

Sts. Peter & Paul Catholic Church

March 24, 2024

Palm Sunday of the Passion of the Lord



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
Office Secretary
kdickerson@sppcprla.com
info@sppcprla.com

Mary Kittel
Director of Religious Education
mary@sppcprla.com

Cedric Konyaole
Web Site
ckonyaole@sppcprla.com

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 Tracks I & II—Tuesday 6:30 p.m. in classrooms

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

Holy Thursday Mass— 7:00 p.m. Church

Good Friday Solemn Service— 3:00 p.m. Church

Easter Vigil— Saturday 8:00 p.m.

Lenten Healing— Saturday 1-2 p.m. Parish Hall

PSR—No Class

Easter Sunday Masses— 8:30 and 10:30 a.m. ONLY

PENNIES FOR PRIESTS

Our Lenten almsgiving project will be collecting money for priests and seminarians in Tanzania, Africa. Our previous parish administrator, Father Karol, has stated that the priests and seminarians are in need of books, water purifiers, updated computers and supplies for daily living. There will be collection envelopes labeled "Pennies for Priests" at the entrances to the church. You can return your envelopes in the collection basket or drop them off at the church office. Thank you for helping to support the priests and seminarians this Lenten season.

Please make all donations by next Sunday, March 31st. Thank you for your generosity!

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, Isaiah Deblanc, Lois Leonard, Donald Paul & Larry Dickerson, Shirley Matthews, Jim Richmond, Catherine Lambert, Ed & Carol Wallace, Frederick Songy, Sue Miller, Molly Hymel, Lucy Reese, Brenda Dehm, Andriana Richard, Landon Jeffrey, Carolyn Clark

MASS INTENTIONS

Monday, March 25

(Is 42:1-7; Jn 12:1-11)

No Mass Scheduled

Tuesday, March 26

(Is 49:1-6; Jn 13:21-33, 36-38)

8:00 a.m. Jacques Damare†

Wednesday, March 27

(Is 50:4-9a; Mt 26:14-25)

6:30 p.m. Purgatorial Society

Thursday, March 28

(Ex 12:1-8, 11-14; 1 Cor 11:23-26; Jn 13:1-15)

7:00 p.m.

Friday, March 29

(Is 52:13—53:12; Heb 4:14-16; 5:7-9; Jn 18:1—19:42)

3:00 p.m.

Saturday, March 30

(Gn 1:1—2:2 or Gn 1:1, 26-31a; Gn 22:1-18 or Gn 22:1-2, 9a, 10-13, 15-18; Ps 16:5, 8, 9-10, 11; Ex 14:15—15:1; Ex 15:1-2, 3-4, 5-6, 17-18; Is 54:5-14; Is 55:1-11; Is 12:2-3, 4, 5-6; Bar 3:9-15, 32—4:4; Ez 36:16-17a, 18-28; Rom 6:3-11; Mk 16:1-7)

8:00 p.m. Joseph D'Antoni, Jr.†, Roszczynialski/Stottman Family, Poor Souls in Purgatory, Lee & Yvonne Tracey†, Lawrence Otillio†, Ken & Adele Salzer†, Danny Ragusa, Sr.†, George† & Gabriel Dickerson. Sarah Stokes, Eleanor Strickland, Lucille Lorio†, Joseph Roszczynialski†, Earline Garitty†, Lawrence Otillio†, Claude Yarborough†

Sunday, March 31

(Acts 10:34a, 37-43; Ps 118:1-2, 16-17, 22-23; Col 3:1-4 or 1 Cor 5:6b-8; Jn 20:1-9)

8:30 a.m. Deacon Pat Downey†, Glen Parker†, Brenda Dehm, Riley Richard & Family, George Dickerson†, Brenda Dehm, Earline Garitty†, Augie & Little Augie Paretti, C.J. Lightell†, J.C. Spiers†, Cathy Downey

10:30 a.m. People of the Parish

PARISH ROSARY PROGRAM

Weekly Rosaries: 466

Year to Date: 3537



POPE FRANCIS' INTENTION FOR MARCH

We pray that those who risk their lives for the Gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.



BEAUTIFICATION DAY APRIL 6TH

Many hands make light work. Bring the whole family and come join us for our Church Beautification day on Saturday, April 6th beginning with prayer and breakfast at 7:00 am.

Bring your work gloves, rakes, hand trimmers, hedge trimmers, weed eaters and wheel barrows

Stick around after the work day for lunch and fellowship at 12:00 p.m.

WASHING OTHER'S FEET

In today's reading, Christ takes on the ultimate work of service and radical love for his disciples by washing their feet. We are instructed by Christ to love God with all our heart, soul, and mind, and to love our neighbor as ourselves. To do this, we are given vocations, or callings, where we can best serve God.

Saint Therese, Doctor of the Church, declared "In the heart of all things I shall be love - thus I shall be everything". She strove to be the bride of Jesus as soldier and martyr, doing anything and everything she could in service to her love, beginning with the smallest things, in order to make the greatest impact.

We too can offer actions of love to those God puts in our path. Whether through the vocation of marriage or holy orders, we too should strive to be saints. Christ first loved us and displayed his extraordinary love through service to me, a poor sinner. Shouldn't I then live in the same manner amongst those closest to me as well as strangers?

We must ask ourselves how we can help the vulnerable, the youngest and oldest members of society, the lonely, the poor, and the rejected. We will be judged one day on how we loved, on love alone. Do we show up? Do we say, "Here I am", to those who need us? Do we care for those Christ has entrusted to us?

God, soften my heart. Set me free from the bondage of putting myself first and instead, help me to humbly care for others, just as you have first done for me.

By Alexis Dallara-Marsh

JESUS, THE SAVIOR OF THE WORLD

Our hearts sink with sadness as we recall the Death of our Lord on this day. The Church invites us to fast and pray as we seek to unite our hearts with His. We read in today's Gospel how our Lord humbled himself and was treated like a criminal, on the way to Calvary.

Today's Gospel opens up with our Lord in the Kedron Valley, where he used to meet with the disciples. He went to a garden, the very same place where Adam and Eve fell into sin thousands of years before. But this time, Jesus would not fall into sin but rather be the sacrifice and give His life up for us, so the devil would not be victorious.

Jesus was met with the cohort and guards sent by the chief priests and the Pharisees with the desire to embrace Christ like a criminal, with torches and weapons. The Pharisees were determined for Jesus to be "caught," and yet, they still didn't know Him; they didn't know His teachings, for His ways are not a way of violence and hatred but instead sacrifice and love.

Jesus proclaims to the crowd, "Who are you looking for?" and they respond, "Jesus the Nazarene." He responded, "I am He." He is the king of kings, the Lord of Lords, and the great Savior of the universe, but to the Pharisees, He was just Jesus the Nazarene. If Jesus had freely destroyed his enemies that night, he would not have solved the problem He came to this world to fix: sin. Instead, Jesus is the King of Love and will conquer hearts through love and not force or violence.

Jesus continues to lead the conversation and takes the authority of this moment; He says, "Who are you looking for?" They reply again, Jesus the Nazarene. Jesus replies, "I told you, I am He." for the third time, He affirms His identity and hands himself over freely, asking for His disciples to be let go. With that, the passion of our Lord continues. Jesus is showing us the way to heaven through humility and following the will of God.

Jesus died for each of us. He died to open the gates of heaven to us on Easter Sunday, but we need to choose to be a friend of Christ. We need to open our hearts to the Lord so that He can change them and remove anything that resides within that prevents us from loving others. Jesus desires to forgive us, but we must go to Him for that forgiveness.

Lord Jesus, thank you for the ultimate sacrifice that you made on the cross to conquer sin and death and win for us eternal salvation.

By Emily Jaminet



PASTOR'S CORNER

CONTINUATION FROM LAST WEEK'S PASTOR'S CORNER

Firstly, there is the conspiracy of the Jews against our Redeemer. It will be brought before us in its whole history, from its first formation to its final consummation on the great Friday, when we shall behold the Son of God hanging on the wood of the cross. The infamous workings of the Synagogue will be brought before us so regularly, that we shall be able to follow the plot in all its details. We shall be inflamed with love for the august Victim, whose meekness, wisdom, and dignity bespeak a God. The divine drama, which began in the cave of Bethlehem, is to close on Calvary, we may assist at it, by meditating on the passages of the Gospel read to us by the Church during these days of Lent.

The second of the subjects offered to us, for our instruction, requires that we should remember how the feast of Easter is to be the day of new birth for our catechumens, and how, in the early ages of the Church, Lent was the immediate and solemn preparation given to the candidates for Baptism. The holy liturgy of the present season retains much of the instruction she used to give to the catechumens; and as we listen to her magnificent lessons from both the old and the New Testament, whereby she completed their, we ought to think with gratitude of how we were not required to wait years before being made children of God, but were mercifully admitted to Baptism even in our infancy. We shall be led to pray for those new catechumens, who this very year, in far distant countries, are receiving instructions from their zealous missionaries, and are looking forward, as did the postulants of the primitive Church, to that grand feast of our Savior's victory over death, when they are to be cleansed in the waters of Baptism and receive from the contact a new being-regeneration.

Thirdly, we must remember how, formerly, the public penitents, who had been separated on Ash Wednesday from the assembly of the faithful, were the object of the Church's maternal solicitude during the whole forty days of Lent, and were to be admitted to reconciliation on Maundy Thursday, if their repentance were such as to merit this public forgiveness. We shall have the admirable course of instructions, which were originally designed for these penitents, and which the liturgy, faithful as it ever is to such traditions, still retains for our sake. As we read these sublime passages of the Scripture, we shall naturally think upon our own sins, and on what easy terms they were pardoned us; whereas, had we lived in other times, we should have probably been put through the ordeal of a public and severe penance. This will excite us to fervor, for we shall remember that, whatever changes the indulgence of the Church may lead her to make in her discipline, the justice of our God is ever the same. We shall find in all this an additional motive for offering to His divine Majesty the sacrifice of a contrite heart and we shall go through our penances with that cheerful eagerness, which the conviction of our deserving much severer ones always brings with it.

In order to keep up the character of mournfulness and austerity which is so well suited to Lent, the Church, for many centuries, admitted very few feasts into this portion of her year, inasmuch as there is always joy where there is even a spiritual feast. In the fourth century, we have the Council of Laodicea forbidding, in its fifty-first canon, the keeping of a feast or commemoration of any saint during Lent, excepting on the Saturdays or Sundays. The Greek Church rigidly maintained this point of Lenten discipline; nor was it till many centuries after the Council of Laodicea that she made an exception for March 25, on which day she now keeps the feast of our Lady's Annunciation.

The Church of Rome maintained this same discipline, at least in principle; but she admitted the feast of the Annunciation at a very early period, and somewhat later, the feast of the apostle St. Mathias, on February 24. During the last few centuries, she has admitted several other feasts into that portion of her general calendar which coincides with Lent; still, she observes a certain restriction, out of respect for the ancient practice.

The reason why the Church of Rome is less severe on this point of excluding the saints' feasts during Lent, is that the Christians of the west have never looked upon the celebration of a feast as incompatible with fasting; the Greeks, on the contrary, believe that the two are irreconcilable, and as a consequence of this principle, never observe Saturday as a fasting-day, because they always keep it as a solemnity, though they make Holy Saturday an exception, and fast upon it. For the same reason, they do not fast upon the Annunciation.

This strange idea gave rise, in or about the seventh century, to a custom which is peculiar to the Greek Church. It is called the, that is to say, consecrated in a previous Sacrifice. On each Sunday of Lent, the priest consecrates six Hosts, one of which he receives in that Mass; but the remaining five are reserved for a simple Communion, which is made on each of the five following days, without the holy Sacrifice being offered. The Latin Church practices this rite only once in the year, that is, on Good Friday, and this in commemoration of a sublime mystery, which we will explain in its proper place.

This custom of the Greek Church was evidently suggested by the forty-ninth canon of the Council of Laodicea, which forbids the offering of bread for the Sacrifice during Lent, excepting on the Saturdays and Sundays. The Greeks, some centuries later on, concluded from this canon that the celebration of the holy Sacrifice was incompatible with fasting; and we learn from the controversy they had, in the ninth century, with the legate Humbert, that the (which has no other authority to rest on save a canon of the famous Council in, held in 692) was justified by the Greeks on this absurd plea, that the Communion of the Body and Blood of our Lord broke the Lenten Fast.

The Greeks celebrate this rite in the evening, after Vespers, and the priest alone communicates, as is done now in the Roman liturgy on Good Friday. But for many centuries they have made an exception for the Annunciation; they interrupt the Lenten fast on this feast, they celebrate Mass, and the faithful are allowed to receive Holy Communion.

The canon of the Council of Laodicea was probably never received in the western Church. If the suspension of the holy Sacrifice during Lent was ever practiced in Rome, it was only on the Thursdays; and even that custom was abandoned in the eighth century, as we learn from Anastasius the Librarian, who tells us that Pope St. Gregory II., desiring to complete the Roman sacramentary, added Masses for the Thursdays of the first five weeks of Lent. It is difficult to assign the reason of this interruption of the Mass on Thursdays in the Roman Church, or of the like custom observed by the Church of Milan on the Fridays of Lent. The explanations we have found in different authors are not satisfactory. As far as Milan is concerned, we are inclined to think that, not satisfied with the mere adoption of the Roman usage of not celebrating Mass on Good Friday, the Ambrosian Church extended the rite to all the Fridays of Lent.

After thus briefly alluding to these details, we must close our present chapter by a few words on the holy rites which are now observed, during Lent, in our western Churches. We have explained several of these in our 'Septuagesima.' The suspension of the; the purple vestments; the laying aside of the deacon's dalmatic, and the sub-deacon's tunic; the omission of the two joyful canticles and; the substitution of the mournful for the Alleluia-verse in the Mass; the instead of the; the additional prayer said over the people after the Post-communions on ferial days; the celebration of the Vesper Office before midday, excepting on the Sundays: all these are familiar to our readers. We have now only to mention, in addition, the genuflections prescribed for the conclusion of all the Hours of the Divine Office on ferias, and the rubric which bids the choir to kneel, on those same days, during the Canon of the Mass.

There were other ceremonies peculiar to the season of Lent, which were observed in the Churches of the west, but which have now, for many centuries, fallen into general disuse; we say general, because they are still partially kept up in some places. Of these rites, the most imposing was that of putting up a large veil between the choir and the altar, so that neither clergy nor people could look upon the holy mysteries celebrated within the sanctuary. This veil—which was called, and, generally speaking, was of a purple color—was a symbol of the penance to which the sinner ought to subject himself, in order to merit the sight of that divine Majesty, before whose face he had committed so many outrages. It signified, moreover, the humiliations endured by our Redeemer, who was a stumbling-block to the proud Synagogue. But as a veil that is suddenly drawn aside, these humiliations were to give way, and be changed into the glories of the Resurrection. Among other places where this rite is still observed, we may mention the metropolitan church of Paris.

It was the custom also, in many churches, to veil the crucifix and the statues of the saints as soon as Lent began; in order to excite the faithful to a livelier sense of penance, they were deprived of the consolation which the sight of these holy images always brings to the soul. But this custom, which is still retained in some places, was less general than the more expressive one used in the Roman Church, which we will explain in our next volume—the veiling of the crucifix and statues only in Passiontide.

We learn from the ceremonials of the Middle Ages that, during Lent, and particularly on the Wednesdays and Fridays, processions used frequently to be made from one church to another. In monasteries, these processions were made in the cloister, and barefooted. This custom was suggested by the practice of Rome, where there is a for every day of Lent which, for many centuries, began by a procession to the station church.

Lastly, the Church has always been in the habit of adding to her prayers during the season of Lent. Her discipline was, until recently, that, on ferias, in cathedral and collegiate churches which were not exempted by a custom to the contrary, the following additions were made to the canonical Hours: on Monday, the Office of the Dead; on Wednesday, the Gradual Psalms; and on Friday, the Penitential Psalms. In some churches, during the middle ages, the whole Psalter was added each week of Lent to the usual Office.

This article was written by Abbot Guéranger O.S.B.

WITH FRIENDS LIKE THESE...

This year, we hear the Passion from the gospel of Mark. One thing unique about this reading is the emphasis on Jesus being abandoned by his disciples. First, the leaders of the disciples, Peter, James, and John, cannot even support Jesus in his agony in the garden: They fall asleep, three times. Then there is Judas, who seeks out the chief priests to make a deal with them, Peter, who denies Jesus three times, and the disciples who flee when he is arrested. The crowds who cried, "Hosanna!" a few days before, now call for him to be crucified. Even Simon the Cyrenian had to be forced to help carry the cross.

What does this tell us? With friends like these, who needs enemies? No, the point is that Jesus died specifically for these people, not because they were once friends, but because they were sinners, who needed Jesus. All but one of them ended up as saints. And the one who didn't was Judas, who gave up on Jesus, instead of coming back to him for forgiveness. When we find ourselves in sin, when we think that everything we do is wrong, or when we think we can't possibly deserve to be loved by God—that is when God can help us, if we just stop hating ourselves and start loving and trusting the Lord. It is not the time to pretend we have avoided the big sins, or to brag about some of the good we may have done. Instead of trying to convince God that we deserve his mercy, simply agree that you need his help. God loves sinners who know they need his forgiveness and don't deserve it.

But maybe you have already been forgiven and wonder what's next. Remember the ones you would not expect to support Jesus: The centurion supervising his crucifixion proclaims him Son of God. A member of the Sanhedrin gives Jesus a burial place. The women who were there to the end. These were people who did not claim to be worthy, just did what they could to show their love. Ask Jesus each morning when you wake up, "What can I do for you today?" and do what you can.

Tom Schmidt

MINISTRY DIRECTORY

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kdickerson@sppcprla.com

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peter@peter315.org

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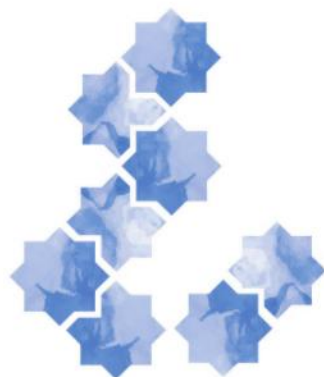


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