

Dear Padre,

Why is the Church considering a word change to the Our Father? It seems fine as it is.

Of the two versions of the Lord's Prayer in Luke 11:2-4 and Matthew 6:9-13, Luke's is more concise. The petition, "and lead us not into temptation" in Greek means both "do not allow us to enter into temptation" and "do not let us yield to temptation" (*Catechism of the Catholic Church*, 2846). The *Catechism* includes the explanation from James 1:13: "God cannot be tempted by evil and he himself tempts no one," to certify that God "wants to set us free from evil. We ask him not to allow us to take the way that leads to sin." Consequently, Pope Francis reportedly approved the English wording, "do not let us fall into temptation" to replace "lead us not into temptation."

"It is not a good translation because it speaks of a God who induces temptation," the Pope said in 2017. "I am the one who falls. It's not him pushing me into temptation to then see how I have fallen." On the contrary, "a father helps you to get up immediately," he added. "It's Satan who leads us into temptation—that's his department."

However, unlike the change in the Italian Lord's Prayer that will appear in their third edition of *The Roman Missal*, no immediate plans have been made to change the wording in English-speaking countries.

Fr. Byron Miller, CSSR
Sundaybulletin@Liguori.org



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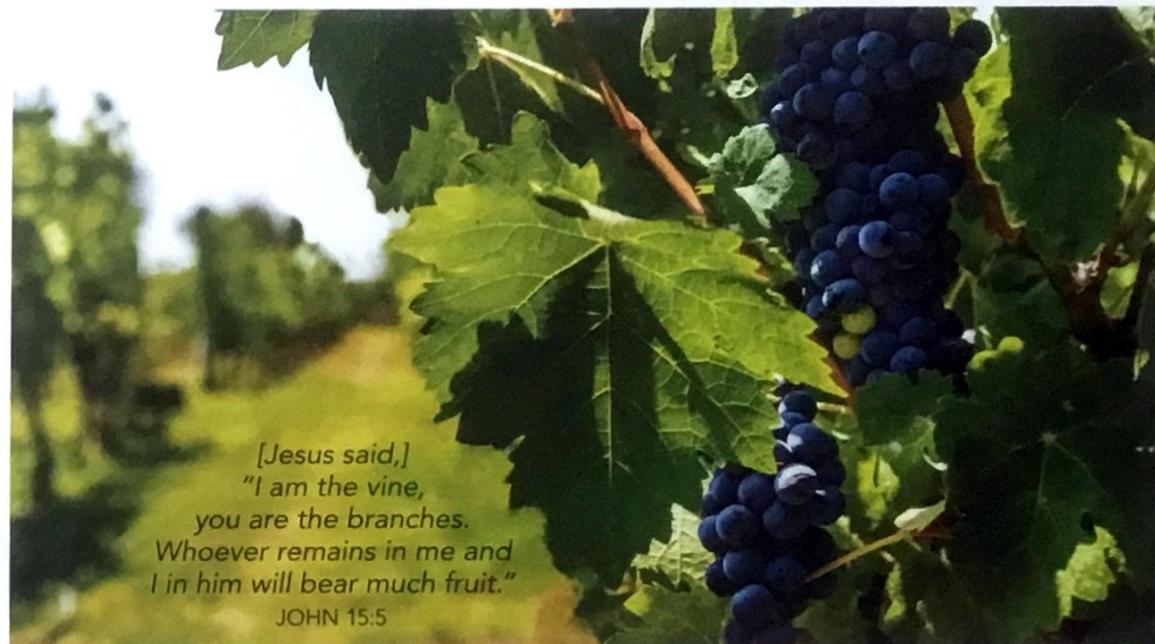
Calendar

- Monday**
MAY 3
Sts. Philip and James,
Apostles
1 Cor 15:1-8
Jn 14:6-14
- Tuesday**
MAY 4
Easter Weekday
Acts 14:19-28
Jn 14:27-31a
- Wednesday**
MAY 5
Easter Weekday
Acts 15:1-6
Jn 15:1-8
- Thursday**
MAY 6
Easter Weekday
Acts 15:7-21
Jn 15:9-11
- Friday**
MAY 7
Easter Weekday
Acts 15:22-31
Jn 15:12-17
- Saturday**
MAY 8
Easter Weekday
Acts 16:1-10
Jn 15:18-21
- Sunday**
MAY 9
Sixth Sunday of Easter
Acts 10:25-26,
34-35, 44-48
1 Jn 4:7-10
Jn 15:9-17



Our Parish COMMUNITY

May 2, 2021
Fifth Sunday of Easter (B)
Acts 9:26-31
1 Jn 3:18-24
Jn 15:1-8



[Jesus said,]
"I am the vine,
you are the branches.
Whoever remains in me and
I in him will bear much fruit."
JOHN 15:5

In or Not at All

The little word *in* appears eleven times in the Greek text of today's short passage from John's Gospel (ten times in most translations), and it has the same meaning in all cases. It refers to an intimate relationship: We are in Christ; Christ is in us. This being *in* does not mean "inside," like being in a room or in a country. It means being an intimate aspect of something, like the relationship of a branch to the vine. Perhaps a way of understanding this intimacy is to remember that the branch cannot exist by itself, and there is no vine if there are no branches. We cannot be partially in. We are either in or out.

If we want to live and thrive, we must cherish and protect our relationship with Christ, who is our source of life and nourishment. Otherwise we risk being nothing more than dead branches, the usefulness of which is mere fodder for the fire. This sounds

like a harsh punishment. However, it is not really punishment. Rather, it is the inevitable consequence of cutting ourselves off from our supply of life-giving nourishment. Furthermore, being cut off does not happen accidentally; we choose it deliberately.

Finally, this metaphor of vines and branches is an image of the Church. Though each of us, by grace, is "in Christ," our source of life, the risen life of Christ surges through members of his body. Thus, when we are united to Christ by grace, we live in him as Christ lives in all of us.

Sr. Dianne Bergant, CSA

FOR Reflection

- ★ Think for a moment of the ways Christ lives in you.
- ★ Now think of how you might live in Christ.



A WORD FROM Pope Francis

Let us not forget that the *Our Father* is the prayer of the poor. Our asking for bread expresses our entrustment to God for our basic needs in life. Everything that Jesus taught us in this prayer expresses and brings together the cry of all who suffer from life's uncertainties.

FIRST WORLD DAY OF THE POOR, NOVEMBER 19, 2017



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
 Website: saintanthonylakin.org

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 & Nanette Rice	355-1696 355-7676

MASS INTENTIONS FOR THE WEEK

Monday, May 3	8:00 a.m.	Charles & Eileen Hoff+
Tuesday, May 4	8:00 a.m.	Sid Rice
Thursday, May 6	8:00 a.m.	Dorothy Hoffman
Friday, May 7	12:15 p.m.	Charles & Eileen Hoff+
Saturday, May 8	4:00p.m.	People of God
Sunday, May 9	9:00 a.m.	Bernadette Lyda

May 1, 4:00 p.m.	Debbie Frederick
May 2, 9:00 a.m.	Karen Burden
May 8, 4:00 p.m.	Julie Kaps
May 9, 9:00 a.m.	Steve Sullivan
May 15, 4:00 p.m.	Tom Bachman
May 16, 9:00 a.m.	K of C
May 22, 4:00 p.m.	Karen Burden
May 23, 9:00 a.m.	Fred Jones
May 29, 4:00 p.m.	Tom Bachman
May 30, 9:00 a.m.	Alvin Bergkamp

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.

5TH SUNDAY OF EASTER—MAY 2, 2021



WHOEVER REMAINS IN ME AND I IN HIM WILL BEAR MUCH FRUIT, BECAUSE WITHOUT ME YOU CAN DO NOTHING JN 15

Greetings in the Lord on 5th Sunday of Easter! One of the greatest challenges of faith is truly believing that every “good” thing comes from God --- AND that nothing “bad” can come from him. That might “sound” good, but it is really difficult to embrace at times --- especially when our lives are filled with more than our fair share of sorrow or disappointments or tragedies. It’s easier to blame God than to admit that we simply don’t know, that we simply don’t have the wisdom or insight or ability to make sense of everything that comes our way in this life. In a certain sense, we can never see exactly as God sees, never understand as perfectly as God understands, never know precisely how or why our lives unfold as they do. And that’s ok.

God is good --- ONLY good --- nothing else. And he wants nothing more than to share that same goodness, that beauty, that grace with us. And he wants that unbounded goodness to be life-changing --- for us and for those around us. He wants us to stay intimately connected to him, to remain grafted to him in a secure bond of love so that we can be channels of that love to a world in desperate need of all those things that only God can provide. That’s the kind of fruit he wants us to bear --- the only fruit that ultimately matters --- the fruits of mercy and kindness and generosity and compassion. But it starts with believing deeply that every good thing comes from him. Not SOME good things. EVERY good thing.

The bad stuff? Well, we can spend a lifetime trying to make sense of our difficulties, our challenges, our crosses. But the good stuff? That’s all God. And if that’s true, why would we try to find it anywhere else? So let us reflect and practice what Jesus reminds us in this Sunday’s gospel “Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.” (John 15)

Fr. Peter Tran

COLLECTION for April 25, 2021: Envelopes: \$720; Loose: \$175; Online Giving: \$420.10; Total \$1315.10; Average Weekly Expense: \$1,761.17. Income over/under (-446.07)

Thank you so much to your faithful stewards for supporting our parish, diocese, and worldwide Church.

THANK YOU We would like to thank Louise Miller for her many years of faithful service to our parish as a book keeper. May the Almighty God reward and continue to pour down many blessings upon her.

UPCOMING MEETINGS May 5: Pastoral council at 5:30 p.m.; K of C at 7:30 p.m.

May 11: Finance council at 5:30 p.m. All meetings will be held at Parish Hall.

If you would like to attend or have any concern please let the members know.

FRIDAY EUCHARISTIC ADORATION SIGN UP There are only very few people have signed up for Friday Eucharistic Adoration. We do hope that we be able to continue this spiritual devotion. Please make an effort to do so if you are able to. The SIGNUP SHEET on the **BULLETIN BOARD ON BOTH DOORS**. Please make an effort to do so, as Jesus asked St. Peter, **“So you could not keep watch with me for one hour?” (Matthew 16:40)**

VOCATION VIEW St. John Vianney spoke of the priesthood as the ‘love of the heart of Jesus.’ To be called to the priesthood and/or religious life is to love the people of God in a unique and dynamic way. (1 John 3)

STEWARDSHIP THOUGHT In today’s Gospel, Jesus says that God is glorified when a disciple, grafted in Christ, produces abundantly and bears much fruit. The disciple must then be a good steward of that abundance.

PRAYER OF THE WEEK Adapted from St. Cyril of Alexandria God our Father, we are the branches growing from the vine that is Jesus. We draw life from your Son. We cling to your living Word. Eager to safeguard our new birth, we welcome the holy Spirit who dwells within us, who unites us to your Son, and through your Son, to you. Through your Spirit in us help us grow in love and faithfulness. Teach us to discern right from wrong and to act with integrity. Only in you will our lives bear fruit. Amen

UNDERSTANDING THE GOSPEL OF THE WEEK - FIFTH SUNDAY OF EASTER (John 15: 1-8)

Vines & vineyards Prophets in the Old Testament readily compared Israel to God’s vine or vineyard. Some notable examples are Psalm 80:9-20, Isaiah 5:1-7, and Ezekiel 19:10-14. Although God planted and protected Israel, his vine, the people did not always uphold his laws. In punishment God allowed his people to be attacked and even uprooted. Jesus is the faithful vine that will flourish forever.

Remaining Jesus speaks these words to his disciples during his final meal with them. In the passage right before this one he assures them that although he’s about to leave them, he’ll send them the holy Spirit. The gift of the Spirit will help believers to remain part of the true vine. To remain part of the vine is to become one with the Father because Jesus and the Father are one. Since the Father alone is the vine grower, only by remaining in Jesus can a person bear fruit.

Pruning There are two types of branches: those that are entirely cut off and those that are trimmed in such a way that new buds will grow and produce fruit. Those who reject Jesus are the branches that are entirely removed. Those who believe in Jesus remain part of the vine, but they need help to become stronger, more faithful, and more productive disciples.

Praying as one The disciples are entirely dependent on Jesus, who, for his part, has entirely entrusted himself to his Father. Just as Jesus perfectly does God’s will and so is heard by his Father, so will God hear the prayers of Jesus’ disciples, as long as their prayers flow from their love for and commitment to Jesus.

Glorifying God God’s intention in creating the world was that all people, all creation, would be in perfect love and unity. Such a perfect world would reflect the goodness of the God who created it. God is thus glorified whenever people treat one another with sincere love. Since Jesus is the symbol of perfect love, those who believe in him and live as he taught glorify God. [oursundayreadings](#)

SAINT OF THE WEEK— SAINTS PHILIP AND JAMES, APOSTLES James, Son of Alphaeus: We know nothing of this man except his name, and, of course, the fact that Jesus chose him to be one of the 12 pillars of the New Israel, his Church. He is not the James of Acts, son of Clopas, “brother” of Jesus and later bishop of Jerusalem and the traditional author of the Letter of James. James, son of Alphaeus, is also known as James the Lesser to avoid confusing him with James the son of Zebedee, also an apostle and known as James the Greater. Philip: Philip came from the same town as Peter and Andrew, Bethsaida in Galilee. Jesus called him directly, whereupon he sought out Nathanael and told him of the “one about whom Moses wrote” (Jn 1:45). Like the other apostles, Philip took a long time coming to realize who Jesus was. On one occasion, when Jesus saw the great multitude following him and wanted to give them food, he asked Philip where they should buy bread for the people to eat. Saint John comments, “[Jesus] said this to test him, because he himself knew what he was going to do” (Jn 6:6). Philip answered, “Two hundred days’ wages worth of food would not be enough for each of them to have a little [bit]” (Jn 6:7). John’s story is not a put-down of Philip. It was simply necessary for these men who were to be the foundation stones of the Church to see the clear distinction between humanity’s total helplessness apart from God and the human ability to be a bearer of divine power by God’s gift. On another occasion, we can almost hear the exasperation in Jesus’s voice. After Thomas had complained that they did not know where Jesus was going, Jesus said, “I am the way. If you know me, then you will also know my Father. From now on you do know him and have seen him” (Jn 14:6a, 7). Then Philip said, “Master, show us the Father, and that will be enough for us” (Jn 14:8). Enough! Jesus answered, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father” (Jn 14:9a). Possibly because Philip bore a Greek name or because he was thought to be close to Jesus, some gentile proselytes came to him and asked him to introduce them to Jesus. Philip went to Andrew, and Andrew went to Jesus. Jesus’s reply in John’s Gospel is indirect; Jesus says that now his “hour” has come, that in a short time he will give his life for Jew and gentile alike. As in the case of the other apostles, we see in James and Philip human men who became foundation stones of the Church, and we are reminded again that holiness and its consequent apostolate are entirely the gift of God, not a matter of human achieving. All power is God’s power, even the power of human freedom to accept his gifts. “You will be clothed with power from on high,” Jesus told Philip and the others. Their first commission had been to expel unclean spirits, heal diseases, announce the kingdom. They learned, gradually, that these externals were sacraments of an even greater miracle inside their persons—the divine power to love like God.

CATHOLIC QUESTION AND ANSWER

Q: What are the different forms of prayer?

A: Prayer is a spiritual art, so recommended prayer forms vary according to the artist. In Richard McBrien's *Encyclopedia of Catholicism*, three general categories are listed: vocal, mental, and passive. Vocal prayer is defined as anything that uses words—spoken, recited, or sung. It can utilize composed or spontaneous prayers. The psalms and the liturgy of the Mass are two examples of vocal prayer. Mental prayer, by contrast, is a silent reflection involving the imagination and will. Ignatian guided imagery and the use of Scripture in meditation (*lectio divina*) are samples of mental prayers. Passive prayer is also known as contemplation. You don't control or generate it: you relinquish all. In return, the mystical encounter awaits as pure gift of God. Passive prayer can be ecstatic, as Teresa of Avila experienced it. It can also be a source of intense suffering, as with John of the Cross.

Another way to envision prayer forms are two categories suggested by Richard Rohr: mental prayer and body prayer. Here "mental" describes that which involves the rational being: both vocal and mental forms outlined above would fit into this idea of mental prayer. Body prayer, by contrast, means "to pray from the clay"—the vessel of the self formed from clay and divine Breath. This could include spiritual activities as diverse as walking the labyrinth or Stations of the Cross, pilgrimage, fingering rosary beads, tai chi, or yoga. Depending on your level of participation in passive prayer mentioned above, this could be a mental prayer or a full-body experience.

The Modern Catholic Encyclopedia (ed. Glazier/Hellwig) gets more explicit, listing 16 prayer forms. The first bunch are communal: public (shared prayer), Eucharist (the source and summit of our faith), Scripture (where God speaks), and the Divine Office (psalm-led prayer on behalf of humankind). Tre Ore, the least familiar on this list, is a Trinity prayer in which one hour is given to silent adoration, one to writing and reflection, and a third to group sharing.

The MCE list includes the familiar: personal prayer, spiritual reading, silent listening, recitation (rosaries, litanies), mental prayer, contemplation, the examination of conscience. It also explores the idea of recollection (bringing God to mind throughout the day), meditation (guiding the intellect and reason), affective prayer (involving the emotions and affections), and journaling as an interactive mapping of the spiritual journey. This is by no means a definitive list. Consider it a place to begin. By Alice L. Camille

FIFTH SUNDAY OF EASTER SEARCH FOR THE TRUTH

We've entered an age when discovering the truth feels more complicated than ever. Some of us are leery of "facts," knowing how easily they can be manufactured, massaged, or politicized. Traditional sources of truth—government, news media, even organized religion—have proven to be subject to the same failures to which we ourselves are prone. How do we sort out truth from all the political noise that distorts what we hear? John says the Spirit's been given to us for precisely this task. Pray for the gift of holy discernment. Prepare the Word)

QUINTO DOMINGO DE PASCUA BUSCAR LA VERDAD

Hemos entrado en una época en la que descubrir la verdad parece más complicado que nunca. Algunos de nosotros desconfiamos de los "hechos", sabiendo lo fácil que es fabricarlos, manipularlos o politizarlos. Las fuentes tradicionales de la verdad—el gobierno, los medios de comunicación, incluso la religión organizada—han demostrado estar sujetas a los mismos fracasos a los que nosotros mismos somos propensos. ¿Cómo podemos separar la verdad de todo el ruido político que distorsiona lo que oímos? Juan dice que el Espíritu nos ha sido dado precisamente para esta tarea. Reza por el don del santo discernimiento.