

MASSES & INTENTIONS

SATURDAY, JULY 6, 2019

4:30 P.M. MASS – Rose & Paul Frank, Fran Meaux, Evelyn Sandell, Elmo Smith, Angelle L. Durio, Linda LeJeune, Don Fontenot, John & Virginia Spears Fly., Keith LeJeune, Jack Johnson, Sonja Billodeaux, Luday & Lena Vizena Fly., Liv. & Dec., Harrison Harmon, Alcide Harmon, Freddy Gorman, M/M Mack Fontenot, Mrs. Octavia Reeves & Fly.

SUNDAY, JULY 7, 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, Joey Fontenot, Mark Foreman Jr. Fly., Fr. Fred Russi

MONDAY, JULY 8, 2019

6:30 A.M. MASS – Freddy Gorman

TUESDAY, JULY 9, 2019

NO MASS

WEDNESDAY, JULY 10, 2019

6:30 A.M. MASS – Dovick Durio

THURSDAY, JULY 11, 2019

6:30 A.M. MASS – Frank Mougeot

FRIDAY, JULY 12, 2019

6:30 A.M. MASS – Thelma Bartlett

SATURDAY, JULY 13, 2019

4:30 P.M. MASS – Frank Meaux, Evelyn Sandell, Rodney & Jerry Bushnell, Sox Gordon, Ursin & Lillie Carrier, Alice Manuel, Cecilia Sonnier, Berlinger, Horton & Marcantel Fly., Liv. & Dec., Martin Goodly, Helin McCauley Fly., Liv. & Dec., Sonja Billodeaux, Savannah & Curley Gradney Sr., Harrison Harmon, Ricky Gradney Fly., Shirley Thomas Fly., Sarah Sonnier Fly.

SUNDAY, JULY 14, 2019

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

10:00 A.M. MASS – Edward & Ora Peloquin, Carol & Keith Deshotel, Leonard Beaubouef & Sons, Joan Bertrand, Joey Fontenot, Mark Foreman Jr. Fly., Fr. Fred Russi, Ryan Rozas Fly., Roy Frank

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| Last Weekend Collection | \$2,962.94 |
| Maintenance Fund to Date | \$24,985.95 |
| 2nd Collection – Peter's Pence | \$401.00 |
| 2nd Collection Next Weekend – Maintenance Fund | |

Vocations Candle and Cross – M/M Bobby Brandon

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, Ambrose Bushnell, Bernice Bushnell, Belle Carrier, David & Natalie Carrier, Linda Beaubouef Cazes, Vivian Cole, Florence Comeaux, JoAnn Cormier, Brittany Courville, Jeane Daigle, Aiden & Renlee' Darbonne, Louise Guidry Darbonne, Carolyn Denison, Herman Deshotel, Donna Dunneho, Lonnie Duplechain, Elizabeth Enloe, Lois Evans, Noah Ferry, David Fontenot, Steven Fontenot, Agess Frank, Zaylen Frank, Tim Germany, James & Jill Gilbert & Fly., Elaine Giles, Tim Giles, Mary Ann Goodly, Phielomone Goodly, Becky Gorman, Dixie Granger, Vergie Granger, Juanita Guidry, Bob Haas, Paula Davis Hargrove, Joseph Harmon, Mildred Harmon, Esther Harmon, Jackie Hebert, Dolores Holden, Gwen Holder, Bob & Charlene Ireland, John, Shenita & Perella Jackson, Joey James, LaNan James, Gina Johnson, Kenneth Johnson, Emily Johnson, Agnes Joubert, Debbie Kershner, Essie Langley, Jessica Lindsey, Brian Manuel, Jennifer L. Manuel, Kevin Manuel, Marlin Manuel, Wilson Manuel, Larry Marcantel,

Brandy McCarty, Christina McNutt, Edgar Miller, 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, Jane Craft Ray, Anne Reed, Brenda Dodd Reed, Dara Reed, Gary Reed, Linda Reed, Octavia Reeves & Fly., Leah Rexrode, Don & Debra Rider, Eugene Rider, Salis & Janice Rider, Ann Rooney, Fr. Fred Russi, Pat Abshire Savant, Lois Singleton, Tommy Smith, Yvonne Smith, David & Delmar Sonnier, Elden Bada Sonnier, Fynlee Squier, Doris Stanley, Donald Taylor, Ken & Wylene Taylor, Diana Tichy, Matthew Truman, Dollyanna Victorian, Kyle Vidrine Family, Gene Vizena, Hannah and Linda Voeller, Bruce Walker, Mary LaFleur Ware, Dwayne Warren, Linda Weldon, Nicole Young, Theresa Young

Safe Environment

All parish personnel, including volunteers, CCD teachers, VBS and youth group volunteers who have on-going, unsupervised contact with minors will need to update their Safe Environment Training beginning July 1, 2019. It is available on the diocesan safe environment website at safeandsacred-lcdioocese.org. If you have any questions please call the rectory.

Vacation Bible School

SJoA Vacation Bible School "Parachute With the Angels", will be held Monday, July 22 – Thursday, July 25 from 9:30 A.M. to 11:45 A.M. Grades 1 – 6 are welcome to attend. Registration forms are at the entrances of the church. You may fill it out and drop it by the church office by Friday, July 12th. Adult and high school volunteers are needed. Please call the rectory if you are available to volunteer. **The program is free to attend.**

Cursillo Schedule

Men's Cursillo: July 11–14. Women's Cursillo: Aug. 8 – 11
Men's Cursillo: Sept. 12 – 15 Women's Cursillo: Oct. 10 – 13
Women's Cursillo Renewal: Dec. 13 – 15
To make a Cursillo, candidates and sponsors must attend Ultreya on the 2nd Sunday of the month at 5:00 P.M. at SJoA.

CCD Schedule Change Concerns

What are your thoughts about the recent proposal to revise the schedule for CCD? Please email Fr. Conner at fr.jacobssonner@gmail.com or speak to him in person. Thank you for your interest in SJoA's efforts to instruct the youth.

Commissioning a Solemn High Red Vestment Set!

Now that we've received the solemn set of black vestments, we need to fill in the next vestment "gap". SJoA needs a solemn set of red vestments. I have already received a substantial donation toward this. Now I'd like to ask you to consider making a donation for a new solemn set of red vestments. Donations of any size will be accepted. Please be sure to put "Red Vestments" in the memo line of your check. Thank you!

This Week @ SJoA

- ❖ **Sunday, July 7th** – Holy Hour at 6:00 P.M.
- ❖ **Tuesday July 9th** – No Ladies Altar Society
- ❖ **Wednesday, July 10th** – Adoration 5:30 P.M. – 7:30 P.M.; Men's Holy League 6:00 P.M.

WHAT WE BELIEVE...WHY WE BELIEVE IT

How Do We Know the Bible is the Inspired Word of God?

For non-Catholic Christians, the Bible is the sole rule of faith, which as we learned two weeks ago is called sola scriptura. The question that immediately comes to mind is, why should anyone even consider the Bible inspired by the Holy Spirit, much less the sole rule of faith? How do we know the Bible is the inspired Word of God?

Ask anyone at random how they know the Bible is inspired by the Holy Spirit...even ask yourself or the person sitting next to you...and you'll get all sorts of answers that are mere guesses. They will say things like, "Well, the Bible is so inspirational, which is how I know it's inspired." Or they'll say, "I know the Bible is inspired because it says it's inspired." Neither answer is right nor even satisfying to the intellect.

Firstly, the Bible, while inspirational, is not inspired simply because it's inspirational. The Star Spangled Banner is inspirational, but that doesn't make it inspired by the Holy Spirit. Many of the patristic writings of the Christians of the first several centuries (some written around the time the books of the New Testament were written) are inspirational, but that doesn't make them inspired by the Holy Spirit either. We can't rely on the fact that much of the Bible is inspirational to claim its inspiration by the Holy Spirit. Fact is, much of the Bible is as dry as military statistics, and indeed some of it is only military statistics. I don't think any of us is inspired by military statistics.

And what of the assertion that the Bible itself claims to be inspired? With the possible exception of the book of Revelation, none of the biblical writers—Old or New Testament—seemed to be aware they were writing under inspiration of the Holy Spirit. In fact, it really wouldn't matter if any of the books of the Bible claimed to be inspired from the opening sentence, as that in itself would prove nothing. Muslims believe the Koran is inspired, but no Christian would agree with that. The same is true with Mormons and the Book of Mormon. Mary Baker Eddy, the founder of Christian Science, claimed her writings to be inspired, but the mere claim of inspiration isn't sufficient to establish that the Holy Spirit had anything to do with it.

Other people, especially non-Catholic Christians, claim the Bible is inspired because the Holy Spirit tells them it's inspired. Hmm. This is also how all 40,000 plus denominations claim to be right in their doctrines, yet all are in disagreement with one another on key theological issues. Whoever they believe to be their Holy Spirit must be very confused.

So how do we know the Bible is inspired by the Holy Spirit? Here's how.

The books of the Bible were first approached as any other ancient work, and there were indeed many "books" besides those included in the canon of Scripture considered for inclusion in the Bible. So these ancient writings were not automatically presumed to be inspired. We must begin by determining the accuracy and authenticity of an ancient manuscript, and this is done by a comparison of all the copies that have come down through the centuries. For example, the earliest known manuscript of the poet Virgil was written some 350 years after his death. For the Roman historian Livy, the oldest extant manuscript is about 500 years after his death. For the poet Horace, it's 900 years. For the Greek philosopher Plato, the oldest extant manuscripts for most of his work is 1,300 years old. Yet, due to the numbers of manuscripts available and their agreement in content, no one seriously disputes that we have accurate copies of their works. When it comes to books included in the Bible, we have far more extant manuscripts than for the

classical writers mentioned above, and in many different languages—Greek, Hebrew, Latin, Coptic, Syriac, et alia. This means we can be certain of the accuracy of these texts.

"Next we take a look at what the Bible, considered merely as a history, tells us, particularly the New Testament, and particularly the Gospels. We examine the account of Jesus' life and death and his reported Resurrection. Using what is in the Gospels themselves, and what we find in extra biblical writings from the early centuries, and what we know of human nature (and what we can otherwise, from natural theology, know of the divine nature), we conclude that Jesus either was just what he claimed to be, God, or was a madman.

"We are able to eliminate his being a madman not just from what he said—no madman ever spoke as he did; for that matter, no sane man ever did either—but from what his followers did after his death. A hoax (the supposedly empty tomb) is one thing, but one does not find people dying for a hoax, at least not one from which they have no prospect of advantage. The result of this line of reasoning is that we must conclude that Jesus indeed rose from the dead and that he was therefore God and, being God, meant what he said and did what he said he would do.

"One thing he said he would do was found a Church, and from both the Bible (still taken as merely a historical book, not at this point in the argument as an inspired one) and other ancient works, we see that Christ established a Church with the rudiments of all we see in the Catholic Church today—papacy, hierarchy, priesthood, sacraments, teaching authority, and, as a consequence of the last, infallibility. Christ's Church, to do what he said it would do, had to have the note of infallibility.

"We thus have taken purely historical material and concluded that there exists a Church, which is the Catholic Church, divinely protected against teaching error. Now we are at the last part of the argument. That Church tells us the Bible is inspired, and we can take the Church's word for it precisely because the Church is infallible. Only after having been told by a properly constituted authority (that is, one set up by God to assure us of the truth of matters of faith) that the Bible is inspired do we begin to use it as an inspired book."(1) Karl Keating, Catholicism and Fundamentalism, (San Francisco: Ignatius Press, 1988) 124-125.1

Acting in her capacity as the infallible teacher founded by God in His second Person (Jesus Christ), the Catholic Church established the canon of the Bible at the Councils of Hippo (AD 393) and Carthage (AD 397), then reaffirmed them at the Council of Trent (AD 1546). No one disputed any part of the canon until Martin Luther began the Protestant Revolt in 1517; over 900 years after the canon had been established. He removed seven books from the Old Testament, as well as parts of Esther and Daniel, because they conflicted with his heretical theological theories. He wanted to remove the book of James from the New Testament because it conflicts with his theory of salvation by faith alone, but instead spent the remainder of his life calling it "the epistle of straw". Consequently, Protestants accuse us of adding books to the Bible, when in reality it was Luther who removed them. So although non-Catholic Christians have a Bible that is incomplete, they owe what they do have to the infallible teaching authority of the Catholic Church. This is how we know the Bible is inspired, and this is What We Believe...Why We Believe It.

SAVE THE DATES

SJoA Vocation Bible School

Monday, July 22nd – Thursday, July 25th; 9:30 A.M. – 11:45 A.M.

Pontifical Mass at the Cathedral

Thursday, August 1st at 5:30 P.M.