



ANNUNCIATION CATHOLIC CHURCH

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Rev. Sebastian J. Thekkedath, CMI

Deacon Tyrone Necaise

FEBRUARY 21, 2021



MASSES

SATURDAY VIGIL: 4:00PM

SUNDAY: 8:00AM & 10:30AM

WEEKDAY MASS: CHAPEL

MONDAY-FRIDAY 8:00AM
(ROSARY AFTER)

FIRST SATURDAY 8:00AM
ANNOINTING OF THE SICK &
NOVENA TO MOTHER OF PERPETUAL HELP

SACRAMENT OF RECONCILIATION

SATURDAY: 3:00-3:45 PM

SUNDAY: 7:15 - 7:45AM
9:45-10:15 AM

OTHER TIMES BY APPOINTMENT

ADORATION

TUESDAY: 8:00AM-6:00PM

FRIDAY: 8:30AM-9:30 AM
(DEVOTION TO SACRED HEART)

CHURCH OFFICE HOURS

MONDAY-FRIDAY: 8:00 AM-12:30 PM

LAURA E. RHODE, SECRETARY

FIRST SUNDAY OF LENT

*Jesus came to Galilee proclaiming the gospel of God:
"This is the time of fulfillment. The kingdom of God is at hand.
Repent, and believe in the gospel."*

Mark 1:14-15

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Gospel Reflection

Lent begins with a reflection on the Temptation of Jesus in the wilderness. The Church assigns temptation stories in the beginning of Lent because temptations come not only to Jesus but to everyone. The temptations of Jesus described by Matthew and Luke are representations of the inner struggle that Jesus experienced throughout his public life. The devil was trying to prevent Jesus from accomplishing his mission of saving mankind from the bondage of sin by His suffering and death.

The number forty has its significance in the Bible. Many times, they have a symbolic meaning and also it stands for a symbolic period of time. Prophet Elijah walked for forty days and forty nights to the mountain of God, Horeb, (1 K 19:6-8); Moses spent 40 days and 40 nights on Mount Sinai without eating or drinking (Ex 34:28), the flood lasted for forty days and forty nights...and prepared a new humankind (Genesis 7:4); the people of Israel passed forty years in the desert preparing to enter into the promised land (Joshua 5:6); the inhabitants of Nineveh did penance for forty days before receiving the forgiveness of God (Jonah 3), and Jesus was able to do the same (Mt 4:2).

The Spirit who came down on Him at baptism led Him into wilderness. The Spirit does not tempt anyone as we were taught to pray "lead us not into temptation." But in the Bible, we come across God who tests His people acceptable to him (Sir 2:5, Genesis 20: 1-14). Everybody faces these temptations in their lives. They are evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly and etc. Those who want to grow, improve, strengthen their commitment to God cannot be spared from these tests. Not even Jesus was spared and this brought him close to us. "For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin." (Heb 4:15)

During Jesus' "forty days" of fasting and prayer, He met not only wild animals, but also many angels. Angels are his parents, disciples, women who assisted him during his public life and all those who collaborated in his work of salvation. All those who stood against his work of salvation are called 'Satan'. "Get behind me, Satan. You are thinking not as God does, but as human beings do" (Mk 8:33).

In the second part of today's Gospel passage, the Evangelist specifies the place 'Galilee' where Jesus started his proclamation. He offers even a synthesis of His preaching: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the Gospel". Jesus chose the most despised region Galilee because the inhabitants were poor people, fishermen, Tax collectors, and sinners. "I have not come to call the righteous, but sinners to repentance" (Lu 5:32).

Jesus did not remain in the wilderness like St. John the Baptist who called everyone to wilderness to receive the baptism of repentance and to reenter the promised land to welcome the Messiah. Instead he let each one remain in his house and village. He himself moved to meet anyone from house to house and village to village because He was Immanuel means God is with us.

Jesus' kingdom is not a kingdom of dominance, but based on service. There is no selfishness but sharing everything so that no one would be poor. There is no revenge but forgiveness and unconditional love for the enemy.

Today's Readings

First Reading (Genesis 9:8-15(23B))

God said to Noah and to his sons with him: "See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark. I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth." God added: "This is the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the earth.

When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings."

Psalms (25:4-5,6-7,8-9)

R. Your ways, O Lord, are love and truth to those who keep your covenant.

Your ways, O Lord, make known to me; teach me your paths, Guide me in your truth and teach me, for you are God my savior.

R. Your ways, O Lord, are love and truth to those who keep your covenant.

Remember that your compassion, O Lord, and your love are from of old. In your kindness remember me, because of your goodness, O Lord.

R. Your ways, O Lord, are love and truth to those who keep your covenant.

Good and upright is the Lord, thus he shows sinners the way. He guides the humble to justice, and he teaches the humble his way.

R. Your ways, O Lord, are love and truth to those who keep your covenant.

Second Reading (1 Peter 3:18-22)

Beloved: Christ suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit. In it he also went to preach to the spirits in prison, who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This pre-figured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

Gospel (Mark 1:12-15)

The Spirit drove Jesus out into the desert, and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him. After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

FASTING AND ABSTINENCE FOR LENT

1. Everyone 14 years of age or older is bound to abstain from meat on Ash Wednesday and all the Fridays in Lent including GOOD FRIDAY.
2. Everyone 18 years of age and under 60 years of age is bound to fast on Ash Wednesday and Good Friday.
3. On these two days of fast and abstinence only one full, meatless meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal one full meal. Eating between meals is not permitted on these two days, but liquids, including milk and fruit juices, are allowed. When health or ability to work would be seriously affected, the law does not oblige.
4. To disregard completely the law of fast and abstinence is a serious matter.
5. Going to Mass every Sunday, doing acts of charity, forgiveness, and good deeds of virtue are obligations of daily life of Catholics especially during Lent.

1. What is Lent? According to the Universal Norms for the Liturgical Year and the General Roman Calendar : 27. Lent [is a liturgical season that] is ordered to preparing for the celebration of Easter, since the Lenten liturgy prepares for celebration of the Paschal Mystery both catechumens, by the various stages of Christian initiation, and the faithful, who recall their own Baptism and do penance.

2. Where does the word “Lent” come from? The Catholic Encyclopedia notes: The Teutonic word *Lent*, which we employ to denote the forty days’ fast preceding Easter, originally meant no more than the spring season. Still it has been used from the Anglo-Saxon period to translate the more significant Latin term quadragesima (French carême, Italian quaresima, Spanish, cuaresma), meaning the “forty days”, or more literally the “fortieth day”. This in turn imitated the Greek name for Lent, tessarakoste (fortieth), a word formed on the analogy of Pentecost (pentekoste), which last was in use for the Jewish festival before New Testament times.

3. When does Lent begin and end? The Universal Norms state: 28. The forty days of lent run from Ash Wednesday up to but excluding the Mass of the Lord’s Supper exclusive. This mean that Lent begins at 12:01 a.m. on Ash Wednesday and runs to just before the Mass of the Lord’s Supper on the evening of Holy Thursday. As soon as the Mass of the Lord’s Supper starts, it’s a new liturgical season: Triduum.

4. Is Lent exactly forty days long as currently celebrated? No, it’s actually a little longer than forty days. The number is approximative, for spiritual purposes. More info on the precise number of days visit: <http://jimmyakin.com/2011/03/annual-lent-fight-2011-ed.html#duration>

5. Are the Sundays in Lent part of Lent? Yes. See question 1 for the duration of Lent. It runs from Ash Wednesday to Holy Thursday. No exceptions are made for Sundays. Furthermore: The Sundays of this time of year are called the First, Second, Third, Fourth, and Fifth Sundays of *Lent* [emphasis added]. The Sixth Sunday, on which Holy Week begins, is called, “Palm Sunday of the Passion of the Lord.”

6. Why is the number forty significant? Pope Benedict explains: Lent recalls the forty days of our Lord’s fasting in the desert, which He undertook before entering into His public ministry. We read in the Gospel: *“Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry”* (Mt 4,1-2). Like Moses, who fasted before receiving the tablets of the Law (cf. Ex 34,28) and Elijah’s fast before meeting the Lord on Mount Horeb (cf. 1 Kings19,8), Jesus, too, through prayer and fasting, prepared Himself for the mission that lay before Him, marked at the start by a serious battle with the tempter [Message for Lent 2009].

7. What are the rules for fasting in Lent? Ash Wednesday and Good Friday are days of fast. The law of fast binds those who are from 18 to 59 years old, unless they are excused for a sufficient reason (e.g., a medical condition that requires more frequent food, etc.). According to the Church’s official rules (as opposed to someone’s personal summary of them): The law of fasting allows only one full meal a day, but does not prohibit taking some food in the morning and evening, observing—as far as quantity and quality are concerned—approved local custom [Apostolic Constitution *Paenitemini*, Norms, III:2]. The system of mitigated fasting that is required by law thus allows for “one full meal” and “some food” in the morning and evening. The Church’s official document governing the practice of fasting does not encourage scrupulous calculations about how much the two instances of “some food” add up to, though obviously each *individually* is less than a full meal, since only one of those is allowed.

8. What are the rules for abstinence in Lent? Ash Wednesday and all Fridays of Lent are days of abstinence (as well as Good Friday). An exception is if a solemnity falls on a Friday, but no solemnities fall on Fridays in 2020, so all Fridays are days of abstinence. The law of abstinence binds those who are 14 years old or older. According to the Church’s official rules: The law of abstinence forbids the use of meat, but **not** of eggs, the products of milk or condiments made of animal fat [*Paenitemini*, Norms III:1].

9. Do you have to give up something for Lent? If you do, can you have it on Sundays? The traditional custom of giving up something for Lent is voluntary. Consequently, if you give something up, you set the parameters. If you choose to allow yourself to have it on Sundays as to promote joy on this holy day, that is up to you.

Today’s Special Collection

Black & Indian Missions



Frances Adams Michael & Toddy Arceneaux Ralph Baldwin Nelsie & Johnny Banks Emilee Battaglia Marge Blaisdell Gene Breazeale Ida Brown Claud Burk & Linda Burke Michael Girdinia Eugene, James, Jerry, Gretchen, Tessa, JoAnn, Jude, Shirley Cucurullo Margaret Cuevas Howard Edwards Peggy Glynn Christine Green- wood Merle Haas Verna Haas Jennie Hoda Wayne Hoda Amanda Jones June Kenney Mary Kenney Donald Koenenn Shelly Koenenn Barbara Ladner Willard & Cecile Ladner Patsy Ladner	Verna Mae Ladner Larry Lind Walter Lonnbourg James Lovett Layla Mallett Woody Mauffray Charles Meador Kathleen Micell Barbara Moran Mary Louise & Sonny Moran Warren Moran Belinda & Kenny Morgan Shirley Morris Patrick Murphy Bernadine Necaise Janet Necaise Tyrone & Faye Necaise Christopher Nugent Joy Patin Joan Rhode Brooke Rolison Tina Roundtree Carla Santiago Karrie Schultz Jerry Shavers Mike Shubert Timothy Scott Steen Maura Strong Josie Thomas Gary Veglia Denise Walker Shaylynn Whitfield
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Bishop’s Visit

Bishop Louis Kihneman III celebrates Vigil Mass on Saturday February 27th, 2021 at 4pm. Your presence is appreciated.

Commitment Sunday

Today we make a pledge to participate in the Catholic Sharing Appeal 2021

Stations of the Cross

Wednesday 8:30am (Chapel)
Friday 6:00pm (Church)

Financial News

Insurance	\$42,034.01
Diocesan Support	\$23,058.96
School Supplement	\$23,536.83
Salaries, Utilities, & Other Expenses	\$140,879.28
Total Yearly Financial Obligations	\$229,509.08
Amount needed each Week	\$4,413.63
Last Sunday Collection	\$3672.94
Shortfall	\$740.69

Catholic Sharing Appeal

This weekend is the start of the 2021 Catholic Sharing Appeal entitled “Witnessing the Eucharist Within Us.” During the “Year of the Eucharist and the Parish,” Bishop Kihneman invites each of us to help witness to the Eucharist through our prayerful and financial support of the diocesan Church through this year’s appeal.



MASS INTENTIONS

Saturday,	February 20
4pm -	John A. Rhode II †
Sunday,	February 21
8:00am -	Parishioners
10:30am -	Madeline Moran †
Monday,	February 22
8:00am -	Kathy & Ronnie Wood †
Tuesday,	February 23
8:00am -	Charles Haas †
Wednesday,	February 24
8:00am -	Yvonne Garriga Spiers
Thursday,	February 25
8:00am -	Don & Clara Colvin † & Family
Friday,	February 26
8:00am -	Robert & Celeste Smith † & Family

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SPECIAL INSTRUCTIONS

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