

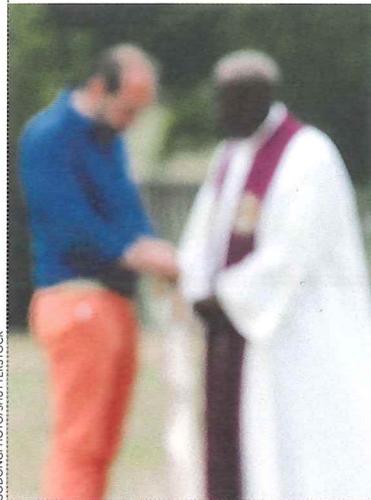
# Dear Padre,

## What is the purpose of confession if we're punished anyway when we die?

According to the *Catechism of the Catholic Church*, sin has a double consequence: eternal punishment and temporal punishment. "Grave sin deprives us of communion with God and therefore makes us incapable of eternal life." This consequence is called the "eternal punishment" of sin. "On the other hand, every sin, even venial...must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the 'temporal punishment' of sin" (CCC 1472). Thus, with the remission of the eternal punishment incurred by mortal sins, and the remission—at least in part—of the temporal punishments resulting from sin, the sacrament of penance allows penitents to attain complete purification "in such a way that no punishment would remain" (CCC 1472).

Because our relationship with God was ruptured by sin, Christ instituted the sacrament of penance so that our friendship and communion with God can be restored, including our unity with his body on earth, the Church. In fact, "reconciliation with the Church is inseparable from reconciliation with God" (CCC 1445). The words of absolution in the sacrament attest to this reality: "Through the ministry of the Church, may God give you pardon and peace." God is loving and merciful, not vindictive and unforgiving. Our Creator, who made us to be with him for eternity, doesn't desire an eternal punishment that prevents the very purpose for which we were created!

Fr. Byron Miller, CSSR  
Sundaybulletin@Liguori.org



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### A WORD FROM Pope Francis

*It is of great comfort and hope to listen to this simple and clear word of Jesus about life beyond death; we need it very much especially in our time, so rich in knowledge about the universe but so lacking in wisdom about eternal life.*

ANGELUS, NOVEMBER 10, 2019

## Calendar

**Monday**  
NOVEMBER 7  
Weekday  
Ti 1:1-9  
Lk 17:1-6

**Tuesday**  
NOVEMBER 8  
Weekday  
Ti 2:1-8, 11-14  
Lk 17:7-10

**Wednesday**  
NOVEMBER 9  
Dedication of the  
Lateran Basilica (Rome)  
Ez 47:1-2, 8-9, 12  
1 Cor 3:9c-11, 16-17  
Jn 2:13-22

**Thursday**  
NOVEMBER 10  
St. Leo the Great,  
Pope and Doctor  
of the Church  
Phmn 7-20  
Lk 17:20-25

**Friday**  
NOVEMBER 11  
St. Martin of Tours,  
Bishop  
2 Jn 4-9  
Lk 17:26-37

**Saturday**  
NOVEMBER 12  
St. Josaphat,  
Bishop and Martyr  
3 Jn 5-8  
Lk 18:1-8

**Sunday**  
NOVEMBER 13  
Thirty-third Sunday  
in Ordinary Time  
Mal 3:19-20a  
2 Thes 3:7-12  
Lk 21:5-19

# Our Parish COMMUNITY

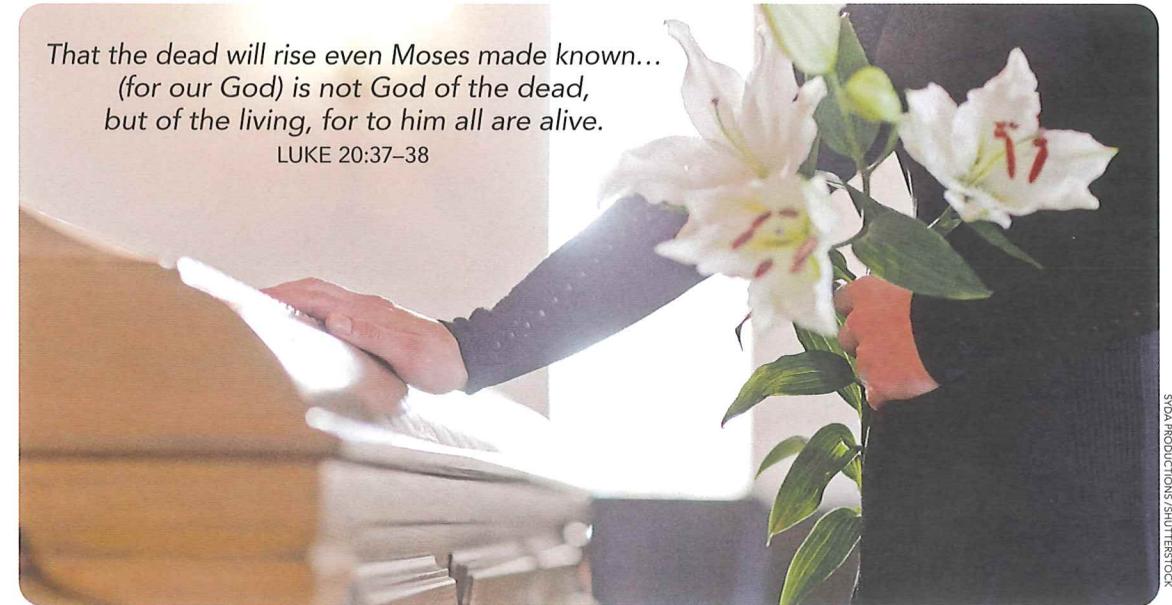
November 6, 2022

Thirty-second Sunday in Ordinary Time (C)

2 Mc 7:1-2, 9-14

2 Thes 2:16-3:5

Lk 20:27-38 or Lk 20:27, 34-38



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*That the dead will rise even Moses made known...  
(for our God) is not God of the dead,  
but of the living, for to him all are alive.*  
LUKE 20:37-38

## I Believe in the Resurrection of the Dead

**W**e say this every time we pray the Creed. It is such a familiar statement that we might fail to be astounded.

The ancient Israelites did not think that death was the ultimate end. They believed the dead went to a place called Sheol. This was a place just for the dead; there was neither reward nor punishment. Some scholars think that it was only much later, when Israel encountered Greek culture, that we see a more developed teaching on the afterlife. We hear that teaching in the first reading. Facing martyrdom for his faith, one of the brothers insisted, "The King of the universe will raise us up to live again forever" (2 Maccabees 7:9). His faith was based on his assurance that his covenant bond with God would not be severed, even by death.

In the Gospel, the Sadducees are trying to make Jesus look ridiculous. There was a custom that if a man died without an heir, his brother was to have relations with the

widow. The child born of that union was considered the legal heir of the deceased man. This custom was meant to ensure that the inheritance remained within the family. The Sadducees, who do not believe in resurrection, are mocking Jesus with their question. Jesus, aware of their intention, does not fall into their trap. Instead, he replies that in the coming age, marriage will not be necessary because resurrected life will not end. Finally, if God is a God of the living and not the dead, as Moses declared, then all are somehow resurrected.

Sr. Dianne Bergant, CSA

### FOR Reflection

- ✦ *Reflect on the implications in your life of this teaching on the resurrection of the dead.*
- ✦ *How prepared are you for the inevitable reality of death?*



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 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 355-1696  
 & Nanette Rice 355-7676

**MASS INTENTIONS FOR THE WEEK**

**Saturday, Nov. 5 4:00 p.m. For the People**  
**Sunday, Nov. 6 9:00 a.m. Carter Brown**  
**Monday, Nov. 7 8:30 a.m. Charles & Eileen Hoff**  
**Tuesday, Nov. 8 8:30 a.m. Charles & Eileen Hoff**  
**Thursday, Nov. 10 8:30 a.m. Ron Kaiser**  
**Friday, Nov. 11 8:30 a.m. Sp. Int. Powers Family**  
**Saturday, Nov. 12 4:00 p.m. For Rain**  
**Sunday, Nov. 13 9:00 a.m. Kathi Sullivan**

**32ND SUNDAY IN ORDINARY TIME  
 (color: Green)**

**11/05/2022 – Saturday, 4:00 p.m.**

**Servers:** Volunteer, Jason Velasco, Ryann Bamberger

**Reader:** Karen Burden

**11/06/2022 – Sunday, 9:00 a.m.**

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

**Reader:** Fred Jones

**33RD SUNDAY IN ORDINARY TIME  
 (color: Green)**

**11/12/2022 - Saturday, 4:00 p.m.**

**Servers:** Lucy Gannett, Jonathan Gannett, Nathan Gannett

**Reader:** Tom Bachman

**11/13/2022 – Sunday, 9:00 a.m.**

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

**Reader:** Kyle Berning

**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.

**32TH SUNDAY IN ORDINARY TIME –NOVEMBER 6, 2022**

**GOD IS LOVE**

Friends, this Sunday’s Gospel passage is about the afterlife, resurrection, heaven. And we see some Sadducees trying to “trick” Jesus, see them trying to corner him in such a way that it makes heaven look implausible, or illogical. One thing is very clear from the text. Jesus’ “answer” to them reveals just how unlike heaven is to the ways we normally do things and think about things and experience things. We can’t just imagine that it is simply the same as life on earth, but just one that never ends. Rather, Jesus is essentially letting them know that heaven is unlike anything they can think of, beyond whatever categories and constructs and situations they can imagine.

Yet, so often we get it so wrong, imagining that . . .If we say enough prayers, we’ll get there.

If we avoid really bad stuff, we’ll get there.

We might. We certainly hope to. But it won’t be because those things have brought it about. They are not the cause.

They (in their best respects) are (hopefully) responses to a God who has loved us first, responses to a God who has broken into our world so that we can be more like him, responses to a God who has given his life to save us.

That means, when it comes to heaven --- there is only one means to an end --- the saving act of Jesus. God brings about our salvation, not us. God has prepared a place for us, not us. God provides us with assurance, and confidence, and hope --- not us.

And our good deeds? Our loving actions? Our kindness, and generosity, and mercy and compassion and forgiveness? Well, my friends, our faith tells us that they certainly don’t force God to do anything, don’t make God owe us. That would be ridiculous. Rather, our loving actions are evidence to us (and others) that we are open to God’s grace, that we are in close communion with the Lord Jesus, that we are following faithfully in the footsteps of the One who will lead us precisely to where we need to be --- our home in heaven with God for eternity.

So let’s show him how grateful we are by being the beautiful people he created (and died for) us to be. And let’s trust that he will welcome us home. Fr. Peter

**COLLECTION** for October 30, 2022: Envelopes: \$670; Loose: \$187; Online Giving: \$547.84; Total \$1404.84; Average Weekly Expense: \$1,761.17. Income over/under - 356.33

**CHURCH PROJECT GOAL** \$52000—Building Fund To Date: \$18227.27

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

**BOOK OF REMEMBRANCE** During the month of November we hold in prayer all who have passed away in our parish in the past years. Located in our church vestibule is a Book of Reembrace to which parishioners may add lists of names of deceased friends and loved ones. All names will be remembered at our upcoming Masses in NOV.

**PARISH BREAKFAST - SUNDAY, NOVEMBER 20—RIGHT AFTER MASS** You are invited to join us for food & fellowship on November 20th served by our K of C council. Also as we offered “Food from Heaven” or raffle tickets with grocery gift cards through the generosity of our Knights last year, our Knights will offer it again this year, starting this weekend Masses. We are so graceful to the Knights’ generosity and hospitality! May the Loving God pour down His many blessings upon them.

**ALTAR SOCIETY - BAKE SALE** Altar Society will be having a bake sale at the Holly & Iuy holiday event December 3rd at the Memorial Building. All ladies of the parish are asked to bring baked or food items to this event. Mark you calendars please.

**VOCATION VIEW** You are alive for God. Trust that God will welcome you into the kingdom. (Luke 20:27-38)

**STEWARDSHIP** In today’s second reading, St. Paul prays that the Thessalonians may be strengthened “in every good deed and word.” May we, too, be strengthened and empowered to use our time and talents for the good of others.

**PRAYER OF THE WEEK (by St. Ephren)** Lord, shed upon our darkened souls the brilliant light of your wisdom so that we may be enlightened and serve you with renewed purity. Sunrise marks the hour for people to begin their toil, but in our souls, Lord, prepare a dwelling for the day that will never end. Grant that we may come to know the risen life and that nothing may distract us from the delights you offer. Through our unremitting zeal for you, Lord, set upon us the sign of your day that is not measured by the sun. Amen.

**UNDERSTANDING THE GOSPEL OF THE WEEK - (Luke 20:27-38)**

**The Sadducees** The little information we have about the Sadducees indicates that they lived mainly in Jerusalem, where they oversaw the running of the temple. Most were probably from the Jewish aristocracy. The Sadducees interpreted the Jewish law more strictly than other Jewish groups like the Pharisees. For example, the Sadducees did not believe in the resurrection of the dead.

**Resurrection** The Sadducees weren’t the only Jews who didn’t believe in an afterlife. In much of the Jewish scriptures, death is presented as the irrevocable end of life. Beliefs about resurrection came into the Jewish tradition slowly.

**Whose husband?** The Sadducees’ question is based on a Jewish law that in certain cases required the brother of a man who had died to marry that man’s widow if she had no sons (Deuteronomy 25:5f). Their first-born son became the legal heir of the woman’s first husband. This law suited people who didn’t believe in the resurrection of the dead because it ensured that the dead man’s name would not be forgotten and his family line could continue.

**A silly question** The Sadducees try to show how foolish it is to believe in eternal life. Jesus responds that their notion of the afterlife is foolish. God’s kingdom is greater than anything we can imagine. The life of those whom God raises from the dead is totally different from life as we know it now.

**Saving the ancestors** When God called Moses to lead the Israelites out of Egypt, Moses asked who God was. God declared that he was the God of Abraham, Isaac, and Jacob (Exodus 3:15f). In other words, the promise of land and protection that God had made to men who had died long ago applied to their descendants, too. Jesus reinterprets the ancient passage. The God of Abraham, Isaac, Jacob – and Moses – will protect his people not only from harm but ultimately from the finality of death itself: God will bring his people to eternal life. (www.oursundayreadings)

**UNDERSTANDING THE FIRST READING** (2 Maccabees 7:1-2, 9-14)

**Persecution** Beginning in 167 BC the overlord of Israel, King Antiochus IV, tried to wipe out the Jewish religion. He did things like burn copies of the Jewish scriptures and put statues of pagan gods all around Jerusalem. Jews told the story of the seven brothers in order to encourage one another to resist Antiochus at whatever cost.

**Brave defiance** The number seven represents wholeness and perfection. The seven sons show that they have complete, perfect faith in God. Jews were not allowed to eat certain foods like pork as a sign of their unique identity as God’s chosen people (v.2). If a Jew deliberately ate pork, he symbolically separated himself from God and his fellow Jews. The third son is told to stick out his tongue and hands in order for them to be cut off (v.10). He obeys because he believes that God will give him a new tongue and new hands.

**Martyrs** By dying rather than breaking God’s laws the mother and her sons testify to their unbreakable faith in God. They show God and the world that there are still devout Jews among God’s people. Their heroic acts help to save their nation (vv.37-38)

## **MEET THE SEMINARIANS**



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**Adam Urban - Cathedral, Dodge City**  
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John Vianney  
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**Question:** Many of our Protestant brethren say that before Jesus comes there will be a rapture where in all the faithful will be taken up. When I tell them that the Bible says that he will come, seated upon a cloud, and will send his minions to gather the elect from the four winds (see Mt 24:30–31), and I ask them who will be left to gather if everyone has previously been raptured, they say it will be the Jews. What is the Church’s teaching on this? Will there ever be such a thing as the Rapture? — Rich Willette

**Answer:** The notion of the Rapture (a Latin word that means to be snatched away) is a novel concept among certain (not all) evangelicals. It is a notion less than 150 years old and finds no real support in the biblical text, as you point out. Fundamentally, the theory asserts that before the final tribulations of the end times, faithful Christians will be snatched away. Rapture theorists disagree about the exact moment of the snatching. Some say it will be pre-tribulation, others midway through the tribulations, some even say post-tribulation. As you can see, it’s a bit fuzzy.

The root text for evangelicals who hold to the Rapture theory is a text from the First Letter of Paul to the Thessalonians: “For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words” (4:15–18).

Now, the context is the second coming of Christ. There are not two second comings taught in Scripture, but rapture theory posits two, the one described in First Thessalonians and another one, some 1,000 years later. Note, too, that in First Thessalonians there is no mention of some being left behind. There is no mention of a 1,000-year reign in this text. Nor does Saint Paul indicate that what he is describing here is a different coming of Christ, distinct from other texts in the Gospel where Christ describes his own second coming.

Thus we are left with a text that simply does not support what the rapture theorists say. They further strive to unnaturally stitch this account with other texts in the Book of Revelation. The result is a highly debatable account of the last days that even rapture theorists hotly debate in terms of the details. The whole enterprise amounts to an attempt to shoehorn biblical passages into rapture theory that more clearly call it into question. To say the elect are merely the Jews is speculative at best and fanciful and contrived at worst.

As for Catholic teaching on these matters, the Catechism summarizes it as follows: “Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the ‘mystery of iniquity’ in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh” (675). You can read more at this same point in the Catechism. “Catholic and Curious” Monsignor Charles Pope)

### **THIRTY– SECOND SUNDAY IN ORDINARY TIME** **Formation information**

Did you know there are more than 700 religious institutes and societies of apostolic life at work in the United States? That women religious outnumber men religious by more than three to one? That nearly three-fourths of those currently in formation for religious life are Millennials (born roughly from the early 1980s to late 1990s)? That 30 percent of newer entrants to religious life are ethnically and racially diverse, including Asian/Pacific Islander (13 percent), Hispanic (10 percent), black (6 percent), and mixed race (1 percent)? We can't list all 50 facts here, but to download your own post-able, share-worthy list for National Vocation Awareness Week (which starts today), check out [Fifty Fun Facts](#) about vocations on the National Religious Vocation Conference website. (Prepare the Word)

### **TRIGÉSIMO SEGUNDO DOMINGO DEL TIEMPO ORDINARIO** **Información sobre la formación**

¿Sabías que hay más de 700 institutos religiosos y sociedades de vida apostólica en funcionamiento en Estados Unidos? ¿Que las mujeres religiosas superan en número a los hombres religiosos en más de tres a uno? ¿Que casi tres cuartas partes de los que actualmente se están formando para la vida religiosa son Millennials (nacidos aproximadamente entre principios de los años 80 y finales de los 90)? ¿Que el 30 por ciento de quienes ingresan más recientemente a la vida religiosa son étnica y racialmente diversos, incluyendo Asiáticos e Isleños del Pacífico (13 por ciento), Hispanos (10 por ciento), negros (6 por ciento), y mestizos (1 por ciento)? No podemos enumerar todos los 50 datos aquí, pero para descargar tu propia lista, digna de compartir, para la Semana Nacional de Concientización Vocacional (que comienza hoy), consulta [Fifty Fun Facts](#) (Cincuenta Datos Curiosos) sobre las vocaciones en el sitio web de la National Religious Vocation Conference (Conferencia Nacional de Vocaciones Religiosas).