



[Jesus said to the crowd,]  
"Strive to enter through  
the narrow door, for many,  
I tell you, will attempt  
to enter but will not be  
strong enough."

LUKE 13:24

## The Narrow Gate

FR. JOSEPH JURNIALIS

**S**ome people find love in their lives; others complain of loneliness. Some find peace, while others seem to be perpetually angry. Some live comfortably amid human diversity, yet others insist that the rest of the world be like them. There are those who are able to forgive and compromise and offer compassion and those who cannot. The difference seems to be the ability to forgo one's own desires for the sake of a greater good or the common good. Such may be the narrow gate through which some may not be strong enough to enter.

Phrases like *the kingdom of God* or *the kingdom of heaven* are not just references to places to which we go

but also ways of being or states of existence. They all refer to God's presence, to life with God. You've heard people say they were so happy that they felt it was like heaven on earth. It wasn't a place they went but an experience of being filled with joy and peace. It's pure gift. No one ever finds it by focusing on oneself. It is the narrow gate by which we find our way into such a life. It is the doorway of caring for others. ●

### Reflect

**What is the "narrow gate" before me now—the most difficult challenge as a follower of Jesus?**

## Twenty-first Sunday in Ordinary Time (C) August 24, 2025

Today's Gospel reading is the third of three parables in chapter 13 that deal with the theme of the unexpected reversals brought by the Kingdom of God. The other two parables are about the tiny mustard seed that grows into a large tree and the small amount of yeast that makes a large batch of dough rise. All three are about the few and the many and the Kingdom of God.

As this parable opens, Luke reminds us that Jesus is making his way to Jerusalem. This journey, this exodus as Luke refers to it, makes up the entire middle of the Gospel. He is teaching as he goes. A question from the crowd gives Jesus the chance to make a prophetic statement. Luke uses this question device several times in his Gospel. A few weeks ago, the question "What must I do to inherit eternal life?" led to the parable of the Good Samaritan. The question about will only a few be saved uses typical Christian language about salvation but also expresses the Jewish concern about whether everyone who calls himself a Jew is faithful to the covenant. This was a concern of the Pharisees.

Jesus answers that they must strive in the time remaining to enter through the narrow door because many will be trying to get in but won't be strong enough. He then moves to a parable about another door. (The translation says "gate" then "door," but the same Greek word is used.) Once all those entering the master's house are in and he locks the door, there will be no way for others to get in. Those left outside may knock, but the master will say he doesn't know them. Unlike the Gospel reading from a few weeks ago where Jesus was teaching about prayer, and we were told to knock and the door would be opened, in this parable, the master will not open and say he does not know us. People from the north, south, east, and west will take our place inside. Abraham, Isaac, Jacob, and all the prophets will take our place in the Kingdom of God. Those who do not make it through the narrow door will be cast out to where there is wailing and grinding of teeth.

The image of the door is replaced in the final verses of the parable with the image of the heavenly banquet. Two passages from the Book of Isaiah influence the conclusion. Isaiah 43:5-6 speaks of God bringing Israel's descendants back from the east and from the west, the north and the south. And Isaiah 25:6 speaks of the Lord providing a feast of rich foods and choice wines for all people on his holy mountain. The answer to the question if only a few will be saved is no. In the end, many will be saved, but many who thought they would be saved will not be saved. The parable is a prophetic warning to repentance to enter the kingdom.

### Mass Schedule & Intentions For the week of August 25, 2025

<b>Mon.</b>	<b>Aug</b>	<b>25</b>	<b>7:00 AM</b>	<b>SJ</b>	<b>No Mass</b>
<b>Tues.</b>	<b>Aug</b>	<b>26</b>	<b>7:00 AM</b>	<b>SJ</b>	<b>Opela Vierya</b>
<b>Wed.</b>	<b>Aug</b>	<b>27</b>	<b>4:30 PM</b>	<b>SA</b>	<b>Alayna, Alyjah, Alyese Neal</b>
<b>Thurs.</b>	<b>Aug</b>	<b>28</b>	<b>4:00 PM</b>	<b>SB</b>	<b>Philip Tierney †</b> (Nursing Home)
<b>Fri.</b>	<b>Aug</b>	<b>29</b>	<b>8:30 AM</b>	<b>SJ</b>	<b>Fr Joe</b>
<b>Sun.</b>	<b>Aug</b>	<b>31</b>	<b>8:00 AM</b>	<b>SJ</b>	<b>Kristy Opela</b>
<b>Sun.</b>	<b>Aug</b>	<b>31</b>	<b>9:30 AM</b>	<b>SA</b>	<b>Lee Eastburn †</b>
<b>Sun.</b>	<b>Aug</b>	<b>31</b>	<b>11:00AM</b>	<b>SB</b>	<b>People of the Parish</b>



Marie Lemmer Aug 25th



Jack Beshler Aug 25th

Harvey Foran Aug 29th

Ruby Kennedy Aug 31st

## Ministry Schedule

Date: Aug 31	St Agnes	St Boniface	St John's
Time	<u>Sunday 9:30 AM</u>	<u>Sunday 11:00 AM</u>	<u>Sunday 8:00 AM</u>
Hospitality	Julie B.	Chancey & Roni B.	Quincey & Bobbi O.
Lector	Mary A.	Traci K.	Molly W.
Server		Quinton B. & Dylan P.	Leo W. & Wyatt D.
EMHC	Charles F. & Conrad P.	Mike P. & Rod B.	Jim & Kristy O.
Communion to shut ins or Music		Mike P.	<b>Music:</b> Toby K.

<p style="text-align: center;"><b><u>St. Agnes</u></b></p> <p style="text-align: center;"><i>Our Gifts to God &amp; Church</i>  <b>August 17, 2025</b>  <u>Total Collection:</u>  <b>\$366.00</b>  <u>Diocesan Appeal</u></p> <p>Dollar Goal = \$2585 of \$4014  Donor Goal: 6 of 16</p> <p style="text-align: center;"><b>Thrift Store</b>  <b>Open Sept 12 9AM to 4PM</b></p> 	<p style="text-align: center;"><b><u>St. Boniface</u></b></p> <p style="text-align: center;"><i>Our Gifts to God &amp; Church</i>  <b>August 17, 2025</b>  <u>Total Collection:</u>  <b>\$995.25</b>  <u>Diocesan Appeal</u></p> <p style="text-align: center;"><b>Donation Goal MET!</b></p> <p style="text-align: center;"><b>CCD Wednesday Aug 27<sup>th</sup></b>  <b>PreK to 2<sup>nd</sup> 4 PM</b>  <b>3<sup>rd</sup> -12<sup>th</sup> Supper 6:10</b>  <b>Class 6:30 to 7:30 PM</b></p>	<p style="text-align: center;"><b><u>St. John's</u></b></p> <p style="text-align: center;"><i>Our Gifts to God &amp; Church</i>  <b>August 17, 2025</b>  <u>Total Collection:</u>  <b>\$758.80</b></p> <p>CCD Opening Mass- backpack  and student blessing Sept 3<sup>rd</sup> at  6:30 PM</p> <p>Jr. High &amp; High School CCD is  looking for volunteers to  make meals. Sign-up sheet  at the back of church.</p>
<p style="text-align: center;"><i>Happy Anniversary</i></p> <p>Mr. &amp; Mrs. Dan Trumbull Aug 27<sup>th</sup>  Mr. &amp; Mrs. Rod Doggett Aug 29<sup>th</sup></p>		<p>Thanks to all who helped in  anyway with the sweet corn  Sales Profit of \$765.05 funds  support the St John's Youth.</p>
<p>[Jesus said to the crowd,]  "Strive to enter through  the narrow door, for many,  I tell you, will attempt  to enter but will not be  strong enough."  LUKE 13:24</p>	<p style="text-align: center;"><b>Quotes for Today</b>  <b>Saint Augustine (354-430)</b></p> <p style="text-align: center;">God is always trying to give good things to us, but our  hands are too full to receive them."</p>	

**MONDAY**

August 25

Weekday

1 Thes 1:1-5,  
8b-10

Mt 23:13-22

**TUESDAY**

August 26

Weekday

1 Thes 2:1-8

Mt 23:23-26

**WEDNESDAY**

August 27

St. Monica

1 Thes 2:9-13

Mt 23:27-32

**THURSDAY**

August 28

St. Augustine,  
Bishop and  
Doctor of the  
Church

1 Thes 3:7-13

Mt 24:42-51

**FRIDAY**

August 29

The Passion of  
St. John the Baptist

1 Thes 4:1-8

Mk 6:17-29

**SATURDAY**

August 30

Weekday

1 Thes 4:9-11

Mt 25:14-30

**SUNDAY**

August 31

Twenty-second  
Sunday

in Ordinary Time

Sir 3:17-18, 20,  
28-29Heb 12:18-19,  
22-24a

Lk 14:1, 7-14

# Dear Padre

August 24, 2025

**My wife mentioned that neither the Book of Mormon nor the Catholic Bible mentions purgatory. Please comment.**

A not-uncommon frustration is when a person searches the Bible for a particular word or phrasing. Frankly, it is expecting too much from the religious text to be able to faithfully record a particular word or phrase that originated hundreds of years after the ancient text was composed. Purgatory is one such example of this frustration. The concept of purgatory is referenced in the biblical text, particularly in 2 Corinthians 5:10 and 7:1, Hebrews 9:27 and 12:14, and 2 Maccabees 12:46, but the word is never used.

This should come as no real surprise because it was not until the writings of St. Thomas Aquinas (1225–1274) that the concept was expanded and formed into a theological statement of belief that has become central to Roman Catholicism. And what is that belief? The *Catechism of the Catholic Church* is clear: “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name purgatory to this final purification of the elect, which is entirely different from the punishment of the damned” (CCC, 1030, 1031a). The Book of Mormon never references purgatory, but it does speak about the afterlife and the experience of “waiting” in the spirit world for the completion of earthly time. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org

© 2025 Ignatius Publications, Ignatius, MD 67627-9999. Printed in USA. Reprint: “In accordance with CIC 827, permission to publish was granted on December 16, 2024, by the Most Reverend Mark S. Burkett, Auxiliary Bishop, Archbishop of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in this publication, nor is any liability assumed by the permission.” No portion of this work may be used in any form without the prior written permission of Ignatius Publications. Scripture text in this work are taken from the New American Bible, revised edition © 2010.



## A WORD FROM POPE FRANCIS

*The narrow door is an image that could scare us, as if salvation is destined for only a select few, or for perfect people. But...a little further ahead, [Jesus] confirms, “Men will come from east and west, and from north and south, and sit at table in the kingdom of God.”*

*Therefore, this door is narrow, but is open to everyone!*

ANGELUS, ROME, AUGUST 21, 2022

“Death is a decisive moment in the human person’s encounter with God the Savior. Helping the Christian to experience this moment with spiritual assistance is a supreme act of charity. It encompasses the patient with the solid support of human relationships to accompany them and open them to hope... While palliative care cannot entirely eradicate suffering from people’s lives, it provides an authentic expression of human and Christian care—allowing us to ‘remain’ at the side of a suffering person, as the Blessed Mother and the beloved disciple remained at the foot of the Cross.”