



# KNIGHTS OF COLUMBUS

## MILTON COUNCIL 7027



### GRAND KNIGHT'S REPORT

**E**lections for council 7027 will take place Thursday June 13, 2013. The election will take place during the June Business meeting.

Get active in your Council. Consider a position remember the Council Members make 7027 great.

Fraternally,

**John Recke, Grand Knight**

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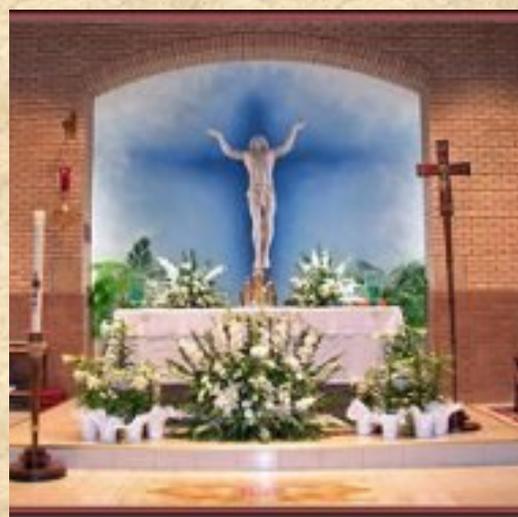
### Editor's Note

It's your news letter. Officers and committee chairmen are encouraged to submit articles. Anyone who would like to contribute an article please send it to [7027newsletter@gmail.com](mailto:7027newsletter@gmail.com) by the last Sunday of the month to be published in the following months news letter.

**The News Letter Editor**

## COMING EVENTS

Date	Event
5/5	Crowning of Mary 11:00 AM Mass
5/9	1 <sup>st</sup> Degree 6:00 PM
5/9	Council Business Meeting 7:00 PM
5/12	<b>Mother's Day</b>
5/11	Dcn Kennell's 25th Anniversary of Ordination Celebration after 4:00 PM Mass
5/18	Family Picnic
5/26	Council Corporate Communion 8:00 AM Mass & Breakfast at Ryans following





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## DEACON'S TEACHING

By Deacon Chris Christopher

### Is Purgatory in the Bible?

Before answering this question, one must understand the theological underpinning of its existence. Since purgatory is a time/place after death for souls to be thoroughly cleansed before entering heaven, one needs to establish:

- A. Is there a third place after death besides heaven and hell, and
- B. Does the forgiveness of sins do away with atonement for those sins?

If a third place after death does exist then one must wonder why it exists. And, if the forgiveness of sins does not do away with atonement for them, then where, when, or how does this atonement for sins take place?

A. In 1 Thessalonians 4:13-17 we read, ***"For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air."***

This passage is now in the New Covenant of Jesus Christ and is referring to the "end times". He has already risen and taken those in sheol from the Old Testament with him. St. Paul is here talking about post resurrection Christians being asleep someplace other than heaven. For if they were in hell, there would be no hope of them being with Jesus at some later date.

In St. Peter's 1<sup>st</sup> Letter (3:18-19) we see that after dying on the cross Jesus ***"...went to preach to the spirits in prison"***. Notwithstanding a discussion on what or where this "prison" is, it does indicate that there is some place other than heaven or hell after death. There certainly was no need for Jesus to preach to those in heaven because they were already there; nor was there a need to preach to those in hell because their fates were already sealed.

In Revelation 6:9-11 we see, ***"When he broke open the fifth seal, I saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God. They cried out in a loud voice, 'How long will it be, holy and true master, before you sit in judgment and avenge our blood on the inhabitants of the earth?' Each one of them was given a white robe, and they were told to be patient a little while longer until the number was filled of their fellow servants and brothers who were going to be killed as they had been."***

Note that the "souls" of those killed for the cause of Christ are under the altar of God and not yet in full communion with him. If these souls were in hell, there would be no possibility of a "white robe" for them, and if they were in heaven they'd already have their "white robe". Ergo, there must be a Third Place for souls destined for the fulness of heaven.

B. We now turn our attention to whether the forgiveness of sins does away with atonement for sins in order to answer the question of why souls are in a third place after death.

God forgave the incredulity of Moses and Aaron, but in punishment kept them from the "land of promise" (Numbers 20:12).

In 2 Samuel 11-12:25, King David lusted over Bathsheba, the wife of Uriah the Hittite. After impregnating her, David had Uriah killed in battle to hide their sin. Nathan the prophet confronted David and said, ***"Now, therefore, the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah to be your wife. Thus says the Lord: 'I will bring evil upon you out of your own house...You have done this deed in secret, but I will bring it about in the presence of Israel, and with the sun looking down.'"***

After David repented, Nathan said to David, ***"The Lord on his part has forgiven your sin: you shall not die. But since you have utterly spurned the Lord by this deed, the child born to you must surely die."*** The lesson is that although sins are forgiven upon repentance, even by God, there is still a debt that must be repaid. (continued next page)



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In 1 Kings 21:1-29, King Ahab of Israel wanted Naboth's vineyard. Ahab's wife Jezebel had Naboth falsely accused of cursing God and king, and then had him stoned to death. Ahab was about to take possession of the vineyard when Elijah the prophet confronted him saying, **"For this, the Lord says: In the place where the dogs licked up the blood of Naboth, the dogs shall lick up your blood too."** But upon Ahab's repentance, God said, **"Have you seen that Ahab has humbled himself before me? Since he has humbled himself before me, I will not bring the evil in his time. I will bring the evil upon his house during the reign of his son."** Again, a forgiven sin that must be atoned.

The passage in Sirach 7:33, **"Be generous to all the living, and withhold not your kindness from the dead"** implies praying for the dead. In sum, the Old Testament clearly attests to a purification process of the soul for the faithful after death even though sins have been forgiven.

The Second Book of Maccabees, which was written about 160 years before Christ and has been used to this day in the Church, explicitly describes praying for the dead and trusting in God's benevolence, **"It is a holy and wholesome thought to pray for the dead, that they might be loosed from their sins"** (2 Macc. 12:46). The writer of 2 Maccabees praised the offering of prayers and sacrifices for the dead.

As can be seen, there is evidence that although sins are forgiven, they must be atoned before one can be worthy of union with God in heaven. And this is the relevance for the verse in Revelation (21:27), **"Nothing unclean shall enter heaven."** St. Paul adds clarity to this verse in 1 Corinthians 3:11-15: **"...for no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on this foundation, gold, silver, precious stones, wood, hay, or straw, the work of each one will come to light, for the Day will disclose it. It will be revealed with fire, and the fire [itself] will testify the quality of each one's work. If the work stands that someone built upon the foundation, that person will receive a wage. But if someone's work is burned up, that one will suffer loss; the person will be saved, but only as through fire."**

While this passage presents considerable difficulty, it is regarded by many of the Fathers and theologians as evidence for the existence of an intermediate state in which the dross of lighter transgressions will be burnt away, and the soul thus purified will be saved. This is the interpretation commonly given by the Fathers and theologians; and he cites to this effect.

Although Jesus has forgiven us our sins, we still must make restitution as St. Augustine teaches in *The City of God*, "temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment"

Why do the departed need prayers from us? So that their sins **"might be fully blotted out"**. We pray for the dead in purgatory because we have done so for more than 2000 years, if we consider the Israelites our forefathers in faith.

After one has gone through scriptural gymnastics of proof-texting particular slants for or against the existence purgatory, paradise, or hades, the final arbiter lies in the fact that during the first three centuries, the very beginning of the Christian Era, we find prayer petitions inscribed on the Catacomb walls in Rome, a hotbed of Christian persecution. Those early Christians had to hide the bodies of their loved ones due to the persecutions. They believed in an afterlife and prayed for their dead. Although Christianity has 'surfaced' and no longer needs to hide its dead in catacombs, the practice of praying for the dead has remained until this day during every mass.

St. John tells us that everyone who hopes to be holy as God is holy and to see him at last face-to-face, **"makes himself pure, as he is pure"** (1 John 3:3). That process of purification begins in this life as we submit in faith to the dealings of God that help to make us whole. "Purgatory" is simply the name given to that process of purification as it continues after death. Like "the Holy Trinity," "purgatory" is a term not occurring in Scripture; but the reality to which it refers is implied by scriptural truths.

As God doesn't purify us instantly in this life by waving a wand and bypassing the cooperation of our free will, we shouldn't expect him to do so at our death, either. And since his work to heal us of the effects of sin is usually painful in the-here-and-now, just as surgery for our bodily health is painful, the purgatorial process will likely be painful as well. Yet just as the physician's cauterizing iron burns in order to heal, so does any pain we might experience in purgatory. In the end, it is a work of God's mercy.

In our next issue we'll discuss, **"Where is Penance Found in the Bible?"**



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## FIELD AGENT'S REPORT



### LTC is an important piece of the puzzle

There are many financial consultants and retirement authorities who emphasize the need for a long-term care (LTC) product for estate preservation and family protection as you near or attain the age of 60.

While many commercial life insurance companies have gotten out of the long-term care business, the Knights of Columbus considers LTC a very important piece of the family protection puzzle. The Order has been actively offering our members this product for nearly 15 years without a single premium increase on current policyholders. Members who wisely purchased an LTC plan from the Knights in 2000 are still paying the same premiums today. Even better, our LTC coverage is backed by the full strength of the Order, which remains rooted in our strong Catholic values. Talk about stability when it counts.

If we have not spoken about your need for LTC coverage in your family portfolio, please take some time out of your schedule to meet with me.

Remember, long-term care policies are purchased with your health, and you most likely will never be any healthier than you are today.

May God Bless you all,

May God Bless You all,

Jeff Fischer, FICF, LUTCF

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### *Knights of Columbus Annual Family Picnic*

Come to a Picnic and relax with your friends.... Saturday, May 18, 2012 - 11:00 AM until 4:00pm at the NAS Whiting Blackwater River Rec Area – AKA Whiting Park

Take Hwy 90 East across the Blackwater bridge – just past the former "Copper Possum", turn left on Johnson Rd, go one half mile, turn left on Hy-Lo Rd (at Whiting Park sign), go down to the River to enter Whiting Park, then go all the way around to the last two pavilions – no. 2 & 3. Lots of parking near these pavilions. Speed Limit - 5 mph !!

Three "Grillin' Chefs" (Jeff, Rusty & Tom) will be smokin' up the Dawgs & Burgers!!! Bring your favorite covered picnic dish to share with your friends. Pets are OK - just keep 'em on a leash.

**Y'all come on down and bring your fishn' pole & an appetite! See you on the River.**