

# 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



GODONGPHOTO/SHUTTERSTOCK



### 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



## Our Parish Community

November 6, 2022

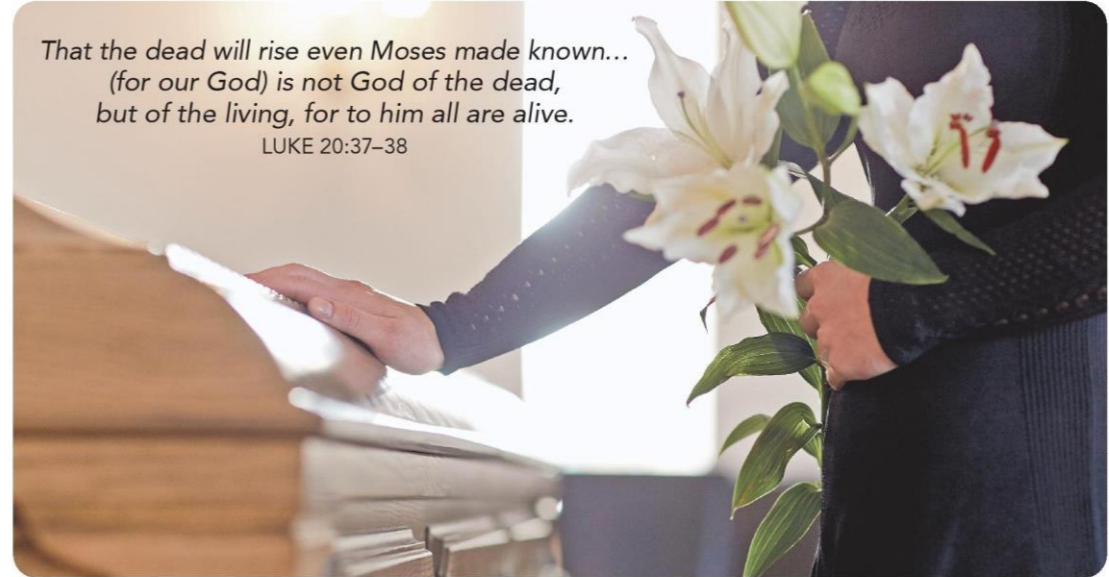
Thirty-second Sunday in Ordinary Time (C)

2 Mc 7:1–2, 9–14

2 Thes 2:16–3:5

Lk 20:27–38 or Lk 20:27, 34–38

*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



SYDA PRODUCTIONS/SHUTTERSTOCK

## 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?