



# THIRTY-THIRD SUNDAY IN ORDINARY TIME

Annunciation Catholic Church

Bogalusa, Louisiana

November 15 2020

## Weekly Mass Intentions

**Saturday, November 14<sup>th</sup>** 4:00 PM  
Mickey Paduda, EJ and Dody Champagne, John Underwood, Lawrence Wille, Welfare of Millie Underwood, Welfare of Marvin and Marty Paige, David Arceneaux, Dottie Pietri, Welfare of Rose and Bet, Jeffrey Dugan, Greg Dugan, Leonard Mayfield

**Sunday, November 15<sup>th</sup>** 8:30 AM  
Earl Hughes, Betty Scroggs, Irma Lee Callender, Lawrence Wille, Newell Bush, Welfare of Kay Crowe, Edward Ratcliff, Welfare of Vita Saltaformaggio, Sam and Louise Cerniglia, Welfare of Leonard Mayfield family, Gilly Charbonnet

10:30 AM  
Annunciation Catholic Church Parishioners

**Tuesday, November 17<sup>th</sup>** 8:00AM  
Lawrence Wille, Sarah Parker

**Wednesday, November 18<sup>th</sup>** 8:00AM  
Lawrence Wille

**Thursday, November 19<sup>th</sup>** 8:00AM  
Lawrence Wille

**Friday, November 20<sup>th</sup>** 8:00AM  
Lawrence Wille,

**Saturday, November 21<sup>st</sup>** 4:00PM  
Mickey Paduda, EJ and Dody Champagne, John Underwood, Lawrence Wille, Welfare of Millie Underwood, David Arceneaux, Jeffrey Dugan, Greg Dugan, Leonard Mayfield

**Sunday, November 22<sup>nd</sup>** 8:30AM  
Earl Hughes, Betty Scroggs, Irma Lee Callender, Lawrence Wille, Edward Ratcliff, Welfare of John Crowe, Joe and Evelyn Cerniglia, Lena Bacina, Newell Bush, Gilly Charbonnet, Ina Planche and Larry Fonte

10:30AM  
Annunciation Catholic Church Parishioners

**Sanctuary Lamp**  
**Our Sanctuary Lamp burns**  
**For the Repose of the Soul**  
**of:**  
**Newell Bush**

## **Last Week's Collection** **November 7<sup>th</sup> & 8<sup>th</sup> 2020**

Loose-Checks & Cash

\$1,490.00

Envelopes

\$2,782.00

Total:

**\$4,272.00**

Funds needed to operate:

\$6,299.00

**Amount under Weekly Budget**

**\$2,027.00**

**Thank You for Your**  
**Generosity!!!**

## **November: Why do Catholics Pray for the Dead?**

As you will remember, we celebrated All Saints Day and All Souls Day last week. These celebrations remind us of the necessity of prayer to and for our beloved dead. The earliest Scriptural reference to prayers for the dead comes in the second book of Maccabees. The books of Maccabees recount the struggle of the Jewish people for freedom against the Seleucid Empire, around 100-200 years before the birth of Christ. They are written from an Orthodox Jewish point of view.

The second book of Maccabees tells how Judas Maccabee, the Jewish leader, led his troops into battle in 163 B.C. When the battle ended he directed that the bodies of those Jews who had died be buried. As soldiers prepared their slain comrades for burial, they discovered that each was wearing an amulet taken as booty from a pagan Temple. This violated the law of Deuteronomy and so Judas and his soldiers prayed that God would forgive the sin these men had committed (II Macc. 12:39-45).

This is the first indication in the Bible of a belief that prayers offered by the living can help free the dead from any sin that would separate them from God in the life to come. It is echoed in the New Testament when Paul offers a prayer for a man named Onesiphorus who had died: "May the Lord grant him to find mercy from the Lord on that day" (II Timothy 1:18). The cave like tombs under the city of Rome, which we call catacombs, bear evidence that members of the Roman Christian community gathered

there to pray for their fellow followers of Christ who lay buried there. By the fourth century prayers for the dead are mentioned in Christian literature as though they were already a longstanding custom.

The practice of praying for the dead is rooted first in Christian belief in the everlasting life promised in Jesus' teachings and foreshadowed by his disciple's experience that God had raised him from the dead. After death, even though separated from our earthly body, we still continue a personal existence. It is as living persons that God invites us into a relationship whose life transcends death.

Praying for the dead has further origins in our belief in the communion of saints. Members of our community who are living often assist each other in faith by prayers and other forms of spiritual support. Christians who have died continue to be members of the communion of saints. We believe that we can assist them by our prayers, and they can assist us by theirs. Our prayers for the dead begin at the moment of their death. The prayers express hope that God will free the man who has died from any burden of sin and prepare a place for him in heaven.

Death remains a mystery for us – it is a great unknown. Yet Christian language evokes a hopeful imagination in the presence of death, an assurance that our love, linked to Christ's love, can help bridge whatever barriers might keep those whom we love from fully enjoying the presence of a loving and life-giving God.

Please assist our community of faith here at Annunciation in praying for our beloved dead by inscribing the names of your loved ones who have met the Lord in death into our Book of the Dead, which can be found on the small table near the front doors of church. Every Mass which is celebrated in the parish over the course of the month of November will include in its intention those who are recorded in the Book of the Dead.

**-Fr. Bru**