

MASSES & INTENTIONS

SATURDAY, FEBRUARY 23, 2019

4:30 P.M. MASS – Fran Meaux, Evelyn Sandell, Freddy Gorman, Sonja Billodeaux, Bruce & Rhonda Granger Fly., Ursin & Lillie Carrier, Alice Manuel, Cecilia Sonnier, Mildred P. Guillory, Hosey Joseph Guillory

SUNDAY, FEBRUARY 24, 2019

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

10:00 A.M. MASS – Carol & Keith Deshotel, Leonard Beaubouef & Sons, Rodney & Jerry Bushnell, Deceased members of the Gidlow Family, Edward Maddox

MONDAY, FEBRUARY 25, 2019

6:30 A.M. MASS – D.C. Reed, Jr.

TUESDAY, FEBRUARY 26, 2019

NO MASS

WEDNESDAY, FEBRUARY 27, 2019

6:30 A.M. MASS – John C. Durio

THURSDAY, FEBRUARY 28, 2019

5:30 P.M. MASS – Deceased Parishioners of SJoA/St. Joseph

FRIDAY, MARCH 1, 2019

6:30 A.M. MASS – Frank Fontenot

SATURDAY, MARCH 2, 2019

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

4:30 P.M. MASS – Fran Meaux, Benton Smith, Evelyn Sandell, Freddy Gorman, Rodney & Jerry Bushnell, Sonja Billodeaux, Angelle L. Durio & Linda LeJeune, Don Fontenot, Jovick Durio, Martin Goodly, in Thanksgiving by Jack Johnson Fly.

SUNDAY, MARCH 3, 2019

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

10:00 A.M. MASS – Carol & Keith Deshotel, Leonard Beaubouef & Sons, Edward Maddox, Juan A. Lucero Castellano, Juan A. Lucero Ruiz, Milagros Castellano Perez, Guillermo Consuegra Garicia, Manuela Travieso Rodriguez

Last Weekend Collection	\$4163.50
Building Fund to Date	\$15,832.90

Vocations Candle and Cross – Jeff & Melissa Craft

Contribution Statements Available

If you are in need of a contribution statement from SJoA for tax purposes, please call the rectory and one will be prepared.

Ladies Altar Society

SJoA Ladies Altar Society would like to recruit new members. Our lovely group of ladies is dwindling down. We are asking for your help. Our meetings are usually on the first Tuesday of each month at 5 pm in the hall (with the exception of March). Due to Mardi Gras the meeting will be March 12, 2019. Annual dues are \$20. We assist with Mercy Meals for families of the deceased and receptions for feast days and the Holy Sacraments. We also help work the bazaar. Please take this to prayer and consider joining the Ladies Altar Society. It is an opportunity for fellowship and bountiful graces!

Come and See Weekend

For all young men interested in learning more about the priesthood, St. Joseph Seminary College is hosting a Come and See Weekend April 12-14, 2019. The weekend is a time for young men 16 years of age and older to learn about vocation discernment, seminary formation, and the diocesan priesthood. There is no cost to attend, and transportation is provided.

Deadline to register is April 1, 2019. Please contact Fr. Starkovich at 337-725-3719 or visit <http://lc vocations.com> to register.

PRAYER LIST

Mickey & Monique Abshire, Tyler Alexander, Robert Andrews, Amy Bairnsfather, Phil Beard, Charles Beaubouef, Georgia Bell Baggett, Tyler Bellow, Jocie Bergeron, John O'Neal Bergeron, Alvin 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, Herman Deshotel, Donna Dunnehoo, Lonnie Duplechain, Noah Ferry, David Fontenot, Zaylen Frank, Tim Germany, James & Jill Gilbert & Fly., Elaine Giles, Tim Giles, Phielomone Goodly, Becky Gorman, Dixie Granger, Vergie Granger, Charlene Guidry, Juanita Guidry, Paula Davis Hargrove, Harrison Harmon, Joseph Harmon, Mildred Harmon, Esther Harmon, Jackie Hebert, Dolores Holden, Gwen Holder, Bob & Charlene Ireland, John, Shenita & Perella Jackson, Joey James, Essie Langley, Jessica Lindsey, Brian Manuel, Jennifer L. Manuel, Kevin Manuel, Marlin Manuel, Wilson Manuel, Larry Marcantel, Brandy McCarty, Christina McNutt, Josh Miller, Patrica Mikas, Marvin Monceaux, Natalie Montou, Janice Moreau, Brad Morgan, Clifton & Carolyn Morgan, Paula Odom, Debbie Owen, 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, Tommy Smith, Yvonne Smith, Elden Bada Sonnier, Fynlee Squier, Donald Taylor, Ken & Wylene Taylor, Diana Tichy, Matthew Truman, Dollyanna Victorian, Kyle Vidrine Family, Gene Vizena, Hannah and Linda Voeller, Bruce Walker, Linda Weldon, Nicole Young, Theresa Young

This Week @ SJoA

- ❖ Sunday, February 24th – Holy League at 5:00 P.M.; Holy Hour at 6:00 P.M.
- ❖ **Wednesday, February 27th – ADORATION 7:00 A.M. to 8:00 P.M.; CCD and Youth Group**
- ❖ Thursday, February 28th – EF High Requiem Mass at 5:30 P.M.

REFLECTIONS ON THE RITES OF HOLY WEEK – UPDATE

- Father's Class that was scheduled for the Saturdays of March has been rescheduled to the first two Saturdays of April due to other Lenten Presentations
- Please see the "Save the Date" section on the back cover of the bulletin for more information

Current Penitential Disciplines of the Churchⁱ

Laws of Days of Abstinence

- Obliges abstention from flesh meat.
- Begins on one's 14th birthday.
- Obligatory on Ash Wednesday & Fridays of Lent.

Laws of Days of Penance

- Entirety of Lent (including the Sundays therein) & every Friday of the year outside of Lent.
- Applies to all the faithful.

Laws of Days of Fast

- One full meal permitted and two other meals *may* be taken, which, when combined, are less than one full meal.
- Applies to everyone aged 18-59, inclusive.
- Obligatory on Ash Wednesday & Good Friday.

The Law of the Eucharistic Fast

- The complete fast from all food and drink (except water and medicine) for at least one hour before the reception of the Holy Eucharist. Those who are able to maintain the previous discipline of the three hour fast are still encouraged to do so.

Previous Penitential Disciplines of the Church¹

Laws of Days of Abstinence

- **Complete abstinence:** every Friday of the entire year, Ash Wednesday, Holy Saturday, & the Vigil of Christmas.
- **Partial abstinence:** meat and soup or gravy made from meat permitted once a day at the principal meal during the Season of Lent (except on Ash Wednesday and each Friday of the entire year); the Ember Days of Wednesday and Saturday; and the Vigils of Pentecost and the Assumption.
- Applies on one's 7th birthday.
- Abstinence from meat is dispensed on Holy Days of Obligation.

Laws of Fast

- One full meal permitted and two other meals *may* be taken, which, when combined, are less than one full meal.
- The Season of Lent (from Ash Wednesday until Easter Sunday); the Ember Days; the Vigils of Christmas, Pentecost, and the Assumption.
- Applies for those aged 21-59, inclusive.

The Law of the Eucharistic Fast

- The complete fast from all food and drink (except water or medicine) for three hours before the reception of the Holy Eucharist. Those who are able to maintain the midnight fast, which was the previous discipline, are still encouraged to do so.

ⁱ See the *Code of Canon Law*, 1249-1253; Apostolic Constitution *Paenitemini* of Pope Paul VI, chapter III; *Liturgical Ordo and FSSP Directory*.

Lenten Message – 2009

POPE BENEDICT XVI

*"He fasted for forty days and forty nights,
and afterwards he was hungry" (Mt 4,1-2)*

Dear Brothers and Sisters! At the beginning of Lent, which constitutes an itinerary of more intense spiritual training, the Liturgy sets before us again three penitential practices that are very dear to the biblical and Christian tradition – prayer, almsgiving, fasting – to prepare us to better celebrate Easter and thus experience God’s power that, as we shall hear in the Paschal Vigil, “dispels all evil, washes guilt away, restores lost innocence, brings mourners joy, casts out hatred, brings us peace and humbles earthly pride” (*Paschal Præconium*). For this year’s Lenten Message, I wish to focus my reflections especially on the value and meaning of fasting. Indeed, 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 Kings 19,8*), 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.

We might wonder what value and meaning there is for us Christians in depriving ourselves of something that in itself is good and useful for our bodily sustenance. The Sacred Scriptures and the entire Christian tradition teach that fasting is a great help to avoid sin and all that leads to it. For this reason, the history of salvation is replete with occasions that invite fasting. In the very first pages of Sacred Scripture, the Lord commands man to abstain from partaking of the prohibited fruit: “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die” (*Gn 2, 16-17*). Commenting on the divine injunction, Saint Basil observes that “fasting was ordained in Paradise,” and “the first commandment in this sense was delivered to Adam.” He thus concludes: “‘You shall not eat’ is a law of fasting and abstinence” (cf. *Sermo de jejuniō*: PG 31, 163, 98). **Since all of us are weighed down by sin and its consequences, fasting is proposed to us as an instrument to restore friendship with God.** Such was the case with Ezra, who, in preparation for the journey from exile back to the Promised Land, calls upon the assembled people to fast so that “we might humble ourselves before our God” (8,21). The Almighty heard their prayer and assured them of His favor and protection. In the same way, the people of Nineveh, responding to Jonah’s call to repentance, proclaimed a fast, as a sign of their sincerity, saying: “Who knows, God may yet repent and turn from his fierce anger, so that we perish not?” (3,9). In this instance, too, God saw their works and spared them.

In the New Testament, **Jesus brings to light the profound motive for fasting**, condemning the attitude of the Pharisees, who scrupulously observed the prescriptions of the law, but whose hearts were far from God. True fasting, as the divine Master repeats elsewhere, is rather to do the will of the Heavenly Father, who “sees in secret, and will reward you” (*Mt 6,18*). He Himself sets the example, answering Satan, at the end of the forty days spent in the desert that “man shall not live by bread alone, but by every word that proceeds from the mouth of God” (*Mt 4,4*). The true fast is thus directed to eating the “true food,” which is to do the Father’s will (cf. *Jn 4,34*). If, therefore, Adam disobeyed the Lord’s command “of the tree of the knowledge of good and evil you shall not eat,” the believer, through fasting, intends to submit himself humbly to God, trusting in His goodness and mercy.

The practice of fasting is very present in the first Christian community (cf. *Acts 13,3; 14,22; 27,21; 2 Cor 6,5*). The Church Fathers, too, speak of the force of fasting to bridle sin, especially the lusts of the “old Adam,” and open in the heart of the believer a path to God. Moreover, fasting is a practice that is encountered frequently and recommended by the saints of every age. Saint Peter Chrysologus writes: “Fasting is the soul of prayer, mercy is the lifeblood of fasting. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others, you open God’s ear to yourself” (*Sermo 43*: PL 52, 320. 322).

In our own day, fasting seems to have lost something of its spiritual meaning, and has taken on, in a culture characterized by the search for material well-being, a therapeutic value for the care of one's body. Fasting certainly brings benefits to physical well-being, but for believers, it is, in the first place, a "therapy" to heal all that prevents them from conformity to the will of God. In the Apostolic Constitution *Pænitentini* of 1966, the Servant of God Paul VI saw the need to present fasting within the call of every Christian to "no longer live for himself, but for Him who loves him and gave himself for him ... he will also have to live for his brethren" (cf. Ch. I). Lent could be a propitious time to present again the norms contained in the Apostolic Constitution, so that the authentic and perennial significance of this long held practice may be rediscovered, and thus assist us to mortify our egoism and open our heart to love of God and neighbor, the first and greatest Commandment of the new Law and compendium of the entire Gospel (cf. *Mt 22, 34-40*).

The faithful practice of fasting contributes, moreover, to conferring unity to the whole person, body and soul, helping to avoid sin and grow in intimacy with the Lord. Saint Augustine, who knew all too well his own negative impulses, defining them as "twisted and tangled knottiness" (*Confessions*, II, 10.18), writes: "I will certainly impose privation, but it is so that he will forgive me, to be pleasing in his eyes, that I may enjoy his delightfulness" (*Sermo* 400, 3, 3: PL 40, 708). **Denying material food, which nourishes our body, nurtures an interior disposition to listen to Christ and be fed by His saving word.** Through fasting and praying, we allow Him to come and satisfy the deepest hunger that we experience in the depths of our being: the hunger and thirst for God.

At the same time, fasting is an aid to open our eyes to the situation in which so many of our brothers and sisters live. In his *First Letter*, Saint John admonishes: "If anyone has the world's goods, and sees his brother in need, yet shuts up his bowels of compassion from him – how does the love of God abide in him?" (3,17). Voluntary fasting enables us to grow in the spirit of the Good Samaritan, who bends low and goes to the help of his suffering brother (cf. Encyclical *Deus caritas est*, 15). **By freely embracing an act of self-denial for the sake of another, we make a statement that our brother or sister in need is not a stranger. It is precisely to keep alive this welcoming and attentive attitude towards our brothers and sisters that I encourage the parishes and every other community to intensify in Lent the custom of private and communal fasts, joined to the reading of the Word of God, prayer and almsgiving.** From the beginning, this has been the hallmark of the Christian community, in which special collections were taken up (cf. *2 Cor 8-9; Rm 15, 25-27*), the faithful being invited to give to the poor what had been set aside from their fast (*Didascalia Ap.*, V, 20,18). This practice needs to be rediscovered and encouraged again in our day, especially during the liturgical season of Lent.

From what I have said thus far, it seems abundantly clear that **fasting represents an important ascetical practice, a spiritual arm to do battle against every possible disordered attachment to ourselves. Freely chosen detachment from the pleasure of food and other material goods helps the disciple of Christ to control the appetites of nature, weakened by original sin, whose negative effects impact the entire human person.** Quite opportunely, an ancient hymn of the Lenten liturgy exhorts: "*Utamur ergo parcius, / verbis cibis et potibus, / somno, iocis et arctius / perstemus in custodia – Let us use sparingly words, food and drink, sleep and amusements. May we be more alert in the custody of our senses.*"

Dear brothers and sisters, it is good to see how the ultimate goal of **fasting is to help each one of us**, as the Servant of God Pope John Paul II wrote, to **make the complete gift of self to God** (cf. Encyclical *Veritatis splendor*, 21). **May every family and Christian community use well this time of Lent, therefore, in order to cast aside all that distracts the spirit and grow in whatever nourishes the soul, moving it to love of God and neighbor.** I am thinking especially of a greater commitment to prayer, *lectio divina*, recourse to the Sacrament of Reconciliation and active participation in the Eucharist, especially the Holy Sunday Mass. **With this interior disposition, let us enter the penitential spirit of Lent.** May the Blessed Virgin Mary, *Causa nostrae laetitiae*, accompany and support us in the effort to free our heart from slavery to sin, making it evermore a "living tabernacle of God." With these wishes, while assuring every believer and ecclesial community of my prayer for a fruitful Lenten journey, I cordially impart to all of you my Apostolic Blessing.

SAVE THE DATES

EF High Requiem Mass

Thursday, February 28th at 5:30 P.M.

40 Hours Devotions at SJoA

Wednesday, March 6th – 7:15 am – 5:15 pm

Thursday, March 7th – 7 am – 7 pm

Friday, March 8th – 7 am – 7 pm

Saturday, March 9th – 9 am – 3 pm

Ash Wednesday Mass Times

Wednesday, March 6th: 6:30 A.M. and 5:30 P.M.

Lenten Presentation by Dr. John Mark Miravalle

Saturday, March 9th at 6:30 P.M. in the Parish Hall

Ember Saturday Mass of Lent (EF) – at St. Henry (Lake Charles)

Saturday, March 16th at 9:00 A.M.

St. Joseph's Altar at SJoA

Sunday, March 17th after 10:00 Mass

Confirmation Rehearsal at SJoA

Sunday, March 17th at 3:00 P.M.

SJoA Confirmation Mass

Tuesday, March 19, 2019 at 7 P.M. at SJoA

SJoA Lenten Mission by Fr. Ted Broussard

Thursday, March 28th and Friday, March 29th at 6:00 P.M.

SJoA Reflections on Holy Week

Saturday, April 6th and Saturday, April 13th at 10:00 A.M.

Lenten Penance Night (West and South Deaneries)

Tuesday, April 9th from 5 – 7 P.M.

Lenten Penance Night (Central Deanery)

Wednesday, April 10th from 5-7 P.M.

Lenten Penance Night (East Deanery)

Thursday, April 11th from 5-7 P.M.

Lenten Presentation by Monsignor Calkins

Friday, April 12th after Stations of the Cross

ST. JOAN OF ARC MARCH 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 <u>Priestly Vocations for the Diocese of L.C.</u> 6:30 A.M. Mass	2 8:00 A.M. Mass 4:30 P.M. Mass
3 7:30 A.M. Mass 10:00 A.M. Mass 5:00 P.M. Holy League 6:00 P.M. Holy Hour	4 Office Closed 6:30 A.M. Mass	5 Office Closed NO MASS 6:00 P.M. Prison Ministry	6 Ash Wednesday 6:30 A.M. Mass 7:15 A.M.—5:15 P.M. 40 Hours Devotions 9:15 A.M. Rosary at SFN 6:00 P.M. Mass No CCD or Youth Group	7 6:30 A.M. Mass 7:00 A.M.—7:00 P.M. 40 Hours Devotions	8 <u>Sanctification of the Family</u> 6:30 A.M. Mass 7:00 A.M.—7:00 P.M. 40 Hours Devotions 5:30 P.M. Stations of the Cross	9 9 A.M.—3 P.M. 40 Hours Devotions 4:30 P.M. Mass 6:30 P.M. Lenten Presentation
10 7:30 A.M. Mass 10:00 A.M. Mass 5:00 P.M. Ultreya 6:00 P.M. Holy Hour	11 6:30 A.M. Mass 6:00 P.M. KC Meeting	12 NO MASS 5:00 P.M. LAS 6:00 P.M. Prison Ministry	13 Ember Day 6:30 A.M. Mass 7:00 A.M.—8:00 P.M. Adoration 9:15 A.M. Mass at SFN 4:00-5:20 PM Grades 1-5 5:00-6:00 PM Youth Group 6:00-7:15 PM Grades 6-12	14 6:30 A.M. Mass	15 Ember Day <u>Sanctification of the Clergy</u> 6:30 A.M. Mass 5:30 P.M. Stations of the Cross	16 Ember Day 4:30 P.M. Mass
17 7:30 A.M. Mass 10:00 A.M. Mass St. Joseph's Altar after Mass 3:00 P.M. Confirmation Practice 5:00 P.M. Holy League 6:00 P.M. Holy Hour	18 6:30 A.M. Mass	19 7:00 P.M. CONFIRMATION MASS	20 6:30 AM. Mass 7:00 A.M.—8:00 P.M. Adoration 9:15 A.M. Rosary at SFN 4:00-5:20 PM Grades 1-5 5:00-6:00 PM Youth Group 6:00-7:15 PM Grades 6-12	21 6:30 A.M. Mass	22 <u>Increase in Vocations for Religious & Consecrated Life</u> 6:30 A.M. Mass 5:30 P.M. Stations of the Cross	23 4:30 P.M. Mass
24 7:30 A.M. Mass 10:00 A.M. Mass 6:00 P.M. Holy Hour	25 5:30 P.M. Mass followed by Eucharistic Procession	26 NO MASS 6:00 P.M. Prison Ministry	27 6:30 AM. Mass 7:00 A.M.—8:00 P.M. Adoration 9:15 A.M. Rosary at SFN 4:00-5:20 PM Grades 1-5 5:00-6:00 PM Youth Group 6:00-7:15 PM Grades 6-12	28 6:30 A.M. Mass 6:00 P.M. Lenten Mission	29 6:30 A.M. Mass 5:30 P.M. Stations of the Cross 6:00 P.M. Lenten Mission	30 4:30 P.M. Mass
31 7:30 A.M. Mass 10:00 A.M. Mass 5:00 P.M. Holy League 6:00 P.M. Holy Hour						