



HOLY FAMILY CATHOLIC CHURCH

Thirty-Second Sunday in Ordinary Time ♦ November 8, 2020

"Stay awake and be ready! You do not know on what day your Lord will come."

Matthew 24:42,44

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.

From Our Pastor

WE SHOULDN'T BE AFRAID OF THE DARK

REFLECTIONS ON POPE BENEDICT XVI'S *VERBUM DOMINI*

Over the past few weeks, we've been going through the relationship between the Old and New Testaments. We have inherited 2,000 years' worth of reflection on their relationship. We live in a culture that still retains an extraordinary Christian influence despite no longer being Christian. We have the great benefit of Christ's action. I say all this to preface the fact that certain parts of the Old Testament are incredibly hard to read for the modern reader, like you and me. When I say hard to read, I don't mean passages that are incredibly dense or require certain historical knowledge to understand. I'm speaking of what Pope Benedict calls the "dark" passages of the Bible "which, due to the violence and immorality they occasionally contain, prove obscure and difficult" (VD, 42).

The deeper you get into the Old Testament the more you will find those horrifying happenings. Judah and a few of his brothers commit cold-blooded murder. The Israelites upon entering Jericho kill everything and everyone including women and children, livestock and pets. Solomon, for all his wisdom, had himself 1000 wives. There are many other instances where we encounter God's chosen people and even God's anointed doing things contrary to the law and contrary to what is good.

"Here it must be remembered first and foremost that *biblical revelation is deeply rooted in history*. God's plan is manifested *progressively* and it is accomplished slowly, *in successive stages* and despite human resistance. God chose a people and patiently worked to guide and educate them" (VD, 42). We cannot and should not erase, ignore, or try to take out these dark passages. They are part of salvation history; part of human history. I know there's a

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HEY Y'ALL: IT'S OPEN SEASON ON TURKEY [TAGS]!!!

BEFORE AND AFTER ALL WEEKEND MASSES THROUGH Nov 15, OUR FRIENDS OF SAINT FRANCIS WILL DISTRIBUTE TAGS FOR TURKEYS AND OTHER ITEMS THAT WILL MAKE UP HOLY FAMILY'S THANKSGIVING FOOD BASKETS FOR FAMILIES IN NEED. THE MORE PARTICIPANTS, THE MORE FAMILIES CAN BE HELPED. DEADLINE TO RETURN ITEMS: NOON ON SUN 11/22. MONETARY GIFTS ARE NEEDED AS WELL; THESE ARE USED TO PURCHASE PERISHABLES. PLEASE WRITE YOUR CHECK TO FRIENDS OF SAINT FRANCIS. THANK YOU FOR YOUR KINDNESS.



From Our Pastor, from front page

thread in modern society, in general, to eradicate our broken past. We see the inclusion of such things in God's word to his people as an important part of his revelation. God didn't reveal himself to a perfect people, but revealed himself to perfect his people.

"Revelation is suited to the cultural and moral level of distant times and thus describes facts and customs, such as cheating and trickery, and acts of violence and massacre, without explicitly denouncing the immorality of such things. This can be explained by the historical context, yet it can cause the modern reader to be taken aback, especially if he or she fails to take account of the many 'dark' deeds carried out down the centuries, and also in our own day" (VD, 42). If we think about God's revelation through the analogy of a parent and child relationship it might help.

The relationship between a parent and child develops. Early in the child's development, he makes an extraordinary number of mistakes, in speech, in action, in discipline, in every aspect of his life. So the parent sets boundaries and hold fast to them. The parent shows deep love but also shows what the child perceives as harshness when discipline occurs. Other times, especially as the child develops, the parent gives the child the opportunity to correct his own mistakes, often to varying degrees of success. Then, at a certain point, the child begins to assert a virtual independence. He still relies on the parent for food, shelter, income, but tries to assert control over his own life. As an adult, having grown in maturity, that relationship changes, friendship emerges, deep self-revelation of the parent happens, more well-balanced decision making occurs in the life of the child. The child still makes mistakes, but, usually and eventually owns up to them. We can understand God's revelation in the same way. There was much misunderstanding and many mistakes in the beginning. Although God communicated his love and mercy, he also dealt harshly with those mistakes to set out moral boundaries. As Israel grew in relationship with God, at times she listened, and other times she sought her own way. The time of the prophets was like her teenage years. God spoke to them about the present and the future but more often than not they didn't listen. In Christ, we reached full maturity. We could relate to God in friendship. We could better understand what he did and why he did it, than when we were younger. But even in the Christian era there are "dark" deeds: the bad parts of the Crusades and Inquisition, the continuation of anti-Semitism, the blind eye to the slave trade, the abuse scandal. Even in "full maturity" God's people fail, misunderstand him, or misappropriate his words. "So it is a mistake to neglect these passages of Scripture that strike us as problematic. Rather, we should be aware that the correct interpretation of these passages requires a degree of expertise, acquired through training that interprets the texts in their historical-literary context and within the Christian perspective which has as its ultimate hermeneutical key 'the Gospel and the new commandment of Jesus Christ brought about in the paschal mystery'" (VD, 42).



Why do we Catholics pray for the dead?

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. Unfortunately, many don't understand why we pray for the dead. They believe that once someone has died nothing else can be done for them. They think it is more important to pray for those who are grieving, who suffer now.

But there's a longstanding tradition in the Catholic Church of praying for the souls of the deceased. How did this tradition come about, and why is it still important today? >> *continued on p 3* >>



BIBLE STUDY

based on Sunday's readings

every Sunday

*after the 8:30 Mass
in the hall*

ALL ARE WELCOME!



If you brought home one of the Love Life Amendment yard signs, please return the metal frame. LA Right To Life wants to collect and return as many as possible to prevent being charged for them. Thank you!

Internationally known minister of healing coming to NOLA

Sister Briege McKenna, herself miraculously healed of rheumatoid arthritis, has an international ministry of praying for healing. She will be in our area for healing services on Nov 13-14 at St Angela Merici Church, Metairie. The service consists of praise, a talk, and prayers for healing by Sr Briege. Registration required and is available online only, 'til noon on Wed 11/11. Contact info@ccrno.org or 504-828-1368.

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. 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 lived as perfect humans, and do not die in a state of perfection. They are not prepared 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 profound and perfect as it should have been. 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* (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.

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 is removed. Similarly, in Purgatory, anything inauthentic in a person's soul is removed. The pain is their separation from God. We can view this as the refining fire of divine love, purifying a soul and preparing 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*, No. 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 the 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 (*Lumen Gentium*, 50). Christians in Rome gathered in the catacombs to pray for the faithful followers of Christ buried there. They believed their prayers assisted those who had died, and that 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 on his deathbed. 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 in their name, 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 Souls in Purgatory, let us remember to keep them in our prayers as an act of love. Our prayers can be extremely powerful in assisting the souls of our loved ones in their journey to eternal life and peace. — adapted from <https://www.catholicstand.com/praying-for-the-souls-of-the-dead-a-catholic-tradition/>

Please pray for:

Billy Alsup; Baldassaro Family; Jim Bradle; Johnson Chouest; Carol d'Aquin; Andrew Darbonne (military-Iraq); Heidi David; Cory Davis; Paula Davis; Maria Fenyes; Hamilton Family; Jennifer Hartman; Jan, René LaBorde; Dan LeBlanc; Eve LeBlanc; Henry, Tina Lirette; Christy Lorio; Jean Lugo; L.J. Marie; Cynthia Marsh; Dana Matherne; Kalob Morel; Mickey Power; Sylvia Scott; Cathy Shreve; Jan Sroga; Christine Townsend; 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 11/9</u> <i>Dedication of the Lateran Basilica</i>	Ezekiel 47:1-2,8-9,12 Psalm 46:2-9 1 Corinthians 3:9-11,16-17 John 2:13-22
<u>Tues 11/10</u> <i>Leo the Great Pope, Doctor of the Church</i>	Titus 2:1-8,11-14 Psalm 37:3-4,18,23-29 Luke 17:7-10
<u>Wed 11/11</u> <i>Martin of Tours Bishop</i>	Titus 3:1-7 Psalm 23:1-6 Luke 17:11-19
<u>Thurs 11/12</u> <i>Josaphat Bishop, Martyr</i>	Philemon 7-20 Psalm 146:7-10 Luke 17:20-25
<u>Fri 11/13</u> <i>Frances Xavier Cabrini Virgin, Religious Founder</i>	2 John 4-9 Psalm 119:1-2,10-11,17-18 Luke 17:26-37
<u>Sat 11/14</u> <i>Ordinary Time Weekday</i>	3 John 5-8 Psalm 112:1-6 Luke 18:1-8
<u>Sun 11/15</u> <i>33rd Sunday in Ordinary Time</i>	Proverbs 31:10,13,19-20,30-31 Psalm 128:1-5 1 Thessalonians 5:1-6 Matthew 25:14-30

The Sanctuary Lamp burns constantly to proclaim the Real Presence of Jesus in the tabernacle. It also burns **November 8 - 14** in memory of **ALL FALLEN MILITARY MEMBERS WHO BRAVELY GAVE THEIR LIVES TO PRESERVE OUR FREEDOM** (by anonymous request)



Mass Intentions

11/7	5 pm	†Christy K. Bitzer †Harold Carriles †Toni Carriles Hedrick †Shirley LeBlanc
11/8	8:30 am	Archbishop Gregory Aymond Corrie Boudreaux Thomas Boudreaux †Ralph Buttner †Regina Corvers †Brandi Sander Fr Kyle Sanders
11/8	11 am	Our Parishioners
11/8	3 pm	Aidan Ibarra
11/10	5 pm	Audrey Elizabeth Finklea
11/11	5 pm	Harriet Sanders
11/12	9 am	†Kelley Penton
11/13	9 am	†Brandi Sander

Upcoming events *turkey tags at every weekend Mass*

11/10	Altar & Rosary Society 10 am
11/10	RCIA 6 pm
11/11	Y-Prep 6 pm
11/11	CYO 7 pm
11/12	Friends of St Francis 9:30 am
11/12	Knights of Columbus 7 pm
11/13	Rosary 8:30 am
11/14	Confessions 3-4 pm
11/15	CCD 9:45 am

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 on the table in the office hallway.



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 listed on your envelopes will be remembered at all November Masses here at Holy Family.

Stewardship Report	
regular collection	\$ 3,431.00
building fund	\$ 172.00
Thank you for your generosity.	