



HOLY FAMILY CATHOLIC CHURCH

Twenty-Ninth Sunday in Ordinary Time ♦ October 18, 2020

Shine like lights in the world, as you hold onto the word of life. — Philippians 2:15

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

Sacramental emergency: 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

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 3-4 pm, 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

Fr Kyle: 985-839-4040

Bulletin Deadline

Tuesday, noon.

To the Clergy, Religious, and Laity in the Archdiocese of New Orleans:

As we face the evils of our day, ... please join me in a day of atonement, prayer, and fasting this Friday, October 23.

Wishing you God's blessings, I am

Sincerely in Christ,

Archbishop Gregory M. Aymond

From Our Pastor

**THE CONTRACEPTIVE MENTALITY AND THE CULTURE OF DEATH
FROM POPE ST. JOHN PAUL II'S LETTER *THE GOSPEL OF LIFE***

I present to you this weekend a continuation of Pope St. John Paul II's reflections on human life. Here he will try outline the culture of death that has seeped into modern society and two of its main fruits, contraception and abortion, which he calls "fruits of the same tree." Some of these thoughts, which come from the mind of the Church, might surprise you or cause internal strife within you. Please don't hesitate to contact me, no matter what emotion you may be sharing. The right to life is primarily not a political issue, although it has been made so by the divisiveness of our *de facto* bipartisan government. It is first and foremost a human issue, touching not just structures, but each individual that makes up those social structures. Here, for you and me, our conscience needs to be formed because it is our duty as human beings to uphold human life in all forms.

"It is impossible to catalogue completely the vast array of threats to human life, so many are the forms, whether explicit or hidden, in which they appear today! Here though we shall concentrate particular attention on another category of attacks, affecting life in its earliest and in its final stages, attacks which present new characteristics with respect to the past and raise questions of extraordinary seriousness. It is not only that in generalized opinion these attacks tend no longer to be considered as "crimes"; paradoxically they assume the nature of 'rights', to the point that the State is called upon to give them legal recognition and to make them available through the free services of health-care personnel. Such attacks strike human life at the time of its greatest frailty, when it lacks any means of self-defense. Even more serious is the fact that, most often, those attacks are carried out in the very heart of and with the complicity of the family-the family which by its nature is called to be the 'sanctuary of life.'

"How did such a situation come about? Many different factors have to be taken into account. In the background there is the profound crisis of culture, which generates skepticism in relation to the very foundations of knowledge and ethics, and which makes it

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**THE MOST DANGEROUS PLACE FOR AN AFRICAN-AMERICAN IS THE WOMB...
ABORTION HAS ACCOMPLISHED WHAT THE KLAN COULD ONLY DREAM OF.
ROUGHLY 1/4 OF THE BLACK POPULATION IS MISSING.**

Dr. Alveda King

increasingly difficult to grasp clearly the meaning of what man is, the meaning of his rights and his duties. Then there are all kinds of existential and interpersonal difficulties, made worse by the complexity of a society in which individuals, couples and families are often left alone with their problems. There are situations of acute poverty, anxiety or frustration in which the struggle to make ends meet, the presence of unbearable pain, or instances of violence, especially against women, make the choice to defend and promote life so demanding as sometimes to reach the point of heroism.

“All this explains, at least in part, how the value of life can today undergo a kind of ‘eclipse’, even though conscience does not cease to point to it as a sacred and inviolable value, as is evident in the tendency to disguise certain crimes against life in its early or final stages by using innocuous medical terms which distract attention from the fact that what is involved is the right to life of an actual human person.

“In fact, while the climate of widespread moral uncertainty can in some way be explained by the multiplicity and gravity of today’s social problems, and these can sometimes mitigate the subjective responsibility of individuals, it is no less true that we are confronted by an even larger reality, which can be described as a veritable structure of sin. This reality is characterized by the emergence of a culture which denies solidarity and in many cases takes the form of a veritable ‘culture of death’. This culture is actively fostered by powerful cultural, economic and political currents which encourage an idea of society excessively concerned with efficiency. Looking at the situation from this point of view, it is possible to speak in a certain sense of a war of the powerful against the weak: a life which would require greater acceptance, love and care is considered useless, or held to be an intolerable burden, and is therefore rejected in one way or another. A person who, because of illness, handicap or, more simply, just by existing, compromises the well-being or lifestyle of those who are more favored tends to be looked upon as an enemy to be resisted or eliminated. In this way a kind of ‘conspiracy against life’ is unleashed. This conspiracy involves not only individuals in their personal, family or group relationships, but goes far beyond, to the point of damaging and distorting, at the international level, relations between peoples and States” (EV 10-12). What he means by that last sentence is that this “culture of death” has seeped into the communal consciousness of countries, of how they see themselves in relation to other countries and in relation to the people governed. An extreme example would be the dictatorship of Stalin which led to such a large destruction of human life in Russia. A more subtle example would be the lack of care for the truly poor in our own country, whose only solution to poverty is to throw money at it, or the proliferation of the ease of abortion which has denied the life of millions of children.

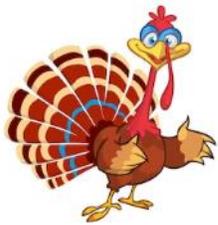
“In order to facilitate the spread of abortion, enormous sums of money have been invested and continue to be invested in the production of pharmaceutical products which make it possible to kill the fetus in the mother’s womb without recourse to medical assistance. On this point, scientific research itself seems to be almost exclusively preoccupied with developing products which are ever more simple and effective in suppressing life and at the same time are capable of removing abortion from any kind of control or social responsibility.

“It is frequently asserted that contraception, if made safe and available to all, is the most effective remedy against abortion. The Catholic Church is then accused of actually promoting abortion, because she obstinately continues to teach the moral unlawfulness of contraception. When looked at carefully, this objection is clearly unfounded. It may be that many people use contraception with a view to excluding the subsequent temptation of abortion. But the negative values inherent in the ‘contraceptive mentality’-which is very different from responsible parenthood, lived in respect for the full truth of the conjugal act-are such that they in fact strengthen this temptation when an unwanted life is conceived” (EV, 13). Here, again, I step in to explain what he means. First, the “full truth of the conjugal act” is that it is unitive and procreative; it deepens the love of the spouses through a deep intimate act of total responsibility. In the conjugal act, the couple says not only, “I love you,” but “I am ready to take up the responsibility that comes from love this deep, namely, a life can result from this and I am ready to bear, raise, and care for this child with you.” Every conjugal act has these two meanings inherent in it. The “contraceptive mentality” takes out or ignores the procreative part of the conjugal act. Therefore, if a couple has already rejected the responsibility of life that comes from the conjugal act, they are much more likely to reject it ‘when an unwanted life is conceived. Indeed, the pro-abortion culture is especially strong precisely where the Church’s teaching on contraception is rejected. Certainly, from the moral point of view contraception and abortion are specifically different evils: the former contradicts the full truth of the sexual act as the proper expression of conjugal love, while the latter destroys the life of a human being; the former is opposed to the virtue of chastity in marriage, the latter is opposed to the virtue of justice and directly violates the divine commandment ‘You shall not kill.’

“But despite their differences of nature and moral gravity, contraception and abortion are often closely connected, as fruits of the same tree. It is true that in many cases contraception and even abortion are practiced under the pressure of real-life difficulties [and are merely a matter of ideology because it’s an exercise of a woman’s “choice” - FK], which nonetheless can never exonerate from striving to observe God’s law fully. Still, in very many other instances such practices are rooted in a hedonistic mentality unwilling to accept responsibility in matters of sexuality, and they imply a self-centered concept of freedom, which regards procreation as an obstacle to personal fulfillment. The life which could result from a sexual encounter thus becomes an enemy to be avoided at all costs, and abortion becomes the only possible decisive response to failed contraception.

“The close connection which exists, in mentality, between the practice of contraception and that of abortion is becoming increasingly obvious. It is being demonstrated in an alarming way by the development of chemical products, intrauterine devices and vaccines which, distributed with the same ease as contraceptives, really act as abortifacients in the very early stages of the development of the life of the new human being” (EV, 13). The morning-after pill or an intrauterine device doesn’t prevent conception. It prevents the new life from receiving the proper space, place, and nutrients to grow, leaving it to die, hence it’s considered an abortifacient [a substance or device which causes abortion].





Do you know a family who would benefit from receiving a Thanksgiving basket?

The Friends of St Francis have begun planning their annual Thanksgiving food drive and compiling their list of families to be helped. They want to make sure that no one who needs assistance is left out. If you know of a family or an individual in need, please give their names to Linda Boos, 504-452-2194, or call our office, 985-839-4040.

Pray for Fr Kyle and all priests. Prayer cards are on the back table.

What does the Church say about a sacred place or object which has been profaned?

Once a religious object is blessed and dedicated for divine worship or veneration, it must be treated with reverence and must not be used in either an improper or profane way (cf. *Code of Canon Law*, #1171). In #1212 it says: "Sacred places lose their dedication or blessing if they have been destroyed in large part, or have been turned over to profane use by decree of the competent ordinary or in fact." They are either reconsecrated, as in the case of a church building, or disposed of. During the 1800s, the Vatican's Congregation for the Sacraments and Divine Worship and Congregation for the Doctrine of the Faith issued directives with regard to disposal which, simply stated, are: anything that has become "unserviceable" (unsuitable for use as intended) should simply be buried; if burial is impractical, it should be burned, after which those ashes should be returned to the earth.



THANKS, Y'ALL! HOLD OFF FOR NOW ;)
The Help Center has enough egg cartons for now; doesn't need any more, and lacks space to keep them. Many thanks to all who brought them in.

Have the courage and humility to present yourselves to the world determined to be holy, since full, true freedom is born from holiness.

St John Paul II (Karol Wojtyla) (1920-2005)
 Pope, 1978-2005 – feast day October 23



KCs will be fryin' catfish at the Farmers Market this Fri 10/23, 10 am - 1 pm. Whole lotta deliciousness, just \$10 a plate!

Please keep bringing in your

- ✓ peanut butter
- ✓ canned tuna
- ✓ financial gifts

for the Help Center Food Bank!

Please make checks out to Help Center, or place a cash gift in a marked envelope, and place in our collection.

Thank you.

Don't Worry – Retire Happy

The Knights of Columbus is sponsoring a webinar on October 29 at 7 pm. This is an interactive virtual presentation with world renowned economist, speaker, and author Thomas Hegna, who will share his 7 steps to a secure retirement, answering questions, and offering insight and vast expertise. This is for ALL Catholic families, not just Knights of Columbus members. Register at: http://bit.ly/retire_happyoctober29. For more information or questions you may contact Deacon Owen Francis at 504-458-8898 or owen.francis@kofc.org.



Offering envelopes for your All Souls intentions are available in the back of the church. They may be placed in any weekend collection or brought in to our office throughout this month. Loved ones whose names are listed on your envelope will be remembered at all our Masses throughout November.

Please pray for:

Billy Alsup; Adam Authement; Janet Bourgeois; Jim Bradle; Chris Buquoi; Johnson Chouest; Flo, Jean, Tommie Clemons; Carol d'Aquin; Andrew Darbonne (military-Iraq); Heidi David; Cory Davis; Paula Davis; Maria Fenyes; Theresa Gomez; Christie Griffith; Hamilton Family; Jennifer Hartman; Guy Horton; Meaghan Knight; Jan, René LaBorde; Dylan Latore; Dan LeBlanc; Eve LeBlanc; Henry, Tina Lirette; Jean Lugo; L.J. Marie; Cynthia Marsh; Dana Matherne; Kalob Morel; Mickey Power; Dannell Rome; Sylvia Scott; Cathy Shreve; Richard Sonier; Jan Sroga; Christine Townsend; Tufts Family; Nick Tullier; Jane Varnado; Joshua Yates.

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

This week's Scripture readings

<u>Mon 10/19</u> <i>Jean de Brebeuf, Isaac Jogues, et al.</i> <i>Priests, Martyrs</i>	2 Corinthians 4:7-15 Psalm 100:1-5 Matthew 28:16-20
<u>Tues 10/20</u> <i>Paul of the Cross</i> <i>Priest</i>	Ephesians 2:12-22 Psalm 85:9-14 Luke 12:35-38
<u>Wed 10/21</u> <i>Ordinary Time</i> <i>Weekday</i>	Ephesians 3:2-12 Isaiah 12:2-6 Luke 12:39-48
<u>Thurs 10/22</u> <i>John Paul II</i> <i>Pope</i>	Isaiah 52:7-10 Psalm 33:1-5,11,12,18,19 John 21:15-17
<u>Fri 10/23</u> <i>John of Capistrano</i> <i>Priest</i>	Ephesians 4:1-6 Psalm 24:1-6 Luke 12:54-59
<u>Sat 10/24</u> <i>Anthony Claret</i> <i>Bishop</i>	Ephesians 4:7-16 Psalm 122:1-5 Luke 13:1-9
<u>Sun 10/25</u> <i>30th Sunday</i> <i>in</i> <i>Ordinary Time</i>	Exodus 22:20-26 Psalm 18:2-4,47,51 1 Thessalonians 1:5-10 Matthew 22:34-40

The Sanctuary Lamp will burn
October 18 - 24 in memory of
Francis Marks
by request of Marita Marks



Mass Intentions

10/17	5 pm	†Jessie Andras †C. Breaux Family †Harold Carriles †Guidry/Bolotte Families †Toni Carriles Hedrick †Shirley LeBlanc Jean Lugo †Antonio Samanamud
10/18	8:30 am	Our Parishioners
10/18	11 am	†Jerry Cancienne †Shannon Champagne Norma Fedeli †Alida and Frank Gennusa †Goutierez Family Jerome Ibarra †Ed Santos †Linda Gennusa Schomburg †Elton Thomas
10/18	3 pm	†Tobias Geib
10/20	5 pm	Archbishop Gregory Aymond
10/21	5 pm	†Susan Corkern
10/22	9 am	†Cora Truxillo
10/23	9 am	Aimee Boudreaux Maclver

Upcoming events

10/18	CCD 9:45 am
10/20	RCIA 6 pm
10/21	Y-Prep 6 pm
10/21	CYO 7 pm
10/23	Day of Atonement, Prayer, and Fasting across the archdiocese
10/23	Rosary 8:30 am
10/23	KC Fish Fry 10 am-1pm
10/24	Confessions 3-4 pm
10/25	CCD 9:45 am
10/27	RCIA 6 pm

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



This week's special collection

This collection is an effort by the global Church to provide for the missionaries who serve over 1,000 local churches in Oceania, Asia, Africa, and parts of Latin America and Europe. Envelopes are on the bookshelf near the church door.

Stewardship Report

regular collection	\$ 2,637.00
building fund	\$ 175.00

Thank you for your generosity.