

Dear Padre,

Why does the Church continue to use the image of a king to describe Jesus? He didn't act like a king or expect his followers to treat him like one.

Hereditary kings ruled most nations in the ancient Near East. In Egypt, the king was actually recognized as a god. In Israel, God was considered the one true king, and God's covenant was the treaty that united God and the people.

But the time came when the Israelites thought they needed to strengthen themselves militarily and politically. Then the elders came to Samuel and asked him to appoint a king to govern them like other nations (1 Samuel 8:5). The three great kings of Israel (Saul, David, and Solomon) were considered instruments of God but were also subject to existing legal codes.

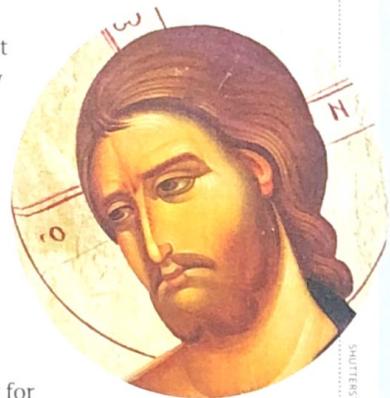
Throughout the New Testament runs the theme that Jesus, a descendant of the royal Davidic line, is a ruler or king. The Magi first proclaimed Jesus king, saying they were looking for the "newborn king of the Jews" (Matthew 2:2).

At the heart of Jesus' message was the good news that all people could enter the kingdom of God if they rejected sin. Jesus used the parable of the mustard seed (Mark 4:30-32) to show that his kingdom will grow until everyone can be embraced within its branches. This kingdom, first manifested in simplicity and love in the Galilean countryside, is to reach its fulfillment in a great love among all people. Jesus as king is an image that should lead us to recognize our commitment to love and service to others in his kingdom.

From *Dear Padre: Questions Catholics Ask*, © 2003 Liguori Publications
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Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.



SHUTTERSTOCK

Calendar

Monday

NOVEMBER 22

St. Cecilia,

Virgin and Martyr

Dn 1:1-6, 8-20

Lk 21:1-4

Tuesday

NOVEMBER 23

Weekday

Dn 2:31-45

Lk 21:5-11

Wednesday

NOVEMBER 24

St. Andrew Dũng-Lac,

Priest, and Companions,

Martyrs

Dn 5:1-6, 13-14, 16-17,

23-28

Lk 21:12-19

Thursday

NOVEMBER 25

Weekday

Dn 6:12-28

Lk 21:20-28

Friday

NOVEMBER 26

Weekday

Dn 7:2-14

Lk 21:29-33

Saturday

NOVEMBER 27

Weekday

Dn 7:15-27

Lk 21:34-36

Sunday

NOVEMBER 28

First Sunday of Advent

Jer 33:14-16

1 Thes 3:12-4:2

Lk 21:25-28, 34-36

Daybreaks inspires during our Church's holiest seasons. Leading Catholic voices inspire the faithful with daily reflections & prayers for Advent and Lent. Including: Fr. Ron Rolheiser, Dr. Mary Katharine Deeley, Sr. Dianne Bergant, Fr. Paul Turner, and more at Liguori.org.

ANGELUS, NOVEMBER 25, 2018

A WORD FROM Pope Francis

Jesus asks us to allow him to become our king....But we must not forget that Jesus' kingdom is not of this world. He will give new meaning to our life—at times even put us to difficult tests through our mistakes and our sins—merely on the condition that we not follow the logics of the world and of its "kings."

ANGELUS, NOVEMBER 25, 2018



Our Parish COMMUNITY

November 21, 2021

Our Lord Jesus Christ,
King of the Universe (B)

Dn 7:13-14 / Rv 1:5-8

In 18:33b-37

Your Majesty

This is an interesting form of address. It is not really a title like *Queen* or *Lord*. Nor does it identify a function ascribed to royalty, as does *ruler*. It refers to a status of excellence. It belongs to the position of royalty itself rather than the person in that position. Just what is majesty and why do we attribute it to some people? Originally people believed that royal individuals were descendants of the gods. This probably explains the notion of royal majesty. The readings for today's feast show that Jesus turned the ideas of kingship and royal majesty upside down.

The son of man in Daniel was a heavenly being upon whom "dominion, glory, and kingship" (7:14) were bestowed by God. The kingship of this figure is universal and everlasting. In the Gospels, Jesus frequently identifies with this title. When he does so, he is making a claim about his identity. The passage

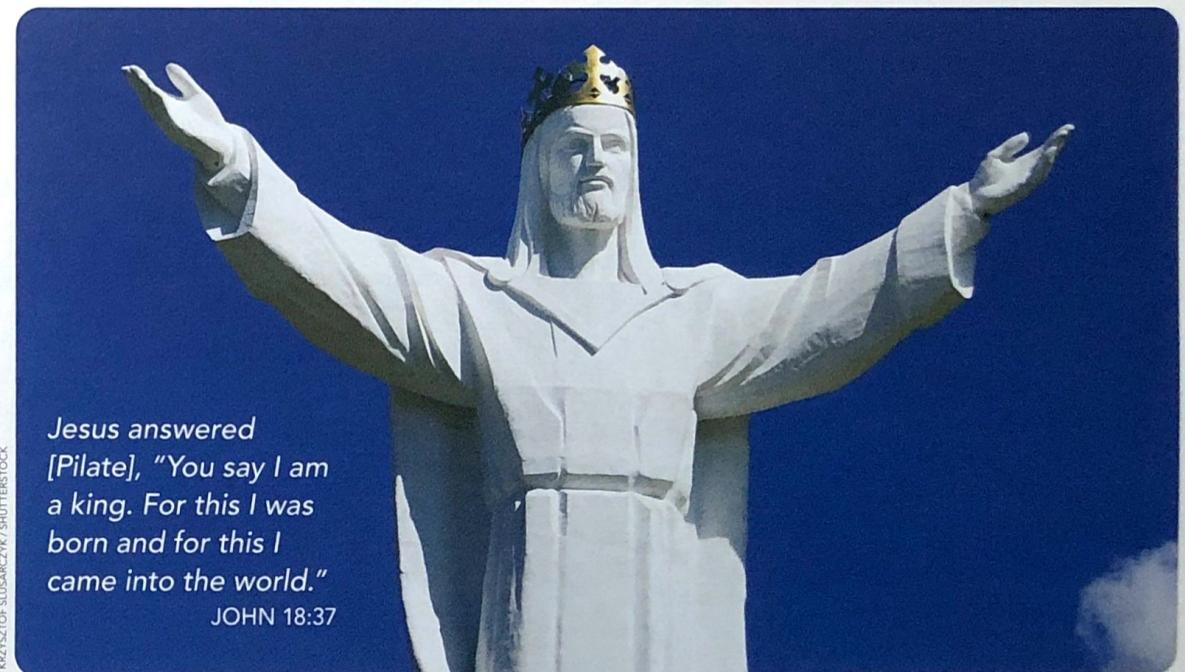
from Revelation depicts Jesus like this son of man, a heavenly being who comes "amid the clouds" (1:7) as "the ruler of the kings of the earth" (1:5).

In the Gospel scene, Jesus is interrogated about his identity. He insists that his kingship springs from love and service, not power and force. It's clear that his royal majesty flows from who he is, not from any political position he might hold. To call him king, as we do with today's responsorial psalm, was a very dangerous political statement for his early followers, for it claimed that Jesus is Lord, not Caesar.

Sr. Dianne Bergant, CSA

FOR Reflection

- ★ Do you think Jesus was naive about power politics? Why or why not?
- ★ What influence does Jesus exercise over your life as your king?



Jesus answered [Pilate], "You say I am a king. For this I was born and for this I came into the world."

JOHN 18:37

KRZYSZTOF SŁUSARCZYK / SHUTTERSTOCK



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

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 & Nanette Rice	355-1696 355-7676

MASS INTENTIONS FOR THE WEEK

Monday, Nov. 29	8:00 a.m.	Charles & Eileen Hoff
Tuesday, Nov. 30	8:00 a.m.	Special Intention (Bushek Family)
Thursday, Nov. 25	8:00 a.m.	Special Intention (Powers Family)
Friday, Nov. 26	NO MASS	
Saturday, Nov. 27	4:00p.m.	For the People
Sunday, Nov. 28	9:00 a.m.	For Rain

Nov.20, 4:00 p.m.	Debbie Frederick
Nov. 21 9:00 a.m.	Mike Broekelman
Nov. 27, 4:00 p.m.	Gwen Waechter
Nov. 28, 9:00 a.m.	Alvin Bergkamp
Dec. 4, 4:00 p.m.	Karen Burden
Dec. 5, 9:00 a.m.	Julie Kaps
Dec. 11, 4:00 p.m.	Tom Bachman
Dec. 12, 9:00 a.m.	Fred Jones
Dec. 18, 4: 00 p.m.	Debbie Frederick
Dec. 19, 9: 00 a.m.	K of C
Dec. 24, 4:00 p.m. Christmas Eve	Volunteer
December 26, 9:00 a.m.	Mike Borekelman

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.

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SOLEMNITY OF CHRIST, THE KING – NOVEMBER 21, 2021



THE LORD IS KING; HE IS ROBED IN MAJESTY (Psalm 93:1)

Where does the time go? Once again we find ourselves at the end of another Church year. I don't know about you, but for me this year has flown by. Next week we will gear up for another Advent season, another opportunity to prepare to receive our Lord into our hearts and lives once again. But first, we have a little work to do. Today, the Solemnity of Christ the King, is an opportunity for us to look back and reflect on the past year, and specifically on our relationship with Jesus, the one who is our Lord, our Savior, our brother, our friend, our King --- our everything.

Am I closer to Jesus than I was a year ago?

Am I following him more faithfully, more consistently, more trustingly?

Am I giving him my all?

Am I striving to serve him in all that I say and do?

Am I surrendering my will to his?

My friends, there are so many ways in which we fail to listen to God's voice, fail to respond to that whisper in our hearts and minds that is calling us to be more, give more, and love more. And yet, if Jesus is truly our King, then his voice is the only one worth listening to, the only one that will lead us where we need to go, the only one that can keep us safe and on the path to true holiness --- a life intimately connected with our loving, merciful, incredible God. Jesus in this Sunday's gospel tells us, "Everyone who belongs to the truth listens to my voice."

May the coming year be one in which we listen a little more attentively to, and follow more faithfully, the King who has no equal. Long live the King! Fr. Peter

COLLECTION for November 14, 2021: Envelopes: \$1125.00; Loose: \$317.00; Online Giving: \$1426.90
Total \$2868.90; Average Weekly Expense: \$1,761.17. Income over/under + 1107.73

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

MARK OF CALENDAR—UPCOMING EVENTS Parish Pastoral Council & Knight of Columbus

Meetings— Wednesday, December 1 at 5: 30 and 7:30 p.m. **Parish Finance Council meeting**—Thursday, December 2nd at 5:30 p.m. **Parish Advent Reconciliation/Confession Service**—Sunday, December 5 at 7:00 p.m. The **Immaculate Conception of the Blessed Virgin Mary—Holy Day of Obligation**, Wednesday, December 8 at 6:00 p.m. **Parish Christmas Party**—Wednesday, December 15 at 6:30 p.m. **Christmas Eve Mass**—Friday, December 24 at 4:00 p.m. **December 25– No Saturday Evening Mass at 4:00 & 6:00 p.m. at Lakin & Deerfield.**

HAPPY THANKSGIVING EVERYONE! “Father in Heaven, Creator of all and source of all goodness and love, please look kindly upon us and receive our heartfelt gratitude in this time of giving thanks.

Thank you for all the graces and blessings. You have betowed upon us, spiritual and temporal: our faith and religious heritage. Our food and shelter, our health, the loves we have for one another, our family and friends.

Dear Father, in Your infinite generosity, please grant us continued graces and blessing throughout the coming year.

This we ask in the Name of Jesus, Your Son and our Brother. Amen” (www.Catholic.org)

BUDGET SHOP We will be working at the Budget Shop on Tuesday, November 23. Please keep this date on your busy calendars and try to save a few hours to help us. Any help will be greatly appreciated. And “Thank You” ahead of time.

ALTER SERVERS TRAINING There will be two server trainings for all servers. Wednesday December 1 (6:30 p.m.) and Sunday December 5 (after 9:00 a.m. Mass). Please make an effort to have your child attend one of them.

NOVEMBER CCD CLASSES Every Sunday for Confirmation and Every Wednesday for other classes except November 24.

5 PILLARS OF STEWARDSHIP HOSPITALITY— We welcome and honor each person as a child of God. “Do not neglect hospitality, for through it some have unknowingly entertained angels” (Hebrews 13:2). **PRAYER**—We worship, speak with, and listen to our Loving Lord. “As they prayed, the place where they were gathered shook, and they were all filled with the Holy Spirit” (Acts 4:31). **EVANGELIZATION**— We spread the Good News of Jesus by our words and actions to all our siblings in Christ. “God, therefore, and make disciples of all the nations (Matthew 28:19). **SERVICE**—We provide Christ-like assistance to individuals, families, and communities. “Serve one another through love” (Galatians 5: 13). **FORMATION**— We teach and learn about God’s plan for our lives. Christians “devoted themselves to the teaching of the apostles, and to the communal life” (Acts 2:42).

VOCATION VIEW To testify to the truth; this is why Christ came, this is the mission of the priest and religious. Has your life testified to the truth that Christ is King?

STEWARDSHIP THOUGHT Father all-powerful, God of love, you have raised our Lord Jesus Christ from death to life, resplendent in glory as King of creation. Open our hearts, and free all the world to rejoice in his peace, to glory in his justice, to live in his love. Bring all humankind together in Jesus Christ your Son, whose kingdom is with you and the Holy Spirit, one God, for ever and ever. Amen.

PRAYER OF THE WEEK (adapted from the Alternate Collect for the Solemnity –Roman Missal, 1985) Father all-powerful, God of love, you have raised our Lord Jesus Christ from death to life, resplendent in glory as King of creation. Open our hearts, and free all the world to rejoice in his peace, to glory in his justice, to live in his love. Bring all humankind together in Jesus Christ your Son, whose kingdom is with you and the Holy Spirit, one God, for ever and ever. Amen.

UNDERSTANDING THE GOSPEL OF THE WEEK - (John 18: 33b-37)

On trial The entire Gospel of John is a trial in which people must render a verdict: is Jesus God’s Son or not? Witnesses like John the Baptist give their testimony (1:29), and Jesus works signs as evidence that he is from God. As people come into contact with Jesus they must decide whether he is from God or not. Those who decide in favor of Jesus are those who listen to his voice. They are part of his kingdom. Those who deny that Jesus is from God remain part of this world and separate themselves from God.

King of the Jews Pilate, the Roman administrator of Judea, doesn’t seem especially interested in the case against Jesus. He asks Jesus about the charges against him only after the Jewish authorities insist on it. If Jesus had claimed to be a political leader, then his claim would represent an attack on the authority of the Roman Empire, and Pilate would have to act. Pilate seems to sense that Jesus has not come to wage such an attack. Jesus doesn’t directly address Pilate’s concern. Jesus is a king, but not in the way Pilate thinks. Jesus hasn’t come to overthrow Rome. Just why he has come never becomes clear to Pilate, who ultimately sides with this world.

Not of this world Neither Jesus nor his kingdom are of this world, an expression that here refers to all that opposes the truth. The truth is what Jesus and others like John the Baptist have testified about him, namely, that he is God’s only Son whom God sent for salvation (3:16). Jesus’ kingdom is from above, from God, just as Jesus is from above.

Note on “the Jews” This Gospel seems to have been written when some Jews were angrily opposing other Jews for believing that Jesus was God’s incarnate Son. In their eyes, those who followed Jesus had rejected Judaism and betrayed their monotheistic faith. As the two groups split and Christianity emerged, the writer of this Gospel used the term the Jews to refer to those who rejected Jesus’ divine origin. Jesus and his disciples, however, were also Jews. (www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Daniel 7:13-14)

Literature for the oppressed Chapters 7-12 of the Book of Daniel are an example of apocalyptic literature, a genre in which the author shares a highly symbolic vision with those who are being persecuted. The author who identifies himself as Daniel wrote in the second century BC to Jews who were being persecuted by their pagan overlord. The visions urged these persecuted Jews to stand fast in their faith.

Beastly nations In the passage before this one, Daniel describes a vision of four frightening beasts crawling out of the sea. The beasts represent different nations that had attacked or conquered Israel in the past. The beasts thus represent kings and kingdoms that oppose God.

One like a son of man In contrast to these evil beasts, Daniel has a vision of a human-like figure who rises up to God, the Ancient One. This just, recognizable figure represents Israel, the nation through which God will establish his kingdom and forever break the reign of the beastly nations. (www.oursundayreadings)

QUESTIONS AND ANSWER

QUESTION: I was taught there were seven sacraments (including marriage) that give grace, and also that there were things called sacramentals that do not give the grace the way that the sacraments do. Why then, in my Church bulletin, do I read about classes being offered to prepare people for “sacramental marriage”? — Rosemary Easley

ANSWER: In this instance, “sacramental” is being used as an adjective, not a noun. Hence it is not wrong to speak of sacramental marriage. But, your bulletin could be clearer by saying Sacrament of Marriage (or Matrimony). That said, your distinction between the nouns “sacrament” and “sacramental” is sound. Sacramentals include things like blessings, blessed objects, holy water, medals, etc. They bear a resemblance to the sacraments. But sacraments, as efficacious signs, absolutely confer the grace they announce, presuming the recipient is properly open to receive them. Sacramentals are signs that prepare us to receive grace and dispose us to cooperate with it, but they are much more dependent on our disposition to be fruitful. More can be read in the Catechism of the Catholic Church (see 1667–73).

QUESTION: What does the I.N.R.I. on the top of crucifixes mean? — Name withheld

ANSWER: “INRI” is an abbreviation for Jesus Nazarenus, Rex Judeorum — Jesus of Nazareth, King of the Jews. In Latin, the I and J are usually interchangeable, and ancient Latin did not use the J. That is why it is INRI, not JNRJ. It was common for the Romans to hang a titulus, or sign, above the crucified to indicate the charges against him. Scripture says that Pilate put the charges in Latin, Greek, and Hebrew. Pilate placed this title above Jesus in scorn and mockery rather than faith. He also likely knew it would irritate the Jewish leaders, which it did (see Jn 19:21). Yet even in his ridicule, Pilate spoke truth. Jesus is King, not of the Jews only, but of all things. (Catholic and Curious—Monsignor Charles Pope)

SOLEMNITY OF OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

A game of 20 questions

Charity presupposes a giver and a receiver, Pope Francis reminds us this fifth annual World Day of the Poor. This division poses a spiritual danger: tempting the giver to view the poor as a “category” outside our community, to which we may choose to offer our generosity. This perception gratifies the giver and demeans the receiver. Francis observes that “the poor, always and everywhere, evangelize us”—revealing the suffering Christ to us. Charity is occasional and voluntary; mutual sharing, however, is enduring. The real invitation of the poor is this: to share the burden of Christ until we can alleviate it. (Prepare the Word)

SOLEMNIDAD DE NUESTRO SEÑOR JESUCRISTO, REY DEL UNIVERSO

Un juego de 20 preguntas

En realidad, sólo se intercambian 11 preguntas en la fatídica entrevista entre Pilato y Jesús. Pilato pregunta 10, siendo la más famosa: “¿Qué es la verdad?” Sin embargo, es igualmente significativa la otra pregunta de Pilato: “¿Eres tú el rey de los Judíos?” A lo que Jesús responde con su propia y audaz interrogación: “¿Dices esto por tu cuenta o te han hablado otros de mí?” Sigue siendo una pregunta significativa. En este día en que la Iglesia honra a Jesús como Rey del Universo, podríamos reflexionar sobre la pregunta nosotros mismos: ¿Gobierna Jesús nuestros corazones? ¿O su autoridad es sólo algo que nos cuentan?