

Sts. Peter & Paul Catholic Church

Twenty-Fifth Sunday in Ordinary Time
September 24, 2023

So the last
will be first
and the first,
last.

For many are called

but few chosen.
MATTHEW 20 SIXTEEN

66192 St. Mary Drive, Pearl River, Louisiana, 70452
www.sppcprla.com email: info@sppcprla.com

ABOUT OUR PARISH

WEEKEND MASSES

Saturday
5:00 p.m.

Sunday
7:00 a.m.
8:30 a.m.
10:30 a.m.

WEEKDAY MASSES

Mon	No Mass
Tue	8:00 a.m.
Wed	6:30 p.m.
Thu	8:00 a.m.
Fri	8:00 a.m.

HOLY DAY MASSES

Vigil and Holy Day Mass times vary; please see bulletin or website

SPECIAL DEVOTIONS

Tuesday: St. Jude Novena following
8:00 a.m. Mass

Thursday: Our Lady of Perpetual Help
Novena following 8:00 a.m. Mass

Thursday: Patriotic Rosary in Church
6:30 p.m.

First Friday: The Most Blessed Sacrament
and Eucharistic Adoration following 8:00 a.m.
Mass until 5:00 p.m. closing
with Benediction

First Saturday: Mass at 8:00 a.m. followed
by the Rosary and Confession

RECONCILIATION

Sat	4:00-4:45 p.m.
Wed	6:00-6:15 p.m.
Or by request	

YOUR CLERGY

Most Rev. Gregory M. Aymond, D.D.
Archbishop of New Orleans

Very Rev. Gerald Seiler
Dean, Deanery X

Fr. Kevin DeLerno
Pastor

Deacon Francis "Frank" Drake
(Retired)

YOUR STAFF

Karen Dickerson
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Mary Kittel
Director of Religious Education
mary@sppcprla.com

Cedric Konyaole
Web Site
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Jerry Broussard
Facility Custodian

OFFICE HOURS

Monday 1:00-3:00
Tuesday-Thursday 8:00-3:00
Friday 8:00a.m.-3:00 p.m.

CONTACT US

Main Office
985-863-7935

Fax

985-863-5431

Parish Mission Statement

It is the mission of our Church Parish to follow the commands of Jesus to Saints Peter and Paul: "Feed My sheep" and "Carry My name among the nations."

REGISTER

If you are new to the parish, we invite you to register by filling out a form located in the holder at the Church entrances and place it in the collection basket or come by the office.

SACRAMENTS

Baptism

Usually the third Sunday of the month (except during Lent) following the 10:30 a.m. Mass. Please call for registration forms at least **three weeks** in advance.

Matrimony

By appointment with the parish priest or deacon at least **six months** in advance. No other arrangements should be made before contacting the priest.

Anointing of the Sick

Upon request for the seriously ill, infirm and those undergoing major surgery. Please contact the Church Office when someone is homebound or hospitalized and in need of the sacrament.

Communion for Ill/Shut-In

Please call the Church Office if you know of anyone who would benefit from this ministry.

Funerals

Families should contact the priest (office) before making arrangements.

WEEKLY EVENTS

Tuesday Morning Rosary—Tuesday after 8:00 a.m. Mass and St. Jude Novena in Parish Hall

RCIA Track II—Tuesday 6:30 p.m. in classroom

RCIA Track I—Tuesday 7:00 p.m. in classroom

Legion of Mary—Thursday 10:00 a.m. St. Anthony Hall

Patriotic Rosary—Thursday 6:30 p.m. in church

PSR—Sunday begins with 8:30 a.m. Mass

TREASURES FROM OUR TRADITION

Over time, the severe form of one-chance penance collapsed under lack of enthusiasm for its burdens and its public nature. As ordinary Christians prayed for the great sinners, it must have occurred to them that they were sinners no less, and they required a form of penance also. The Irish came to the rescue, never having had a public form of penance, but inventing a system called “tariff penance,” which was completely private, available to everyone, and wildly popular. After a detailed confession, priest and penitent would lie on the floor before the altar and recite a number of psalms. The priest then pronounced a judgment, a tariff, giving a task or a prayer to complete before reconciliation.

The surviving guidebooks for confessors make for hair-raising reading as the sins of which the Irish people were supposedly capable were catalogued and keyed to penances. Cattle or sheep rustling might require stripping down to sing psalms in an icy brook, for example, or adultery could be the occasion for rolling in a thicket of thorns. All of this might have stayed in Ireland had not the monks had a desire to travel, blazing across Europe with their theology and their rituals, and their sense that Christians needed strong medicine for sin and the assurance of God’s forgiveness.

—Rev. James Field, Copyright © J. S. Paluch Co.

MASS INTENTIONS

Monday, September 25

(*Ezr 1:1-6; Lk 8:16-18*)

No Mass Scheduled

Tuesday, September 26

(*Ezr 6:7-8, 12b, 14-20; Lk 8:19-21*)

8:00 a.m. Vaughn Gay

Wednesday, September 27

(*Ezr 9:5-9; Lk 9:1-6*)

6:30 p.m. Purgatorial Society

Thursday, September 28

(*Hg 1:1-8; Lk 9:7-9*)

8:00 a.m. Molly Waller†

Friday, September 29

(*Dn 7:9-10, 13-14 or Rv 12:7-12ab; Jn 1:47-51*)

8:00 a.m. Emily Doucette

Saturday, September 30

(*Zec 2:5-9, 14-15a; Lk 9:43b-45*)

5:00 p.m. Joseph D’Antoni, Jr.†, Roszczynialski/Stottman Family, Poor Souls in Purgatory, Lee & Yvonne Tracey†, Cpt. Pete Vogt†, Ken & Adele Salzer†, Altar Society Members, Teresa Nguyen Thi Chien, Kyle Sweet†, Jean Hecker†, Jason Basford†, Steve & Karen Fecke,

Sunday, October 1

(*Ez 18:25-28; Phil 2:1-11 or Phil 2:1-5; Mt 21:28-32*)

7:00 a.m. Deacon John & Mary Joyce Howard†

8:30 a.m. Deacon Pat Downey†, Danny Ragusa, Sr.†, Laughlin Family, Teresa Nguyen Thi Chien, Thomas Sawaya†, Glenn Parker†, Bonnie Aguilar, Danny Fontenot†, Kelly Milam†, Jim & Eydie Richmond, Lawrence Otilio†

10:30 a.m. People of the Parish

PRAY FOR THE SICK



Audrey Bonnet, May Caballero, Diana Bradshaw, Mary Salzer Brown, Elizabeth Kittel, Zachary Cresson, Patricia Cuccia, Kathy Johnson, Ed Roszczynialski, Norris Ripp, Bunny Shriver, Mary Ware, Ryan Ware, Lily Jorns, Dalin Davis, Maria Kalcic, Beverly Cosse, Lou Lou Battle, Fay Vogt, I&J Landry, Steve Dunn, Joann Brewin, Vivian Sedgebeer, Romana Smith, Joseph Decaro, Barbara Galino Gonzales, Daniel Jocks, Isaiah Deblanc, Larry Dickerson, Shirley Matthews, Ed & Carol Wallace, Jim Richmond, Catherine Lambert, Frederick Songy

PARISH ROSARY PROGRAM



Weekly Rosaries: 280

Year to Date: 14,455



POPE FRANCIS' INTENTION FOR SEPTEMBER

We pray for those persons living on the margins of society, in inhumane life conditions; may they not be overlooked by institutions and never considered of lesser importance.



TABERNACLE LAMP

This week, the Tabernacle Lamp in the Sanctuary burns for

† All Souls in Purgatory †



ALTAR FLOWERS

The beautiful flower arrangements
adorning the altar this weekend were donated

In memory of

Earl Conravey

STEWARDSHIP MOMENT

First Reading – Isaiah 55:6-9

A Christian steward knows that God tells us His thoughts are not our thoughts, but still we need to strive to do His will.

Psalms 145:2-3, 8-9, 17-18

Stewardship involves reverent praise to God for all of His blessings of grace and mercy.

Second Reading – Philippians 1:20-24, 27

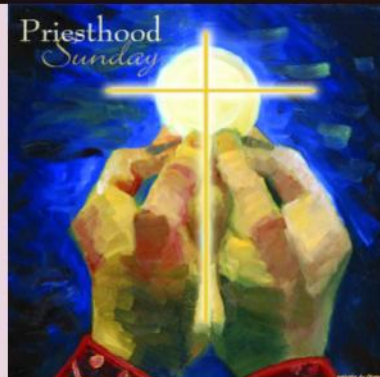
As followers of Christ, would we, like Paul, be willing to sacrifice our lives for the Gospel? While as Christ's disciples we long to be with Him in His glory, we know we must do His work here on earth.

Gospel – Matthew 20:1-16

As Christian stewards, are we generous in returning our "first fruits" to the Lord in response to His many blessings and are we just in our dealings with others?

Stewardship Thought

In today's Gospel, the vineyard owner says, "I am free to do as I please with my money, am I not?" We are likewise free. Is a generous return to the Lord in thanksgiving for His many blessings among the choices we have made? See Matthew 20:15 (Our Sunday Visitor, *ibid.*, page 13).



Always for Others By Easter Almuena

You are the image and likeness of God
But with you the morning awakens
With the call to rise
Not for you
But always for others.

God handpicked you from a myriad of souls
Molded you since you were a babe
To prepare you for a journey
Not for you
But always for others.

God blessed you with wisdom
To use to give form to his plans
And love to carry them out
Not for you
But always for others.

Mary walks with you
Guiding and loving you
For to her you are a Christ
Not for you
But always for others.

You hold the Body of Christ
Embrace his name and proclaim it
And a father and counselor you have become
Not for you
But always for others.

God forever bless you
Walk and carry you when your feet are weary
Bring peace and joy to your heart
For though your life is never for you
It is Christ's and he delights in you.



PASTOR'S CORNER

THE EUCHARIST IS TRULY THE BREAD OF LIFE THAT JESUS TALKS ABOUT AND THE NEW MANNA

By far the most explicit reference to the Jewish hope for the new manna occurs in one of Jesus' most famous and most controversial teachings: the "Bread of Life" discourse. (John 6:35-58) This is where He utters the words: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you will have no life in you; he who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is real food and My blood is real drink." (John 6:53-55)

What could Jesus possibly have meant by saying such things? Was He speaking literally, or only symbolically? How did He think He was able to give others His flesh and blood to eat and drink? One thing we must note here is that God had prohibited His people from drinking blood, they were told to pour it out before eating the flesh of animals.

In order to answer these questions, we need to not only pay close attention to the words of Jesus, but also to interpret those words in their original context. When we do this, we discover something very important: Namely, the whole context of Jesus' Bread of Life discourse is centered on the Jewish hopes for the coming of a new Moses and the return of the manna from heaven.

For example, if you go back and read Jesus' Bread of Life sermon in its broader context, you'll find that the chapter begins with His miraculous feeding of five thousand people in the desert. (John 6:1-15) Sure enough, in response to the miracle, the Jews themselves did two things. First, they recognized Jesus as Messiah. As the Gospel tells us, Jesus withdrew from them because they were going to "take Him by force and make Him king." (John 6:15) Second, they also identified Jesus as a new Moses. That is the meaning of their cry "This is indeed the prophet who is to come into the world!" (John 6:14) They are referring to the biblical "prophet like Moses." (Deuteronomy 18)

In fact, if we read a little further in John 6, we find that the people's proclamation of Jesus as the new Moses leads straight into the Bread of Life discourse. As the Gospel tells us, after the people experienced the miracle, they came seeking Jesus and demanding that He bring down manna from heaven.

So they said to Him, "Then what sign do You do, that we may see, and believe You? What work do You preform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them the bread from heaven to eat.'" Jesus then said to them. "Amen, amen, I say to you, it was not Moses who gave you the bread from heaven; My Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." They said to Him, "Lord, give us this bread always." (John 6:30-34)

Given what we've learned about the Jewish hope for the new manna, this scene makes perfect sense. The Jewish crowds knew that the Messiah was supposed to be a new Moses. They also knew that He was supposed to bring back the miracle of the manna. So, in order to test Jesus and see if He was in fact the One, they asked Him to establish His messianic pedigree by performing a miracle. They challenged Him to give them the new manna from heaven, with one twist. They wanted Him to do so not just for forty years, like the old manna, but for always.

This request for manna of the Messiah is what prompts Jesus to launch into the Bread of Life discourse. (John 6:35-59) Jesus begins the sermon by using the manna to reveal His heavenly origin and the importance of believing in Him. (John 6:35-47) As soon as He has done this, He shifts His emphasis to the importance of eating His flesh. In these verses, notice how prominent are His references to the biblical manna: Jesus said: "I am the bread of life. Your fathers ate manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is My flesh."

The Jews then disputed among themselves, saying "How can this man give us His flesh to eat?" So Jesus said to them, "Amen, amen, I say to you, unless you eat of the flesh of the Son of Man and drink His blood, you have no life in you: he who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is real food and My blood is real drink. He who eats My flesh and drinks my blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me will live because of Me. This is the bread which came down from Heaven, not such as the fathers ate and died: he who eats this bread will live forever." This He said in the synagogue, as He taught at Capernaum. (John 6:48-59)

What did Jesus actually mean when He said it was necessary to eat His flesh and drink His blood? Was He speaking literally, symbolically, or in some other manner? Granted He was speaking about what He would do at the Last Supper, did He mean what He said?

It is here that I think paying close attention to how Jesus used the ancient Jewish beliefs about the manna can help us answer the question. When Jesus gave His most explicit teaching on His real presence in the Eucharist, He directly identified it with the new manna from Heaven. This is extremely significant. Jesus could have chosen the Passover lamb to explain the Eucharist, or the mysterious Bread of the Presence. But when He wanted to emphasize the necessity of eating His flesh and drinking His blood and the fact that It would somehow become "real food" and "real drink," He didn't choose either of these, He used the Jewish hope for new bread from heaven, and identified the Eucharist with the manna of the Messiah.



PASTOR'S CORNER

How does this help to solve the problem of what He meant? It's actually rather simple, if you look at it through ancient Jewish eyes. From a Jewish perspective, if the Eucharist of Jesus is a new manna from heaven, then it can't be just a symbol. It must be supernatural bread from heaven. As we saw above, in the Old Testament, the old manna of the exodus was no ordinary bread; it was miraculous. That's why the Israelites put it in the Arc of the Covenant with the other miraculous objects: Aaron's rod that budded and the Ten Commandments, written with "the finger of God." (Hebrews 9:4) Again, the Israelites had never seen anything like manna before. That's why they called it, "the bread of angels." (Psalm 78:25) And that's also why later Jewish tradition believed that the manna was a heavenly reality, which existed before the Fall of Adam and Eve and was kept in the heavenly Temple until the coming of the Messiah.

Now let's ask a pivotal question: if a first-century Jew believed that the old manna was a supernatural bread from heaven, then could the new manna be just a symbol? If the old manna was the miraculous "food of angels," could the new manna be just ordinary bread and wine? If so, that would make the old manna greater than the new! But the Old Testament prefigures (known as types) are never greater than their New Testament fulfillments (known as antitypes).

In short, if the old manna of the first exodus was supernatural bread from heaven, then the new manna of the Messiah must also be supernatural bread from heaven. This is of course exactly what Jesus said in the synagogue at Capernaum. After identifying the new manna as His own "flesh" (John 6:51), He ended by declaring, "This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live forever." (John 6:58) This is a striking statement. The only other reference in the Jewish bible to being able to "eat and live forever" refers to the fruit of the Tree of Life, from which Adam and Eve were driven out. (Genesis 3:22)

One thing is certain. If Jesus had wanted His Jewish disciples to regard the Eucharist as ordinary food and drink, He would certainly never have identified it as the new manna from heaven.

DUE TO THE FACT THAT THIS DISCUSSION IS VERY INTENSE, I WILL CONTINUE IT THE WEEK AFTER NEXT, SINCE OCTOBER IS THE MONTH OF THE ROSARY.



**Bring your pets for the
annual Blessing of the Pets**

Sunday, October 1st

at 12:00 p.m.

**Father will be by the picnic
tables on the side of
Church.**

**Please bring a donation for
the local animal shelter.**



MINISTRY DIRECTORY

ALTAR SERVERS

Karen Dickerson 985-863-7935

kdickerson@sppcprla.com

ALTAR SOCIETY

Susan Mercier 985-690-6617

3rd Thursday of month 9:15 am

ANTONIANS

Steve Fecke 985-863-7646

1st Tuesday each month 7:00 pm

APOLOGETICS

Peter Dakin 985-781-4789

peter@peter315.org

ELIJAH HELPERS

Karen Dickerson 985-863-7935

kdickerson@sppcprla.com

EUCCHARISTIC ADORATION

Ellie Ross 985-960-1613

1st Friday each month 8:00 am

FAITH FORMATION-RCIA

Liz Brent 985-640-6938

FINANCE

Robert Johnson 985-863-7935

FLORAL DESIGN

Cathy Downey 985-290-4702

GRAND ADULTS (GASPP)

Alicia O'Brien 985-863-1938

1st Monday each month 12:00 pm

LECTORS

Office 985-863-7935

LEGION OF MARY

Laurie Howell 985-290-6983

Meet on Thursdays at 10:00 am

MINISTER OF EUCCHARIST SUNDAYS

Roger Ruiz 601-799-4527

rogrus1@gmail.com

MUSIC DIRECTOR

Cynthia Ripoll 985-774-9917

cynthiaripoll@yahoo.com

Mike & Cynthia Ripoll 8:30 am

Harold & Shelia Loyacano 10:30 am

PATRIOTIC ROSARY

Every Thursday in Church 6:30 pm

PRAYER CHAIN

Barbara Laughlin 985-290-9482

SEVEN SISTERS APOSTOLATE

Andrea 985-640-7412

ST. JOSEPH ALTAR

Tony Colombo 985-863-7309

TUESDAY ROSARY

Eydie Richmond

Every Tuesday after 8:00 am Mass

USHERS & GREETERS

Howard Hebert, Sr. 985-863-5319

howardhebert@bellsouth.net

WIDOWS GROUP

Sandra Bailey 985-250-9013

Stella Jenevein 504-884-0106

3rd Thursday each month 12:00 pm

YOUTH GROUP



Altar Society
EVERYONE
WELCOME
Annual dues
\$10.00

Members receive the benefit of
12 masses per year. All funds raised are used
for the Church. Meetings 3rd Thursday of month
9:15 a.m. Parish Hall

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PRAY FOR PEACE



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no later than Monday, **two**
(2) weeks before publication.

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Diocesan is proud to now be printing

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