIL 4, 2020

## Calendar

**Monday**  
MAY 16  
Easter Weekday  
Acts 14:5–18  
Jn 14:21–26

**Tuesday**  
MAY 17  
Easter Weekday  
Acts 14:19–28  
Jn 14:27–31a

**Wednesday**  
MAY 18  
Easter Weekday  
Acts 15:1–6  
Jn 15:1–8

**Thursday**  
MAY 19  
Easter Weekday  
Acts 15:7–21  
Jn 15:9–11

**Friday**  
MAY 20  
Easter Weekday  
Acts 15:22–31  
Jn 15:12–17

**Saturday**  
MAY 21  
Easter Weekday  
Acts 16:1–10  
Jn 15:18–21

**Sunday**  
MAY 22  
Sixth Sunday  
of Easter  
Acts 15:1–2, 22–29  
Rv 21:10–14, 22–23  
Jn 14:23–29

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A Redemptorist Ministry

# Our Parish COMMUNITY

May 15, 2022  
Fifth Sunday of Easter (C)  
Acts 14:21–27  
Rev 21:1–5a  
Jn 13:31–33a, 34–35

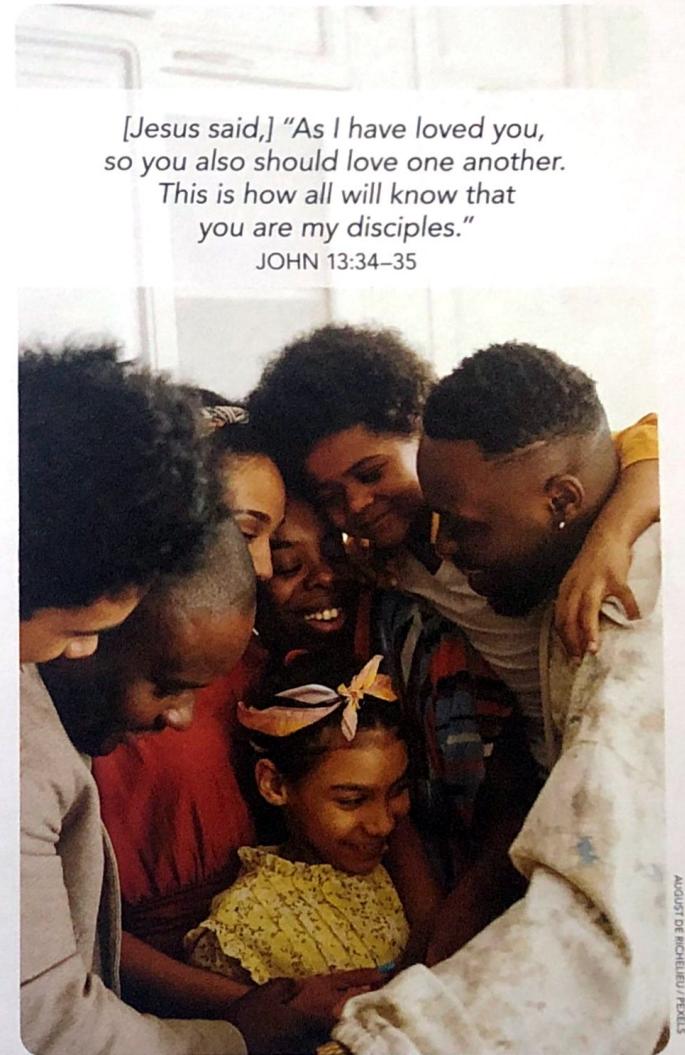
## What's New?

**E**veryone gets a bit excited with the prospect of something new, whether it's a new job, a new car, or a new iPhone. This new thing might simply be a replacement. However, when it is a new model, an upgrade, we get even more excited. Revelation uses a distinctive Greek word, *kainós*, for this second kind of newness. The new heaven, the new earth, the new Jerusalem (and the new commandment mentioned in the Gospel) suggest radical newness—the kind resulting from an act of God. Centuries earlier, the prophet Isaiah had promised a new heaven and a new earth (see Isaiah 65:17). This metaphor pointed to a time of eschatological peace and fulfillment, a time when the covenant relationship between God and the people would be renewed and last forever. This was a promise the people held dear.

How are we to read this passage from Revelation today? Is it referring to a time in this life? Or, after this life? It may actually refer to both. We believe that, with his death and resurrection, Jesus inaugurated this time of fulfillment. However, its full establishment is not yet complete, hence the new commandment: "Love one another" (John 13:34). When we truly follow this commandment and love each other, we actually make present the new heaven and new earth; we make real the new Jerusalem, God's covenant partner. However, the ultimate fulfillment will come when God finally brings all things to completion. That is when everything will be new.

Sr. Dianne Bergant, CSA

[Jesus said,] "As I have loved you, so you also should love one another. This is how all will know that you are my disciples."  
JOHN 13:34–35



ANDRUS DE MICHELIS/PEOPLE

## FOR Reflection

- \* How has the love of other people made you a better person?
- \* In what ways does your love of others strengthen them?



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 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, May 14	4:00 p.m.	For the People
Sunday, May 15	9:00 a.m.	For Rain
Monday, May 16	9:00 a.m.	Charles & Eileen Hoff
Tuesday, May 17	9:00 a.m.	Charles & Eileen Hoff
Thursday, May 19	9:00 a.m.	Bob Rooney
Friday, May 20	9:00 a.m.	Neal Cahoj
Saturday, May 21	4:00 p.m.	For the People
Sunday, May 22	9:00 a.m.	Rosie Perez

**5<sup>TH</sup> SUNDAY OF EASTER (color: White)**

5/14/2022- Saturday, 4: 00 p.m.

**Servers:** Lucy Gannett, Jason Velasco, Ryann Bamberger

**Reader:** Karen Burden

5/15/2022 - Sunday, 9:00 a.m.

**Servers:** Kirbe Koons, Taybree Lohman-Fuller, Joleigh Lohman-Fuller

**Reader:** Julie Kaps

**6<sup>TH</sup> SUNDAY OF EASTER (color: White)**

5/21/2022 - Saturday, 4: 00 p.m.

**Servers:** Maggie Gannett, Jonathan Gannett, Nathan Gannett

**Reader:** Tom Bachman

5/22/2022 –Sunday, 9:00 a.m.

**Servers:** Kingston Guerrero, Cade Berning, Jace Berning

**Reader:** Fred Jones

**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.

**5TH SUNDAY OF EASTER –MAY 15, 2022**



Jesus in this Sunday’s gospel tells us,

“This is how all will know that you are my disciples,  
 if you have love for one another.”

My friends, love is not the property of the Christian. It comes from God and flows through all people of good will --- believer and non-believer alike. We can’t claim to be Catholic, we can’t claim to be a person of faith, we can’t claim to be a disciple, a follower of Jesus --- if we refuse to love, if we share it sparingly, if we only love the people who love us in return.

To be a good disciple means to be a good lover. There is no other way.

Will we love as Jesus loves? Or will our faith be reduced to the words we say, the prayers we utter, and the creed we profess?

Fr. Peter

**COLLECTION** for May 8, 2022: Envelopes: \$1095; Loose: \$350; Online Giving: \$2001.77; Total \$3447.02; Average Weekly Expense: \$1,761.17. Income over/under + 1685.85

**CHURCH PROJECT GOAL** \$52000—Last weekend contribution: \$288; Building Fund To Date: \$11,086.26

*Thank you so much for your love for our parish church and your faithful stewards.*

**PRIESTLY ORDINATION** With great joy, the Catholic Diocese of Dodge City announces the Ordination of Rev. Mr. John Stang to the ORDER OF PRESBYTER through the imposition of hands and the Holy Spirit by The most Reverend John B. Brungardt Bishop of the Catholic Diocese of Dodge City Saturday, June 11, 2022 at 10 AM Cathedral of Our Lady of Guadalupe 3231 N. 14th St., Dodge City, KS. Reception to follow in the Holy Family Social Center

**VOCATION VIEW** God has chosen to dwell with us. Share your gifts with others to reveal his presence. (Revelations 21:1-5)

**STEWARDSHIP** In today's Gospel, Jesus gives His disciples – and us – a new commandment: “love on another.” Good stewards who spend their time and talents in service to others are well on their way to fulfilling this commandment.

**PRAYER OF THE WEEK** (Alternative Opening Prayer for the Fifth Sunday of Easter Father of our Lord Jesus Christ, you have revealed to the nations your saving power and filled all ages with the words of a new song. Hear the echo of this hymn. Give us voice to sing your praise throughout this season of joy. We ask this through Christ our Lord. Amen.

**UNDERSTANDING THE GOSPEL OF THE WEEK - John 13:31-33a, 34-35)**

**Farewell speeches** This passage is part of Jesus' last formal speech to his disciples. In the ancient world it was common for significant people to be shown giving a farewell address. The Old Testament includes the last formal addresses of Jacob (Genesis 49), Moses (Deuteronomy 33), and Joshua (Joshua 23-24). Such farewell speeches were given in anticipation of a person's forthcoming death. They included words of consolation, promises about the future, blessings, and instructions about how to behave. Jesus' long farewell address in John 13-17 includes all of these elements. It begins when he washes his disciples' feet, includes his promise to send the holy Spirit, and concludes with a prayer. Farewell speeches evoke for future generations the authority of the people who once spoke them. As we hear Jesus' last formal words, however, we hear also the voice of the risen Christ, speaking to us today.

**Now is the Son of Man glorified** At its simplest level the term son of man means a human being. However, the term is also used in Daniel 7:13-14 to refer to the one to whom God gives power and authority over all the nations. Jesus speaks of his crucifixion and resurrection as a glorification of God. • The crucifixion is not a terrible humiliation but a revelation of God's perfect love • The resurrection reveals God's defeat of sin and triumph over evil Jesus himself is also glorified because God restores him to his heavenly origins. God sent Jesus to reveal his love. Once Jesus fulfilled God's plan, God drew him fully back into the divine life. Jesus thus shares in the glory of God.

**Love one another** When Jesus washed his disciples' feet, he was both preparing them for his crucifixion and symbolically demonstrating how they should treat each other. The action of washing someone's feet was normally performed by a household slave. Jesus wants his followers to treat one another with humble, selfless love. The followers of Christ must show self-giving love for one another so that others will be drawn to Jesus, and through Jesus, to God. The more people respond to self-giving love, the more God's love is revealed and the more God is glorified (www.oursundayreadings)

**UNDERSTANDING THE SECOND READING** (Revelation 21:1-5a)

**All is made new** This passage offers hope to those Christians who were being persecuted or were struggling to prevent the dominant Roman culture from eroding their faith. Earlier in Revelation the earth and sky flee the risen Christ when he comes as judge because creation is so corrupted by sin that it knows it won't be judged favorably (20:11). In the vision we hear today God brings forth a new creation, where at last God's reign is all-encompassing. The old order has passed away: evil will not be in any part of God's new world. In the ancient world the sea was so dangerous that it symbolized chaos and death. The sea was a reminder that God's reign hadn't fully come about. When John writes that the sea was no more, he makes it clear that God will at last expel evil from every part of creation.

**The new Jerusalem, bride of the Lamb** Jerusalem was the holiest place on earth for Jews because it was home to their one temple. As the symbol of God's presence, the temple was the only place Jews could bring their sacrifices. This temple was destroyed in 70 AD, before the Book of Revelation was written. Jerusalem and its inhabitants were frequently personified as a bride wedded to God. In this passage Jerusalem is again presented as a bride, and her husband is the Lamb, the risen Christ (21:9). God gives his people to the Lamb, who await her not in heaven but on earth. Heaven and earth, the previously separate realms of God and humankind, are now united forever. (www.oursundayreadings)



## VALUE THEM BOTH



In 2019, the Kansas Supreme Court issued a ruling that "discovered" a right to an abortion in the 1859 Kansas Constitution. This decision puts at risk all existing pro-life laws that protect women and their unborn children from the abortion industry. In January 2021, the Kansas Legislature stood up to the abortion industry to support women and babies. They voted to put the *Value Them Both* amendment on the ballot the next year. Now, Kansans will get the final say with a vote on the amendment in August of 2022. *Value Them Both* will allow Kansans to, once again, regulate the abortion industry.

**Vote YES on August 2nd, 2022**

## VALUE THEM BOTH



En 2019, la Corte Suprema de Kansas emitió un fallo que “descubrió” el derecho al aborto en la Constitución de Kansas 1859. Esta decisión pone en riesgo todas las leyes provida existentes que protegen a las mujeres y a sus hijos por nacer de la industria del aborto. En enero 2021, la Legislatura de Kansas se enfrentó a la industria del aborto para apoyar a las mujeres y los bebés. Votaron para poner la enmienda Valóralos a Ambos en la boleta electoral el próximo año. Ahora, los habitantes de Kansas tendrán la última palabra con una votación sobre la enmienda en agosto 2022. *Value Them Both* (Valóralos a Ambos) permitirá a los habitantes de Kansas, una vez más, a regular la industria del aborto.

**Vote Sí el 2 de agosto de 2022**

## **I'M CONFUSED ABOUT "JAMES" IN THE NEW TESTAMENT. HOW MANY ARE THERE, AND WHO ARE THEY?**

The first James is identified as the brother of John and son of Zebedee. James and John encounter Jesus at the shore of Galilee while they're in a boat mending nets with Zebedee. Jesus has already recruited brothers Simon (Peter) and Andrew who were similarly employed. Likewise, James and John leave family, home, and occupation behind the moment Jesus calls to them. Perhaps because of their boisterous natures, Jesus nicknames them *Boanerges*, "sons of thunder." James is always mentioned before John, which makes him the eldest or simply more celebrated brother: he's sometimes called James the Great. Along with Peter, these brothers form the inner circle of Jesus' followers. James was the second of the original Twelve to die (after the suicide of Judas), a martyr between 42-44 A.D.

Also on the list of apostles is James the son of Alphaeus. We don't know how he enters the story, his occupation or origins. He has no speaking part in the gospels. No wonder he's called James the Less—though this may be a reference to his age. His mother Mary was present at the crucifixion.

Another gospel list claims a James: that of Jesus' brothers. Unnamed sisters are sometimes noted, but all four gospels mention Jesus had brothers. Blood ties were tight in ancient times; the precise kinship may have been cousins or siblings. Attempts to clarify these relationships are unsatisfying. Belief in Mary's perpetual virginity weighs heavily in Catholic conversations on the matter. Some view these siblings as Joseph's children from a previous marriage.

This third James—AKA James the Just—is significant in the early church. While the gospels repeatedly emphasize how the relatives of Jesus mistrusted the direction of his ministry, Paul notes that after the resurrection, James had a private revelation of Jesus. This cured his doubts and enfolded him into the church. His lineage may have catapulted him into leadership in the Jerusalem community, becoming a power triangle with career disciples Peter and John. Brother James could have written some kernel of the Letter of James in the New Testament. However, James the Just was martyred in 62 or 69 AD; the final form of the letter likely took shape later. (Prepare the Word—Camilla)

### **FIFTH SUNDAY OF EASTER— GOOD SHEPHEARD SUNDAY**

#### **Opening a door to the poor**

Valuing families is a Catholic imperative. Yet on this International Day of Families, we face the reality that between 20 and 30 percent of the world's homeless include entire families. In the United States, nearly 60,000 families with children are without shelter on a given night. De La Salle Brother Peter Maurin co-founded the Catholic Worker Movement with Dorothy Day because he couldn't, as he said, be crazy the way the world is crazy. "What we give to the poor for Christ's sake, is what we carry with us when we die," Maurin reflected. Today, on his death date, reflect on what you will carry with you at your passing. (Prepare the Word)

### **QUINTO DOMINGO DE PASCUA—DOMINGO DEL BUEN PASTOR**

#### **Abrir una puerta a los pobres**

Valorar a las familias es un imperativo católico. Sin embargo, en este Día Internacional de las Familias, nos enfrentamos con la realidad de que entre el 20% y el 30% de las personas sin hogar del mundo incluyen familias enteras. En los Estados Unidos, casi 60.000 familias con niños carecen de alojamiento en una noche cualquiera. El Hermano de La Salle Peter Maurin cofundó el Movimiento del Trabajador Católico con Dorothy Day porque no podía, como decía, estar loco como está loco el mundo. "Lo que damos a los pobres por amor a Cristo, es lo que llevamos con nosotros cuando morimos", reflexionaba Maurin. Hoy, en la fecha de su muerte, reflexiona sobre lo que te llevarás al morir.