



IMMACULATE CONCEPTION CATHOLIC CHURCH

P.O. Box 158, LAKE LAND, LA 70752
PARISH OFFICE: 627-5124 | RELIGIOUS EDUCATION OFFICE: 627-5819
IMMACULATECONCEPTIONLAKE LAND.COM

STAFF

Pastor: Rev. C. Todd Lloyd
Business Manager: Patti Aguiard
Religious Education: Dina Tunstall
Music Coordinator: Jody Doucet

MASS TIMES

Saturday Vigil: 4:00 PM
Sunday Masses: 7:00, 9:00, & 11:00 AM
Daily Masses: Tues. 6:00 PM & Wed.-Sat. 8:00 AM

Care of the Sick: For emergencies please call immediately. Eucharist is brought to the sick weekly. Families of those who are sick are encouraged to notify the Parish Office as soon as possible.

Reconciliation: Tues. 5:00 PM & Sat. 3:00 PM

Marriage: Couples are asked to contact the priest at the beginning of the period of engagement or at least six months prior to the projected date of marriage.

Baptism: Celebrated monthly. Please contact the Parish Office during early months of pregnancy. Baptism preparation is required.



Thus it is written that the Christ would suffer
and rise from the dead on the third day
and that repentance, for the forgiveness of sins,
would be preached in his name to all the nations.

LUKE 24:46-47

THIRD
SUNDAY OF
EASTER

APRIL 18, 2021

Scriptures for the Week

Monday: Acts 6:8-15; Ps 119:23-24, 26-27, 29-30;
Jn 6:22-29

Tuesday: Acts 7:51 — 8:1a; Ps 31:3cd-4, 6, 7b, 8a,
17, 21ab; Jn 6:30-35

Wednesday: Acts 8:1b-8; Ps 66:1-3a, 4-7a; Jn 6:35-40

Thursday: Acts 8:26-40; Ps 66:8-9, 16-17, 20;
Jn 6:44-51

Friday: Acts 9:1-20; Ps 117:1bc, 2; Jn 6:52-59

Saturday: Acts 9:31-42; Ps 116:12-17; Jn 6:60-69

Sunday: Acts 4:8-12; Ps 118:1, 8-9, 21-23, 26, 28, 29;
1 Jn 3:1-2; Jn 10:11-18

Third Sunday of Easter April 18, 2021

You alone, O LORD, bring security to my dwelling.
— Psalm 4:9

Your Stewardship

Collections \$ 12,381.00

God Bless Our Troops

Please remember all of our troops overseas, especially members of Immaculate Conception Parish Family:

Jordan Todd Aguillard, Air Force; Jules Craig Cifreo, Air Force.; Samuel Edward Guidroz, Navy; Quinton T. Gaspard, P.F.C., Army; Zachary Carl Rollins, Marines.

Prayer Requests

Leslie Aguillard, Trevor Allement, Tim Amond, Blaine Benoit, Lisa Benoit, Joseph Leroy Bizette, Kyle Cabalero, Robin Casiano, Linda Cheek, Brittany Collins, Lee Joseph Comeaux, Brittany Costello, Jean David, Brilynn Davis, John Debetaz, Marie Debetaz, Betty Decou, Ronald Decuir, Wanda Decuir, Mary Doris Deculus, Malachi Engen, Shannan Everett, Deborah Fountain, Robert Geier, Jr., Alfred Gremillion, Joe Guarino, Pamela Vicknair Harrington, Lyndon Lynn Hernandez, Laura Jarreau, Sharon Jarreau, Reid LaComb, Debra Landry, Maria Lawrence, Kevin LeBlanc, Presleigh LeBlanc, Kay Lee, Larry Lee, Janey Lively, Janice Marks, Doug Matte, Rob Melacon, Troy Menier, Gail Metz, Myra Moniotte, Sheldon Moses, Linda Olinde, Christine Patin, Corey Patin, David Patin, Ellen Patin, John Gary Patin, Jr., Abigail Politz, Shelby Porche, Cody Reed, Michael Roche, Hank Ryan, Hunter Schurba, Lou Sherman, Anna Graves Smith, James Thames, Sonny Trabeaux, Harry Williams, Ainsley Wolf.

This Week at I.C.C.

04/20 PAL Meeting
@ 6pm Rm#2.

Sympathy

The Sympathy of Immaculate Conception Church Parish Family is extended to:

Family of **Larry LeBlanc, Sr.**

Congratulations

Congratulations to **Cody Canezaro, Brianna Disotell** and **Roxanna McKey** on receiving full communion into the Catholic Church, on April 3, 2021. Please join us in welcoming them into the Immaculate Conception Church family.

Fill A Prescription

The St. Vincent de Paul 2021 “Fill a Prescription Drive” is currently accepting donations. Your donations help to provide medication to the needy. The container will be on the table in the back of church until the end of May. Thanks, in advance, for your help.

Weekend Reflection

The Liturgy of the Word generally follows a consistent pattern of three readings and a psalm. The second reading is always taken from one of the New Testament epistles or the book of Revelation, and generally is not intentionally aligned with either the Gospel or the first reading. Where would we be without these letters in which great saints and apostles like Paul, Peter, James, and John share their wisdom and pastoral good sense with the early Christian communities? It is in these letters, even more than in the Gospel narratives, that we learn what it means to be church: to live with each other, in the world yet not of the world, in these days after the Lord’s resurrection. Each New Testament letter was written by a particular leader for a particular community at a particular time. We are reminded of this at the beginning of the proclamation—“A reading from the letter of Saint Paul to the Ephesians,” or the Corinthians, or the Thessalonians. These texts were shaped by their particular historical and cultural context, but at the same time, through the liturgy, these letters are written to us, here, today. They speak to the realities of Christian living no matter where—or when—we live. They are truly “the word of the Lord” for us.

From The Pastor's Desk

In Christ,

The week after Easter a famous, or infamous, German cleric died. Fr. Hans Küng was well known for being a dissenter of several dogmatic and moral teachings of the Holy Catholic Church, as well as being opposed to a lot of her traditions. He became popular, especially a darling of the secular media outlets covering Church affairs, during and after the Second Vatican Council. He was one of the theologians who served at the council. He became popular with the media covering the council as he was young, good looking, wore stylish business suits rather than clerics, and drove a sports car. He was also very intelligent. He was fluent in six languages, spoke and wrote optimistically and with vigor and clarity. Perhaps most important to his growing fame, he never shied away from a reporter and was always happy to give a statement on a topic, including even divulging information that was supposed to be confidential amongst the council fathers.

Küng had a lot of followers. Many of his intellectual (a phrase I use generously) disciples made it their goal to change the Church from the inside out by bringing his views into Catholic universities and seminaries, and then from there subtly into parishes through the priests and lay ministers educated in those universities and seminaries. His books and talks were the curriculum for a lot of "progressive" Catholics especially in the 70's, 80's and even for some into the 90's. One of my theology professors in seminary did use some of his writings, but as a test for students to identify logical fallacies.

His popularity was not based on articulate argumentation. He could not put the likes of Sts. Augustine or Aquinas to shame. To be sure, Küng was a smart man with a skill for rhetoric. But even the most intelligent teacher in the world is wrong when he teaches error. Rather, what made him so popular were the ideas he proposed, which were not all that original and fit in well with the cultural zeitgeist of the last century.

Fr. Roger Landry, writing for the *National Catholic Register*, summed up Küng's theological career by saying: "Over the course of time, he undermined and opposed Church teaching on papal infallibility, the magisterial authority of bishops, euthanasia, abortion, contraception, the inadmissibility of ordaining women as priests, the need of a priest for the valid consecration of the Eucharist, the consubstantiality of Christ with God the Father, the meaning of hell, and various aspects of Church sexual teaching, including the sinfulness of homosexual activity. He also was a persistent critic of the Church's practice of mandatory priestly celibate chastity and an outspoken detractor of St. John Paul II and Benedict XVI." When you read his "credentials" you can understand easily why he was so popular. Because he taught things that people want to believe.

In 1979, after a full investigation and having been invited to correct his errors, the Church declared that Küng "has departed from the integral truth of Catholic faith and therefore he can no longer be considered a Catholic theologian nor function as such in a teaching role."

When the Church does this, it is not done lightly. It is regrettable that the Holy See (the Vatican) has to ever use that authority. But when someone is declared to be teaching heresy and thus barred from writing or teaching, this is not done out of malice. It is done out of concern for the eternal soul of the one teaching error, as well as the souls of those who might listen to him. The hope is that he will recant of error and repent. If Küng did this, it was not public. Nonetheless, the Church prays for him in death.

Küng's passing does offer something to reflect on. As one writer put it in a commentary, the death of Küng reminds us that there is a distinction between questioning the faith, and doubting it. Questioning the faith is not necessarily bad, as long as the question is stated such as "how can this be?" This is different from doubting the faith which says "this cannot be!" We can question the faith when there is a difficulty in understanding. In questioning we try to understand it better. It is "faith seeking understanding," as Sts. Augustine and Anselm put it. Faith, i.e. belief, precedes the better understanding of something that is mysterious. Doubt, on the other hand, egotistically claims that "if I cannot understand this, then it must not be true." This is requiring truth to conform to our own ideas and perhaps overestimated intellectual ability. Sadly, Küng and many others who followed him did more than question the difficulties of our faith, they doubted and dissented. And many still do today.

One of Küng's friends, another German theologian by the name of Cardinal Kasper, said that Küng "invented" his own theology rather than developed one based on the doctrine of the Church. This is a good description of what we should all be on guard against in our faith lives. We should never doubt the faith taught by the Church, which St. Paul calls "the pillar and foundation of truth," (1 Tim 3:15) even when we might question it. Our theology should be developed from the doctrines of the Church, not invented to appeal to ourselves and the trends of the culture. As for Fr. Hans Küng; *Requiem aeternam dona eis, Domine.*

"Anyone who is so 'progressive' as not to remain in the teaching of the Christ does not have God; whoever remains in the teaching has the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him in your house or even greet him; for whoever greets him shares in his evil works." (2 John 1:9-11)

Totus Tuus,
Fr. Todd Lloyd

Information Page

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Special Instructions: Until further notice, please send us only **250** printed bulletins. Thank you.