



HOLY FAMILY CATHOLIC CHURCH

Fourth Sunday of Easter ♦ May 3, 2020

"I came that you might have life, and have it more abundantly." — 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 4 REFLECTIONS ON POPE BENEDICT'S VERBUM DOMINI

As you may recall, I have been going line by line through the Blessed Virgin Mary's Magnificat, the song she sang upon her arrival at Elizabeth's home in chapter 1 of Luke's Gospel. This week we're going to focus on the third line, "for he has regarded the low estate of his maiden." [We're looking at it within the context of Mary being the ideal, being intimately familiar with the word of God, as Pope Benedict holds her up as the one to follow.]

As I began to do my research, especially on the word Mary calls herself, his "maiden," I found something very curious. The Greek word, *doulēs*, doesn't show up very many times. Its literal translation is *slave*, or *female slave*. In general, the Israelites did not see themselves in this servile sense in relation to God. It very rarely occurs in Scripture in such a way.

In Psalm 89, which tells the story of King David and the covenant he makes with God, the author—using the voice of God—calls David, "David my servant" in verses 8 and 20. That use of the word *servant* isn't as strong as Mary uses, but rather describes some whom God uses to execute his purposes, much like the role of a soldier who chooses to surrender his will to the will of his superiors in obedience.

Doulēs as *servant* is also used in Psalm 34:22: "The LORD redeems the life of his servants; none of those who take refuge in him will be condemned," and in Psalm 69:36: "the children of his servants shall inherit [the land], and those who love his name shall dwell in it," to describe true worshippers of God. I imagine it would be similar to our use of the word *saint*. Especially with the humility of the statement, it's no surprise that Mary would have lumped herself into a group like that.

The only other reference is in the prophecy of Joel 2:29 which speaks of the glory of the New Israel, that this glory will be bestowed not just on Israel but on the whole world, even the slaves. "Even upon the menservants and maidservants in those days, I will pour out my spirit." Now it could be that in her deep humility Mary sees that prophecy fulfilled within herself. She did indeed receive the Holy Spirit in a unique way. It is her Yes that begins the fulfillment of Joel's prophecy which says, "You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is no one else" (Joel 2:27). Jesus is God among us, Emmanuel. He is the fulfillment. But one veiled reference

>> continued on p 2 >>

<< From Our Pastor, from front page <<

to an obscure verse from a minor prophet seems like insufficient evidence that Mary was really referencing the prophet Joel by calling herself a handmaiden, until we look at the next verse from the Magnificat.

Mary says, "for he who is mighty has done great things for me" (Luke 1:49). This structure is very similar to Joel 2:21, "Fear not, O land; be glad and rejoice, for the LORD has done great things." Two references to the same text makes it much more likely that Mary was familiar with the prophecies of Joel and that in her prayer she was making reference to him. It's amazing how beautifully the inspiration of the Holy Spirit is woven into her prayer.

I want to make one final note. The Scriptural connections to this verse are fewer than the others. So I thought more deeply about Mary's words, "for he has regarded the low estate of his maiden," about the profound humility therein. There is no presumption, there is no playing favorites. She sees herself as small, as a slave or a servant of the Lord. This is in exact juxtaposition to the sins of Israel throughout its history. Israel fell when it became presumptuous of God's favor, when it reveled in its own power and the fact that it was the Chosen People. Israel turned away from God through pride. Mary chooses rather to tie herself to God, to wed herself to him, in a sense, as an act of repentant submission, turning away from the sins of her forefathers. She was familiar with Israel's back-and-forth faithfulness to God, and chose to be the opposite: ever faithful, the maidservant who sees her service as gift.

Fr. Kyle

BREAKING NEWS * BREAKING NEWS * BREAKING NEWS

AS A DEANERY, WE PLAN TO OPEN UP THE CHURCHES FOR PUBLIC MASS ON MAY 16. AS THE GOVERNOR SAID, IT WILL BE AT 25% OF THE CAPACITY OF THE CHURCH, WHICH IS ABOUT 30 PEOPLE PER MASS. THERE WILL STILL BE NO SUNDAY OBLIGATION, BUT I WILL OFFER MASS AS MANY TIMES AS NEEDED, TO ACCOMMODATE EVERYONE TO GO ONCE A WEEK. OVER THE NEXT COUPLE OF WEEKS, WE'LL CONTACT YOU ABOUT SIGNING UP FOR A PARTICULAR MASS. WE HAVE *MUCH* WORK TO DO BEHIND THE SCENES TO PREPARE FOR THIS. PLEASE BE PATIENT AND CONTINUE TO PUT YOUR TRUST IN THE LORD. THANK YOU,

Fr. Kyle



from today's Gospel, John 10

**The sheep follow him,
because they
recognize his voice.**

keepin' in touch



with the fam'

Holy Family's office:

985-839-4040. Sue is in every Monday-Thursday, 8-4. Closed on Fridays.

Holy Family's website:

www.holyfamilyfranklinton.org.

MyParish app: News, reminders, much more! To get it, text app to 88202 and follow the steps in the reply text. Or find MyParish in your app store.

Holy Family's Facebook page:

This is where Fr Kyle livestreams our Masses. Also serves as a bulletin board, where parishioners and staff post *important (please)* content. Type Holy Family Catholic Church in the Search bar. Once you land on our page, to join the Facebook group, click on the +Join Group button, and answer one simple question. We try hard to stay on top of requests, so it'll typically be approved in under a day. Visit facebook.com/groups/holyfamilyfranklinton.

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

“As soon as [the Roman emperor] Julian realized what [the bishop] Athanasius was up to...

...he flew into a rage and banished him for the fourth time. [As Athanasius was escaping] up the Nile by boat, an imperial barge was closing in on them from behind. Athanasius ordered his boat to turn around and sail directly toward [the emperor’s] police vessel. As the two boats drew nearer, the police hailed the bishop’s boat and asked, ‘Have you seen Athanasius, the enemy of the emperor?’ Athanasius himself shouted back, ‘Yes, he is near! If you row quickly you can overtake him!’ They thanked him for the tip, and immediately sped past Athanasius’ boat, which then returned safely to port.”¹

It would appear that Athanasius excelled at thinking quickly on his feet! However, we remember and honor this 4th century priest, bishop, and Doctor of the Church for his lifelong defense of the true teaching of the Church against the Arian heresy. Not to be confused with Aryanism (the philosophy of racial supremacy foundational to Nazism), Arius and his followers taught—in short—that Jesus was a demi-god (half-god) created by the Father, therefore neither consubstantial (as we profess in the Creed) nor one with Him.

Tragically, wars arose, kingdoms fell, and faithful Christians became martyrs over this controversy which rocked the Church for many years until the Council of Nicaea was convened in 325 to address it. This council resulted in the Nicene Creed, specifically the clause, “consubstantial [of the same substance] with the Father.” Yet even after the ratification and promulgation of this creed, the Arian heresy stubbornly persisted here and there, now and then, for almost four more centuries!

Why did the Church care so deeply about getting this teaching right? Does such a seemingly esoteric point matter to anyone, barring philosophers and theologians? Does it affect my faith, my relationship with God?

“If Jesus is simply a demi-god, an intermediary who is something less than God, he is not really Emmanuel, God-with-us. Rather, he is merely an emissary sent by a God who is so remote and so transcendent that He prefers to keep us at arm’s length. And since the emissary conveys the orders of the Sovereign but does not himself know the Sovereign intimately, he cannot reveal God to us as He really is. We are condemned to obey God but to never really *know* Him. We may be saved from the fires of hell, but we are never really admitted to the beatific vision of heaven where we see Him face to face in all His splendor and beauty...

Athanasius is vividly aware that the salvation offered to us includes true intimacy with and knowledge of the Father. He also realizes that it begins here and now, even if it only blossoms fully in eternity. This could only be possible if the Word who became man were himself truly God. For Athanasius, life would not be worth living if we had no hope of knowing God.”²

As he wrote in his masterpiece, *On the Incarnation*: “What use is existence to the creature, if it cannot know its Maker?”
— ***St Athanasius (296-373): Priest, Bishop, Doctor of the Church. Feast day May 2.***

¹ D’Ambrosio, Marcellino. “Athanasius Against the World.” *When the Church Was Young: Voices of the Early Fathers*, p 176.

² Ibid., pp 165-166.

interesting book!

https://smile.amazon.com/When-Church-Was-Young-Fathers/dp/1616367776/ref=tmm_pap_swatch_0?encoding=UTF8&qid=1588182126&sr=8-1

Additional observation: four different emperors banished Athanasius *five times* for a total of almost half his 45-year ministry as bishop! Might he have wondered why God allowed his time and talents to be “wasted” in this way? Yet, out of this imposed sidelining God brought forth an even greater good: writings which preserved the orthodoxy of Christian doctrine so it could be handed on through generations beyond Athanasius’ immediate lifetime. Similarly, St John, who was exiled to an island well into his old age, and St Paul, who was imprisoned before his martyrdom, left manuscripts and letters which became part of the canon of Scripture. How might the Lord be bringing a greater good out of *my* current “dormant” situation? Let us stay sensitive to His voice in our hearts and docile to His leading!

— S.B., 4/30/20

Mass Intentions

- 5/2 5 pm †Harold Carriles
 †Craig Estave
 †Toni Carriles Hedrick
 †Shirley LeBlanc
 Jean Lugo
- 5/3 8:30 am Our Parishioners
- 5/3 11 am †Jerry Cancienne
 †Jimmy Richoux
 †Torry Richoux
 Nick Tullier
- 5/5 5 pm †Craig Estave
- 5/6 5 pm Fr Peter Hammett, OSB
- 5/7 9 am Ben and Brandy Zeringue
- 5/8 9 am †Brandi Sander



The Sanctuary Light
 will burn May 3-9
 in memory of
Molly Jean LaBauve
 by request of
 Jules LaBauve



Please DO NOT return
 your Rice Bowl yet.
 The church is open 8-5
 most days, so it is
 not a secure place to
 leave money. Just hang
 onto it (and keep on
 feedin' it...maybe with
 the money saved by
 eating out less) until
 we're back in church
 or are in the office
 full-time. Thanks.

Next week's special collection

RETIRED DIOCESAN PRIESTS

Currently, only three actively working priests' pension contributions support each retired priest, plus provide for their own future living and healthcare expenses. Envelopes are available in church. You may bring your gift to the office on Thursdays, 8 am-4 pm, or mail it in (see front page for address). Please be sure your gift is clearly designated for this collection.

Please pray for:

Baldassaro Family, Jim Bradle, Donna Bruney, Flo Clemons, Beverly Creel, Juliette Daly, Paula Davis, 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, Willie O'Bryant, Marie Oswald, Mickey Power, Al Triche, Nick Tullier, Ronnie Watson, Lawrence Williams, Jackie Wright, Steven Zeringue

Military (deployed): Cody Westmoreland.

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

Where in the Bible is the Sacrament of Anointing of the Sick?

The apostle James, in his letter (5:13-15), says:

"Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him summon the presbyters [priests] of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven."

James affirms praying for the suffering, but mentions a special religious ritual distinct from prayer alone. This ceremony is to be performed by a "priest of the Church." Through him, God will "save" the sick man, raise him up, and forgive any sins he has committed.

Yes, we should all pray for the sick, and some lay Catholics are called to a ministry of healing, but only a priest may anoint and heal sacramentally.

This week's Scripture readings

<u>Mon 5/4</u>	Acts 11:1-18
<i>Easter</i>	Psalm 42:2-3;43:3-4
<i>Weekday</i>	John 10:11-18
<u>Tues 5/5</u>	Acts 11:19-26
<i>Easter</i>	Psalm 87:1-7
<i>Weekday</i>	John 10:22-30
<u>Wed 5/6</u>	Acts 12:24—13:5
<i>Easter</i>	Psalm 67:2-3,5-6,8
<i>Weekday</i>	John 12:44-50
<u>Thurs 5/7</u>	Acts 13:13-25
<i>Easter</i>	Psalm 89:2-3,21-27
<i>Weekday</i>	John 13:16-20
<u>Fri 5/8</u>	Acts 13:26-33
<i>Easter</i>	Psalm 2:6-11
<i>Weekday</i>	John 14:-6
<u>Sat 5/9</u>	Acts 13:44-52
<i>Easter</i>	Psalm 98:1-4
<i>Weekday</i>	John 14:7-14
<u>Sun 5/10</u>	Acts 6:1-7
<i>5th Sunday of Easter</i>	Psalm 33:1-5,18-19
	1 Peter 2:4-9
	John 14:1-12

Stewardship Report

regular collection \$ 2,554.00

building fund \$ 25.00

Thank you for your generosity.

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