

HOLY FAMILY CATHOLIC CHURCH

Third Sunday of Easter ♦ April 26, 2020

They recounted how he was made known to them in the breaking of the bread. Alleluia! -Luke 24:35

Pastor

REV. KYLE J. SANDERS

ksanders@arch-no.org

Sacramental emergencies

985-237-0972

Office

985-839-4040

- Mon-Tues-Wed: 8 am-noon
- Thursday: 8 am-4 pm
- Friday: closed

Location / Mailing Address

1220 14th Ave

Franklinton, LA 70438

Website

www.holyfamilyfranklinton.org

Parish Email

holyfamilyfranklinton@arch-no.org

Weekend Masses

* *livestreamed on Facebook page*

Saturday Vigil: 5 pm

Sunday: 8:30 am, 11 am

* *no hay Misa en español*

Weekday Masses

* *livestreamed on Facebook page*

Tuesday, Wednesday: 5 pm

Thursday, Friday: 9 am

no Mass on Mondays

Confessions

* *Saturday 3-4:30 pm (drive-by)*

and by appointment

Eucharistic Adoration

* *livestreamed on Facebook page*

First Friday of each month, 9:30-4:30

Marriages

Contact Fr Kyle at least six months prior to anticipated date.

Baptisms

Contact Fr Kyle: 985-839-4040

Charitable Outreach

Friends of St Francis: 985-201-5882

Religious Education

Renée Herbert: 985-630-1121

Youth Ministry

Eddie Boudreaux: 985-630-9997

Bulletin Deadline: Tuesday, noon.

From Our Pastor

THE MAGNIFICAT AND THE WORD OF GOD, PART 3 REFLECTIONS ON POPE BENEDICT'S *VERBUM DOMINI*

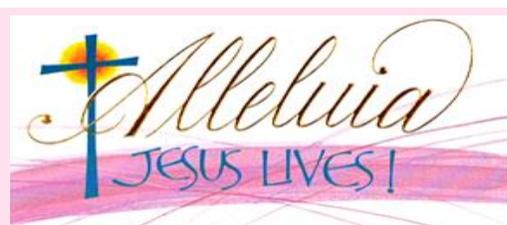
I have been slowly going through Mary's prayer, traditionally called the Magnificat, highlighting the point Pope Benedict XVI made in paragraph 27 of his exhortation *Verbum Domini*: that Mary was so imbued with the word of God that "the word of God becomes her word; and her word issues from the word of God,"¹ and this prayer beautifully shows Mary's integration of the word.

Last time, I covered the first line, "My soul magnifies the LORD" (Luke 1:46). Here I'm going to dive deeper into the second line, "and my spirit rejoices in God my savior" (Luke 1:47). As we think about this line, we may be surprised to hear Mary call God savior, because we associate that word with the saving action of her Son, Jesus. In fact, there is a long scriptural history that shows Israel calling God savior.

It starts all the way back at the Red Sea. Right after God destroys Pharaoh and his army in the Red Sea, Moses leads the people of Israel in song, "I will sing to the LORD for he has triumphed gloriously; horse and rider he has thrown into the sea. The LORD is my strength and my song, and he has become my salvation" (Exodus 15:1-2). This is a song the Jewish people would have known and sung. We even sing it during the Easter Vigil. Mary would've heard it, probably even played it as her childhood imagination gave glory to God for his deliverance of Israel.

She would also have heard the phrase as the cantors chanted the psalms in the synagogue and at the temple. Psalm 24 was prayed or sung as one walked up the stairs to the Temple Mount in Jerusalem with the question, "Who shall ascend the mountain of the LORD? And who shall stand in his holy place? He who has clean

>> *continued on p 2* >>



Q: What if my family has an emergency and we need Fr Kyle?? Is our church office open?

A: If you experience a sacramental emergency, call Fr Kyle, anytime, at **985-237-0972**.

For other needs which arise, our office is open on Thursdays only, 8 am-4 pm. Additionally, the phone is answered on Monday, Tuesday, and Wednesday, 8 am-noon: **985-839-4040**.

<< From Our Pastor, from front page <<

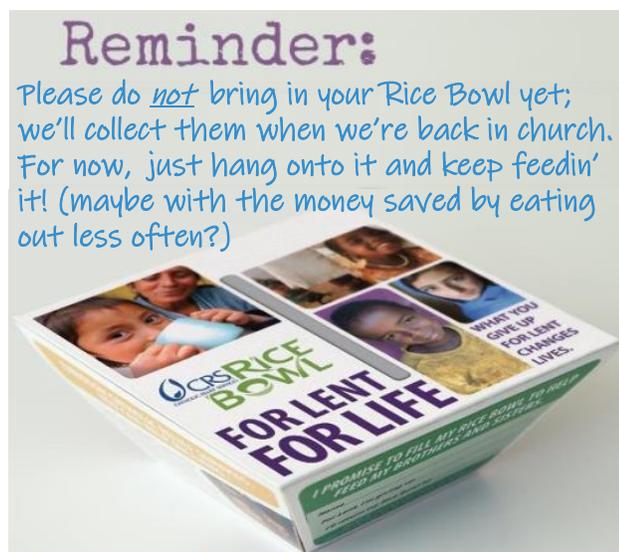
hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully. He will receive blessing from the LORD, and vindication from the God of his salvation" (Psalm 24:3-5). Her heart was being formed in relation to the Father, as she prayed and listened and sang. We can hear the same confidence and trust in the beginning of Psalm 27, "The Lord is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom should I be afraid?" (Psalm 27:1-2) In praying these psalms, she was allowing God to show himself to her. She could see him for what he was. He didn't just save her forefathers from slavery in Egypt or exile in Babylon or from the oppression of the Greeks after that. God is her savior, in the present.

She would've heard the same confident declaration multiple times in the prophet Isaiah, "Behold, God is my salvation; I will trust and will not be afraid; for the LORD God is my strength and my song, and he has become my salvation" (Isaiah 12:2). And from the negative perspective, "For you have forgotten the God of your salvation, and have not remembered the Rock of your refuge" (Isaiah 17:10). And finally in proclamation, "Truly, you are a God who hide yourself, O God of Israel, the savior... For thus says the Lord... Who told this long ago? Who declared it from of old? Was it not I, the LORD? And there is no God besides me, a righteous God and a savior, there is none besides me" (Isaiah 45:15,18,21). This isn't just a pious additive to the name of God. *Savior* describes who he is. Mary, as she sees and hears this, internalizes it. It becomes part of how she sees the God she loves.

Finally, we will look at the prayer of Habakkuk. Habakkuk is a prophet in Judah before the fall of Jerusalem. His book is short and speaks on how we deal with suffering. His prayer, which takes up the whole final chapter, gives glory to God for his protective power and proclaims his trust. The second-to-last line will sound very familiar: "Yet I will rejoice in the LORD; I will take joy in the God of my salvation" (Habakkuk 3:18), almost word for word what Mary prays in her Magnificat. She continues the prayer of Habakkuk, because his prayer is coming to fulfillment through the child in her womb, because God has come in the flesh to deliver his people.

We can see how much is wrapped up in Mary's proclamation, "and my spirit rejoices in God my savior," that she has imbibed the prayer of all of Israel and is proclaiming to God on its behalf. She declares unequivocally God's saving work, both before the Incarnation and because of it. As we continue to go through her prayer, we'll see even more how much she is a woman of the word.

1 Pope Benedict XVI,
Deus Caritas Est, 41.



Virtual Natural Family Planning class begins May 1

With professional instruction, Natural Family Planning has been proven a safe, effective, and moral way for couples to plan their families. It respects the meaning of human sexuality as God created it, and thus enhances and strengthens marital love. This class in the SymptoPro™ Method of Natural Family Planning will be taught by Kelly Donahue of the Archdiocese of New Orleans via Zoom web-conference in three 2-hour sessions, the same format as the in-person classes. Sessions are on Fridays, 6:30-8:30 pm, on May 1, 15, and 29, with private followups on June 26. Cost of \$105 includes all materials, which they'll ship to you. Preregistration is required; visit (asap!) nolacatholicfla/regfox.com/sympto-thermal-nfp-course.

Christ is risen! He is risen indeed! Alleluia! Happy Easter!
¡Cristo ha resucitado! ¡Sí, él ha resucitado! ¡Aleluya! ¡Feliz Pascua!

We have heard the stories and wonder how it could be...

We wonder how Jesus' own followers, even His friends, even those closest to Him, could fail to recognize the Risen Lord. His real, physical presence is veiled from their eyes. There must be a bolt of light, of realization in their *hearts* before their *eyes* can see what is stunningly true: *Here He is! Right in front of me!*

Today's Gospel recounts two disciples on a journey, discussing the recent heartbreaking events in Jerusalem, the perplexing, tragic events which confounded their expectations, shattered their hopes, and crushed their budding belief in Jesus. When He joins them, the darkness in their hearts prevents their seeing who He is. He lovingly, patiently reveals the truths in the Scriptures they'd grown up hearing, reigniting their faith—"were not our hearts burning within us?"—and, comforted and longing to linger in His presence, they invite Him to stay with them (as He had longed for the comfort of companionship in Gethsemane, when His desolation became so distressing). They share a meal, He breaks the bread, and they *see*, truly *see* Him! *Eucharist!* Joyfully, and dropping everything, they race back to their community to share their amazing story, their *profession of faith*.

Mary Magdalene, weeping and distraught, arrives at the tomb to pour oils and spices on Jesus' body, to pour out her love upon Him in the only way she has left. She encounters Jesus but fails to *see Jesus*. The distress in her heart shrouds her vision. Jesus speaks her name so lovingly... suddenly she cannot fail to know Him, for she has known such love only in Him, the One who has loved to the end, who has emptied Himself until there was nothing left. *Eucharist!* Ecstatically, she hastens to share her amazing story, her *profession of faith*.

More than once, Jesus appears to His apostles, who react fearfully, thinking He's a ghost, or cluelessly, not knowing Him at all. Their hearts are paralyzed with grief, shame, and fear; they saw Him die, they deeply regret having failed Him, yet they don't want to be next. He forgives and speaks peace to them, He breathes His Spirit on them, He feeds them—and their eyes are opened. *Eucharist!* They eagerly share their amazing story, their *profession of faith*, with Thomas, who has missed these encounters because in his despondency he has cut himself off from the community. He reacts with skepticism, perhaps wishing not to be hurt or duped again. He even declares his requirement for belief: touching the actual body of the Risen Lord.

Jesus mercifully visits again, to touch Thomas' troubled heart in the exact way he needed. He invites Thomas to touch His actual body, to allow his eyes to take in the price He paid. Surrounded by his community, Thomas touches Jesus, and *sees*. *Eucharist!* Thomas voices the crowning *profession of faith* in all of Scripture, the one we have made our own every time we see Jesus, "My Lord and my God!"

Our every encounter with the Eucharist—Jesus—mirrors these. We *see*, *touch*, even *receive* Him! Hopefully, we respond with Cleopas and his companion's fervor, Mary's love, Thomas' *profession of faith*. By our Baptism, we are charged with the mission to share *our* amazing story—for it is truly amazing!—inviting others to belief and relationship with Jesus.

Come! Adore the real, actual Jesus on **First Friday, May 1**. Come! Stay with Him, pour your love upon the One who emptied Himself for you, the One who loves you to the end. Let Him touch your troubled heart and open your eyes to His closeness! Although our church will only be open from 9:30 am-1:30 pm, Fr Kyle will hold **Eucharistic Adoration** from **2-4 pm**, streaming it live on our Facebook page: facebook.com/groups/holyfamilyfranklinton. Don't miss the chance to "drop in."

Mass Intentions

- 4/25 5 pm †Jessie Andras
†Harold Carriles
†Craig Estave
†Toni Carriles Hedrick
†Doug LeBlanc
†Shirley LeBlanc
Jean Lugo
- 4/26 8:30 am Aidan Ibarra
†Brandi Sander
End to pandemic and
revival of faith
- 4/26 11 am Our Parishioners
- 4/28 5 pm †Craig Estave
- 4/29 5 pm Fr Peter Hammett, OSB
- 4/30 9 am Chris Elmer
- 5/1 9 am †Brandi Sander



The Sanctuary Light
will burn April 26 - May 2
in memory of
Brandi Sander
by request of
Jan and René LaBorde

EASTERTIDE,
or the liturgical
Easter season,
officially extends
through the
Solemnity of
Pentecost, the
seventh Sunday,
or 50th day,
after Easter.
Pentecost 2020
falls on May 31.

stayin'
in touch:



Holy Family's office: 985-839-4040. Someone will assist you Mon-Tues-Wed 8 am–noon, and Thurs 8 am-4 pm. Closed Fridays.

Holy Family's website: Lots happening there! Visit: www.holyfamilyfranklinton.org.

MyParish app: Messages and much more! Links you to resources for living your Catholic life, and to our own resources and contact information. To download, text **app** to the number **88202** and follow the steps in the reply text. Or find **MyParish** in your app store.

Holy Family's Facebook page: Functions like a bulletin board. Parishioners and staff can post *important (please)* content. It is also where Fr Kyle livestreams our Masses. Type Holy Family Catholic Church in the Search bar. Once you land on our page, if you decide to become a member of the Facebook group, click on the **+Join Group** button, then just answer one simple question. We try hard to stay on top of requests, so it'll typically be approved in less than a day. Visit: facebook.com/groups/holyfamilyfranklinton.

Please pray for:

Baldassaro Family, Jim Bradle, Donna Bruney, Flo Clemons, Beverly Creel, Juliette Daly, Paula Davis, Jesse and Kenny Denmark, Estave Family, Lisa Falcon, June Gonsoulin Georgusis, Wayne and Miriam Gonsoulin, Keaton Family, King Family, Jan LaBorde, Henry and Tina Lirette, Harry Lopez, Frank and Jean Lugo, Adele Johnson Mendel, Leroy and Ella Mitchell, Marie Oswald, Mickey Power, Al Triche, Nick Tullier, Ronnie Watson, Lawrence Williams, Jackie Wright.

Military (deployed): Don Gerard Hedrick and Cody Westmoreland.

Names stay on the list for three months. To add someone, call **839-4040** or email holyfamilyfranklinton@arch-no.org.

This week's Scripture readings

<u>Mon 4/27</u> Easter Weekday	Acts 6:8-15 Psalm 119:23-30 John 6:22-29
<u>Tues 4/28</u> Easter Weekday	Acts 7:51—8:1 Psalm 31:3-8,17,21 John 6:30-35
<u>Wed 4/29</u> Easter Weekday	Acts 8:1-8 Psalm 66:1-8 John 6:35-40
<u>Thurs 4/30</u> Easter Weekday	Acts 8:26-40 Psalm 66:8-9,16-17,20 John 6:44-51
<u>Fri 5/1</u> Joseph the Worker	Colossians 3:14-17,23,24 Psalm 90:2-4,12-14 Matthew 13:54-58
<u>Sat 5/2</u> Athanasius Bishop, Doctor of the Church	Acts 9:31-42 Psalm 116:12-17 Matthew 10:22-25
<u>Sun 5/3</u> 4th Sunday of Easter	Acts 2:14,36-41 Psalm 23:1-6 1 Peter 2:20-25 John 10:1-10

Stewardship Report

regular collection \$ 1,640.00
building fund \$ 295.00

Thank you for your sacrificial giving.

To set up online giving,
one-time or recurring, visit:
holyfamilyfranklinton.org/donate