

Sts. Peter & Paul Catholic Church

Thirty-First Sunday in Ordinary Time

November 3, 2024

**O DEATH, WHERE IS THY STING?
O GRAVE, WHERE IS THY VICTORY?**

**THE STING OF DEATH IS SIN; AND
THE STRENGTH OF SIN IS THE LAW.**

**BUT THANKS BE TO GOD, WHICH
GIVETH US THE VICTORY THROUGH
OUR LORD JESUS CHRIST.**

1 Corinthians 15:55-57



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 Bryan McCauley

YOUR STAFF

Karen Dickerson
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Web Site
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Jerry Broussard
Facility Custodian

OFFICE HOURS

Monday 1:00-3:00
Tuesday-Friday 8:00-3:00

CONTACT US

Main Office
985-863-7935

Fax
985-863-5431

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.

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."



THE FATHER'S WILL IS ETERNAL LIFE

What happens when we die? We like to think that we will go to Heaven, but how do we get there? Do we buy a ticket? Negotiate our way in? Strap on rocket boosters? Of course not! We know this, and yet we tend to think that our entry is somehow automatically guaranteed.

But only the absolutely pure can be admitted to the shadowless glory of Heaven, the infinite perfection of God's loving embrace. Not a trace of sin or selfwardness or uncertainty can enter. We may be following God's commandments and be reasonably assured that we won't condemn ourselves to hell, but most of us don't reach absolute purity and perfection here on earth. So the Church has always taught that there is a place of final purification for the faithful who have died. In God's infinite mercy, He provides an opportunity for each soul to be cleansed completely before entering eternally into His presence. Our debt of justice paid, we are freed at last to enter into the endless bliss promised to all who store up treasures in Heaven.

And so we pray for the souls of the departed at Mass and remember them especially on this day each year (observing a particular day began in the 500's, and today's date was fixed on the Church calendar in the 1200's). Because the souls of the dead can no longer pray for themselves, it is an act of charity for us to pray for them, to intercede for their quick entrance into glory. And because the dead cannot pray for themselves, how grateful they must be for every prayer offered for them. In Heaven, they will surely continue to pray for those who prayed for them!

So, during this month, the Church gives us unique opportunities to obtain plenary indulgences for the holy souls in Purgatory. We must simply visit a church on this day and pray for them (at least the Creed and an Our Father), or, during the 2nd through the 8th of November, visit a cemetery and pray for them. (As a reminder, the conditions for receiving any indulgence are: being a Catholic in the state of grace, going to Confession within 20 days before or after, receiving the Eucharist preferably on that day, and praying for the intentions of the Holy Father; for a plenary indulgence, one must also be detached from all sin. Only ONE plenary indulgence may be obtained each day, but there is no limit to the number of partial indulgences.)

How do you pray for the departed souls? Offering Mass for them, including an intention in your daily prayers and Rosary, and saying a quick prayer as you pass a cemetery, are all easy ways to pray for the dead. The Lord WANTS to draw all to Himself and raise us on the last day. During these days of prayer for the dead, we can help the souls of our brothers and sisters make their way to the Lord.

MASS INTENTIONS

Monday, November 4

(Phil 2:1-4; Lk 14:12-14)

No Mass Scheduled

Tuesday, November 5

(Phil 2:5-11; Lk 14:15-24)

8:00 a.m. Haiden Meyers

Wednesday, November 6

(Phil 2:12-18; Lk 14:25-33)

6:30 p.m. Purgatorial Society

Thursday, November 7

(Phil 3:3-8a; Lk 15:1-10)

8:00 a.m. Yvette & Al Bowman

Friday, November 8

(Phil 3:17-4:1; Lk 16:1-8)

8:00 a.m. Miguel Iscoa

Saturday, November 9

(Ez 47:1-2, 8-9, 12; 1 Cor 3:9c-11, 16-17; Jn 2:13-22)

5:00 p.m. Joseph D'Antoni, Jr.†, Roszczynialski/Stottman Family, Poor Souls in Purgatory, Lee & Yvonne Tracey†, Ken & Adele Salzer†, Danny Ragusa, Sr.†, Lawrence Otillio†, Lee Ann Scogin†, Marta Bonilla†, Justin Hanna†, Fay Vogt†, Helen Story†, Audrey Bonnet†

Sunday, November 10

(1 Kgs 17:10-16; Heb 9:24-28; Mk 12:38-44 or Mk 12:41-44)

7:00 a.m. Cecilia Miller

8:30 a.m. Deacon Pat Downey†, Glen Parker†, Earline Garitty†, Richard Family, Jewel Bailey†, Miguel Iscoa, JaNae Wood†, Helen Story†, Audrey Bonnet†, Ed Zisk†, Grace Ross, Lisa Garay, Lou Lou Battle†

10:30 a.m. People of the Parish

PRAY FOR THE SICK

May Caballero, Diana Bradshaw, Mary Salzer Brown, Elizabeth Kittel, Zachary Cresson, Patricia Cuccia, Ed Roszczynialski, Norris Ripp, Bunny Shriver, Mary Ware, Ryan Ware, Lily Jorns, Dalin Davis, Israel & Joyce Landry, Steve Dunn, Joann Brewin, Joseph Decaro, Lois Leonard, Donald Paul & Larry Dickerson, Shirley Matthews, Jim & Eydie Richmond, Ed & Carol Wallace, Frederick Songy, Sue Miller, Molly Hymel, Lucy Reese, Brenda Dehm, Landon Jeffrey, Glenn Bunting, Lucy D'Antoni, Don & Judy Aleman, Dylan Gornor, Vaughn Gay, Cathy Stanford, Herbert Landry, John McKelvey, Jr., James White

MONTH OF OCTOBER

WEEKLY COLLECTIONS & EXPENSES

Ordinary Income	18,739.50
Extraordinary Income	4,072.31
Expenses	20,755.04
Total	\$ 2,056.77

thank you

CHILDREN OF GOD

"Beloved, we are God's children now." These words from the second reading today are the words that I think all of us long for deep down. We all want to belong and have this innate desire to be a part of something greater than ourselves. There was no better feeling as a child than knowing the love of parents or family members who believed in us and made us feel like part of the family.

God has a family too. Today we celebrate the Solemnity of all Saints, in other words, we celebrate God's family. The beautiful thing about today is it gives us almost a time warp glimpse of our future. If we believe that each of us was created by God to eventually fully share in his divine life, then looking at the lives of the saints is the perfect way to know our destiny.

If you break the human condition down into different phases, it seems that we have a point before the fall of man, our state after the fall, and our final state of pure bliss in heaven. But we don't have to wait for heaven to start to experience it. I have used this analogy before, but think about the most delicious meal you have ever eaten. You get the immediate taste and pleasure of that meal, but it isn't fully realized until it is digested and used for energy in our bodies.

In a similar way, salvation is ours. We have a taste of it because of what Christ did on the cross. We get glimpses here on earth of what our state in heaven will be like. This is why sacraments come to us through physical signs. They are signs here on earth of the ultimate glory we will have one day in heaven. We taste the glory now, but we get the fullness of it when we reach our final destiny.

So on this day that we celebrate all the saints, I encourage you to pick one saint for the month of November and focus on their life. Let them be a shining example of not only how to live a virtuous life here on earth, but as an example of the glory that is to come. When we constantly set our sights on being holy here, we already begin to enter into the state we will have in heaven. And although we cannot enter it perfectly on this earth, we can get a taste, a glimmer, of our complete unity one day with God.

From all of us here at Diocesan, God bless!

By Tommy Shultz

WEEKLY EVENTS

GASPP—Monday 12:00 p.a. Parish Hall

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

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

Antonian's—Tuesday 7:00 p.m. Parish Hall

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

Bible Study—Sunday 12:00 p.m. Parish Hall

Bake Sale—Saturday & Sunday after all masses in Parish Hall

WEEKLY ROSARY COUNT

WEEK: 447

TOTAL: 13,879



CHRISTMAS LUNCHEON

Come to the Altar Society Christmas lunch at Fatty's Seafood on December 4th at 11:00 a.m. at the Gause Blvd. location. Cost is \$20.00 per person. If you would like to attend, register at the office. The deadline to register is November 18th. We must give a

FINAL count on November 19th. Hope to see you there!



TABERNACLE LAMP

This week, the Tabernacle Lamp in the Sanctuary burns for

†Lou Lou Battle†



ALTAR FLOWERS

The beautiful flower arrangements adorning the altar this weekend were donated in memory of

Jacob Levy



POPE FRANCIS' INTENTION FOR NOVEMBER

For vocations to the priesthood and religious life. Let us pray that the ecclesial community might welcome the desires and doubts of those young people who feel a call to serve Christ's mission in the priesthood and religious life.

TREASURES FROM OUR TRADITION

Every four years, we engage in one of the core activities of our democratic system: a presidential election. Actually, the institution of election can be traced to traditions in the Church, and although bishops are no longer chosen in this way, abbots and abbesses (heads of monastic communities) have almost always been elected by full voting members of their communities. The lifetime appointment begins when the monks or nuns are gathered in "chapter" at the death or resignation of the abbot, and fortunately for all involved, campaigning is not allowed! The members of the community discern, with prayer to the Holy Spirit, who among them is the best suited for leadership. Once chosen, the new leader requests the blessing of the local bishop, who usually presides at a ceremony of consecration or investiture. The ballots are always secret, and a simple majority must be achieved.

In our American system the Electoral College is the determining voice in the presidential election, not the popular election on a November Tuesday, just as the monastic chapter is the electorate. Today, most religious orders elect general superiors in "chapter" by delegates of the professed members, and usually for a term of six years. A few, like the Jesuits, elect for life. At least we don't have that weight on our shoulders when we choose a president. Four years at a time will do!

—Rev. James Field



THIS WEEK WE WILL LOOK AT CONTEMPLATIVE PRAYER.

Contemplative prayer is one of my favorite forms of prayer. In this prayer form you think and ponder or contemplate the love of Jesus.

Contemplative prayer seeks Him “whom my soul loves.” (Song of Songs 1:7) It is Jesus, and in Him, the Father. We seek Him in that pure faith which causes us to be born of Him and to live in Him. Contemplative prayer is the poor and humble surrender to the loving will of the Father in ever deeper union with his beloved Son. The light of the countenance of Jesus illumines the eyes of our heart and teaches us to see everything in the light of His truth and His compassion for all men. Contemplation also turns its gaze on the mysteries of the life of Christ. Thus, it learns the “interior knowledge of our Lord,” the more to love him and follow him. Contemplative prayer is silence, the “symbol of the world to come” or “silent love.” Words in this kind of prayer are not speeches; they are like kindling that feeds the fire of love. In this silence, unbearable to the “outer” man, the Father speaks to us His incarnate Word, who suffered, died, and rose; in this silence. The Spirit of adoption enables us to share in the prayer of Jesus. (c.f. Catechism of the Catholic Church 2709-2719)

There has been some debate over the difference between Mental Prayer and Contemplation so here is an article from a Carmelite website explaining the difference between the two. By the way, the Discalced Carmelites are the masters on this type of prayer, so that is why I used this article from their website.

MEDITATION AND CONTEMPLATION – WHAT IS THE DIFFERENCE?

Dear Sister Mary Colombiere, I have heard of meditation and contemplation and sometimes the words seem to be interchangeable. Is there a difference between the two?

Let us begin by saying that the basic difference between meditation and contemplation is that meditation is a human mode of prayer whereas contemplation is divinely infused prayer.

In her autobiography, St. Teresa of Avila uses water as an image of various stages of prayer. Meditation corresponds to the First Water. It is an invitation to contemplative prayer and is the characteristic prayer for all who are in this early stage of spiritual growth; in other words those who are in the first three mansions, as St. Teresa would term them. Teresa envisioned the soul as a garden. Since gardens rely on water for life and growth, the person in the first three mansions was the gardener who provided the water. In Teresa’s time the gardener would carry the water in buckets to the garden. In this first level of prayer the gardener provides very much of the labor.

Although meditation uses images, concepts, and reasoning, those means which are of the created order to commune with God, it includes nevertheless all forms of prayer in which human effort is quite active. It can offer only a remote knowledge of God. Neither St. Teresa nor St. John of the Cross speak much about methods of prayer but concentrate rather on the fruits of prayer: growth in a virtuous life. For prayer and virtue cannot be separated. Piercing the truths of our faith through reflection on the mysteries of Creation, the Incarnation, and Redemption open us to interior devotion and a longing and yearning for God. The appetite is awakened to experience God’s presence and gives us direction for our lives. When faith enlightens the mind worldly things begin to lose their hold on us. We are drawn away from the “sensual” as we strive to unite our will with the Will of God and we express this through the virtue of our actions.

However, in meditation the method used is intended to lead to a prayer beyond all methods, which is contemplative prayer. Contemplation is often a misunderstood word. It is not a prayer that we can initiate or cause to happen. It is divinely produced and no amount of action on our part can produce or prolong it. To return to Teresa’s image of water infused contemplation begins the Fourth Mansion of the Interior Castle. This is the Second Water in which we still use a bucket but the labor is less intensified since the water comes through an aqueduct and the use of a water wheel. The action here belongs to the Holy Spirit and the work we do is only to dispose ourselves to receive the graces God is giving us.

We have entered into a wordless prayer, an awareness of the Divine Guest within, not through the use of the intellect but through a knowing loving, a deep communion with the Triune God. It is a prayer of quiet calmness in which we drink deeply at the life-giving fount. There are different intensities within this prayer but the way of experiencing and the passion of the experiences will vary among individuals. Our external senses remain free and enable us to carry out our responsibilities and duties even when the interior faculties are captivated by God.

As prayer deepens and we become transformed the Holy Spirit prompts us from within to virtuous actions. In Teresa’s Way of Perfection, Chapter 16 in speaking of contemplation she reminds us that God doesn’t give Himself but to those who give themselves entirely to Him. There is no room here for inordinate self-love. All of us are called to holiness as Vatican Council II reiterated in Chapter 5 of Lumen Gentium.

The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life to each and everyone of His disciples of every condition. He Himself stands as the author and consummator of this holiness of life: “Be you therefore perfect, even as your heavenly Father is perfect”.

Contemplative prayer, therefore, does not belong to a privileged few. It is a normal common experience of the Christian life open to all. It is God's to give when and where He wills. Our preparation is to live the Gospel life and to be receptive to the graces God continually gives us – to be watchful and receptive.

Therefore, all the faithful of Christ are invited to strive for the holiness and perfection of their own proper state. Indeed they have an obligation to so strive. Let all then have care that they guide aright their own deepest sentiments of soul. Let neither the use of the things of this world nor attachment to riches, which is against the spirit of evangelical poverty, hinder them in their quest for perfect love. Let them heed the admonition of the Apostle to those who use this world; let them not come to terms with this world; for this world, as we see it, is passing away. (Lumen Gentium Chapter5, #42) Jun 10, 2013 | Carmelite Spirituality, Faith

While in more advanced contemplative prayer it is God's action, as we read in the previous article, in the beginning you can use your active imagination to contemplate God's action in your life.

Now I will lead you through a beautiful contemplation on the Woman at the Well.

Meditation on the Samaritan woman. John 4:7-29

Read the scripture out loud first.

CONTEMPLATION

As you pray contemplatively with this story of the woman at the well, engage your mind, heart, imagination, emotions, and all your senses. In your imagination, identify with the Samaritan woman. Allow the Holy Spirit to lead you into an intimate conversation with Jesus.

Place yourself in the Gospel scene, standing in the place of the woman. Every time the story refers to the woman, personalize it with "I" or "Me." For example, "I came to draw water Jesus said to me..."

You see Jesus approaching you. What unworthiness keeps you from wanting to look at Him?

Allow your gaze to meet Jesus' gaze. (Allow yourself to spend a few moments experiencing His gaze beholding you.) Describe the movements of your heart as you look at Him and He looks at you.

Pay attention to how you feel internally as He comes close and asks you for a drink. How does this translate into your life? How might you satisfy His thirst?

Jesus then asks you if you would like "living water." How do you understand this "living water" that Jesus is offering you? How do you respond to His offer?

Now Jesus begins revealing your personal relational history. Pay attention to what you are experiencing as He reveals areas of your past and current broken relationships, showing you specific sins and wounds. (Ask the Holy Spirit to bring these areas of your personal history to mind now.)

When you think about these relationships, what were you desiring? How well were those desires fulfilled? How were the left unfulfilled?

Do you believe Jesus can and will satisfy your deepest desires? Why are why not?

What does it mean to you to worship in "Spirit and truth?" How does authentic worship fulfill you?

How does this encounter with Jesus motivate you to want to tell everyone about Him? What do you want to tell them about Jesus?

Record your experience in your prayer journal.



MINISTRY DIRECTORY

ALTAR SERVERS

Karen Dickerson 985-863-7935

kdickerson@sppcprla.com

ALTAR SOCIETY

Susan Mercier 985-690-6617

3rd Thursday each month 9:00 am

ANTONIANS

Howard Hebert 985-863-5319

1st Tuesday each month 7:00 pm

BIBLE STUDY

Deacon Bryan McCauley

985-863-7935

ELIJAH HELPERS

Karen Dickerson 985-863-7935

EUCCHARISTIC ADORATION

Ellie Ross 985-960-1613

1st Friday each month 8:00 am

FAITH FORMATION-RCIA

Elizabeth Brent 985-640-6938

FINANCE

Patti Gay 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

Judy Doucette 985-640-0494

Meet on Thursdays at 10:00 am

MINISTER OF EUCHARIST SUNDAYS

Roger Ruiz 601-799-4527

rogruiz@gmail.com

MUSIC DIRECTOR

Cynthia Ripoll 985-774-9917

Braden Eymard 5:00 pm

Mike & Cynthia Ripoll 8:30 am

Harold & Shelia Loyacano 10:30 am

PATRIOTIC ROSARY

Ellie Ross & Dana Bunting 985-960-1613

Every Thursday in Church 6:30 pm

PRAYER CHAIN

Barbara Laughlin 985-290-9482

SEVEN SISTERS APOSTOLATE

Andrea Leonard 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 (CYO)

Lauryn Jeffrey 985-259-9604

In order to keep our data base current and accurate, please contact the office if you have moved and have a new address or new phone number.

Office: 985-863-7935 or

Email: kdickerson@sppcprla.com

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BULLETIN DEADLINE:

The office requires information no later than
Monday, **two (2) weeks** before publication.

For current Parish happenings (funeral information, changes in mass times, etc.),
check the bulletin boards at the entrances to church and www.sppcprla.com.

GOOD SAMARITAN MINISTRY

Good Sams Ministry is open Monday (12:30-3:30 pm), Tuesday-Friday (9:30 am-3:30 pm). Please call ahead for appointment, 985-641-6421

We do not accept clothing or furniture donations. Bring these to
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HOW TO DONATE:

You can support our mission to make our community a wonderful place to live for
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Please check the meeting times and dates with ministry
leaders, the Church Office, website or inside the Parish bulletin.

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