

# Dear Padre,

## Why do Catholics believe in Mary's assumption into heaven?

Mary's assumption to heaven is a belief shared by Eastern Christians and Roman Catholics, although the explanations of this dogma have different emphases in the two traditions. While there is no biblical or historical record of this event, the first explanation of this doctrine is found in a document from the late 300s.

Mary's assumption was considered a pious opinion until 1950, when Pius XII defined it as dogma (an official Church teaching). The Pope made the declaration after bishops and he found overwhelming consensus throughout the Church.

The definition of Mary's assumption—body and soul—to heaven reaffirmed that God had not only created humans, but also redeemed and claimed them. Mary's assumption reminded the world of the goodness of God's creation and that Christ redeems us from the evil around us (and in us) and made us a new creation.

Perhaps the best explanation can be found in St. John Paul II's 2004 homily at Lourdes. "And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be," he said, quoting John 14:3. He explained that Mary's assumption is the pledge that Christ's promise will be fulfilled. The Pope's words echo the teaching of bishops at the Second Vatican Council, which described this dogma as "a sign of sure hope and solace" (Dogmatic Constitution on the Church [*Lumen Gentium*], 68).

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THE ASSUMPTION OF THE VIRGIN MARY, PAVIA CATHEDRAL  
ADAM JAN FIGEL / SHUTTERSTOCK

## Calendar

**Monday**  
AUGUST 16  
Weekday  
Jgs 2:11–19  
Mt 19:16–22

**Tuesday**  
AUGUST 17  
Weekday  
Jgs 6:11–24a  
Mt 19:23–30

**Wednesday**  
AUGUST 18  
Weekday  
Jgs 9:6–15  
Mt 20:1–16

**Thursday**  
AUGUST 19  
Weekday  
Jgs 11:29–39a  
Mt 22:1–14

**Friday**  
AUGUST 20  
St. Bernard, Abbot and  
Doctor of the Church  
Ru 1:1, 3–6, 14b–16, 22  
Mt 22:34–40

**Saturday**  
AUGUST 21  
St. Pius X, Pope  
Ru 2:1–3, 8–11; 4:13–17  
Mt 23:1–12

**Sunday**  
AUGUST 22  
Twenty-first Sunday in  
Ordinary Time  
Jos 24:1–2a, 15–17, 18b  
Eph 5:21–32 or  
Eph 5:2a, 25–32  
Jn 6:60–69

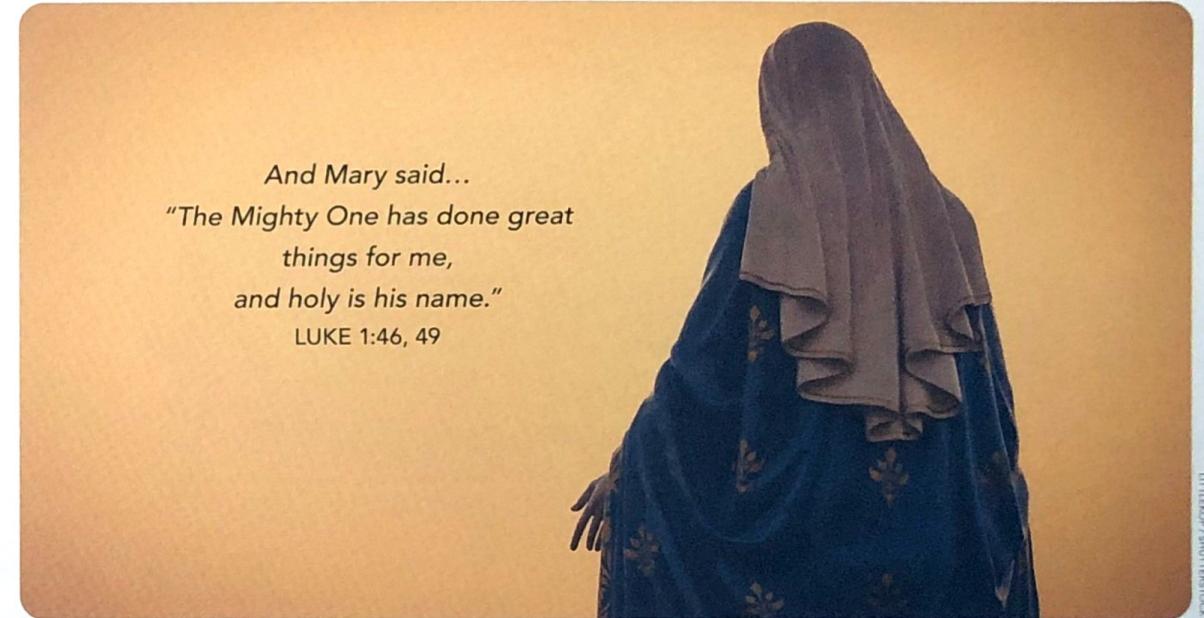
Do you have  
a question  
for the Padre?

Go to [DearPadre.org](http://DearPadre.org)  
to send your question  
and to learn more  
about Dear Padre.

# Our Parish COMMUNITY

August 15, 2021

Assumption of the Blessed Virgin Mary (B)  
Rv 11:19a; 12:1–6a, 10ab  
1 Cor 15:20–27  
Lk 1:39–56



And Mary said...  
"The Mighty One has done great  
things for me,  
and holy is his name."  
LUKE 1:46, 49

## "All Generations Will Call Me Blessed"

Today's readings help us see why Mary should be called blessed. The first reading depicts a woman as gloriously "clothed with the sun, with the moon under her feet" (Revelation 12:1). This image is captured in well-known Marian statues. However, this woman is wailing "aloud in pain as she labored to give birth" (12:2). In fact, here and in the Gospel, women are depicted as pregnant.

When a woman is in labor, she is both at her most vulnerable and her strongest. When giving birth she faces the real possibility of death. Yet, she places herself in such jeopardy to bring another to life. Her steely inner resolve is matched with remarkable physical strength when she is called upon to "Push!" The labor pains that precede birth became a striking metaphor, in both ancient Israel and the early Church, for the struggle experienced in bringing forth the reign of God (see Isaiah 21:3, Matthew 24:8, Mark 13:8, and Romans 8:22). Such suffering came to be known as "the birth pangs of the Messiah."

Certainly, Mary is blessed because of her physical birthing of the Messiah. However, the Magnificat, her revolutionary prayer in the Gospel, describes the birthing of the reign of God when the powerful are brought down and the lowly uplifted, the hungry filled and the rich "sent away empty" (Luke 1:53). This is not a feast of a plastic statue but of a woman willing to give her life for the reign of God. She certainly deserves to be "clothed with the sun, with the moon under her feet."

Sr. Dianne Bergant, CSA

### FOR Reflection

- ★ Where does the Magnificat throw light on issues in our own society?
- ★ Pray for the courage you need to be faithful to your calling in life.



### A WORD FROM Pope Francis

Mary is assumed into heaven: small and humble, she is the first to receive the highest glory. She, a human creature, one of us, attains eternity in soul and body. And there she awaits us as a mother waits for her children to come home. Indeed, the people of God invoke her as the Gate of Heaven.

SOLEMNITY OF THE ASSUMPTION, AUGUST 15, 2019



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

Aug. 14, 4:00 p.m.	Karen Burden
Aug. 15, 9:00 a.m.	K of C
Aug. 21, 4:00 p.m.	Tom Bachman
Aug. 22, 9:00 a.m.	Alvin Bergkamp
Aug. 28, 4:00 p.m.	Debbie Frederick
Aug. 29, 9:00 a.m.	Fred Jones

*Thank you so much for your ministry!*

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, August 16 8:00 a.m. Charles & Eileen Hoff+**  
**Tuesday, August 17 8:00 a.m. Thanksgiving for Rain**  
**Thursday, Aug. 19 8:00 a.m. Harold Smith +**  
**Friday, August 20 12:15 p.m. Private Intention (T.P.)**  
**(Eucharistic Adoration right after 12:15 Mass—3:00 p.m.)**  
**Saturday, August 21 4:00p.m. Private Intention (A.B.)**  
**Sunday, August 22 9:00 a.m. Steve, PJ, Patrick, Phyllis S.**

**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.

**SOLEMNITY OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY— AUGUST 15, 2021**



**“The queen stands at your right hand, arrayed in gold” Psalm 45**

Catholics believe some pretty unique things about Mary --- things many other faithful Christians don't embrace. And while many of us have a great devotion to and affection for Mary, we might not spend that much time reflecting on the “why” behind what we believe. We simply accept what the Church teaches and don't necessarily struggle to understand more deeply these articles of faith. Curiously, it is our non-Catholic brothers and sisters who probably spend more time wondering about these teachings, attempting to figure out why Catholics have this unique relationship with the Blessed Mother. And for many of them, our teachings are a kind of stumbling block, an obstacle to a more unified Christianity.

One word that comes up a lot in discussions of and teachings about Mary is the word “fitting”. It is “fitting” that we believe these things. Put another way --- the things we believe about Mary make sense because of what we believe about Jesus.

And that is true with what we are celebrating this weekend- the Assumption of the Blessed Virgin Mary, a day on which we give thanks for Mary and reflect on our belief that, when her earthly life had ended, she was assumed --- body and soul --- into heaven, to be united perfectly with her Son. Given her role in salvation as the one who bore the Savior in her womb, it was not fitting that her body should suffer corruption and decay. She was the perfect vessel for the Incarnation and her death could not change that. As we give thanks to God for her this day, and contemplate her Assumption --- let's not forget that our destination and hope and home are the exact same as hers --- for God wants nothing less. Mary was (and is) full of grace. Let's make sure we are open to that same grace, and embrace the beautiful life God promises us.

Fr. Peter Tran

**COLLECTION** for August 8, 2021: Envelopes: \$685. 00; Loose: \$206. 00; Online Giving: \$1867.00 Total \$2758.00; Average Weekly Expense: \$1,761.17. Income over/under + 996.83.

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

**BUDGET SHOP REMINDER** our church is scheduled to work at the budget shop every four weeks. We always appreciate all your help. We will be working on, August 28th, and 31st and on September 25 and 27th. Please put these dates on your calendar. Your children can qualify for a very good scholarship from the Budget shop by volunteering 12 hours a year. So encourage them to work also. Thank you.

**DIOCESAN PRIEST RETREAT** this year will be from 8/22 to 8/27. Fr. Peter will be attending it with other priests at Spiritual Life Center—Wichita. In case of emergency and needed a priest please call Tom Bachman—640-8259. Please pray for our diocesan priests. Thank you.

**DISCOVER AN ACTS RETREAT** Women's Retreat October 21-24; Men's Retreat November 18-21, both in Great Bend. Brochures can be picked up at your parish office, or check out [www.actsdcd.org](http://www.actsdcd.org) for registration and more information.

**DECHANT FOUNDATION GOLF CLASSIC** Join us at Mariah Hills Golf Course in Dodge City for the Dechant Foundation Golf Classic for Priest Retirement. This 4 person scramble will be Friday September 10, with shotgun start at 10:30 am. Team Deadline is August 23. Not a golfer? There are sponsorship opportunities, learn more at [dcdioocese.org/dechant](http://dcdioocese.org/dechant). Or email [ehaselhorst@dcdioocese.org](mailto:ehaselhorst@dcdioocese.org)

**THE 2021 STEWARDSHIP CONFERENCE August 21 at the Cathedral of Our Lady of Guadalupe**

Featured speakers are Casting Nets Ministries from Wichita speaking on The Seven Pillars of Effective Evangelization; The Challenge of Missionary Discipleship; Stewardship: The Complete Gift of Self

Other great topics will be offered. Learn more and register for lunch at [dcdioocese.org/stewardship](http://dcdioocese.org/stewardship)

**La conferencia de Compartir (Stewardship) 2021 será el 21 de agosto en La Catedral de Nuestra Señora de Guadalupe**—El presentador es Diacono Jorge A. Gonzales, Director del Programa de Formación de Diáconos Permanentes de la Diócesis de Brooklyn y Queens, hablara de Evangelizando desde mi experiencia Cristiana—Los desafíos del discipulado misionero—Compartir: El don completo de uno mismo Otros temas serán ofrecidos. Para más información y para registrarse para la comida en [dcdioocese.org/stewardship](http://dcdioocese.org/stewardship)

**VOCATION VIEW** Because we have been called, formed and nourished by Christ, our actions must be in accord with the great gifts we have received. To strive for holiness every day of our lives is to live in accord with the promises made at Baptism. (Eph. 5:15)

**STEWARDSHIP THOUGHT** “blessed are those who hear the word of God and observe it.”

**PRAYER OF THE WEEK** (*Collect for the Solemnity of the Assumption*) Almighty, ever-living God, who assumed the Immaculate Virgin Mary, the Mother of your Son, body and soul into heavenly glory, grant, we pray, that, always attentive to the things that are above, we may merit to be sharers of her glory, through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 1:39-45)**

**Pregnancies old and new** When Elizabeth's husband Zechariah learned that his wife would conceive, he couldn't believe it, despite stories from Israel's past in which postmenopausal women became pregnant. By contrast, Mary believes that she'll conceive without having had sex, circumstances for which there was no such precedent. The unique and startling way in which Jesus was conceived points ahead to the new era that he will bring about.

**Motherhood** At this point in history the primary way Jewish women contributed to their religious heritage was by having children. Mothers of important or powerful sons were regarded as having been especially favored by God, whereas women who couldn't conceive were often looked upon as having been rejected by God (see Luke 1:24-25). By calling Mary the mother of my Lord, Elizabeth acknowledges the greatness of Mary's child and, by extension, of Mary herself. This is the first reason Mary is blessed: she bears an important child.

**First disciple** Elizabeth also declares Mary blessed because Mary believed what Gabriel told her (1:38). Mary is thus the first person in Luke's Gospel to accept the new era that is beginning. Mary's response also points ahead to Jesus' statement that those who hear the word of God and observe it are blessed (11:27-28 and the Gospel passage for the Vigil Mass of the Assumption). Mary is blessed both as Jesus' mother and as someone who has heard and obeyed God's word.

**God's promises** Mary's proclamation is drawn from the more militant song of Hannah in 1 Samuel 2:1-10. Like Hannah, Mary speaks as one of her people. Throughout the Old Testament God promises to bring his people peace and prosperity. Mary, a mere village girl, also represents the poor. God has particular concern for those in material need. In bringing about his kingdom, God overturns existing social structures. Those who take pride in their wealth and neglect the poor find no place for themselves in the reign of God. Finally, Mary's assumption into Heaven is a sign of the fulfillment of God's promise of eternal life. ([www.oursundayreadings](http://www.oursundayreadings))

**UNDERSTANDING THE FIRST READING** (Exodus 16: 2-4, 12-15)

**The ark** The first reading incorporates three different parts of the Book of Revelation. The first refers to the ark of the covenant. The ark represented God's presence and was kept in an inner sanctum of the Jerusalem temple. Only the high priest could enter this most sacred of places. In the author's vision the temple with this holy object becomes visible. God's glory is thus revealed to everyone. In the Catholic Church the ark also represents Mary because she physically held God's Son within her own body.

**The woman and the dragon** The author's next vision (great sign) uses imagery to express the struggle between good and evil. The woman represents the new Israel, the community that bears the truth of the gospel. Today the woman also represents Mary. The dragon recalls the serpent of Genesis 3. Over time this serpent came to represent Satan/ the devil and everything that opposes God.

**Cosmic confrontation** The dragon represents evil as it tries to keep the child from ruling justly over all of creation. The dragon fails, and the child enters God's realm. This imagery alludes to Jesus' resurrection and ascension into Heaven. God's people are ultimately safe, too, though they will continue to endure threats to their lives because of their faith. The desert recalls the wilderness of Sinai where God protected and provided for the Israelites after freeing them from Egypt.

**The victory is ours** Although people think this ancient work predicts the future, the last verse in this reading makes it clear that the confrontation between good and evil has already been won. God's people are right to hope in the power of Christ's self-giving love. ([www.oursundayreadings](http://www.oursundayreadings))

## QUESTION AND ANSWER



### **The Bodily Assumption**

On November 12, 1950, Pope Pius XII solemnly declared and defined that “the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.” The phrase “having completed the course of her earthly life” leaves open the possibility that Mary was assumed into heaven after death, or that she was assumed alive into heaven (which is the minority view among theologians). The apostolic constitution *Munificentissimus Deus*, through which it was defined, says this dogma is one which is based on the Sacred Writings, which is thoroughly rooted in the minds of the faithful, which has been approved in ecclesiastical worship from the most remote times, which is completely in harmony with the other revealed truths, and which has been expounded and explained magnificently in the work, the science, and the wisdom of the theologians. Most Protestants refrain from making a biblical case that Mary was not assumed into heaven. Some cite John 3:13, which records Jesus saying, “No one has ascended into heaven but he who descended from heaven, the Son of man.” But this does not disprove Mary’s Assumption since Mary was taken up into heaven and did not ascend there on her own like her Son. In addition, Jesus is merely proclaiming his authority to teach about heavenly things since he has come down from heaven (Jn 6:38). He is not denying anyone else could go up into heaven since the Bible teaches that Elijah (2 Kings 2:11) and possibly Enoch (Gen 5:24; Heb 11:5) were assumed into heaven. Other apologists say Scripture’s silence about Mary’s Assumption into heaven justifies rejecting this dogma. Besides being another appeal to the false doctrine of sola scriptura, this objection assumes that if Mary were assumed into heaven, there would be a description of it in the New Testament. However, the New Testament does not contain accounts of the deaths of Peter, Paul, or John, so there’s no reason to suppose it should have included details about the end of Mary’s life. Indeed, most or all of the New Testament books may have been written before Mary’s Assumption even occurred. One could object that Scripture should reveal this because the Assumption is a binding dogma of the Church whereas the deaths of the other apostles are just historical details. However, this presupposes the doctrine of sola scriptura, which Catholics do not accept. As long as the content of the teaching is found in apostolic Tradition, this is sufficient. And, as we’ve already seen, the link between the nonexistence of any living apostles and the cessation of public revelation is a truth most Protestants would dogmatically assert even though it is not explicitly taught in Scripture. Therefore, there is no reason Mary’s Assumption would need to have been explicitly described in the Bible. However, there is evidence that this event is reflected in Scripture, and so it complements the explicit testimony we do have in Sacred Tradition. [*Trent Horn, “The Case for Catholicism” Answers to Classic and Contemporary Protestant Objections—Ignatius*]

### **SOLEMNITY OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY**

#### **Some assumptions prove true**

Catholicism acknowledges twin sources in scripture and tradition. While our faith is biblically rooted, we embrace an expanding truth discerned by saints and mystics, church doctors, and popes. Mary's Assumption isn't narrated in the gospels and wasn't taught dogmatically until 1950. It evolved from the second-century appreciation of Mary as the New Eve: preserved from sin at conception and therefore not subject to sin's effects in death. Liturgists, saints, and theologians promoted the Assumption for centuries, and devout Catholics championed this understanding. Finally, Pope Pius XII bowed to the "sense of the faithful" and made it official in 1950.

(Prepare the Word)

### **SOLEMNIDAD DE LA ASUNCIÓN DE LA SANTÍSIMA VIRGEN MARÍA**

#### **Algunas suposiciones resultan ciertas**

El catolicismo reconoce una doble fuente en las Escrituras y en la tradición. Aunque nuestra fe tiene raíces bíblicas, abrazamos una verdad en expansión discernida por santos y místicos, doctores de la Iglesia y papas. La Asunción de María no se narra en los evangelios y no se enseñó dogmáticamente hasta 1950. Evolucionó a partir de la apreciación de María en el siglo II como la Nueva Eva: preservada del pecado en la concepción y, por lo tanto, no sujeta a los efectos del pecado en la muerte. Liturgistas, santos y teólogos proclamaron la Asunción durante siglos, y los Católicos devotos defendieron este concepto. Finalmente, el Papa Pío XII reconoció el "sentir de los fieles" y lo hizo oficial en 1950.