

MASSES & INTENTIONS

SATURDAY, AUGUST 25, 2018

4:30 P.M. MASS – Don Fontenot, Fran Meaux, Benton Smith, Angelle L. Durio, Lloyd Taylor, Evelyn Sandell, Seth & Jackie Chandler, Baylee Simoneaux, Gabriel Briscoe, Roy Frank, LuLu Manuel

SUNDAY, AUGUST 26, 2018

7:30 A.M. MASS – *Pro Populo* (For the People)

10:00 A.M. MASS – Carol Deshotel, Leonard Beaubouef & Sons, Matt Taylor, Sarah Chapman, Garrett Howard, Gene & Velma Brakel, Roland & Verlie Chaumont, Jerry & Polly Chaumont, Curley Victorian, Sr.

MONDAY, AUGUST 27, 2018

6:30 A.M. MASS – Bernard Aguiard (1st Anniversary)

TUESDAY, AUGUST 28, 2018

NO MASS

WEDNESDAY, AUGUST 29, 2018

6:30 A.M. MASS – Frank Mougeot

THURSDAY, AUGUST 30, 2018

6:30 A.M. MASS – Rodney Fontenot (1st Anniversary)

FRIDAY, AUGUST 31, 2018

6:30 A.M. MASS – LuLu Manuel

SATURDAY, SEPTEMBER 1, 2018

8:00 A.M. MASS – Sr. Zélie Thérèse of the Redeemer

4:30 P.M. MASS – Don Fontenot, Fran Meaux, Benton Smith, Lloyd Taylor, Evelyn Sandell, Keith LeJeune, J.C. & Bertha Smith, Hubert Bertrand, Emily Adams, Martin Goodly, Savannah & Curley Gradney, Sr.

SUNDAY, SEPTEMBER 2, 2018

7:30 A.M. MASS – *Pro Populo* (For the People)

10:00 A.M. MASS – Keith & Carol Deshotel, Leonard Beaubouef & Sons, Matt Taylor, Louise Frank, St. Martha's Guild, Juan A. Lucero Castellano, Juan A. Lucero Ruiz, Milagros Castellano Perez, Guillermo Consuegra Garicia, Manuela Travieso Rodriguez

Last Week's Collection **\$3,418.00**

2nd Collection – SJoA CCD Expenses

PRAYER LIST

M/M Robert Andrews, Amy Bairnsfather, Phil Beard, Charles Beaubouef, Tyler Bellow, Jocie Bergeron, John O'Neal Bergeron, Joan Bertrand, Alvin & Sonja Billodeaux, M/M Lincoln Briscoe, Deanne LeBlanc Broussard, Ambrose Bushnell, Bernice Bushnell, Belle Carrier, David & Natalie Carrier, Linda Beaubouef Cazes, JoAnn Cormier, Brittany Courville, Jeane Daigle, Aiden & Renlee' Darbonne, Louise Guidry Darbonne, Donna Dunneho, Pam McDaniel Elliott, Noah Ferry, Mary O. Fontenot, Zaylen Frank, Tim Germany, Elaine Giles, Tim Giles, Phielomone Goodly, Freddy & Becky Gorman, Rachael Granger, Vergie Granger, Harrison Harmon, Joseph Harmon, Mildred Harmon, Esther Harmon, Jackie Hebert, Bob & Charlene Ireland, John, Shenita & Perella Jackson, Joey James, Paul LaFleur, Cindy Langley, Essie Langley, Brian Manuel, Jennifer L. Manuel, Kevin Manuel, Marlin Manuel, Wilson Manuel, Brandy McCarty, Christina McNutt, Leroy Meaux, Patrica Mikas, Glen Morgan, Clifton & Carolyn Morgan, Howard Patin, Sonya Pickett, Hannah Popillion, Ena Prudhomme & Fly., Jimmy Prudhomme, Ann Reed, Brenda Dodd Reed, Dara Reed, Gary Reed, Linda Green Reed, Don & Debra Rider, Salis & Janice Rider, Ann Rooney, Fr. Fred Russi, Pay Abshire Savant, Helen Sheeman, Lois Singleton, Yvonne Smith, Donald Taylor, Matthew Truman, Dollyanna Victorian, Kyle Vidrine, Hannah Voeller, Linda Weldon, Linda Voeller, Odelia Wilson, Nicole Young

Thank You

We would like to thank Fr. Conner, Deacon Deshotel, the choir, the ladies altar society, the altar boys and everyone that kept our mom in your thoughts and prayers during our time of grief.

LuLu Manuel Family

Vocations Candle and Cross – Gerry Beaubouef & Fly.

“Relics of the Passion Tour” at SJoA

The Relics of the Passion will be at SJoA Sunday, September 16th. The time will be announced soon. There will be a presentation organized into a meditative program with supporting musical pieces that serve as a guide to help accompany Jesus through His suffering during the Passion. The program ends with an opportunity for personal veneration of the relics. Exposition of the Holy Eucharist is a part of the meditative portion of the presentation, to underscore that time-transcending gift that connects us from His Passion to His Presence with us today. As a tribute to Our Lady of Sorrows, the program highlights a perspective on Mary as she accompanied Jesus on the path to Calvary. The collection includes 8 rare holy relics that would only be seen in collections generally found in Rome or the Holy Land. Relics included are:

- The relic of the True Cross
- A piece of stone from the table or room where the Last Supper was held
- A piece of the Column of Flagellation
- A piece of the Crown of Thorns
- The effigy of the Veil of Veronica (touched to the original veil)
- A replica of the holy nail which contains filings taken from the true nails that were imbedded in copies to make relics of a lower class
- A piece of bone from St. Longinus, the centurion that pierced the side of Jesus
- A thread from the cloth used as the wrapping from the Burial Shroud

Beer Tasting Party

SJoA will have a Beer Tasting Party on Saturday, September 29th at 7:00 P.M. in the parish hall. Food paired with each beer will be served. Tickets are \$20.00 and are being sold at the rectory. You must be at least 21 years old to attend.

Legal Protection of Human Life

On Friday's until September 28, answer the U.S. bishops' call to pray and fast that a change in the U.S. Supreme Court will move our nation closer to the day when every human is being protected in law and welcomed in life. Join at www.usccb.org/pray.

Rosary Rally

SJoA invites you to join in a Public Square Rosary Rally on Saturday, October 13, at 12:00 noon at the Farmers Market. Please join in offering reparation for the sins and offenses committed against the Immaculate Heart of Mary and to fervently pray for the conversion of the United States.

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Wednesday, August 29th ... CCD 1st DAY OF CLASS

- **4:00 – 5:20 PM ... Grades 1-5**
- **5:00 – 6:00 PM ... Youth Group (Grades 7-12)**
- **6:00 – 7:15 PM ... Grades 6-12**

CCD DROP OFF AND PICK UP

In an effort to ensure the safety of the children and parents involved with CCD, this year we will implement some directions and guidance for the drop off and pick up of CCD students this year. As in the past, we will no longer park in front of the hall per our new procedures. Parking can be along the street or across the street. We will have orange traffic cones to indicate the lanes to be used to drop off and pick up. Parking will be permitted along the cones and across the street. During the hours of CCD for Grades 1-5, 4:00 pm until 5:20 pm, we will have the cones set out. Please use the lanes marked by the traffic cones. This will ensure our children will be safe. Certainly for the later time frame, from 6:00 pm until dismissal, those students being dropped off and picked up will be received and dismissed in the same manner. Of course those students driving their own vehicles should use the parking lot across the street and also use caution when crossing the street.

Statement of Bishop Provost to the Clergy and Faithful of the Diocese of Lake Charles

I would ask the faithful of the Diocese to join me in prayer and acts of penance for the damage that has been done to young people in the Church. It is virtually impossible for any of us to express adequately the outrage and the sorrow that we feel. Simply, we must acknowledge sin, assist the victims, ask forgiveness, seek genuine repentance, correct the errors, and remain constantly vigilant. What is true for our call to personal holiness is as true for our collective response to the horrors we have experienced in the Church and our society. We must take seriously, each and every one of us, our Lord's admonition: "If you wish to enter into life, keep the commandments" (Matthew 19:17).

Many have asked me about our policies and practices. I wish to reassure the Catholic faithful of the Diocese of Lake Charles that we, the Bishop and administration, take very seriously our commitment to protect our children and young people. The perversion of children and youth is reprehensible. Our Lord condemns such behavior in the Gospel. As I have publicly stated in the past, and local law enforcement and prosecutors have acknowledged, when an accusation is brought to our attention, we immediately report it and cooperate fully with the authorities. We make every effort to be transparent and forthcoming. The Diocese of Lake Charles acts on its policy addressing these issues which can be found on our [diocesan website](#).

Additionally, the Diocese of Lake Charles conforms fully to the [Charter for the Protection of Children and Young People](#). The agency tasked with the annual audit of all dioceses in the nation, StoneBridge Business Partners, has certified that the Diocese of Lake Charles is in compliance with the Charter. There are no uninvestigated or unaddressed accusations in the Diocese of Lake Charles. Our concern must be first and foremost the healing of the victims and the prevention of further abuse. We know that abuse destroys innocence. As Christians, may we with Christ be a source of the Father's love.

COMMITTING TO ADORATION

Have you committed to an hour of adoration each Wednesday yet? Yes, you're busy. I know, I feel your pain, truly I do. Look, in today's world, we're all busy, but we still somehow manage to find time for any number of trivial things. We need to sober up and eliminate "too busy" as an excuse from keeping us from this important parish effort of renewal. (See **Luke 9:24**.) Scripture clearly teaches us that when we generously, and *cheerfully* (cf, **2 Corinthians 9:7**), offer ourselves to God, our sacrifices will be well received and become very effective in obtaining the graces we need. Accordingly, I am making a sincere appeal to all parishioners: Let's commit to Wednesday adoration if at all possible. Don't be afraid of commitment or sacrifice. Let's do this for love of God; for love of souls; for the conversion and transformation of our families, parish, and the universal Church. The saints have taught us how profitable adoration is. Please, consider your children, your grandchildren, and your nephews and nieces. Consider your family. Consider your own soul. I also want to make a special appeal to those who are **retired, unemployed, or employed part-time**. Time is a treasure. We must guard it and use it well; because, as we know, it eventually runs out. If Providence has mysteriously granted you a generous amount of "free" time, why not use at least one hour of it a week in adoration during our Wednesday parish effort? Adoration for the new "CCD Year" begins **Wednesday, September 4th**. Please, sign up today for an hour.

1ST SATURDAY MASS ... FOLLOWED BY CLASS, COFFEE & DONUTS

We have a morning Mass, usually for Our Lady, on the first Saturday of each month at 8:00 am. Offering a Marian Mass each first Saturday for the past five years has been a blessing for me personally. I have heard the same is true for those who regularly attend the Mass. I truly hope that Catholics can get to the point where they realize how important devotion to Our Lady is and freely choose devotion to her on Saturdays, rather than their own personal convenience. (*I'm speaking here of the abuse of the Church's intention for the anticipated Mass on Saturday evenings*.) At any rate, I want to announce that I will begin teaching a class each first Saturday morning immediately after the Saturday morning Mass. Once Mass has concluded, and we've made a proper thanksgiving after Mass, we'll move to the parish hall for **coffee, donuts**, and a **teaching** on a particular aspect of the Faith. There will also be time for Q & A. The topic in September will be: **"What does it mean to participate in Mass?"** The topic of **authentic participation** is very important. Genuine participation at holy Mass enables us to dive ever deeper into the treasury of divine grace. For God has enriched the Church with an endless supply of grace, and the Mass is its greatest vehicle. Once we learn how to access this grace through *authentic* participation, we set off on our way to becoming a saint! The catch, however, is that our participation must be correct (i.e., real, genuine). For the past 50 plus years, there has been nearly a universal misunderstanding in regard to "participating" at Mass. For example, today many believe that things like Latin, silence, & *ad orientem* prevent a person's ability to participate. *That* is an error. If you happen to disagree, rather than simply murmuring, perhaps it might be more constructive to consider actual Church teaching on this topic, which we'll do at class. Maybe, just maybe, there's more to "participation" than what you presently know. As such, I invite you to join us next first Saturday (**Sept. 1st, 8:00 am**).

Letter of His Holiness to the People of God

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary’s song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ’s betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us! (cf. Mt 8:25)” (Ninth Station).

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (*Gaudete et Exsultate*, 165). Saint Paul’s exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother’s keeper?” (Gen 4:9).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (*Novo Millennio Ineunte*, 49). To see

things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord's command. This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says "never again" to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives. This is clearly seen in a peculiar way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that "not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people". Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say "no" to abuse is to say an emphatic "no" to all forms of clericalism.

It is always helpful to remember that "in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people" (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church's members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For "whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world" (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combating all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be "a sign and instrument of communion with God and of the unity of the entire human race" (*Lumen Gentium*, 1).

"If one member suffers, all suffer together with it", said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, "to insist more upon prayer", seeking to grow all the more in love and fidelity to the Church (St. Ignatius of Loyola, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.



Domestic Prophet, Priest & King by Joe Sixpack

There is a crisis in the Church and world today. It's called manhood. The most endangered species in the world is not a whale or a buffalo or a feline in the wild or even a rat the EPA uses to keep some poor farmer from being able to farm his land. The most endangered species in the world is men. But even men can be divided into sub-species, and so the absolute most endangered species is the Catholic man who believes in and lives his faith.

But even the Catholic man has his problems—problems that make him contribute to his own demise. The current generation of Catholic men who are in their twenties, thirties and forties are men who have been smothered in the current culture, so they are stunted in their maturation. In short, they just never grew up. They think marriage is as disposable as their fast-food coffee cup, that their wives (if they're not living with someone they're not married to) are sex objects, and that “things” are more important than growing their families and standing up for things worth dying for...like our faith or our country. These are men who are Catholic more in name and culturally than they are men who truly love Christ and His Church. It is the male Catholic's failure to commit to Christ and His Church that has largely contributed to the demise of the culture and the lack of “energy” in the Church. Yes, my generation is at fault, too, and we recognize the problems we allowed to fester, but each successive generation is worse than the one before it.

But there is a remedy to being a dying breed.

The first thing to recognize is that the Creator of the Universe became man to die for our sins and redeem us. The reason He instituted the Catholic Church was so that redemption He won for us on the cross could be applied to all men of all times in all places. Recognizing this leads to obeying the one command above all others that Jesus gave us in Matthew 5:48: “You must be perfect, as your Father in heaven is also perfect.” In other words, we must work toward becoming a saint. This isn't a suggestion of Christ's, but rather a command.

Gentlemen, our nation and our Church are in dire trouble. The nation is collapsing around us, and the Catholic Church in America appears to be fast asleep. It's not our bishops and priests who are asleep...they see the moral and cultural decline taking place and stand on the front lines to fight it. Raymond Leo Cardinal Burke has been crying out to us for decades about the decline of the family, life issues, and the dominant moral decay. Francis Cardinal George, shortly before he died, prophetically stated that he would die in his bed, his successor would die in prison, and *his successor would die a martyr*. Thirty years ago, Servant of God Fr. John A. Hardon, arguably the greatest theologian of the last century, repeatedly warned us to prepare for martyrdom in this country. No, it's not the bishops and priests who are asleep at the wheel. The sleeping driver at the wheel is the laity...especially the male laity.

If you want to change the direction of our nation and reawaken the sleeping giant called the Catholic Church, then it's up to us men to make that happen. The way we do that is to get serious about our holy and ancient faith. We must stop being lukewarm about our faith. Jesus

said, “I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you from my mouth.” He stated this in the book of Revelation...the book dealing with the end times. And we are more lukewarm about our faith than any generation in the history of the Church. I don’t know about you, but I’m not really very anxious to have Jesus spew me from His mouth!

If you want to move from lukewarmness to being hot for Christ and His Church, you must first assume your rightful and God-given role as the head of your household. Your wife needs to know you are truly the spiritual head of your family, and your children need the influence of a good Catholic man who lives his faith. The happiness and continuity of your family depends on this.

The question is, how do you turn things around for yourself? I would recommend the following:

1. Get to know Jesus Christ as He truly is—the way the Church tells us the *real* Jesus is—and try to imitate Him as best we can in daily life, cooperating with the actual graces He sends us for that purpose.
2. Make it a habit to go to confession at least once a month. This is where you will make the greatest spiritual progress, as the priest has the sacramental graces of holy orders, and those graces enable him to know how to direct the soul who comes to him with frequency and regularity.
3. If you’re going to imitate Christ, it would help to get to know Him. That is done by spending at least 15 minutes a day in prayer and another 15 minutes a day reading the Bible.
4. Study the Mass. Contrary to popular belief, the Mass is incredibly masculine. In fact, our holy and ancient faith is, in and of itself, a very masculine faith, and your masculinity will be magnified in your thinking and your actions...true masculinity, that is, and not the obnoxious machismo touted as masculinity.
5. Pray the rosary daily, and carry it in your pocket. It doesn’t have to be prayed completely all at one time, but can be done incrementally throughout the day as time permits. Praying the rosary helps you develop a tender devotion to the Blessed Virgin Mary, and that would be in *perfect imitation* of Jesus Christ.
6. Get to know your guardian angel and patron saint. Read about the angels and your patron saint, then talk to them. I talk to mine all the time...when driving, in the shower, while walking, etc. The more you learn about and talk to them, the more you’ll find help coming from them. They are real, and they *will* communicate with you.
7. Sit down and go over your budget. Be objective and cull out all that is not absolutely necessary. It’s all right to have some recreation and a little pleasure, but your focus should be on the practical. This enables you to accomplish several things: being better prepared for emergencies and the hard times that befall us all, set a good example for your children about hard work and the true value of money, and to be able to better support your parish.
8. Finally, see the family for what it truly is. The Church has long referred to the family as the domestic Church. So, in imitation of Jesus, you should be the domestic Church’s prophet, priest and king. As prophet, you will be the spiritual and moral teacher of your family. As priest, you’ll be the true man of the house who leads his family in family prayer. As king, you’ll be defending your family against the prevailing perverted culture and lead them to the Eucharist and Penance for the sake of their souls and the health of your family.

If you will do these things, collectively we can change our declining American culture and awaken this sleeping giant called the Catholic Church. But even if we collectively fail in changing the culture for the better, at the very least we can give rise to a new generation of Catholics who will do always and only what Jesus Christ demands of us all. This is What We Believe...Why We Believe It.

Got questions? Go to JoeSixpackAnswers.com.