



## Our Parish Community

September 25, 2022

Twenty-sixth Sunday in Ordinary Time (C)

Am 6:1a, 4-7

1 Tm 6:11-16

Lk 16:19-31

# Dear Padre,

**A Protestant friend tells me that Jesus died to take the punishment for our sins. That doesn't seem accurate. Is that what the Church teaches?**

**J**esus understood his mission to be sacrificing his own life "as a ransom for many" (Matthew 20:28). His fidelity to that mission was even at the cost of death. However, saying Jesus' death was payment for our sins doesn't mean that a vengeful God was appeased by the slaughter of his own innocent Son. Rather, we are redeemed because of the mutual love between Father and Son, as well as the love Christ had for us all when he offered his life.

"It is love 'to the end' [John 13:1] that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction" (*Catechism of the Catholic Church*, 616). It is in this sense that Jesus' death was a payment—not one to be exacted—but a unique sacrifice "that completes and surpasses all other sacrifices," when "the Father handed his Son over to sinners in order to reconcile us with himself," and the Son of God freely and lovingly offered his human life to his Father "in reparation for our disobedience" (CCC 614).

Christ "bore our sins in his body upon the cross....By his wounds you have been healed" (1 Peter 2:24). Viewed in light of the resurrection, Christ's death has meaning in eternal life's triumph over sin.

Fr. Byron Miller, CSsR  
[Sundaybulletin@Liguori.org](mailto:Sundaybulletin@Liguori.org)



BENARD RAMONFAIR / SHUTTERSTOCK

**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*.



### A WORD FROM Pope Francis

*In many situations of suffering, Christ's cross is like a beacon that indicates the port to ships that are still afloat on stormy seas. Christ's cross is the sign of hope that does not disappoint; and it tells us that not even one tear, not one sigh is lost in God's plan of salvation.*

GENERAL AUDIENCE, MARCH 31, 2021



FOLLOWHERLOW / SHUTTERSTOCK

Abraham said, "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead."

LUKE 16:31

## Woe to the Complacent

**I**n traditional societies, a woe is a frightening declaration. It was more than a warning. It was considered performative. This means that as soon as the words were spoken, what it described began to happen. The first verse in today's first reading states the woe; the last verse describes what will happen. And it did happen. Those with wealth and prestige were the first to be exiled from the land. It should be noted that the problem was not that they were wealthy. The Bible does not condemn wealth. The issue is how it was acquired and how it is used. The wealthy are condemned because their wealth made them complacent, indifferent to the struggles of the poor.

A similar situation is found in the Gospel passage. It tells of two men, one quite prosperous and the other suffering overwhelming indignity. Their fates after death are reversed. One might think that they got their

just deserts. But that is not the point of the story. The rich man wants the poor man to comfort him, but it is too late. Then at least send him to warn the rich man's family. And here is the point of the story: That should be unnecessary. They have the religious tradition, Moses, and the prophets who have always taught that we must do what we can for our needy brothers and sisters. If they (or we) do not listen to our religious teachings, we probably will not listen to someone from the dead. Woe to the complacent!

Sr. Dianne Bergant, CSA

### FOR Reflection

- ★ How might you participate in the food and clothing drives in your parish?
- ★ For which candidates do you vote? Those who work to make your life better or for those who work to make everyone's life better?