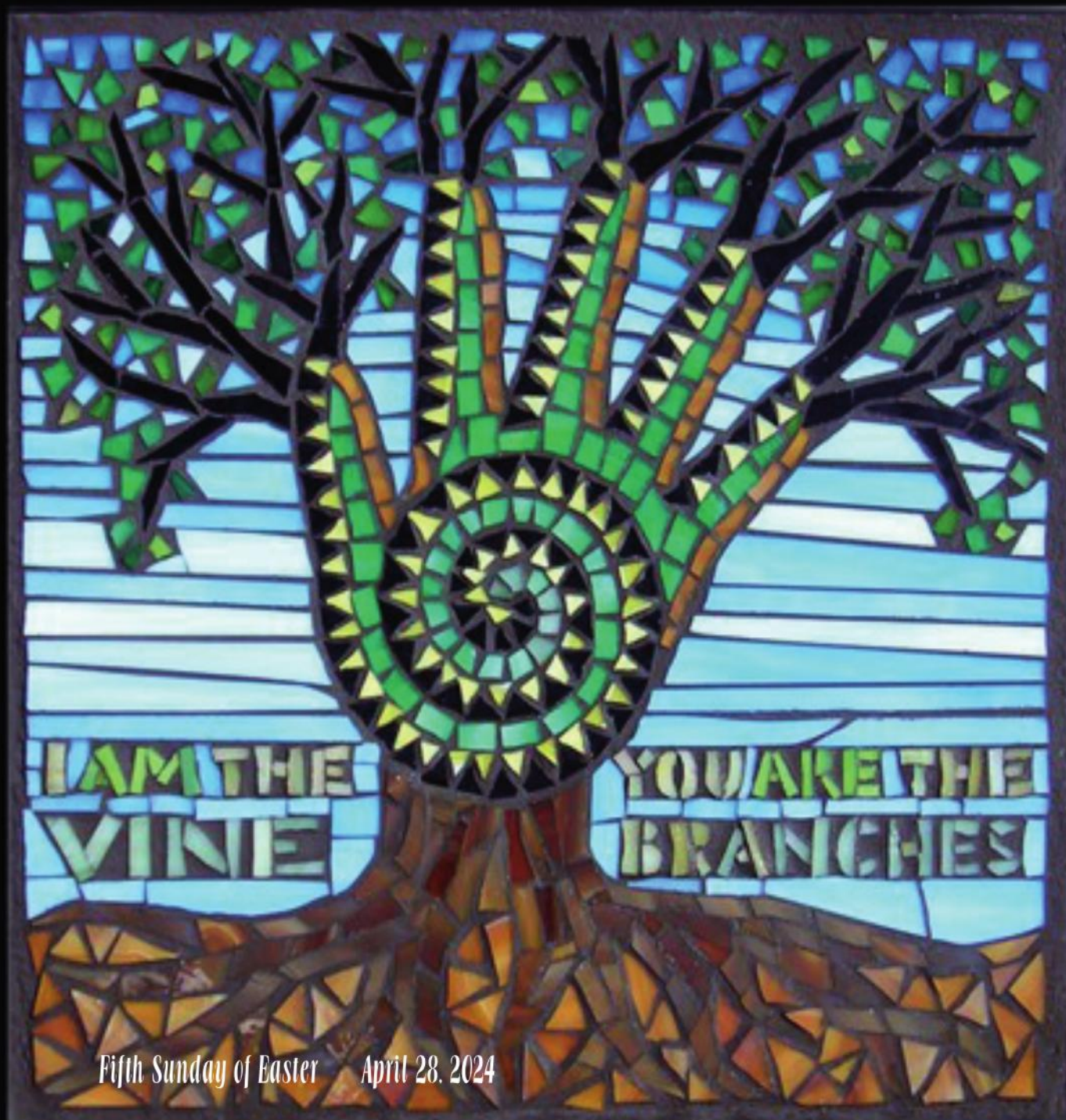


Sts. Peter & Paul Catholic Church



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)

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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

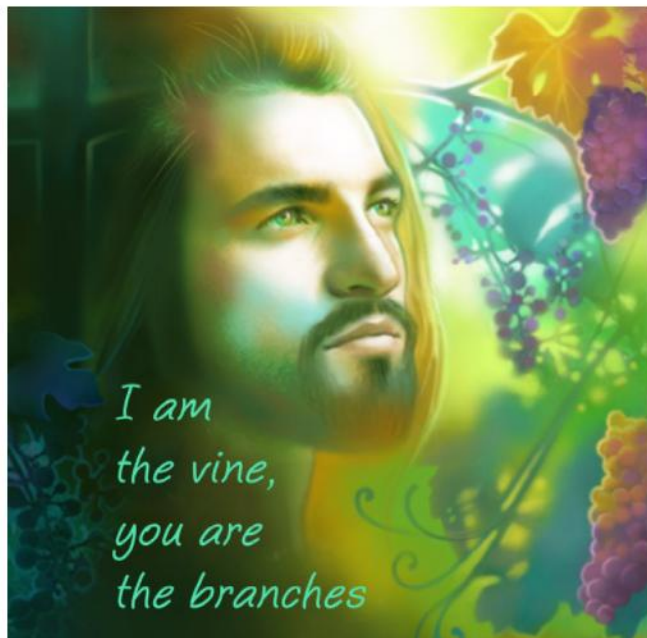
Legion of Mary—Thursday 10:00 a.m. St. Anthony Hall

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

Adoration of the Blessed Sacrament—Friday beginning with mass at 8:00 a.m. and ending with Benediction at 5:00 p.m.

Devotion to the Immaculate Heart of Mary—Saturday 8:00 a.m. with Mass, confession and the Rosary

PSR—Sunday Youth Attend Mass & Adoration



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, Glenn Bunting

MASS INTENTIONS

Monday, April 29

(Acts 14:5-18; Jn 14:21-26)

No Mass Scheduled

Tuesday, April 30

(Acts 14:19-28; Jn 14:27-31a)

8:00 a.m.

Wednesday, May 1

(Acts 15:1-6; Jn 15:1-8)

6:30 p.m. Purgatorial Society

Thursday, May 2

(Acts 15:7-21; Jn 15:9-11)

8:00 a.m. Yvette & Al Bowman

Friday, May 3

(1 Cor 15:1-8; Jn 14:6-14)

8:00 a.m. Emily Doucette

Saturday, May 4

(Acts 16:1-10; Jn 15:18-21)

8:00 a.m. Claude Yarborough†

5:00 p.m. Joseph D'Antoni, Jr.†, Roszczynialski/Stottman Family, Poor Souls in Purgatory, Lee & Yvonne Tracey†, Ken & Adele Salzer†, Danny Ragusa, Sr.†, Sarah Stokes, Eleanor Strickland, Joyce Bailey Wahl†, Andrew Benson, Jr., Seth Fridley, Earline Garitty†, Lawrence Otillio†, Brenda Dehm, Audrey Bonnet, Peter Dakin†

Sunday, April

(Acts 10:25-26, 34-35, 44-48; 1 Jn 4:7-10; Jn 15:9-17)

7:00 a.m. Dorothy & James Meyers†

8:30 a.m. Deacon Pat Downey†, Glen Parker†, Austin Morgan, May Caballero, Earline Garitty†, Augie Paretto, Riley Richard & Family, Brenda Dehm, Peter Dakin†

10:30 a.m. People of the Parish

PARISH ROSARY PROGRAM



Weekly Rosaries: 360

Year to Date: 5358



POPE FRANCIS' INTENTION FOR APRIL

We pray that the dignity and immense value of women be recognized in every culture, and for the end of discrimination that they experience in different parts of the world.

SHARING THE FAITH

The beauty of this Easter season is that the Word became flesh, died for our sins, conquered death, and gives us access to the Father. Each of these remarkable events point to the fact that our faith is real, tangible, even corporeal. Though we all have a personal relationship with God in the very depths of our hearts, as human beings, we are meant to share our hearts with the world. In other words, we should not be keeping our faith in our hearts, but bringing it to the world.

The second reading for today reminds us of this fact when it says, "Children, let us love not in word or speech but in deed and truth." It seems that it is not enough to simply think about or talk about God, but our interior faith must be reflected by deeds.

The second reading seems to be telling us that a private faith is not enough. Our actions should flow from the faith we have that we have been made in the image and likeness of God. Sometimes we can think because faith is so personal, it does not need to be shared. I know I have had the mindset at times that as long as I am in good relationship with God I am doing just fine. But the Gospel implores us to share. Jesus commands the disciples to go to the ends of the earth to preach the Gospel.

We might take the approach that we can be an example and hope that people will see the way we live and make the connection to our Christian faith, but at some point we are called to act in love. Jesus wants us to talk about him, to serve, to forgive, to feed the poor. After all, he died not only so we could personally believe, but so that all men could be saved and come to knowledge of the truth.

This Easter season is a perfect time to reflect on the spiritual and corporal works of mercy. Maybe hang a list of them somewhere so they will be a constant reminder to act. Faith is the supernatural virtue where we come to believe, but this belief is so profound and tangible that it can't help but be shared. Let's take a word from the end of every Mass, go in peace to love and SERVE the Lord.

by Tommy Shultz



AROUND THE

ARCHDIOCESE OF
NEW ORLEANS

NATIONAL EUCHARISTIC REVIVAL

The Archdiocese of New Orleans is on the Southern, "Juan Diego", pilgrimage route. We will welcome the pilgrims from June 7-9, 2024. There are three public events we are planning in the Archdiocese while the pilgrims are here:

- On Friday June 7th, beginning at 6:30 p.m., we will hold a public Eucharistic Procession from the steps of Notre Dame Seminary and proceeding to St. Rita's Church on Lowerline Street. The procession will be followed by a time of Eucharistic Adoration with music provided by the Vigil Project and a reflection by one of the perpetual pilgrims. Our intention is to make the sacrament of reconciliation available at this event. Priests are asked to contact Chris O'Neill in the Office of Marriage and Family Life (coneill@archno.org, 504-861-6247) if you will be willing and available to hear confessions. I thank you for your assistance.

- The CYO Young Adult Ministry is planning to host a "Theology on Tap" for young adults with the Perpetual Pilgrims on Saturday evening June 8th. This event will give the pilgrims a chance to meet our young adults and encourage them in their walk of faith. The time and place of this event are forthcoming and will be announced in the E-Bulletin and on the Young Adult Ministry Social Media channels. Contact James Behan, Associate Director for Young Adult Ministry with questions jbehan@arch-no.org.

- I will offer the 9:00 a.m. Mass on Sunday, June 9th at St. Louis Cathedral followed by a Eucharistic Procession around Jackson Square. All are invited. Please help us spread the word about these events and encourage people to participate.

Wishing you God's blessings, I am

Sincerely in Christ,

Most Reverend Gregory M. Aymond

Archbishop of New Orleans

LIVING IN SHAME?

In the reading from St. John's first letter, he talks about our hearts condemning us. (1 John 3:20) He is referring to the shame we feel when we do something sinful. When he says God is greater than our hearts he means that even when we know we have sinned, even if we feel unworthy to be forgiven, God is still a forgiving God, who doesn't wait for us to be "worthy." He patiently waits for us to ask for his mercy, to want his forgiveness. So when we confess our sins, we need not doubt that we are forgiven.

But sometimes we feel shame when we have done nothing wrong. It may be something simple, like sneezing in the quiet part of a symphony. Or perhaps something more serious, such as when you accidentally hurt someone. That is when it is good to remember that God knows what happened and still loves us.

The best way to remember this is by living as God commands, by loving God and our neighbor. If you believe in Jesus, you love God, because you trust that God sent his Son to save us. So we know that God forgives us even before we ask him to. If you love your neighbor, then you reach out to the person you hurt, instead of hiding in shame, and try to help them.

When we stop living in shame and start living in love, we know that the Lord lives in us. And as both the second reading and the gospel point out, we can ask for whatever we need and receive it. For when God lives in us and we live in him, we won't ask for anything trivial or selfish. His Spirit teaches us how to pray with confidence and faith. We pray as Jesus taught in the Lord's Prayer: "Thy will be done." Our love and trust in God will help us to accept whatever God sends our way.

Tom Schmidt

What is Easter, and why is it celebrated?

Easter is the most joyous day of the Christian calendar, the day that celebrates the most wonderful event in the history of mankind. Jesus Christ rose from the dead.

The Catechism of the Catholic Church (paragraph 638) says.

The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross:

Christ is risen from the dead!

Dying, He conquered death:

To the dead, He has given life

In Romans 6:5-11, we read,

For if we have been united with him in a death like his, we shall certainly be united with him in a Resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

What really happened on the first Easter?

Fr. Joseph Mary Wolfe, MFVA, has stated,

It is challenging to consider the pivotal event of Easter, Christ's Resurrection, from our human perspective.

Scientists have theorized that Christ rose in a burst of radiation that created the three dimensional image on the Shroud of Turin, which many believe to be Jesus' burial cloth. Scripture tells us that those closest to Jesus didn't immediately recognize Him in His glorified body. Jesus ate fish in front of the disciples to prove His physicality, even as He was able to enter the Upper Room by going through locked doors. His glorified body had new abilities, but He was not a disembodied ghost as some of the disciples feared.

For all the value of scientific inquiry and speculation, the meaning of Easter is far more real and personal than theoretical. Scripture is clear – Christ rose and since Christ rose, we too have the opportunity for eternal life. It is as simple, and as complex, as that.

What does the Bible say about Easter?

The Resurrection of the Lord is in all four Gospel accounts, and it is also discussed in the Epistles.

The Gospel of St. Luke 24:1-12 says,

But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. And they found the stone rolled away from the tomb, but when they went in they did not find the body. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise." And they remembered his words, and returning from the tomb they told all this to the eleven and to all the rest. Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles; but these words seemed to them an idle tale, and they did not believe them. But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home wondering at what had happened.

We also see accounts of the Resurrection in Matthew 28:1-10, Mark 16:1-13, and John 20:1-29.

Why do we call the Day the Lord Rose "Easter"?

The official language of the Church is Latin, the ancient language of Rome. In Church texts Easter is Pascha, derived from the Hebrew Pasch or Passover. The Passover of the Lord is the saving event completed when Christ rose from the dead. In the languages derived from Latin this naming is followed, e.g. Pascua in Spanish.

English, however, while it has many words from Latin is derived from Germanic roots, as is modern German. What is Ostern in German is Easter in English. Although the origins are obscure, it may be a reference to the daily resurrection of the Sun in the Ost or East, upon which our natural existence depends. Christ, Himself, is often thus called the Orient, since upon Him our resurrection from sin to grace depends, as well as our bodily resurrection at the end of history.

What is the Easter Octave?

This is the "eight-day" period from Easter Sunday through Divine Mercy Sunday. Each day in the octave is considered a solemnity, as if Easter is repeated

Is Easter pagan?

No, it is not pagan in any way. Some people will argue that “Easter” is named after the goddess Ishtar or another pagan goddess. Easter, as used, in English-speaking Christian countries has always directly referred to the celebration of Christ’s resurrection, and no other person or event.

Was Jesus truly resurrected from the dead?

Few events in history are as well documented as the Resurrection. We take for granted ancient events with one ancient reference, whereas all the writers of the New Testament attest to Christ’s death and resurrection. Most of them, and many others who witnessed His appearances before the Ascension, gave their lives as evidence of its truth. Since the first century many millions more who believed their testimony have followed their example.

The Catechism of the Catholic Church (paragraph 639) says,

The mystery of Christ’s Resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56 St. Paul could already write to the Corinthians: “I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. . .” The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus.

Who saw Jesus after His Resurrection?

After His Resurrection, Jesus appeared to Mary Magdalene, the “other Mary,” the apostles (except for Judas Iscariot), and the two disciples on the Road to Emmaus. In 1 Corinthians 15:6, St. Paul says, “Then [Jesus] appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep.” St. Paul continues saying, “Last of all, as to one untimely born, he appeared also to me” (1 Corinthians 15:8). This indicated St. Paul’s encounter with the Lord (after the Ascension of Jesus), which prompted St. Paul’s immediate conversion to Christianity (see Acts 9:1-19).

Who was the other Mary at the tomb?

We think that this Mary was the mother of James and Joseph.

What was left in Jesus’ Tomb?

The Catechism of the Catholic Church (paragraph 640) teaches,

“Why do you seek the living among the dead? He is not here, but has risen.” The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ’s body from the tomb could be explained otherwise. Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection. This was the case, first with the holy women, and then with Peter. The disciple “whom Jesus loved” affirmed that when he entered the empty tomb and discovered “the linen cloths lying there”, “he saw and believed”. This suggests that he realized from the empty tomb’s condition that the absence of Jesus’ body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus.

What is the message of Jesus’ Resurrection?

The Catechism of the Catholic Church (paragraphs 651-655) says,

“If Christ has not been raised, then our preaching is in vain and your faith is in vain.” The Resurrection above all constitutes the confirmation of all Christ’s works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority, which he had promised.

Christ’s Resurrection is the fulfillment of the promises both of the Old Testament and of Jesus himself during his earthly life. The phrase “in accordance with the Scriptures” indicates that Christ’s Resurrection fulfilled these predictions.

The truth of Jesus’ divinity is confirmed by his Resurrection. He had said: “When you have lifted up the Son of man, then you will know that I am he.” The Resurrection of the crucified one shows that he was truly “I AM”, the Son of God and God himself. So St. Paul could declare to the Jews: “What God promised to the fathers, this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, ‘You are my Son, today I have begotten you.’” Christ’s Resurrection is closely linked to the Incarnation of God’s Son, and is its fulfillment in accordance with God’s eternal plan.

The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life. This new life is above all justification that reinstates us in God’s grace, “so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.” Justification consists in both victory over the death caused by sin and a new participation in grace. It brings about filial adoption so that men become Christ’s brethren, as Jesus himself called his disciples after his Resurrection: “Go and tell my brethren.” We are brethren not by nature, but by the gift of grace, because that adoptive filiation gains us a real share in the life of the only Son, which was fully revealed in his Resurrection.

Finally, Christ’s Resurrection – and the risen Christ himself is the principle and source of our future Resurrection: “Christ has been raised from the dead, the first fruits of those who have fallen asleep. . . For as in Adam all die, so also in Christ shall all be made alive.” The risen Christ lives in the hearts of his faithful while they await that fulfillment. In Christ, Christians “have tasted. . . the powers of the age to come” and their lives are swept up by Christ into the heart of divine life, so that they may “live no longer for themselves but for him who for their sake died and was raised.”

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