

MASSES & INTENTIONS

SATURDAY, NOVEMBER 17, 2018

4:30 P.M. MASS – Don Fontenot, Fran Meaux, Sox Gordon, Ursin & Lillie Carrier, Alice Manuel, Benton Smith, Evelyn Sandell, Galton Boudreaux, Willie Mae LeJeune, Ophelia Fontenot, Berlinger, Marcantel & Horton Fly., Liv. & Dec., Seth & Jackie Chandler, Oliver & Armosa Victorian, Paul LaFleur, Freddy Gorman, Lindsey Guillory, Aurdlene Guillory, Thomas & Edith Harmon & Dec., Shirley Guillory, Marcelene Ceaser, Grace Granger

SUNDAY, NOVEMBER 18, 2018

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

10:00 A.M. MASS – Carol Deshotel, Leonard Beaubouef & Sons, Matt Taylor, Anna Lee Reed, Gene & Velma Brakel, Roland & Verlie Chaumont, Jerry & Polly Chaumont, Tovic & Joyce Fontenot, Dean Manuel, Roual & Julia Frank, Roy Frank

MONDAY, NOVEMBER 19, 2018

NO MASS

TUESDAY, NOVEMBER 20, 2018

NO MASS

WEDNESDAY, NOVEMBER 21, 2018

NO MASS

THURSDAY, NOVEMBER 22, 2018

8:30 A.M. MASS – Frank Mougeot

FRIDAY, NOVEMBER 23, 2018

NO MASS

SATURDAY, NOVEMBER 24, 2018

4:30 P.M. MASS – Don Fontenot, Fran Meaux, Elmo Smith, Cecile Sonnier, Andrus & Ella Mae Frlot, Joseph & Mildred Guillory, Florence Guillory, Francis Guillory, Hosey Guillory, Benton Smith, David Dugas, Seth & Jackie Chandler, Willie Mae LeJeune, Paul LaFleur, Evelyn Sandell, Bernard Fontenot, Freddy Gorman, Marcalene Ceaser, Shirley Guillory, Paul Collin Guillory, Farris Guillory

SUNDAY, NOVEMBER 25, 2018

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

10:00 A.M. MASS – Carol Deshotel, Leonard Beaubouef & Sons, Matt Taylor, Angelle L. Durio, Linda LeJeune, Sarah Chapman, Garrett Howard, Joan Bertrand

Last Week's Collection	\$3,977.15
BSA Total to Date (Quota - \$11,609.00)	\$7,034.00
Maintenance Fund to Date	\$11,618.15
2nd Collection – Maintenance Fund	\$1,493.15

PRAYER LIST

Tyler Alexander, Robert Andrews, Amy Bairnsfather, Phil Beard, Charles Beaubouef, Georgia Bell Baggett, Tyler Bellow, Jocie Bergeron, John O'Neal Bergeron, Alvin & Sonja Billodeaux, M/M Lincoln Briscoe, Margaret Briscoe, Deanne LeBlanc Broussard, Ambrose Bushnell, Bernice Bushnell, Belle Carrier, David & Natalie Carrier, Linda Beaubouef Cazes, JoAnn Cormier, Gordon Cotton, Brittany Courville, Jeane Daigle, Aiden & Renlee Darbonne, Louise Guidry Darbonne, Donna Dunneho, Pam McDaniel Elliott, Noah Ferry, David Fontenot, Mary O. Fontenot, Zaylen Frank, Tim Germany, James & Jill Gilbert & Fly., Elaine Giles, Tim Giles, Phielomone Goodly, Becky Gorman, Dixie Granger, Rachael Granger, Vergie Granger, Charlene Guidry, Harrison Harmon, Joseph Harmon, Mildred Harmon, Esther Harmon, Jackie Hebert, Gwen Holder, Bob & Charlene Ireland, John, Shenita & Perella Jackson, Joey James, Cindy Langley, Essie Langley, Jessica Lindsey, Brian Manuel, Jennifer L. Manuel, Kevin Manuel, Marlin Manuel, Wilson Manuel, Brandy McCarty, Christina McNutt, Josh Miller, Patricia Mikas, Brad 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 Reed, Leah Rexrode, Don & Debra Rider, Salis & Janice Rider, Ann Rooney, Fr. Fred Russi, Pat

Abshire Savant, Helen Sheeman, Lois Singleton, Yvonne Smith, Donald Taylor, Ken & Wylene Taylor, Diana Tichy, Matthew Truman, Dollyanna Victorian, Kyle Vidrine, Hannah and Linda Voeller, Linda Weldon, Nicole Young

Vocations Candle and Cross – Mr. & Mrs. Martel Goodly

Thanksgiving Day Mass

In addition to the regular intention for the Mass on Thanksgiving Day, we will be praying for having a tranquil hurricane season. Mass is Thursday, November 20th at 8:30 A.M. Join SJoA before all the cooking and family time for this Holy Mass.

Ladies Altar Society Fundraiser “2018 A Sweet Year!”

The LAS are selling raffle tickets after all Masses for \$1.00 per chance. One winner will be chosen to receive 12 homemade Desserts – one per month during the 2019 year. The drawing will be held Sunday, December 16th. Tickets are available at the rectory. Proceeds will go towards the purchase of two electric stoves for the hall.

Creations on Canvas Holiday Painting Night at SJoA

Looking for a fun night out? SJoA youth group is hosting a “Creations on Canvas” painting night Thursday, December 20th from 6 – 8 P.M. Bring your favorite beverage, a snack and relax. The talented artist Mary Donaldson will guide you step by step through the night’s holiday painting. The class is \$30 per person and is open to ages 14 and older. Tickets are available by contacting Mrs. Corinne at the rectory or calling her cell at 337-523-3336. Proceeds benefit youth attending March for Life in Washington, D.C. January, 2019.

New Hours for St. Vincent de Paul’s Closet

The St. Vincent de Paul’s Closet is open on Tuesdays from 9 – 11 A.M. and Wednesdays from 5 – 7 P.M.

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This Week @ SJoA

- ❖ Sunday, November 18th – HOLY LEAGUE at 5:00 P.M.; NO HOLY HOUR
- ❖ **Wednesday, November 21st – NO ADORATION; NO CCD or Youth Group**
- ❖ Thursday, November 22nd – Holy Mass at 8:30 A.M.; Office Closed
- ❖ Friday, November 23rd – Office Closed

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SAVE THE DATES

Rorate (Candle) Mass

Saturday, December 15th at 6:15 A.M.

Ember Mass

Saturday, December 22nd at 9:00 A.M.

Pontifical Mass at the Cathedral

Friday, December 28th at 5:30 P.M.

New Year’s Food and Fireworks

Tuesday, January 1st at 12:00.01 A.M.

SJoA Confirmation Day of Reflection (Mandatory for all Confirmation Students)

Monday, January 21st (Martin Luther King Holiday) at the Cursillo Center in Prairie Ronde.

FROM FATHER CONNER

It's hard to believe that Advent begins in two weeks. As you may know, the Church begins a new liturgical year and all of humanity enters into a new year of salvation the first day of Advent. On Sunday, December 2nd, we will enter into the Year of Our Lord 2019, that is, the two thousand and nineteenth year of salvation. When we see **AD 2019**, we should think, "Year (*Anno*) of the Lord (*Domini*) 2019". Here recently another way of reckoning time has emerged. "CE" has replaced "AD". "CE" stands for "Common Era". A Christian, however, may not accept such an offensive designation. There is nothing "common" about Our Lord's saving work. The Church reminds us each year at the Easter Vigil that *all time belongs to Christ*. To call the time after Our Lord's Incarnation "common" borders on blasphemy. I will not accept it, and neither should you. We should tell the "academics" and cultural ideologues trying to force their anti-Christian biases on us to take a hike. We do not live in a "common" era. We live in the time of the Lord! All time belongs to Him and no one will snatch it from His hand.

After that little discursus, we have some important work to do since Advent is just around the corner. **We need to make a spiritual inventory.** With the close of one year and the beginning of another, we should check to see if we have fulfilled our *obligations* to God and Holy Mother Church. Have you fulfilled the Commandments of the Church? (Here recently the Commandments of the Church have come to be known as the "Precepts" of the Church.) I'm not sure if you realize this, but every Catholic must fulfill all of the Church's precepts in order to be, not just a Catholic in good standing, but to have any hope of making progress in loving God (cf. CCC 2041). Since I'm sure you want to do that, I have listed the Precepts below. If you haven't fulfilled them this year, well ... time's running out. We need to keep in mind that the Precepts are **not** optional ... at least not for the soul seeking salvation.

THE COMMANDMENTS, OR "PRECEPTS", OF THE CHURCH

"The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very *necessary minimum* in the spirit of prayer and moral effort, in the growth in love of God and neighbor." (CCC 2041)

Precept I (CCC 2042)

The first precept ("You shall attend Mass on Sundays and holy days of obligation and rest from servile labor.") requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.

- Have you attended holy Mass every Sunday and every Holy Day of Obligation?
- Do you treat Sunday as if it belongs to you or to God? In an Apostolic Letter, viz. *Dies Domini*, St. John Paul II wrote that Sunday is God's "property". He noted that God actually intends to disrupt our weekly schedule with a day dedicated completely to Him. So then, do you view Sunday as your property or God's? To answer this question, consider the following:
- Do you attend the anticipated Mass other than out of necessity (meaning that you don't attend Mass on Sunday when you easily could)? (I know. You think I'm wrong about this. You get upset that I keep bringing it up because you are comfortable and it will cause you to change *your* routine. You're even thinking of writing a letter of complaint against me to the Bishop about this ... *again*. Well, you have that liberty, and I will not stand in your way. But, before you write the letter, I would like to suggest that you read Pope John Paul II's Apostolic Letter *Dies Domini* and the document *Eucharisticum Mysterium* [Sacred Congregation of Rites, 1967]. They note how easy it is for the dignity of Sunday to be undermined by unnecessary attendance of Mass on the evening prior. Look, I regret that you are upset with me because I teach the Catholic faith and refuse to water it down, or that I won't say that a deficiency in someone's faith is okay. I hope you can at least appreciate that I do it for love of God, your soul and mine as well. God bless you, and I hope to see you on Sunday from this point forward.)
- Do you work overtime on Sundays when it isn't necessary?
- Do you excessively busy yourself (with work or diversions) on Sunday so that you do not have time to pray, do spiritual reading, perform works of mercy, rest properly?

Precept II (CCC 2042)

The second precept ("You shall confess your sins at least once a year.") ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness.

- Have you made at least one confession this year? (Remember, it doesn't "count" unless you make the confession to the priest in the Sacrament of Penance.)

Continued on back page ...

Precept III (CCC 2042)

The third precept ("You shall receive the sacrament of the Eucharist at least [once] during the Easter season.") guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy.

- Have you received Holy Communion at least once this year?
- This is usually not a problem. These days the problem is **sacrilegious communions**, that is, people receiving Holy Communion with unconfessed mortal sin on their souls. *This should NEVER happen.*
- But here's something else that needs to be addressed: If you are in a situation that makes fulfilling this precept challenging or (at the moment) impossible, you need to be willing to fix that situation. For example, if you are "married" outside the Church; if you are cohabiting (living with someone without the benefit of marriage); if you are in a dating relationship and having sex; if you are unmarried and regularly engage in sexual acts with no intention of stopping; if you are engaging in sodomitical ("homosexual") acts; it's time to rectify this problem. The Church **mandates** you to receive Holy Communion at least once per year. If your current situation does not allow for that, **you are obliged to fix the situation** so that you can receive Holy Communion (worthily) and fulfill this precept. Any "situation" can be properly ordered. The will to do it is all that's required. This isn't rocket science.

Precept IV (CCC 2043)

The fourth precept ("You shall observe the days of fasting and abstinence established by the Church.") ensures the times of *asceticism* and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart.

- Do you do penance **every** Friday of the **entire** year? (This is the Church's law.)
- Do you abstain from meat **every** Friday of the **entire** year? (This is the *universal* law for the Church.)
- Do you do penance on days prescribed by Bishop Provost? (I always point out when the Bishop mandates penance ... always. Have you obeyed his legitimate commands?)

Precept V (CCC 2043)

The fifth precept ("You shall help to provide for the needs of the Church.") means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability. The faithful also have the duty of providing for the material needs of the Church, each according to his own abilities.

- Do you tithe to SJoA? (a reasonable amount ... consistently?)
- Are you serious about furthering the Kingdom of God?
- What's your level of concern regarding the upkeep & beautification of the physical plants of SJoA & St. Joseph?
- Do you want the house of God to radiate with splendor, such as is appropriate for the true & living God?

What We Believe...



Why We Believe It...

For the Love of God by Joe Sixpack

When St. Anthony of Padua was only five years old, he once heard a knock at the door late at night. It was winter time, and the weather outside was very cold and snowy. Little Anthony ran to the window to see who was knocking at the door on such a blistery night. He saw standing in the deep snow another little boy who was bare footed and dressed in pitifully worn and torn clothing, carrying a bag on his back. When Anthony opened the door, the little boy came into the warm house. He was shivering from the cold, and his feet were numb and almost frozen.

“Thank you,” said the little boy. “I’m glad to get warm and rest a while because I’m very cold and tired.” He laid his small bag on the floor and stood close to the fire to warm himself.

“What do you have in the bag?” Anthony asked.

“What do you think it is?”

“I think you have loaves of bread some good people have given you, because you look like a little beggar.”

“No!” answered the little boy.

So Anthony looked into his little guest’s bag and saw many little hearts that looked like rubies. “Who are you and what is this?” asked Anthony.

“I’m the son of a King, and I’m gathering human hearts who want to love me. *Anthony, give me your heart.*”

“What is your name?” Anthony asked.

“Oh, I don’t have to tell you that, because your mother has often told you about me. I am Jesus.”

Then the little boy suddenly disappeared. This was how Jesus first began to draw Anthony to Himself, the beginning of his journey to sainthood.

This is a true story from the life of St. Anthony of Padua. Many of the greatest saints in our history have extraordinary stories like this from their childhood, because God had chosen them for some extraordinary work. In St. Anthony’s case, He wanted the saint to preach against the great heresies of the day and to demonstrate God’s greatness through miracles. That’s why St. Anthony was called the Hammer of Heretics and the Wonder Worker. Many of St. Anthony’s biographers claim that he was the only saint in history who performed works as great as and greater than Jesus Himself, which fits with Jesus’ prophecy that we would be able to perform works greater than He.

St. Anthony was so great a preacher that he was said to have even taken Jesus at His word to preach to the whole creation (Mark 16:15) and preached to nature when people wouldn’t listen. He once went into a village where he’d been completely rejected and the people refused to listen to the message God had for them. So St. Anthony stopped at a lake just outside of the village and began preaching to the lake. According to witnesses, the fish in the lake all surfaced the water and listened to Anthony while he preached, then went back below when he was finished.

Another incident in St. Anthony’s life taught about the truth of the Real Presence of Jesus in the Most Holy Eucharist. He went into a town where no one ever attended the Holy Sacrifice of the Mass. When he asked why people stayed away from Mass, the town’s priest told him it was because the wealthy man who

ran the town was a heretic who denied the Real Presence, and he told the people that he would deny work and payment to anyone who attended Mass.

St. Anthony went to the man to confront him. “Why won’t you allow the people to go to Mass?” asked Anthony.

The man replied, “Jesus isn’t God, and He certainly doesn’t live in a pieced of bread! This is *my* town, and I won’t allow such silliness.”

St. Anthony asked, “If I can prove to you that Jesus and the Most Holy Eucharist are one, will you allow the people to return to Mass?”

The man scoffed and laughed. He said, “Sure, if you can do that, I’ll allow them to go back to Mass...and I’ll even go myself. But you can’t prove such a thing.”

Tied behind the man’s horse was a donkey carrying some of the man’s goods. St. Anthony said, “Take your donkey and pen him up. Deny him food of any kind for the next three days. Then bring him back here to the town square, and I’ll prove to you that Jesus is in the Holy Eucharist.” The man agreed to the challenge and left.

Three days later the man returned to the town square. St. Anthony was there waiting. About one hundred feet ahead of the donkey, Anthony had placed a large basket of grain. The donkey smelled the grain and was trying to break away from his master to get to it. But standing half way between the man with his donkey and the grain was St. Anthony, holding a monstrance with Our Eucharistic Lord exposed.

St. Anthony told the man to release his donkey. The starving beast charged forward toward the grain. But when the hungry donkey got as far as St. Anthony holding Jesus in the monstrance, *the animal stopped and knelt before his Creator for a moment of adoration* before moving on to the grain. All present were amazed!

Anthony went to the shocked wealthy heretic and said, “If a donkey, a dumb beast, can recognize his Master and Creator, why is it that you cannot believe?” The man wept and made a good confession to St. Anthony right there in the street...and the entire town returned to Mass.

Certainly St. Anthony had an early start at becoming a saint, because Jesus had tapped him out from a very early age for great works in his adulthood. It would be great if we could all be so blessed! God has given us extraordinary people like St. Anthony who perform extraordinary miracles to remind us of His great majesty and to recall us to Himself, but He usually works within His own restrictions of nature for the rest of us. So for us, becoming a saint is hard and tedious work. We aren’t blessed with the stigmata, like St. Francis or Padre Pio. We can’t make money or food materialize out of thin air, like St. John Bosco. We can’t biolcate, that is, be in more than one place at a time, like St. Teresa of Avila or Blessed Jacinta of Fatima. But we are no less required to become saints.

Most of the saints in history never performed any miracles at all. Most of them never even gave us prophecies or preached great sermons or were even widely known for their holiness. They were just everyday people like you and me—Joe Sixpacks who lived unnoticed by the world. The one thing they did do that most of us seem to resist is, they let go of the world and its allures and took Jesus’ statement to us to “be perfect, as your heavenly Father is perfect” (Matthew 5:38) as the command it is. That doesn’t mean they became hermits and ran away from the world. No, they lived life just as the rest of us. They earned their livings, paid their bills, reared their children, and faced all the trials, difficulties and joys of life that you and I face.

For the vast majority of saints in our history, becoming a saint was a life-long process. God had given them...and us...the great examples of saints like Anthony to inspire and motivate, but they had to practice our faith and obey Christ’s commands like everyone else. That’s why we’re called *practicing* Catholics—it takes a lifetime of practice to get it right. If you take the time to read the lives of the saints, you’ll see what I mean.

If you choose to practice Catholicism without reservation and strive to become a saint, it will be difficult. Jesus often asks things of us that are hard. But living a life that demonstrates to Him you want to become a saint is full of joy...even at those times when there is no happiness. Won’t you join the millions of Catholics around the world who strive daily to become saints? We know this is what Jesus wants from us, because this is What We Believe...Why We Believe It.

Got a question? Go to JoeSixpackAnswers.com to get it answered.