

Mary, Mother of Jesus Roman Catholic Church

PARISH OFFICES

9323 Highway 165 South
P. O. Box 408,
Woodworth, Louisiana 71485
Phone - (318) 487-9894 - Website: mmjchurch.org



OFFICE HOURS

Monday - Thursday 8:00 a.m. to 1:00 p.m.

ALL ARE WELCOME

No matter what your present status in the Catholic Church, no matter what your current family and marital situation, no matter what your personal history, age, background, race, etc., you are invited, welcomed, loved, and respected here.

Rev. Paul M. LaPalme KHS

Pastor

2120 Coulee Crossing Road, Woodworth, LA 71485
(318) 487-9894 - fatherpaul@mmjchurch.org

Deacon Paul Sunderhaus, M.D.

Permanent Deacon ~ Adult Faith Formation

Altar Servers

(318) 487-9894 - deaconpaul@mmjchurch.org

Ms Cindy Campbell

Secretary/Bookkeeper ~ Safe Environment

(318) 487-9894 - secretary@mmjchurch.org

Dr. Mary DeVille, PhD

Organist/Director of Music

Adult Faith Formation ~ Lectors

(318) 487-9894 - devillem@nsula.edu

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Director, Religious Ed and Youth Ministries

(318) 308-9991 - ccd@mmjchurch.org

Mrs. Linda Kelly

First Penance/First Eucharist

(318) 447-3149 - lkelly@mmjchurch.org

Mr. Brad Gadel

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(318) 446-1153 - bgadel@prodigy.net

M/M Keith and Beth Chapman

Order of Christian Initiation of Adults (OCIA)

(318) 623-8016 - bethachapman@bellsouth.net

M/M Jody and Jackie Byrd

Order of Christian Initiation of Adults (OCIA)

(318) 451-5596 - jodybyrd@hotmail.com

OUR MISSION Statement

To live, love, forgive, and serve the needs of others in the example of Jesus Christ.

SACRAMENTS OF THE CHURCH

Reconciliation/Confession

30 minutes before every weekend Mass.

Baptism

Celebrated during any weekend Mass or other convenient time. Contact the church office.

Holy Matrimony

Contact the pastor at least six months in advance.

Anointing of the Sick and Communion Calls

Please call the office when a parishioner is confined at home, is in the hospital, or placed in a nursing home or hospice. Holy Communion is brought weekly to all shut-ins.

Mass of Christian Burial

All arrangements should be made directly with the funeral home who will then contact the church.

MASS INTENTIONS

WEEK OF APRIL 1, 2023

REG. COLLECTION: SUPPORT OF OUR PARISH

SATURDAY, APRIL 1

4:00PM - Kristian Louviere

Lector: S. Cranford, B. Patty

Server: L. Brocato

SUNDAY, APRIL 2

8:00AM - Virginia Kroll

Lector: R. Normand, D. Bess

Server: B. Emerson

10:30AM - Michael Kroll

Lector: M. Brundrett, J. Foote

Server: A. Brundrett

5:00PM - For Our Parish Family

Lector: J. Reynolds, J. Montalvo

Server: V. Montalvo

MONDAY, APRIL 3

7:00AM - Grady Sayes

TUESDAY, APRIL 4

7:00AM - Dan Broussard

WEDNESDAY, APRIL 5

7:00AM - Adrien, Lena, Mary, Larry, and Jim
Doiron

THURSDAY, APRIL 6

6:00PM - For Our Parish Family

Lector: J. Montalvo

Servers: V. Montalvo, B. Gadel, A. Brundrett

FRIDAY, APRIL 7

3:00PM - Commemoration of the Lord's
Passion

Lectors: P. Gadel, S. Cranford

Servers: B. Gadel, B. Emerson, A. Byrd

SANCTUARY CANDLE BURNS THIS WEEK

**FOR THE CONTINUED SUPPORT OF
THE SANCTITY OF HUMAN LIFE**

BY KENNY AND CINDY SAYES

If you would like to have a loved one or special intention remembered by providing for the sanctuary candle, please contact the parish office. The cost is \$7.00 per candle.

WEEK OF APRIL 8, 2023

REG. COLLECTION: SUPPORT OF OUR PARISH

SATURDAY, APRIL 8

8:00PM - For Our Parish Family

Lector: B. & K. Chapman, J. Reynolds

M. Leleux, S. Cranford, B. Edwards

Server: B. Gadel, A. Brundrett

SUNDAY, APRIL 9

8:00AM - For Our Parish Family

Lector: G. Delaney

Server: J. Schexnyder

10:30AM - For Our Parish Family

Lector: B. Lowe

Server: C. Mathews

5:00PM - **NO MASS**

MONDAY, APRIL 10

NO MASS

TUESDAY, APRIL 11

7:00AM - Jerry Brawner

WEDNESDAY, APRIL 12

7:00AM - Angelle Matt

THURSDAY, APRIL 13

7:00AM - Rickey Sayes

If you are a victim or survivor of sexual abuse by members of the Catholic clergy or representatives of the Catholic Church and you want to make a formal complaint of abuse to the diocese, arrange a personal meeting with the bishop or his representative, and/or to obtain support for the needs of the individual and families, call Dr. Lee Kneipp, Victim Assistance Coordinator (318) 542-9805 or the LA Child Abuse **HOTLINE** (855) 452-5451. Diocesan Protecting our Children - Understanding, Reporting, and Preventing Child Abuse" brochures are available in the narthex bookcase. Both the Diocesan Policy for the Protection of Minors, and the Diocesan Code of Pastoral Conduct are in the safe environment section at www.diocesealex.org

PLEASE REMEMBER IN PRAYER**THOSE PREPARING FOR FIRST EUCHARIST****Saturday, May 6 - 10:00 a.m.**

Corbin Bennett, James Ducote, Thomas Long, Harper Rajewski, Bentley Ryland, Ben Upton, Lawson Wheat, Charlie White

OCIA CANDIDATES

Chad Doyle, Lory Malone, Benjamin Malone, Jackson Malone, Bridgette Thompson, Garrison Thompson, Claude Weatherford

THOSE PREPARING FOR MATRIMONY

Jennifer Smilie and C. J. Fuqua - April 15, 2023

Christina Rubio and Chad Doyle - October 21, 2023

OUR SICK, RECOVERING, CONVALESCING

After two weeks names are removed unless notification to retain someone is received in the collection, at secretary@mmjchurch.org, calling 487-9894x1200 or by mail. Exceptions can be made, of course.

Billy Brock, Brian Dobard, Eric Duck, Rhonda Earhart, Jana Fontenot, Helen Mathews, Jacques Matt, Terry Melançon

OUR HOMEBOUND

Evelyn Bartow, Phyllis Broussard, Faye Connella, Butch Doiron, Janet Lamkin, Janet Normand, Jane Richey, Joe & Irene Thompson

OUR NURSING HOME RESIDENTS

Betty Jones, Adrienne Stevens

OUR ACTIVE DUTY MILITARY

Kory Butler, Brandon Coreil, David J. Francis, Dustin Guillory, Michael Hawthorne, Daniel Keely, Kelley Perry, Robin Perry, Michael Smilie



Please inform us if you know of anyone who should be included or removed. You may also use a pew envelope for this purpose.

STEWARDSHIP**OFFERTORY GIFTS - 03/26/2023**

Regular Collection	\$ 3,662.00
EFT Collection	\$ 1,050.00
One Time Donation	\$ 1,200.00
Weekly Goal	\$ 6,530.00
Shortage	\$ 618.00

Goal for March (4 Sundays)	\$ 26,120.00
Received for March	\$ 26,039.00
Short for March	\$ 81.00

Maintenance and Repair	\$ 20.00
Easter Flowers	\$ 180.00

THANK YOU FOR YOUR GENEROSITY!
MERCI BEAUCOUP!!

ANNUAL DIOCESAN APPEAL (ADA)

Parish Goal 2023	\$ 21,256.00
Pledged	\$ 16,372.00
Balance Remaining	\$ 4,884.00

Thank you to everyone who had made a pledge to the Annual Diocesan Appeal. If you have not yet had the opportunity to make your pledge to the ADA, you may visit www.diocesealex.org and click on the *donate* tab at the top of the page. Please take the time to make your commitment to the larger Church, knowing your gift to the Annual Diocesan Appeal makes a real difference in the lives of the laity of the Diocese.

COMMUNITY REWARDS

Visit Kroger.com and sign up under Community at the bottom of their home page. Mary, Mother of Jesus will receive a percentage of your purchases. There is no charge to the shopper.

ELECTRONIC GIVING

This is a convenient, consistent way to help our church grow. It allows you to create or alter your contribution schedule at any time and see reports of your contribution history that you can use for your records. When you can't attend Mass, your electronic contributions will arrive without delay. Visit our website: www.mmjchurch.org

FAITH FORMATION**MARK YOUR CALENDARS****VBS - JUNE 5-9**

Volunteer Informational Meeting
Tuesday, April 11 - 6:00 p.m.

Please come and see all of the opportunities to help with VBS this year. We need Virtus-trained folks for the week of VBS; help setting up (June 3) and take down (the afternoon of June 9) Please call Katie Upton if you are unable to attend the meeting but would like to help, or you have any questions.

FIRST COMMUNION PREPARATION

Sunday, April 2 - 3:30 p.m.
Church Hall

CHILDREN'S LITURGY OF THE WORD

Every Sunday - 10:30 a.m. Mass
During the Liturgy of the Word
Ages 4 - 7 - Youth Center

FOOD BANK OF ALEXANDRIA

Lenten Volunteers: Grades 6 - 12
Wednesday, April 5 - 1:00 p.m. to 3:00 p.m.
3223 Baldwin Avenue, Alexandria



Who Is OCIA (Formerly RCIA) For?

- ⇒ **Unbaptized...** Persons (7 years and older) who want to follow in Jesus' footsteps and become members of the Catholic Church;
- ⇒ **Baptized in Another Christian Church...** Those members from a different Christian community other than Catholic who are seeking full initiation in the Catholic Church;
- ⇒ **Baptized but no previous Religious Education...** persons who were baptized as babies in the Catholic Church but have not had any Religious Education within the Catholic Tradition. Have you celebrated all of your sacraments of Communion and Confirmation?

Please contact either Beth and Keith Chapman or Jody and Jackie Byrd. Their contact information is on the front page of the bulletin.

CHURCH NEWS**COMMUNAL PENANCE SERVICE**

Wednesday, April 5, 2023 - 6:00 p.m.

There will be 4 priests to celebrate individual Sacrament of Reconciliation/Confession.

MASS OF THE LORD'S SUPPER

Thursday, April 6, 2023 - 6:00 p.m.

Similar to the Archdiocese of Newark, NJ, churches in the Diocese of Alexandria may resume receiving from the chalice at all Masses beginning with the Mass of the Lord's Supper. Please read the following four pages.

GOOD FRIDAY - APRIL 7, 2023

This is a day of fast and abstinence. We do not eat meat (14 years of age and older) and we have only one full meal and two lighter meals during the course of the day (18 to 59 years of age).

The Lord's Passion - 3:00 p.m.
The Way of the Cross - 6:00 p.m.

EASTER VIGIL - APRIL 8, 2023

8:00 p.m.

EASTER SUNDAY - APRIL 9, 2023

8:00 a.m. - Mass
9:00 a.m. - Breakfast with the Easter Bunny
9:45 a.m. - Easter Egg Hunt
10:30 a.m. - Mass

NO 5:00 P.M. MASS EASTER SUNDAY**EASTER MEMORIAL FLOWER FUND**

This fund enables us to decorate the Church during the 50 days of the Easter season. The donors and those to be remembered will be listed in the June 3-4 bulletin. The suggested donation is \$10. An envelope for this purpose is in the pews, your monthly packet, or one of your own. Don't forget to include on the envelope the name(s) of your loved one(s) to be remembered/honored.

LADIES' ROSARY MINISTRY

Tuesdays at 9:30 a.m. in the Church.

ROMEOs

(Retired Old Men Enjoying Ourselves)

Wednesdays - 7:30 a.m. to 9:00 a.m.
Coffee, biscuits, conversation - Church Hall

RECOVERING THE FULL
CELEBRATION OF THE LITURGY
RECEIVING THE BLOOD OF CHRIST

*Take and eat; this is my body...
Drink from it, all of you, for this is
my blood of the covenant, which will be shed
on behalf of many for the forgiveness of sins.*

—Matthew 26:26-28

In the Gospel of Matthew, at the Last Supper, Jesus specifically commanded his disciples to “eat” and “drink” his Body and Blood. This command is at the heart of all of our worship—the Liturgy of the Eucharist. Jesus gave his Body and Blood to be consumed. In the Gospel of John, Jesus taught: “Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you” (6:53).

Because of concerns about sharing the chalice during the pandemic, the Archdiocese of Newark, like many others, placed a moratorium on its distribution for the assembly. It was reserved to the clergy who are obligated (for validity) to receive the Blood of Christ at every Mass.

Communion from the chalice is being restored now, so that all may have the opportunity to participate more fully in the celebration of the Eucharist. The church rightly teaches that whoever receives Communion under only one kind receives the whole Christ, “Body and Blood, soul and divinity,” since the living Lord is totally and completely present in each of the species. However, it also states that “Holy Communion has a fuller form as a sign when it takes place under both kinds” (GIRM, 281).

Beginning as early as the Evening Mass of the Lord's Supper on Holy Thursday, April 6, 2023, but no later than Pentecost Sunday, May 28, 2023, parishes across the Archdiocese of Newark will once again begin offering the Blood of Christ at Mass. This will allow all parishioners to respond to Jesus' command to eat and drink at their own level of comfort.

Parishioners wishing to receive Holy Communion from the chalice should approach the minister and bow their head slightly in a sign of reverence. When the minister says “The Blood of Christ,” the communicant replies audibly, “Amen,” takes the chalice from the minister and drinks. The minister then takes it back and firmly wipes both sides of the rim while turning it slightly for the next communicant.

“The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant” (GIRM, 160).

Saint Paul wrote, “As often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes” (1 Cor 11:26). Eating and drinking the Body and Blood of the Lord fulfills his Last Supper command, commemorates his sacrifice on the Cross, and moves believers into a deeper participation in the Eucharist.

*Bulletin article 4 of 4 prepared by the Worship Office
Archdiocese of Newark*

TAKE AND EAT, TAKE AND DRINK

BY RITA A. THIRON

On the night before he died, Jesus gathered with his disciples to celebrate a Jewish Passover meal. Repeating ancient rituals over simple bread and wine—gifts of the Creator and work of human hands—he gave thanks over them, broke the bread, and gave the bread and the cup to his followers.

*Brothers and sisters: I received from the Lord what I also handed on to you,
that the Lord Jesus, on the night he was handed over, took bread,
and, after he had given thanks, broke it and said,
"This is my body that is for you. Do this in memory of me."
In the same way also the cup, after supper, saying,
"This cup is the new covenant in my blood.
Do this as often as you drink it, in remembrance of me" (1 Corinthians 11:23-26).*

When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup (*Catechism of the Catholic Church* 1334). Because it is a memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you is the New Covenant in my blood" (Luke 22: 19-20). In the Eucharist, Christ gives us the very body which he gave up for us on the cross, the very blood which he has poured out for many for the forgiveness of sins" (Mt 26:28) [*Catechism*, 1365].

NEW TESTAMENT

Jesus had already prefigured this meal in multiple feasts and miracles. He had already debated with the Pharisees: "Let me solemnly assure you, if you do not eat of the flesh of the Son of Man and drink his blood, you have no life within you" (John 6:53).

Obedient to Jesus' commands, the disciples of Jesus perpetuated his memorial. They devoted themselves to the apostle's teaching and fellowship, to the breaking of the bread and the prayers... day by day, attending the temple together and breaking bread in their homes, they partook of the food with glad and generous hearts (Acts 2:42, 46).

EARLY CHURCH

Even under the threat of persecution, the early Church maintained the tradition of gathering on the day of the sun (Sunday), the Lord's Day, the day of the Resurrection. These gatherings included reading "from the memoirs of the Apostles" (Justin Martyr, 150 AD) and communal meals, usually with bread and wine brought from homes and prayers of thanksgiving. Some food was set aside for the poor; the consecrated food was taken by deacons to absent members.

More than a community meal, this bread and wine became ritual food. Often a fragment of the consecrated bread was taken to another community. While liturgical practices differed in various regions, liturgical scholars have found evidence that for at least the first six hundred years, eating both the consecrated bread and drinking the consecrated wine were common. Certainly, the Church continued the unbroken tradition of giving thanks and of consecrating bread and wine at Mass. Indeed, in 1215, the

Lateran Council infallibly defined the doctrine of transubstantiation and described in precise scholastic language the transformation of the bread and wine into the actual Body and Blood of Christ.

THE CUP WITHDRAWN FROM THE FAITHFUL

The faithful's reception of the Precious Blood saw a gradual decline in Western practice. By the twelfth to fourteenth centuries, several factors had contributed to the abandonment of distributing Holy Communion under both kinds -- eucharistic controversies, devotional practices, rampant diseases and contagions, large crowds at major feasts, the danger of spoilage and spillage, and even the scarcity of wine.

This trend continued until the Council of Constance (1415) decreed that Holy Communion in the form of bread alone would be distributed to the faithful. The Council cited the doctrine of concomitance -- that Christ is fully present in each species alone. They reasoned: since Christ is indivisible, no one part of Christ's substance can be divided. Thus, Christ's body cannot be separated from his blood which means that Christ's full presence is in each element fully.

The priest alone continued to consume the consecrated bread and wine. In general, the faithful received Communion less frequently due to a growing sense of unworthiness to partake of the sacrament.

In 1910, partly to encourage people to receive Communion more frequently, Pope Pius X lowered the age of first confession and First Communion to the age of reason (*Quam singulari*). That same document encouraged the reception of Communion at least once year (an "Easter duty").

RESTORING THE CUP TO THE FAITHFUL

Still, the drinking from the chalice was restricted to priests until the mid-twentieth century. [Do you remember the covering which once draped the chalice?] In 1963, the Second Vatican Council restored the ancient practice of receiving the Precious Blood "when pastorally effective and spiritually beneficial" (cf. *Constitution on the Sacred Liturgy*, no. 55). They specifically cited the newly-ordained, the newly-professed in religious communities, and the newly-baptized.

Following the Second Vatican Council, the revised *Roman Missal* (1969) gave conferences of Bishops the authority to extend permissions for the reception of Holy Communion under both kinds. In 1970, the National Conference of Catholic Bishops (sic.), added more instances to the list above. They recognized special persons or occasions, e.g., the bride and groom at their wedding, families at a funeral Mass, liturgical ministers, those present on Holy Thursday, neophytes at the Easter Vigil, and even some weekday Masses. While they promoted ongoing catechesis on the validity of Communion in one form alone, the *General Instruction on the Roman Missal* (nos. 85, 283) encouraged the reception of Holy Communion under both forms.

In 1978, the Bishops of the United States encouraged the distribution of the Precious Blood even more frequently and to more people at every Sunday Mass. They noted that receiving both the Body and Blood of Christ "is the fullest sign and most perfect fulfillment of what the Lord did and directed."

The practice was furthered codified in the *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States*. This document was approved by the USCCB on June 15, 2001; approved by the Vatican on March 22, 2002 (Prot 1383/01/L); and became effective on April 7, 2002, the Second Sunday of Easter. It offered clear instructions for pastoral practice; e.g., that the cup was

not to be passed from one person to another, that the cup was to be wiped with a purificator, and that the faithful could not take the cup from the altar.

There are various methods, worldwide, for the distribution of the Precious Blood – a silver straw, a spoon, intinction, and by the sharing of a common cup. The first two are prohibited in the USA. The Bishops' Committee on the Liturgy actually discouraged intinction (when the minister dips the host in the Precious Blood). They reasoned that intinction denies the communicant the option of taking Communion in the hand and is not faithful to the Last Supper's vision of drinking from the cup (*The Body of Christ*, 1977).

TODAY

As we emerge from the pandemic, the Church is lifting temporary restrictions that had to be rightfully imposed, e.g., little or no singing, not exchanging a Sign of Peace, shorter processions, and not offering the Precious Blood. Just months ago, we all longed for the support of our communities. We could only "participate" in the Mass through television screens. We all hungered for the Eucharist.

Now, once again, we can gather in our churches! How lucky we are to return to the ancient practice of receiving the Lord, his Body and his Blood, soul and divinity in Holy Communion! This is central to our faith – it is what Catholics do, it's who we are.

Of course, receiving the Precious Blood remains an option for the communicant. The Church has always continued to offer Communion under one form when conditions warranted. It has been a common and accepted standard to offer the host alone to prisoners, to the sick, or at large outdoor gatherings. We have often given Communion under the form of wine alone to infants, to those with gluten intolerance, or to those gravely ill.

Once again and still, we obey Jesus' command to "do this in memory of me." As we approach the Lord's Body and Blood, may our reverence acknowledge his Real Presence and may our faith be expressed in our heartfelt "Amen." ■

Rita A. Thiron, M. A, is the Executive Director of the Federation of Diocesan Liturgical Commissions in Washington, DC.

Passion (Palm) Sunday

Sunday April 2

Procession: Matt 21:1-11
Isaiah 50:4-7
Ps 22:8-9,17-20,23-24
Philippians 2:6-11
Matthew 26:14 – 27:66

Monday April 3

Isaiah 42:1-7
Ps 27:1-3,13-14
John 12:1-11

Tuesday April 4

Isaiah 49:1-6
Ps 71:1-4a,5-6b,15,17
John 13:21-33,36-38

Wednesday April 5

Isaiah 50:4-9a
Ps 69:8-10,21-22,31,33-34
Matthew 26:14-25

Holy Thursday April 6

Ex 12:1-8,11-14
Ps 116:12-13,15-18
1 Corinthians 11:23-26
John 13:1-15

Good Friday April 7

Isaiah 52:13 – 53:12
Ps 31:2,6,12-13,15-17,25
Hebrews 4:14-16; 5:7-9
John 18:1 – 19:42

The word "passion" has powerful implications. Theologically, we use it to describe the suffering love that Jesus endured for each of us when he was beaten, mocked and crucified as he willingly took onto himself the punishment and destructive forces of our sins.

The world counterfeits the word "passion" by applying it to strong feelings of romantic, even lustful, attraction.

We also use this word to refer to a strong motivation to do something that we enjoy or care about, and thus we can say that Jesus cared "passionately" about us while enduring The Passion.

The strong love that Jesus exhibited in his ministry and on Good Friday is a lesson on what it means to have "compassion" for others. We walk with them in their sufferings; we "suffer with" them. This is passionate love in its holiest form.

Read the scriptures for Passion Sunday with an eye on how they reveal Jesus' passionate love for you.



Reflect & Discuss:

- † Looking at the reading from Isaiah, what are some of the ways that good Christians sometimes beat on Jesus, pluck his beard, and spit on him?
- † How does your answer to #1 explain why Jesus emptied himself for you, as the reading from Philippians describes?
- † In what ways does the Passion of Jesus minister to us in our sufferings today?

See yourself in the passion of the people who enthusiastically welcomed Jesus as well as in those who rejected and denied him.

Consider how much compassion Jesus must have felt for you when he subjected himself to the excruciating pains of his final hours. He did this for you despite how much you've hurt him through any lack of compassion for others. Rejoice in his passionate love for you! This will empower you to repent and grow stronger in holy love for others.

Lenten Activity:

Bring to mind the most painful way you are suffering compassionately with or for someone else. Connect this to what Jesus did. How does this help you feel more intimately involved with God's salvation plan? How does it make your life a modern Gospel?