



HOLY FAMILY

CATHOLIC CHURCH

O LORD and Lover of souls, your imperishable spirit is in all things. – Wisdom 11:26,12:1

Mission Statement: Stirred by the Holy Spirit, the mission of Holy Family Parish is to evangelize our community with the transforming power of Christ through love and compassion for God and neighbor.

Pastor

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

Deacon

STEVE SYKES
ssteve@aol.com

Sacramental emergency: 985-237-0972

Office

985-839-4040
Monday-Thursday: 8 am - 4 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

Mass Schedule

Saturday Vigil: 5 pm
Sunday: 8:30 am, 11 am, 3 pm (español)
Tues/Wed: 5 pm
Thurs/Fri/first Sat: 9 am

Confessions

Saturday 3:30-4:30 pm
and by appointment: 985-839-4040

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

Fr Kyle: 985-839-4040

Bulletin Deadline

Tuesday, noon.

This Halloween:

Holy Family proclaims Jesus, the Light of the World!

We want the scores of trick-or-treaters who park their cars here, or who are just walking by, to be reminded of the light of Christ. On 14th Avenue we'll provide a hospitality station with friendly greeters offering candy, bottled water, and information cards. We'll also have parishioners in the church interceding for Franklinton and for all those out for Halloween festivities. If you wish to participate, call Eddie Boudreaux, 985-630-9997, or our office. We will have a preparatory meeting at 5:30 in the hall. We need shifts from 6-7 and 7-8 pm. This is a simple way, either in prayer or by gentle witness, to fulfill our baptismal call.

From Our Pastor:

CHARITABLE ACTION AS A RESPONSIBILITY OF THE CHURCH (6)

Reflections on Pope Benedict XVI's Encyclical *DEUS CARITAS EST (GOD IS LOVE)*

As the Holy Father continues to give historical basis for the Church's action of charity especially in the early Church, he tells the unique story of Julian the Apostate. "A mention of the emperor Julian the Apostate (†363) can also show how essential the early Church considered the organized practice of charity. As a child of six years, Julian witnessed the assassination of his father, brother, and other family members by the guards of the imperial palace; rightly or wrongly, he blamed this brutal act on



ALL SAINTS PARTY!

TODAY, OCTOBER 30, 9:45 AM

GAMES ✦ PRIZES ✦ FOOD ✦ FUN

DRESS AS YOUR FAVORITE SAINT!

please bring one bag of candy per child

> see p 2 >

From Our Pastor, continued

Emperor Constantius, who passed himself off as an outstanding Christian. The Christian faith was thus definitively discredited in his eyes" (DCE, 24). I want to pause to ensure clarity because Roman emperor history in the 300s plays out like a violent drama. Julian was the nephew of Constantine the Great, who legalized Christianity. Constantine's son, Constantius, followed his father as emperor. After the death of his father, most historians agree he sent troops to kill all other possible heirs to the empire, including Julian's father and other family members. His faithfulness to Christianity is certainly questioned when he pulled a Michael Corleone like that. To further matters, Julian became an orphan and fled to Greece, where he fell in love with Neo-Platonic ideas and a return to ancient pagan worship.

"Upon becoming emperor, Julian decided to restore paganism, the ancient Roman religion, while reforming it in the hope of making it a driving force behind the empire. In this project, he was amply inspired by Christianity. He established a hierarchy of metropolitans and priests who were to foster love of God and neighbor. In one of his letters, he wrote that the sole aspect of Christianity which had impressed him was the Church's charitable activity. He thus considered it essential for his new pagan religion that, alongside the system of the Church's charity, an equivalent activity of its own be established. According to him, this was the reason for the popularity of the 'Galileans.' They needed to be imitated and outdone. In this way, then, the Emperor confirmed that charity was a decisive feature of the Christian community, the Church" (DCE, 23).

Pope Benedict's use of this story is to show that even men who hated the Church understood that an integral part of her life was charitable action. I want to extrapolate a second inference from this story and compare it to our own time. Many, like Julian, were baptized and grew up in the life of the Church; however, for varying reasons they found intellectual stimulation outside the Church, and as an aside, it wasn't because such stimulation was lacking. Even though this was after the Council of Nicaea, there was still lively and important debate about the nature of the Trinity. Unfortunately, Julian's intellect was informed outside of the life of the Church in Greek paganism and Neo-Platonism to the degradation of his earlier faith. However, upon gaining power, he retained the charitable aspect of his Christian youth, and sought to use his cultural influence to elevate the charity without its source. We love because God loves us; our love for God and neighbor is a response. To him, it was a moral imperative, grounded in the *should* rather than in the relational aspect of Christian charity.

Many of a conservative political bent are surprised to find that those who share their Christian faith sit on the opposite side of the aisle and that many are Catholics or former Catholics. I am convinced that many of those men and women (not all, because very few toe any party line) are like Julian. They were raised in the faith and learned the ideals of Christian charity, but they were intellectually formed outside of the Church (even at Catholic universities). So in an attempt to reconcile the learning of their youth and the 'new' ideas learned in university and after, they like Julian retain the desire for charitable outreach and care for the poor, but it lacks the grounding of the relational aspect of love. So their actions look Christian but lack the depth of Christian love. Again, this last paragraph is my own observation, so take it with a grain of salt. It is also a good reminder to register to vote, to inform your conscience as you prepare to vote, and to pray for those currently in office.

Fr. Kyle



**Keep your eyes peeled...
KCs will be selling raffle
tickets next weekend!**

Masses for All Saints
(a holy day of obligation)

Mon 10/31: 5 pm

Tues 11/1: 9 am and 6 pm

Mass for All Souls
(not a holy day of obligation)

Wed 11/2: 9 am and 5 pm



 **all
souls**

Offering envelopes for your All Souls intentions are available near the church entrance. They may be placed in any weekend collection or brought to the office throughout November. Loved ones whose names are entered on your envelope will be remembered at all November Masses here at Holy Family.

It has become customary when people die to display flowers or candles to honor their memory, or perhaps as a way to offer a prayer for them. This intuition isn't merely popular piety. Praying for the dead is a longstanding tradition in the Church, and the way we pray is the way we believe. What follows are the reasons we believe we should pray for the souls of those who have died.

THE REALITY OF PURGATORY

The custom of praying for the dead is rooted in the very nature of heaven. The Bible indicates that there can be nothing imperfect in heaven. When describing the vision of the New Jerusalem, God's eternal kingdom, Revelation 21:27 states, "nothing unclean will enter it." Unfortunately, many people who die have not been perfected. They are not ready to enter heaven and behold God's face. At the same time, they have not made a choice to totally separate themselves from God. They may have expressed regret for their sins and been forgiven, but their love of God at the time of their death may not have been as perfect as it needed to be. The *Catechism of the Catholic Church* states:

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 (CCC 1030).

The souls of these individuals have not yet been completely purified of their sins. They must undergo purification after death, which demonstrates that God's mercy does not stop at the moment of death. Instead, His mercy continues even after death to prepare a soul to receive His loving embrace in heaven. This mercy we call *Purgatory*.

How can we describe Purgatory? A common description from Church tradition speaks of a cleansing fire. In 1 Corinthians 3:12-15, St Paul uses the imagery of the refining of metals. Fire is used to test and refine precious metals by bringing them to their melting point. At this temperature, anything impure which has not melted can be removed. In a similar way, in Purgatory, anything inauthentic in a person's soul is removed. The pain is caused by separation from God. We can imagine this as the refining fire of divine love, which purifies a soul and prepares it to enter heaven.

The Church today refers to the souls in Purgatory as "our brethren ... who having died are still being purified" (*Lumen Gentium*, 51). They continue to be important members of the Church, the Mystical Body of Jesus Christ, according to the belief in the communion of saints. We are able to assist the departed by our prayers, just as they can also help us by their prayers (CCC 958).

THE TRADITION OF PRAYING FOR THE DEAD

Prayers for the dead have been offered for many centuries. The earliest reference in the Bible is found in the second book of Maccabees. Judas Maccabeus was an important Jewish general of the second century before Christ. He led

his army to success in a hard-fought battle. Afterwards, he and his soldiers began to gather the bodies of the soldiers who had died, to give them a respectful burial. They found that all the dead soldiers were wearing pagan amulets under their tunics. Instead of burning the amulets, they had taken them from enemy soldiers who had died in a previous battle.

Judas Maccabeus and his men knew that their dead comrades had committed a grave sin, an action forbidden by the Law. Yet they also knew that these men were otherwise good people, who had died virtuously, courageously defending the law of God. They immediately offered prayers and sacrifices for the Jewish soldiers who had died wearing pagan amulets.

They prayed that the sinful deed might be fully blotted out... [Judas Maccabeus] then took up a collection among all the soldiers... which he sent to Jerusalem to provide for an atoning sacrifice. In so doing he acted in an excellent and noble way, inasmuch as he had the resurrection in mind... Thus he made atonement for the dead that they might be freed from their sin (2 Maccabees 12: 42-46).

Judas and his men prayed that God might deliver these soldiers from their sin and assist them on their journey to eternal light. This is the first indication we have in the Bible that the prayers of the living can help deliver the dead from any sin that might separate them from God's presence and prevent them from finding eternal peace and life.

The Fathers of the Second Vatican Council mentioned that the Church has honored the memory of the dead from the beginning (LG, 50). The Christian community in Rome gathered in the catacombs underground to pray for the faithful followers of Christ buried there. They believed their prayers assisted those who had died, just as the prayers of the dead could also aid the living members of the community. Pope St Gregory the Great (540-604) often offered Masses on behalf of the souls in Purgatory. He wrote of a monk who repented of his sins while on his deathbed. St Gregory, his abbot, instructed that Masses should be said in his favor. After 30 days, his soul appeared to a brother, announcing that he was now free of Purgatory and had entered heaven.

The Catholic Church has taught for centuries that our prayers do assist those who have died. We commend their souls to God's mercy and pray for them. We can help them not only by our prayers, but also by offering a Mass for them, by giving alms, by indulgences or other works of penance done for their benefit (CCC 1032).

This November, a month dedicated to prayer for the Holy Souls in Purgatory, let us remember to keep them in our prayers as an act of love. Let us remember that prayers can be extremely powerful in assisting the souls of our loved ones in their journey to eternal life and peace.

Please pray for:

The Baldassaro Family
Bible Baptist Church
Linda Boos
Jim Bradle
Barbara Brouillette
Pat Campo
Jase Cannon
Beverly Carriles
Johnson Chouest
David Falterman
Sean Garlick
Debby Gennusa
Frank Gennusa
Fr Paul Hart
Vickie Jambon
The Judy Family
Lynnie Kass
Jan LaBorde
Larry Lambremont
Henry and Tina Lirette
Jean Lugo
Judy Lyons
The McGregor Family
Dudley Orgeron
Marie Oswald
Linda Plaisance
Mickey Power
Judy Rabuffo
Roy Richard
The Sanders Family
Donna Sanders
Debbie Snell
The Travis Family

*Names stay on the list
for three months. To
add or retain someone,
email [holyfamilyfrank-
linton@arch-no.org](mailto:holyfamilyfrank-
linton@arch-no.org),
or call 985-839-4040.*

This week's Scripture readings

Mon 10/31

*St Anthony Claret
Bishop*

Ephesians 4:32—5:8
Psalm 1:1-6
Luke 13:1-7

Tues 11/1

Ordinary Time Weekday

Ephesians 5:21-33
Psalm 128:1-5
Luke 13:18-21

Wed 11/2

Ordinary Time Weekday

Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thurs 11/3

Ordinary Time Weekday

Ephesians 6:10-20
Psalm 144:1-2,9-10
Luke 13:31-35

Fri 11/4

*Simon and Jude
Apostles, Martyrs*

Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Sat 11/5

Ordinary Time Weekday

Philippians 1:18-26
Psalm 42:2-5
Luke 14:1,7-11

Sun 11/6

*32nd Sunday in
Ordinary Time*

Wisdom 11:22—12:2
Psalm 145:1-2,8-11,12-14
2 Thessalonians 1:11—2:2
Luke 18:9-14

The Sanctuary Lamp burns constantly to proclaim
the Real Presence of Jesus in the tabernacle.

This week it also burns in memory of

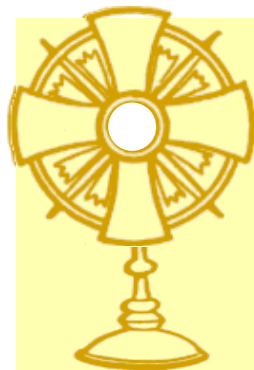
Marilyn and James Kilgore

by request of Laura and Sid Zeringue



Mass Intentions

10/29	5 pm	†Doug LeBlanc †Muriel Maechling Sanders Family †Scheuermann Family Ernie Williams
10/30	8:30 am	Our Parishioners
10/30	11 am	†Meveline Armentor †Jerry & Esther Cancienne †Frank Lugo †Darleen Reggio †Craig Sanders †John & Carolyn Watson
10/30	3 pm	†Ed Boudreaux Sr
10/31	5 pm	†Craig Sanders
11/1	9 am	†Marilyn & James Kilgore
11/1	6 pm	†Craig Sanders
11/2	9 am	†Craig Sanders
11/2	5 pm	Lizzy Boudreaux
11/3	9 am	Molly Boudreaux
11/4	9 am	†John & Carolyn Watson



EUCCHARISTIC ADORATION

FRIDAY, NOVEMBER 4

9:30 AM - 4:30 PM

BENEDICTION 4:30 PM

sign up for an hour
near the church entrance,
or drop in whenever you can

Upcoming events

10/30	All Saints Party 9:45 am
10/31	Vigil of All Saints (All Hallows' Eve) Mass 5 pm
10/31	All Hallows' Eve Outreach 6-8 pm
11/1	All Saints Day: Mass 9 am and 6 pm
11/2	All Souls Day: Mass 9 am and 5 pm
11/2	Family Faith Formation 6 pm
11/4	Rosary 8:30 am
11/4	Eucharistic Adoration 9:30 am-4:30 pm

The current month's calendar is always downloadable at
www.holyfamilyfranklinton.org/parish-calendar, dated
the 1st of the month. Print copies are on the bookshelf in
church and on the table in the office hallway.

Stewardship Report

regular giving \$ 3,251.00

building fund \$ 135.00

Thank you for your generosity.

