



IMMACULATE CONCEPTION CATHOLIC CHURCH

P.O. Box 158, LAKELAND, LA 70752

PARISH OFFICE: 627-5124 | RELIGIOUS EDUCATION OFFICE: 627-5819

IMMACULATECONCEPTIONLAKELAND.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.

May 31

2020

Pentecost SUNDAY

THERE APPEARED TO THEM TONGUES AS OF FIRE,
WHICH PARTED AND CAME TO REST ON EACH ONE OF THEM.
AND THEY WERE ALL FILLED WITH THE HOLY SPIRIT.

Acts 2:3-4



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Scriptures for the Week

Monday: Gn 3:9-15, 20 or Acts 1:12-14;
Ps 87:1-3, 5-7; Jn 19:25-34
Tuesday: 2 Pt 3:12-15a, 17-18; Ps 90:2-4, 10, 14, 16;
Mk 12:13-17
Wednesday: 2 Tm 1:1-3, 6-12; Ps 123:1b-2;
Mk 12:18-27
Thursday: 2 Tm 2:8-15; Ps 25:4-5ab, 8-10, 14;
Mk 12:28-34
Friday: 2 Tm 3:10-17; Ps 119:157, 160, 161, 165,
166, 168; 1-6; Mk 12:35-37
Saturday: 2 Tm 4:1-8; Ps 71:8-9, 14-15ab, 16-17, 22;
Mk 12:38-44
Sunday: Ex 34:4b-6, 8-9; Dn 3:52-55;
2 Cor 13:11-13; Jn 3:16-18

Pentecost Sunday

There appeared to them tongues as of fire, which parted and came to rest on each one of them.
— Acts 2:3

Your Stewardship

Collections	\$ 6,393.00
Building Fund	\$ 290.00

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.

Prayer Requests

Aguillard Family, Leslie Aguillard, Trevor Allement, Janelle Amond, Tim Amond, Numa Aucoin, Shirley Blauvelt, Herbert Brown, Kyle Cabalero, Lee Joseph Comeaux, Brittany Costello, Jean David, Brilynn Davis, Ronald Decuir, Landon Dickinson, Shannan Everett, Deborah Fountain, Robert Geier, Jr., Garrett Grafia, Alfred Gremillion, Judy Gremillion, Susie Gremillion, Lyndon Lynn Hernandez, Audrey Jarreau, Earl Jarreau, Sr., Laura Jarreau, Lillie Betty Jarreau, Sharon Jarreau, Tess Jarreau, Reid LaComb, Kevin LeBlanc, Kay Lee, Larry Lee, Janice Marks, Doug Matte, Troy Menier, Gail Metz, Sheldon Moses, Linda Olinde, Corey Patin, John Gary Patin, Jr., Abigail Politz, Shelby Porche, Dotti Purpera, Hank Ryan, Hunter Schurba, Lou Sherman, James Thames, Sonny Trabeaux, Ainsley Wolf.

This Week at I.C.C.

Phase I

Beginning Saturday, May 16, 2020

Confessions: Tuesday at 5pm & Saturday at 3pm.

Saturday Vigil Mass: 4pm

Sunday Mass: 7am, 9am & 11am.

Sunday Mass Live Stream: 9am.

Tuesday Evening Mass: 6pm.

Wednesday - Saturday Morning Mass: 8am.

Please be aware that everyone attending mass is **required** to wear a facemask and seating **will be limited** to **100** people per mass.

Celebrate

I.C.C. Sunday Mass Online

Please join Fr. Todd as he celebrates the Holy Mass, every **Sunday** at **9am**, via **live stream** on our **Parish Facebook** page.

Please go to www.immaculateconceptionlakeland.com for more information.

SAVE TIME AND DONATE ONLINE

Online Giving is now available for parishioners with **WeShare**, an easy and convenient way to save time and support the church. Donating is simple, safe, and completely secure.

With **WeShare**, you can set up a recurring weekly or monthly transaction using your checking, saving, or credit card account. You can decide how much to give to any collection and make changes any time, day or night. Plus, you can leave your checkbook at home on Sundays.

If you would like to enroll in Online Giving, please visit, <https://immaculateconceptionlakeland.weshareonline.org>.

If you have any questions or concerns about the program or would like help setting up your account, call our parish office at 627-5124.

From The Pastor's Desk

In Christ,

According to Jesus, he did not come to abolish the law and prophets, but to fulfill them. This is good to remember when considering how our God given religion is a fulfilled version of Judaism. Christianity is the successor of Judaism, a further developed and more mature version of the religion that preceded it. The religion of the Hebrews, the Law and Prophets, was always meant by God to become Christianity. This is important for understanding the Old Testament. Just as Jesus explained to disciples on the Road to Emmaus, the Old Testament Scriptures are about him. Their meaning is not fully realized or comprehensible without reading it with Jesus in mind. The meaning and purpose of everything from the various covenants, to the moral laws, to the prophecies, to the laws about worship and ritual are finally revealed in Jesus Christ and his Church. St. Augustine famously put it this way: "The New Testament is concealed in the Old, and the Old Testament is revealed in the New."

Naturally, then, we can learn a lot about our faith and traditional practices if we look at them in light of the Old Testament. Not only our moral and strictly theological beliefs, but also our rituals of worship are related to and developments from Judaism. The sacraments and especially the Sacrifice of Jesus made present at Mass is a fulfillment of all the Jewish rituals. A very explicit example of this is the relation of the Mass to Passover. Without reference to the sacrificial Passover Lamb, the spirit of death passing over, or the Seder Meal, some meaning of the Mass can be less obvious.

Another example of this relationship between old and new is *Yom Kippur* – the Day of Atonement. This was the one day when the High Priest (a descendant of Aaron) would enter the Holy of Holies where the presence of God was (i.e. where the Ark of the Covenant was before the Babylonian Exile) to offer the blood of animals and burn incense as sacrifices to God for the reconciliation of the people with God. Also the people would confess their guilt as the scapegoat would have the sins of the people symbolically placed on it and driven into the wilderness to die on behalf of the people.

One last example of rituals that we would find somewhat familiar is something that happens with the Bread of Presence, also known as the "showbread". The Jews were required to keep a perpetual offering of bread in the Temple as a sacrifice to God. The Bread of Presence was a sign of God's continual presence among His people. As long as the Bread of Presence was in the Temple, the Menorah would remain burning brightly alongside it (like our sanctuary lamp). For the three annual feasts of Passover, Pentecost, and Tabernacles all adult Jewish men were required to make a pilgrimage to the Temple. The men would gather in the Temple outside of

the sanctuary where the Bread of Presence was, and a priest would elevate it so that all present in the Temple could see it. As the Bread of Presence was elevated for all to see, the priest would then proclaim in a loud voice, "Behold, God's love for you!" All of this is a foreshadowing of the Eucharist.

Something important to notice in the Old Testament that we could learn from is the radical attention given to the care of sacred objects and places. In most cases objects and places set apart for the worship of God (which is the meaning of "sacred") could only be entered or handled by priests, and in some cases only the High Priest. For example, as mentioned above, the Holy of Holies, or the inner sanctuary, was a place that only the High Priest could enter, and only once a year, and only after purifying himself meticulously.

Another vivid example from scriptures was the law regarding care for the Ark of the Covenant. The Ark contained three objects which signified God's work among and covenant with his people – and they foreshadow Jesus. They were the staff of Aaron (Jesus' high priesthood); the Manna (Jesus as the Bread from Heaven in the Eucharist); and the tablets of the 10 Commandments (Jesus as the Word of God, and giver of the beatitudes and laws of love). The Ark's extraordinary sacredness required extreme care, and to be lax would have severe consequences. It was not to be touched or even *seen* by anyone other than priests in very specific circumstances. In 1st Samuel chapter 6 it is described how 70 people died for looking in the Ark, and in 2nd Samuel 6 a man named Uzzah is struck dead for touching the Ark when it was being improperly carried on a cart behind oxen.

This is for objects and places which were symbols of God's presence among the people. But we have something better – the fulfillment of symbols. We have God actually truly really substantially present in the sanctuary of our churches! We do not merely make sacrifices of animals or bread and wine or incense; we have the one true sacrifice offered to God for the forgiveness of sins (cf. Heb 10). If the laws and rituals of the old covenant foreshadowed and are fulfilled by the New Covenant of Jesus' Blood, then should we not take similar or greater care for our sacred places and objects? Like in the old order, in the new there must be a special kind of care shown and treatment given to God's sanctuary in our church, and the altar, and the Most Blessed Sacrament (the real Bread of Presence).

Next week's bulletin will continue this reflection on sacredness in ancient Judaism, and consider how the Church has inherited and continued this sense of the sacred in her traditions.

Totus Tuus,
Fr. Todd Lloyd