

29th Sunday - Season of the Year

MASSES & INTENTIONS

SATURDAY, October 21, 2017

5:30 P.M. MASS – Jeremy Rider, Jack Johnson, Sox Gordon, Fran Meaux, Bernard Aguillard, Keith LeJeune, Sally Pitre, Zoe Rider, Irene Vizena

SUNDAY, OCTOBER 22, 2017

8:30 A.M. MASS – Angelle L. Durio, Linda LeJeune, Marvin Banks, Carol Deshotel, Leonard Beaubouef & Sons, Edward Maddox, Clegg & Tootie Chaumont, D.C. Reed, Jr.

MONDAY, OCTOBER 23, 2017

NO MASS

TUESDAY, OCTOBER 24, 2017

NO MASS

WEDNESDAY, OCTOBER 25, 2017

NO MASS

THURSDAY, OCTOBER 26, 2017

NO MASS

FRIDAY, OCTOBER 27, 2017

NO MASS

SATURDAY, OCTOBER 28, 2017

5:30 P.M. MASS – Jeremy Rider, John C. Durio, Andrus, Joseph, & Ella May Frlot, Dec. members of Bruce & Mary Esther Courville Fly., Fran Meaux, Keith LeJeune, Elie & Theolite Smith Fly., M/M Sidney Gradney, Enola & Emma Bellard, Autry Gradney, Paul Gradney, Elmo Smith

SUNDAY, OCTOBER 29, 2017

8:30 A.M. MASS – Marvin Banks, Leonard Beaubouef & Sons, Carol & Anthony Deshotel, Edward Maddox, Arlington Manuel, Matthew Guillory, Clegg & Tootie Chaumont

Last Week's Collection

\$5,821.75

B S A (SJoA Quota \$9,953.00)

\$6,851.66

PRAYER LIST

M/M Robert Andrews, Amy Bairnsfather, Phil Beard, Charles Beaubouef, Quintan Bell, Jack Berlinger, Joan Bertrand, Shorty Beverly, Alvin & Sonja Billodeaux, Pauline Boudreaux, Bruce & Diana Brakel, Brandon Bridgwel, Douglas Briscoe, Lincoln & Louise Briscoe, Margaret Briscoe, Ambrose Bushnell, Bernice Bushnell, Helen Bushnell, Roxane Campbell, Kristin Carlton, David & Natalie Carrier, Rosabelle Carrier, Megan Cart, Linda Beaubouef Cazes, Ailene Chapman, Vivian Cole Fly., Florence Comeaux, Richard Cooper, Virginia Cottongin, Jay Crittle, Aiden Darbonne, Rynree Darbonne, Shaun Darbonne, Jackie Deville, Cindy Dowies, Jabe Doyle, Amy Duplechain, Bryker Fontenot, David Fontenot, Don Fontenot, Mary O. Fontenot, Paul Fontenot, Steven Fontenot, Verlis Fontenot, Tim Germany, Daniel Goodley & Fly., Mary Ann Goodley, Phielomone Goodly, Freddy & Becky Gorman, Bruce Granger, Jr., Jennifer Granger, Linda Green, Victoria Guillory, Harrison Harmon, Joseph Harmon, Mildred Harmon, Ester Harmon, Shai Hebert, Sunni Hurst, Charlene Ireland, John, Shenita & Perella Jackson, Grady Johnson, Joey James, Brayden Johnson, Joyce Johnson, Paul LaFleur, Kristina Labauve, Charles Lacey, Essie Langley, Grayce LaRacca, Deanne LeBlanc, Dwain LeBleu, Tina Lantier, Craig LeJeune, Keith LeJeune, Lou, Joseph, & Adam LeJeune, Willie Mae LeJeune, Doc Lowe, Benny Manuel, Brian Manuel, Jennifer Manuel, Kevin Manuel, LuLu Manuel & Fly., Pat Manuel & Fly., Reed McIver, Bonnie McNabb, Patricia Mikas, Rita & Billy Miller, Ray Marcantel, Trista Marler, Brandy McCarty, Christina McNutt, Ronald Meaux, Russell Meaux, Clifford Montou, Glen Morgan, Carolyn Morgan, Frank Mougeot, Andrew Norwood, Nicholas Odum, Debbie & Phil Owen & Fly., Joey Owen, Martel & Gabriella Papillion, Howard Patin, Devin Pelt, Hannah Popillion, Linda & Don Potier, Jimmy Prudhomme, Ena Prudhomme Fly., Erin Ramos, Renaldo & Kathy Ramos, Ashton Read, Reid Redlich, Ann Reed, Cheryl Reed, Dora Reed, Gary Reed, Lynda Reed, Irving Reed, Sandra Reed, Octavia Reeves & Fly., Will Reid, Sharon, Richard, Jonathan, Hayley, Jayden, Ryleigh, Skylie, Jackson, Martha, Rusty, and Patsy Rider, Janice Rider, Salis Rider, Michael Roger, Ann Rooney, Vera Ross, Fr. Fred Russi, Evelyn Sandell, Tina Sapienza, Quentin Savoie, Sister Ann Margaret Savant, Tucker Scimemi, Jona Sharp, Helen Shreeman, Lois Singleton, Max Smith, C. Sonnier, Remy Spring, Kolton & Leah Squier, Barbara Strickland, Aerial Storer, Kelly Strother, Carl Tarver, Celeman Thomas, Matthew Truman, Katelyn Tunks, Dollyanna Victorian, Dana Vidrine,

Steve Vidrine, Joseph Vizena, Linda Voeller, JoAnn Welch, Odelia & Ernest Wilson, Daryl & Kimberly Worthy, Nicole Young, Theresa Young

Divine Intimacy Reading Guide

Oct. 22 nd – Oct. 29 th	Entry Number
Sunday	329
Monday	330
Tuesday	331
Wednesday	332
Thursday	333
Friday	334
Saturday	335
Sunday	336 & 383

Vocations Candle and Cross – Mr. & Mrs. Sig Babineaux

Oberlin Booster Club BBQ

The Oberlin Booster Club will sell BBQ Chicken & Pork Dinners for \$8.00 Sunday, November 5th at OHS Gym. Tickets may be purchased from a high school athlete, cheerleader or the high school office.

This Week @ SJoA

- ❖ Monday, October 23rd – OFFICE CLOSED
- ❖ **Wednesday, October 25th – NO ADORATION; NO CCD or Youth Group**

FROM FATHER CONNER

The *Dies Irae* and Looking to November

As the liturgical year begins to conclude, the prayers of the Mass, perhaps most obvious in the readings, direct us to reflect upon the awesome and fearful reality of the Final Judgment, when all are summoned before the Great King and assigned an eternal sentence – heaven for those who have died in the Lord's friendship (state of grace), hell for those who have sinned mortally without repenting. In order to assist with the clearly-desired intention of the sacred liturgy, we will use a translation of the famous medieval sequence known as the *Dies Irae* as a "hymn" at our Sunday Masses during November. The *Dies Irae* is, properly speaking, part of the funeral Mass and Office of the Dead in the Extraordinary Form. It also may be used in the Ordinary Form, though it rarely (if ever) is included.

The *Dies Irae* was (most likely) composed by a Franciscan friar of the 13th century whose identity remains unknown. For over 700 hundred years the *Dies Irae* has profoundly influenced western culture. While the typical Catholic of today is not as familiar with the *Dies Irae* as were his forbearers, even today the funeral sequence finds its way into many commercials and movie soundtracks. It's even used as background music for several very popular video games. In the last few decades many have savaged the *Dies Irae*, denouncing it as "depressing" or "judgmental." To be sure, it summons man to reflect soberly on his last end, something our age clearly needs. At the same time, however, it must also be said that the *Dies Irae* motivates the Christian to hope confidently in Christ his Savior. I believe it was the Psalmist who once wrote of God: "mercy and justice have embraced" (cf. Psalm 85:10). Yes, they have, and the *Dies Irae* faithfully and powerfully communicates this truth.

Copies of the *Dies Irae* will be in the church next weekend. We would do well to receive humbly treasures from our patrimony such as the *Dies Irae*. For if we do not prepare our souls sufficiently for the judgment, we may one day discover to our eternal horror that we do not have strength to endure the advent of the Son of Man (cf. Luke 21:36).

WHAT WE BELIEVE...WHY WE BELIEVE IT

HE BEAT A BEATING

One day an English farmer saw a party of hunters riding over his farm. In one of the fields they were headed toward, the farmer had wheat just beginning to come up, so he was anxious about having anyone ride across it and trampling down the new green shoots. He sent his young farm hand out to the field gate with the instructions to neither open the gate for them nor allow the hunters to open it.

The boy had barely reached the gate when the hunters galloped up on their horses and ordered him to open it. The boy refused, saying, "My employer has ordered me not to permit anyone to pass through this gate, so I'll neither open it myself nor allow anyone else to do so."

When the hunters heard this one of them threatened to give him a good thrashing if he didn't open the gate, but the lad stood his ground. Another offered him some money to open the gate, but this failed too; the boy could be neither frightened nor bribed.

Then a gentleman dismounted from his horse and walked up to the boy. He said, "Do you know me? I'm the Duke of Wellington, one who isn't accustomed to being disobeyed. Now I'm commanding you to open that gate and allow us to pass."

The boy took off his hat to the great old soldier who all of England honored and said, "I'm sure that the Duke of Wellington wouldn't wish me to disobey orders. I must keep this gate shut and won't allow anyone to pass without my employer's permission."

A truly brave man respects bravery wherever he finds it, and this old soldier was no exception. Lifting his own hat, he said, "I honor the man who can neither be frightened nor bribed into doing wrong. With an army of such soldiers I could conquer the entire world."

Although the Duke of Wellington was a great authority in England, the boy understood that his legitimate authority over the land was his employer and it was he to whom he owed obedience.

The fourth commandment (Honor your father and mother) certainly obliges us to love, respect and obey our parents, but it also implies respect for and obedience to legitimate authority. "God's fourth commandment also enjoins us to honor all who for our good have received authority in society from God. It clarifies the duties of those who exercise authority as well as those who benefit from it."(*Catechism of the Catholic Church*, 2234) This lawful authority includes teachers, employers, public officials, and Church leaders. We must obey such authorities, as long as they are using their authority in keeping with God's laws and not violating the dignity of the human person.

This also extends to workers and employers, as we see in our story. Workers are to respect their employers, and to serve him faithfully according to their agreement. In other words, an honest day's labor for an honest day's pay. And employers are to treat their workers with respect and fairness, bearing in mind that the authority God gives them is limited.

The obligations of the fourth commandment also extends to citizens and public officials. A citizen must love and be in the service of his country (the virtue of patriotism), obey *just* laws, respect the *legitimate* authority, pay his *just* taxes, exercise his right to vote, and defend his country.

Regarding obedience to the law, we must never obey laws that are contrary to God's law. In fact, we are to work for the change of such laws.

Voting has become a confusing issue for many Catholics in recent years, but many of our bishops have been clear on a Catholic's responsibilities. If, after responsibly informing ourselves of the political issues and candidates, we discover a candidate is an enemy of religion or of the common good, it is a sin to vote for that candidate. Such a vote equates to a voluntary participation in that candidate's evil. In recent years, a number of our courageous bishops have risked their diocese's tax-exempt status to tell us that voting for certain politicians and issues is mortally sinful, such as voting for a candidate who is in favor of abortion. And make no mistake: any politician who is prochoice but he or she is personally against abortion still favors abortion by failing to stand up for the sanctity of human life.

"*Political authorities* are obliged to respect the fundamental rights of the human person...dispense justice humanely...(Ibid, 2237) and work for the common good.

It seems like the issues become more complex every election cycle. Our country has declined into such a state that we have to worry about the economy and our own family's welfare more every day. What makes it so much more complex is, we have to balance those personal concerns with what is good for our country as well. We are worried about our border security, terrorism, abortion on demand, a judicially mandated redefinition of marriage, and the overreaching grab for power from the government. How do we balance these things in our thinking and do the right thing when we step into the voting booth? The answer is simple: self-education. John Henry Cardinal Newman, arguably the greatest Catholic apologist of the 19th century, said that the greatest tragedy in the Church is an ignorant laity. We must educate ourselves in the faith, educate ourselves in morality to acquire a rightly formed conscience, and educate ourselves on the United States Constitution and all the political issues facing our nation. By doing this and standing united as faithful Catholics we can return this country to the God who gave it to us.

Sometimes we are faced with candidates, neither of whom are any good. Many people believe that voting for either one would be sinful or unpatriotic, so they refuse to vote at all. They make a good case; however, when we refuse to vote we are actually voting for the worst of the candidates. To demonstrate this point I'll use this personal anecdote.

Mennonites refuse to vote at all. I asked a Mennonite friend if he believes abortion is a good thing and a woman's right. He was horrified that I'd even asked that question. So I asked why he doesn't vote. He gave the standard line that they don't believe in participation in the electoral process. I responded that by not voting for the pro-life candidate he is responsible for the election of the proabortion candidate, because he and all those who share his disdain for voting could stop the proabortion candidate from winning. He said he'd have to think about that, and our conversation ended. Perhaps you should think about it yourself. This is What We Believe...Why We Believe It.