



HOLY FAMILY

CATHOLIC CHURCH

Nineteenth Sunday in Ordinary Time ◆ August 9, 2020

Immediately Jesus...caught him, and said, "...why did you doubt?" ~ Matthew 14:31

Pastor

REV. KYLE J. SANDERS
ksanders@arch-no.org

Sacramental emergencies
985-237-0972

Office

985-839-4040
Monday-Thursday 8 am - 4:30 pm
Friday 8 am-1 pm

Location / Mailing Address

1220 14th Ave
Franklinton, LA 70438

Website

www.holyfamilyfranklinton.org

Parish Email

holyfamilyfranklinton@arch-no.org

Weekend Masses

Saturday Vigil: 5 pm
Sunday: 8:30 am, 11 am,
3 pm (*español*)

* also streamed on Facebook page

Weekday Masses

Tues/Wed: *5*pm

Thurs/Fri/1st Sat: 9 am

* also streamed on Facebook page

Confessions

Saturday 3-4 pm (drive-by)
and by appointment

Eucharistic Adoration

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

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 ROOTS AND THE BRANCHES: THE CATHOLIC WAY REFLECTIONS ON POPE BENEDICT'S *VERBUM DOMINI*

After going over a general introduction of historical-criticism, it's now time to look at what Pope Benedict says.

Understanding the history of the Church and her approach to Scripture, the Holy Father also acknowledges that there are benefits to the historical-criticism. "Before all else, we need to acknowledge the benefits that historical-critical exegesis and other recently-developed methods of textual analysis have brought to the life of the Church. For the Catholic understanding of sacred Scripture, attention to such methods is indispensable, linked as it is to the realism of the Incarnation: 'This necessity is a consequence of the Christian principle formulated in the Gospel of John 1:14; *Verbum caro factum est* [The word became flesh]. The historical fact is a constitutive dimension of the Christian faith. The history of salvation is not mythology, but a true history, and it should thus be studied with methods of serious historical research'" (VD, 32).

This point is important not just in understanding why the Church has adopted certain historical-critical methods in her study of Scripture, but is key in understanding the why of much of Catholic theology. We can sometimes be blamed by our Protestant brethren as being too physical. We have statues, a full sacramental system of which physical things — bread, water, oil, ritual words — need to be present; we have a theology of the body; we have large cathedrals and fancy vestments and articles of precious metal. We kneel and stand and sit and kiss bishops' rings and genuflect before the tabernacle. They may ask, how is all of that spiritual? We have and do all those things because we are taking our lead from Jesus, the Son of God, the Word who became flesh. God deigned to enter the world of the flesh to sanctify it. He changed the way we look at and experience physical life. Our theology is Incarnational. So the things the historical-critical method analyzes: texts, archaeology, ancient sociology, history, language; it is all important to better understanding "the letter," i.e., what is on the page. "Because in the word of the Bible God comes to us and we to him, we must learn to penetrate the secret language, to understand it in its

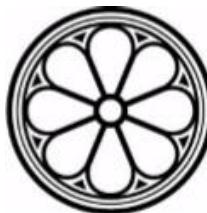
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<< From Our Pastor, from front page <<

structure and its mode of expression. Thus, because of the search for God, the secular sciences which lead to a greater understanding of language became important.¹

At the same time, the Holy Father is aware that historical-criticism comes with certain secular, irreligious baggage. Multiple of his predecessors such as Pope Leo XII (1939-1958) wrote about this new form of biblical study. Each saw the potential problems that could arise. "Pope Leo's intervention had the merit of protecting Catholic interpretation of the Bible from the inroads of rationalism, without, however, seeking refuge in spiritual meaning detached from history... Pope Pius XII...was careful to avoid any hint of a dichotomy between 'scientific exegesis' for use in apologetics and 'spiritual interpretation meant for internal use'; rather it affirmed both the 'theological significance of the literal sense, methodically defined' and the fact that 'determining the spiritual sense...belongs itself to the realm of exegetical science'" (VD, 33). In true Catholic fashion, neither pope rejected the method, but at the same time rejected the philosophy of most of the people who, up to that point, had used the method. They show us Scripture isn't just an historical document to be studied as, say, the fossil of a *T. rex*, but is a living document inspired by the Holy Spirit that speaks to men of today as it did 2,000-3,000 years ago when it was first written. Instead of being understood as petrified wood, it is still a growing cedar. You can examine its roots as well as its newest branches.

¹ Pope Benedict XVI, address to Representatives of the World of Culture at the "Collège des Bernardins" in Paris (12 September 2008).



Rose window in
the Abbey church.

St Joseph Abbey Gift Shop is now open

The monks of St Joseph Abbey are happy to announce the re-opening of the Abbey Gift Shop! The new Gift Shop hours are Monday-Saturday, 9-11 am and 12-3 pm. The reduced hours will allow staff the time to sanitize the facility and stock items properly.

BRING IT!!! **(PLEASE)**

With our help, the Food Bank is now able to distribute fresh eggs! Please bring empty egg cartons to the parish hall kitchen. Thanks!



IMPORTANT UPDATES FOR PARENTS AND TEACHERS

Registration for the 2020-2021 school year is currently being conducted by phone by coordinator Renée Herbert. If you haven't yet spoken to Renée, or if you are a new family, please call as soon as possible: **985-630-1121**.

Online registration is open at: <https://holyfamilyfranklin.org/reled-registration-form>.

★
**First class for CCD (K-6)
is Sun 8/16, 9:45 am.**

★
**First class for Y-Prep (7-11)
is Wed 8/12, 6 pm.**

Altar & Rosary Society welcomes you

Our Altar & Rosary Society welcomes new members of any age, anytime! This group prays for our parish family, and provides vessels, vestments, seasonal flowers and plants, and other things of beauty for our church. The next meeting is Tues 8/11 at 10 am. To learn more, call president Joan Badeaux, 504-460-4561.



Maximilian Kolbe, "The Saint of Auschwitz" - Feast Day Aug 14

As a young man, St Maximilian Kolbe prayed of his desire to "be ground to dust for the Immaculata [Mary] and have this dust be blown away by the wind all over the world." On the feast of Mary's Assumption in 1941, his martyred body was made into ashes at Auschwitz, and his witness has indeed blown all over the world.

Maximilian Maria Kolbe was born in Poland in 1894. When he was about ten, Mary appeared to him and offered him two symbolic crowns: the white crown of chastity and the red crown of martyrdom. He chose both. Mary smiled, then disappeared. After that, he was changed. At 16, Maximilian entered the Franciscans. So intent were he and his brother on entering the seminary, that they hid in a haycart to cross from the Russian to the Austrian sector of Poland. Maximilian was sent to the Order's college in Rome for his philosophy and theology studies. Though he later achieved doctorates in both, he was deeply interested in and excelled in science and math, even drawing plans for rockets.

Ordained at 24, Fr Maximilian saw religious indifference as the deadliest poison of the day. His mission was to combat it. He had already founded the Militia of the Immaculata, whose aim was to fight evil with the witness of a good life, prayer, work, and suffering. He dreamed of and then founded *Knight of the Immaculata*, a religious magazine under Mary's protection to evangelize all nations. While living in strict religious poverty, the friars utilized the most modern printing equipment and distribution strategies available. So great and rapid was the growth of the magazine, and the community of Franciscans that formed around him, that in 1927 he founded a large monastery and apostolic center near Warsaw called Niepokalanów, or "City of the Immaculata." The *Knight* magazine (still published today as *Immaculata*) reached an incredible monthly circulation of one million; a daily newspaper reached 230,000. In 1930, Fr Maximilian took four brothers to Nagasaki, Japan, to found another "City" there. Future plans called for a "City" in every nation with the magazine published in every language. All media—print, radio, movies, and television—were to be used without limit for the work of evangelization under the mantle of Mary. His method of evangelization under Mary reinvigorated growth in the Franciscan Order itself; in only 12 years, Niepokalanów saw its original community of 18 friars grow to over 650. Love of God was daily filtered through devotion to her.

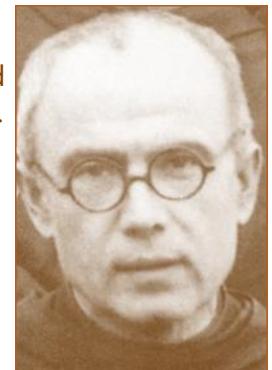
Kolbe returned to Poland in 1936 for treatment of tuberculosis, and reassumed direction of Niepokalanów —by then the largest Catholic publishing center in Poland, possibly in the world. When war broke out he refused to take advantage of his mixed German-Polish parentage to claim German citizenship. The monks at Niepokalanów hid over 2,000 Jews from the Nazis and produced anti-Nazi publications. They started a radio station from which they broadcast religious and anti-Nazi programming. In 1939, the Nazi panzers overran Poland with deadly speed. Niepokalanów was severely bombed. Fr Kolbe and his friars were arrested, then released in less than three months, on the feast of the Immaculate Conception. In 1941, Fr Kolbe was arrested again. This time, rather than intimidation, the Nazis' purpose was to liquidate the select ones, the leaders. The end came three months later in Auschwitz, after terrible beatings and humiliations.

A prisoner had escaped. The commandant decreed that, in reprisal, 10 men would die. He cruelly relished pacing among the assembled captives, pointing, "This one. That one." As the men were led to the starvation bunker, #16670 dared to step forward, declaring, "That man has a wife and family. I wish to take his place." "Who are you?" "A Catholic priest." No name, no allusion to his fame.

Silence. The officer kicked Sgt Francis Gajowniczek out of line and ordered Fr Kolbe to take his place. In the "block of death" they were ordered to strip naked, and their slow starvation began in darkness. But there was no screaming—the doomed men sang. Fr Kolbe ministered to the others dying with him, consoling them, inspiring courage, leading them in prayers and even hymns. On the eve of the Assumption, an executioner was sent into the bunker with a syringe of carbolic acid to finish off the four who remained alive. Finally, Fr Kolbe was the last one left, sitting in a corner, praying. He voluntarily offered his emaciated arm for the lethal injection. They burned his body with all the others.

Pope Paul VI beatified Maximilian in 1971. In 1982, Pope St John Paul II canonized him as a "martyr of charity," calling him the "patron of our difficult century." There was one extraordinary man in attendance at St Maximilian's canonization: Franciszek Gajowniczek. Though spared the torture of starvation, Gajowniczek had still suffered greatly. He was in Auschwitz for over five years and none of his family lived to see the day of his release. The prisoners who had grown fond of Fr Kolbe were particularly cruel to Gajowniczek, blaming him for the loss of their beloved friend and priest. His consolation came in 1982, in St. Peter's Square, when the man who died in his place was declared a saint. Maximilian Kolbe is the patron saint of journalists, media communications, the family, and the chemically addicted.

Fr Maximilian was a profound theologian as well as a heroic martyr. As the Gestapo roared toward Niepokalanów to arrest him, he hurried to finish his book outline on Mary's self-title at Lourdes, France: "I am the Immaculate Conception." For Kolbe, Mary—"full of grace"—is so united with the Holy Spirit that in a sense she is the incarnation of the Spirit. This and other insights have helped unfold further the recognition of Mary as *Mediatrix*, or "gateway" of the graces of Jesus' redemption.



Please pray for:

Emma, Joe and Dot Baldassaro, Jim Bradle, Patrick Campo, Beverly Carriles, Flo, Jean, and Tommie Clemons, Susan Corkern, Beverly Creel, Briley Davis, Paula Davis, Deven and Dominic Dunn, Michele Estave, Christopher Finklea, Mike Gaillard, Frank Gennusa, June Gonsoulin Georgusis, Wayne and Miriam Gonsoulin, Darlene Hartman, Ronnie Herbert, Keaton Family, Meaghan Knight, Larry Lambremont, Dylan Latore, Henry and Tina Lurette, Harry Lopez, Jean Lugo, Helen and Kalob Morel, Mickey Power, L. Roberts, Cathy Shreve, Dwayne Smith, Richard Sonier, Tufts Family, Nick Tullier, Chandler Turnage, Jane Varnado, Ernestine Westmoreland, Fr Otis Young. Military (deployed): Cody Westmoreland.

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

This week's Scripture readings

Mon 8/10 2 Corinthians 9:6-10
Lawrence
Deacon, Martyr Psalm 112:1-2,5-9
 John 12:24-26

Tues 8/11 Philippians 3:8-14
Clare
Virgin Psalm 119:14,24,72,103,111,131
 Matthew 19:27-29

Wed 8/12 Ezekiel 9:1-7; 10:18-22
Jane Frances de Chantal
Religious Founder Psalm 113:1-6
 Matthew 18:15-20

Thurs 8/13 Ezekiel 12:1-12
Pontian: Pope, Martyr Psalm 78:56-59,61-62
Hippolytus: Priest, Martyr Matthew 18:21—19:1

Fri 8/14 Wisdom 3:1-9
Max. Kolbe
Priest, Martyr Isaiah 12:2-6
 John 15:12-16

Sat 8/15 Revelation 11:19; 12:1-6,10
Assumption of the
Blessed Virgin Mary Psalm 45:10-12, 16
 1 Corinthians 15:20-27
 Luke 1:39-56

Sun 8/16 Isaiah 56:1, 6-7
20th Sunday
in
Ordinary Time Psalm 67:2-3,5-6,8
 Romans 11:13-15,29-32
 Matthew 15:21-28

More on St Maximilian Kolbe, continued from page 3:

For a 30-minute video of Father Kolbe's life and account of his martyrdom, visit:
<https://kolbeshrine.org/video-st-maximilian-mary-kolbe>

Sources for article:

<https://kolbeshrine.org/about-saint-maximilian>
<https://www.franciscanmedia.org/saint-maximilian-mary-kolbe/>
<https://www.wordonfire.org/resources/blog/9-things-to-know-about-st-maximilian-kolbe/4426/>

Original content: S. Boudreaux, A. MacIver

Stewardship Report

regular collection \$ 2,657.00
building fund \$ 20.00

Thank you for your sacrificial giving.

To set up online giving, visit:
holyfamilyfranklin.org/donate

The Sanctuary Lamp will burn
August 9-15 in memory of
Brandi Sander
by request of Jan and Rene LaBorde



(Sanctuary Lamp intentions are closed for the remainder of 2020. The 2021 book will be opened in December.)

Mass Intentions

| | | |
|------|---------|--|
| 8/8 | 5 pm | +Harold Carriles +Toni Carriles Hedrick +Shirley LeBlanc +Larry McGuire |
| 8/9 | 8:30 am | Our Parishioners |
| 8/9 | 11 am | +Jerry Cancienne +Alida and Frank Gennusa Sr +Jimmy Richoux +Torry Richoux +Alvin and Cecile Robin +Linda Gennusa Schomburg |
| 8/9 | 3 pm | +Souls in Purgatory |
| 8/11 | *5 pm | Susan Corkern |
| 8/12 | *5 pm | Archbishop Gregory Aymond |
| 8/13 | 9 am | +Alberta Bryer |
| 8/14 | 9 am | +Brandi Sander |
| 8/15 | 9 am | Archbishop Gregory Aymond |

Upcoming events

| | | |
|------|-------------------------|---------|
| 8/11 | Altar & Rosary Society | 10 am |
| 8/12 | Y-Prep classes begin | 6 pm |
| 8/13 | Friends of St Francis | 9:30 am |
| 8/14 | Rosary | 8:30 am |
| 8/15 | Assumption of Mary Mass | 9 am |
| 8/16 | CCD classes begin | 9:45 am |
| 8/19 | Y-Prep | 6 pm |
| 8/21 | Rosary | 8:30 am |
| 8/22 | Confessions | 3-4 pm |
| 8/23 | CCD | 9:45 am |
| 8/25 | Pastoral Council | 6 pm |

The current calendar is downloadable at [www.holyfamilyfranklin.org/parish-calendar](https://holyfamilyfranklin.org/parish-calendar), dated the 1st of the month. Printed copies are on the shelf in the back of the church and in the office hallway.