

Sts. Peter & Paul Catholic Church

Eighth Sunday in Ordinary Time March 2, 2025

THE
MOUTH
speaks
FROM THAT
WHICH FILLS THE
HEART
Luke 6:45

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

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Cedric Konyaole
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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."



WEEKLY EVENTS

GASPP—Monday 12:00 p.m. Parish Hall

Office closed—Monday-Friday for Mardi Gras

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

Ash Wednesday Masses—8:00 a.m. and 6:30 p.m.

Legion of Mary—Thursday 10:00 a.m. Parish 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



LENT GUIDELINES

Lent begins Wednesday with Ash Wednesday. Remember the Lenten food restrictions for young people between the ages of 18 and 59 are required to fast on Ash Wednesday and Good Friday by having only one full meal and two small meals that together are not equal to a full meal.

All over the age of 14 are required to abstain from meat on Ash Wednesday and Fridays during Lent.

In addition to the above traditional forms, try fasting from social media, technology, gossip and excessive screen time. Fasting reminds us of our hunger for God.



POPE FRANCIS' INTENTION FOR MARCH

Let us pray that broken families might discover the cure for their wounds through forgiveness, rediscovering each other's gifts, even in their differences.



TABERNACLE LAMP

This week, the Tabernacle Lamp in the Sanctuary burns for

† Wanda Morel †

PRAY FOR THE SICK



May Caballero, Diana Bradshaw, Mary Salzer Brown, Elizabeth Kittel, Zachary Cresson, Patricia Cuccia, Ed Roszczynialski, Norris Ripp, 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, 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

MASS INTENTIONS

Monday, March 3

(Sir 17:20-24; Mk 10:17-27)

No Mass Scheduled

Tuesday, March 4

(Sir 35:1-12; Mk 10:28-31)

8:00 a.m. Joyce Landry

Wednesday, March 5

(Jl 2:12-18; 2 Cor 5:20-6:2; Mt 6:1-6, 16-18)

6:30 p.m. Purgatorial Society

Thursday, March 6

(Dt 30:15-20; Lk 9:22-25)

8:00 a.m. Michael Wingerter, Sr.

Friday, March 7

(Is 58:1-9a; Mt 9:14-15)

8:00 a.m. Lee Ann Scogin†

Saturday, March 8

(Is 58:9b-14; Lk 5:27-32)

5:00 p.m. Joseph D'Antoni, Jr.†, Roszczynialski/Stottman Family, Poor Souls in Purgatory, Lee & Yvonne Tracey†, Ken & Adele Salzer†, Danny Ragsa, Sr.†, Lawrence Otillio†, Lee Ann Scogin†, Judy Woods†, Patti & Vaughn Gay, Robert Jenevein†

Sunday, March 9

(Dt 26:4-10; Rom 10:8-13; Lk 4:1-13)

7:00 a.m. Michael Wingerter, Sr.

8:30 a.m. Deacon Pat Downey†, Josephine Rodriguez†, Lou Lou Battle†, Lloyd Vieages†

10:30 a.m. People of the Parish

PARISH ROSARY PROGRAM

Two Week Count

Weekly Rosaries: 490

Year to Date: 2294



SAINT KATHARINE DREXEL (1858-1955)

March 3

Born into Philadelphia society, Katharine was an infant when she lost her mother. Her father remarried and the couple taught their daughters that their wealth was a “gift on loan” to be shared with the poor, whom they fed and cared for in their home. Invited by priest-friends to witness firsthand the destitution on Native American reservations, Katharine resolved to devote her inheritance to this apostolate and enter a contemplative order. When, however, in private audience, she begged Leo XIII to send missionaries to staff the schools she was building, the pope replied, “My child, why not become a missionary yourself?” Katharine renounced a twenty-million-dollar fortune and founded the Sisters of the Blessed Sacrament, adoring Christ present in the Eucharist and ministering to Christ suffering in victims of racial discrimination. Her Sisters established over sixty schools nationwide, including Xavier University, New Orleans, the first dedicated to professional education for African Americans. In 2000, John Paul II canonized “Mother Drexel,” praising her “excellent example of practical charity and generous solidarity with the less fortunate, long the distinguishing mark of American Catholics.”

—Peter Scagnelli

RETURN TO ME

I was on retreat several years ago and found myself standing alone next to a still pond surrounded by trees. Across the pond from me was a crucifix raised on a pole such that I could look straight at it. I felt God calling to me with the words at the beginning of our first reading today: “return to Me with your whole heart.” This simple request sank deep into my soul.

Return to Me. Give yourself entirely to Me. Trust Me. Let Me care for you and pour Myself out for you. Don't let your worries and concerns stand between us. Don't let your desire for approval make you forget who you are living for. You are Mine.

It was there that I gave myself more completely to God, where I made a commitment to Him that I would continuously dedicate myself to Him. We hear this same call in the Gospel today, on this Ash Wednesday as we enter into Lent. May we return to God with all our hearts. May our hearts not be divided, but may we give them entirely to God.

It is so easy for us, as we live this life in the flesh, to do what is asked of us but for the wrong reasons, such as seeking approval from others. Perhaps we allow others to see us piously carrying out our Lenten obligations so that we may be counted among the holy or admired by them.

We are called to give ourselves to God and to live our lives for Him, including fasting, giving alms, and praying, making sacrifices to Him out of love rather than for any other reason. When we do things for others, it is to be for the sake of God and those He has put in our lives, not to serve our own egos.

This illustrates a larger point. Giving ourselves to God involves two main movements which go hand in hand. One is turning away from the things of the flesh. The other is turning toward God. Repentance from sin leads to reconciliation with God. Detachment from worldly things creates space for Him to abide in us.

This summons to return to the Lord with our whole heart requires both movements, fueled by His grace. It is to turn away from the desires and lures of the world in order to give our entire heart, our entire selves to God. Undivided and unreserved. This is a lifetime endeavor for most of us, myself included. But Lent is the perfect time to step further into it.

This Lent, I encourage you to offer each sacrifice up for God. Offer them in outward silence and in love to the One who sees all and who abides with you in your inmost being, to the One who delights in you, longs for you, and gives Himself up for you.

By Kimberly Andrich

GOD'S GRACE IN THE HERE AND NOW

Mental healthcare professionals will tell you that constantly looking back on the past leads to depression and constantly looking toward the future causes anxiety. The one-two punch of anxiety and depression together can cause many a person to live a rather miserable reality. But is considerable consideration of both past and future even living at all? God's grace is not in the future. God's grace is not in the past. It was there at that time and it will be when the time comes, but it is not there now. “Yesterday is history, tomorrow is a mystery, today is a gift of God, which is why we call it the present” (Bill Keane).

What moment do we find ourselves in right now? We are on the cusp of the holy season on Lent. We are standing on the edge of the precipice, looking at the spiritual disciplines that lie before us, getting ready to sink or swim. Perhaps the water we jump into will be muddy and murky, requiring much effort just to resurface. Perhaps it will be clean and pristine, cleansing us from the moment our toes make contact.

When truly lived to the full, Lent is not for the faint of heart. Listen to the words of our second reading: “When this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: *Death is swallowed up in victory.*” What exactly does that mean? We must allow ourselves to be changed, to be transformed. We who were once corruptible, must now flee from sinfulness. We who were once dead in our sins can be brought to everlasting life in Christ's forgiveness.

And who is the victor over death? We certainly cannot earn our own immortality. It is Christ who swallows it up through His death. Death conquered by death sounds so ludicrous. Why did it have to be this way? Of course God could simply say the word and we would all be saved, but He chose to send His Son and He chose to require our cooperation. “No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher.”

And so it was that God Almighty sent the most unfathomable present to our here and now, our very own Teacher. His grace is with us in this moment, leading, guiding and loving. Let us receive this gift and open our hearts to all the lessons and graces He has in store for us today.

Tami Urcia



For this week's Pastors Corner I have chosen to give a reflection on the reading for the first Sunday of Lent on Jesus' 40 day fast and His temptation in the desert. Since Lent begins on Wednesday and the next First Sunday will not be until Lent is almost over I feel that this would be a good reflection to start Lent with and bring to prayer on Ash Wednesday. Following is a much fuller account of the Temptation of Christ in the desert by Blessed Anne Catherine Emmerich. To begin with, Anne was shown that the Devil attempted to tempt Jesus in many ways the whole time He was in the desert. To give the full account would take many pages, so I will give what is most important. I will include one of Satan's temptations while Jesus was fasting to give you an idea of what Jesus went through. Suffice it to say that Satan tried every trick in his bag of tricks, he even took the form of many people and an angel, to tempt Jesus and Jesus, who knew it was Satan the whole time, simply rebuked him, asked God the Father to remove him or ignored him outright. Anne also explained that Satan did not know that Jesus is God, since it was not revealed to him until later. He only saw Him as a prophet or as a holy man of God. So here begins Blessed Anne Catherine's account of Jesus temptation in the desert.

About one hours distance from Jericho, Jesus ascended the mountain and entered a spacious grotto. This mountain rises to the southeast of Jericho, and faces Madian across the Jordan. Jesus began His fast here near Jericho. It was night when Jesus climbed that steep, wild mountain in the desert now called Quarantania. Three spurs, each containing a grotto, rise one above the other. Jesus climbed to the topmost of all, from the back of which one could gaze down into the steep, gloomy abyss below. The whole mountain was full of frightfully dangerous chasms.

The words of Scripture: "He was led by the Spirit into the desert," mean that the Holy Spirit, who descended upon Jesus at the moment of His baptism when He allowed His Humanity to be, in some measure, visibly penetrated by the Divinity, Impelled Him to go into the desert to prepare as Man in close communication with His Heavenly Father for His vocation to suffering.

Jesus, kneeling in the grotto with outstretched arms, prayed to His Heavenly Father for strength and courage in all the suffering that awaited Him. He saw all in advance, and begged for the grace necessary for each. All His afflictions, all His pains passed before me in a vision, and I saw Him receiving consolation and merit for everyone. A cloud of white light, large like a church, descended and hovered over Him. At the end of each prayer angels approached Him. When close to Him, they assumed a human form, offered Him homage, and presented to Him consolation and promises from On High. I saw then that Jesus here in the desert acquired for us all our consolation, all our strength, our help, our victory in temptation; purchased for us merit in struggle and conquest; gave value to our fasting and mortifications; and offered to God the Father all His future labors and sufferings, in order to give worth to the prayers and spiritual works of all His faithful flowers in ages to come. I saw the treasure that He thereby laid up for the Church, and which she, in the forty days' fast, opens to her children. During this prayer, Jesus sweat Blood.

Jesus continued up a very wild mountain range about nine hours from the Jordan, and far more savage and desolate than the one near Jericho, almost opposite to which it lies.

The Divinity of Jesus, as well as His mission, was hidden from Satan. The words: "This is My beloved Son in whom I am well pleased," were understood by Satan as spoken of a mere human being, a Prophet. Jesus had already been frequently and in many ways interiorly afflicted. The first temptation that He experienced was: "This first nation is so corrupt. Shall I suffer all this and yet not perfect the work for which I came upon the earth?" But with infinite love and mercy, He conquered the temptation in the face of all His torments.

Jesus prayed in the grotto sometimes prostrate, kneeling, or standing. He wore His customary dress, but ungirded, loose and flowing, His feet bare. His mantle, a pair of wallets, and the girdle lay on the ground nearby. He wore no sandals on His journey and His feet were red and worn. Daily was His labor of prayer different; daily did He acquire for us new graces. Were it not for this labor of His, our resistance against temptation would never have been meritorious.

Jesus neither ate nor drank, but I saw Him strengthened by angels. He was not emaciated by His long fast, though He became perfectly pale and white.

Satan appeared to Jesus in the grotto as a magician and philosopher. He told Him that he had come to Him as to a wise man, and that he would show Him that he, too, could exhibit marvels. Then he showed Him hanging on his hand a piece of apparatus like a globe, or perhaps still more like a birdcage. Jesus would not look at the tempter, much less into the globe as Satan desired, but turning His back on Him, He left the grotto. I saw that a look into Satan's raree-show disclosed the most magnificent scenes from nature, lovely pleasure gardens full of shady groves, cool fountains, richly laden fruit trees, luscious grapes, etc. All seemed to be within one's reach, and all was constantly dissolving into ever more beautiful, more enticing scenes. Jesus turned His back on Satan, and he vanished.

This was another temptation to interrupt the fast of Jesus, who now began to thirst and to experience the pangs of hunger. Satan did not yet know what to think of Him. He was aware, it is true, of the Prophecies relating to Him and he felt that He exercised power over himself, but he did not yet know that Jesus was God. He did not know even that He was the Messiah whose advent he so dreaded, since he beheld Him fasting, hungering, enduring temptation; since he saw Him poor, suffering in so many ways; in a word, since he saw Him in all things so like an ordinary man. In this Satan was as blind as the Pharisees. He looked upon Jesus as a holy man whom temptation might lead to a fall.

Jesus was now suffering from hunger and thirst. I saw Him several times at the entrance of the grotto. Toward evening one day, Satan in the form of a large, powerful man ascended the mountain. He had furnished himself below with two stones as long as little rolls, but square at the ends, which as he mounted he molded into the perfect appearance of bread. There was something more horrible than usual about him when he stepped into the grotto to Jesus. In each hand he held one of the stones and his words were to this effect: "Thou art right not to eat of the fruit for it only excites an appetite. But if Thou art the beloved Son of God over whom the Spirit came at baptism—behold! I have made these stones look like unto bread. Do Thou change them into bread." Jesus glanced not towards him, but I heard Him utter these words only, "Man lives not by bread!" These were the only words that I caught distinctly. Then Satan became perfectly horrible. He stretched out his talons as if to seize Jesus (at which action I saw the stones resting on his arms), and fled. I had to laugh at his having to take his stones off with him.

Towards evening of the following day, I saw Satan in the form of a majestic angel sweeping down toward Jesus with a noise like the rushing wind. He was clad in a sort of military dress such as I have seen St. Michael wear. But in the midst of his greatest splendor, one might detect something sinister and horrible. He addressed boasting words to Jesus, something in this strain: "I will show Thee who I am,

and what I can do, and how the angels bear me up in their hands. Look yonder, there is Jerusalem! Behold the Temple! I shall place Thee upon its highest pinnacle. Then do Thou show what Thou canst do, and see whether the angels will carry Thee down." While Satan thus spoke and pointed out Jerusalem and the Temple, I seemed to see them both quite near, just in front of the mountain. But I think it was only an illusion. Jesus made no reply, and Satan seized Him by the shoulders and bore Him through the air. He flew low towards Jerusalem, and placed Jesus upon the highest point of one of the four towers that rose from the four corners of the Temple, and which I had not before noticed. The tower to which Satan bore Jesus was on the west side toward Zion and opposite the citadel Antonia. The mount upon which the Temple stood was very steep on that side. The towers were like prisons, and in one of them were kept the costly garments of the High Priest. The roofs of these towers were flat, so that one could walk on them; but from the center rose a hollow, conical turret capped by a large sphere, upon which there was standing room for two. From that position, one could view the whole Temple below.

It was on the loftiest point of the tower that Satan placed Jesus, who uttered no word. Then Satan flew to the ground, and cried up to Him: "If Thou art the Son of God, show Thy power and come down also, for it is written: 'He has given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.'" Jesus replied: "It is written again: 'Thou shalt not tempt the Lord, thy God.'" Satan in a fury, returned to Jesus, who said: "Make use of the power that hath been given thee!"

Then Satan seized Him Fiercely by the shoulders, and flew with Him over the desert toward Jericho. While standing on the tower, I noticed twilight in the western sky. This second flight appeared to me longer than the first. Satan was filled with rage and fury. He flew with Jesus now high, now low, reeling like one who would vent his rage if he could. He bore Him to the same mountain, several hours from Jerusalem, upon which He had commenced His fast. I saw Satan carried Jesus low over an old pine tree on the way.

Satan flew with the Lord to the highest peak of the mountain, and set Him upon an overhanging inaccessible crag much higher than the grotto. It was night, but while Satan pointed around, it grew bright, revealing the most wonderful regions in all parts of the world. The devil addressed Jesus in words something like these: "I know that Thou art a great Teacher, that Thou art now about to gather disciples around Thee and promulgate Thy doctrines. Behold, all these magnificent countries, these mighty nations! Compare with them poor, little Judea lying yonder! Go rather to these. I will deliver them to Thee, if kneeling down Thou wilt adore me!" By adoration the devil meant that obeisance common among the Jews, and especially among the Pharisees, when supplicating favors from kings and great personages. This temptation of Satan was similar to that other one in which, under the guise of one of Herod's officers, he had sought to lure Jesus to take up His abode in the castle of Jerusalem, and had offered to assist Him in His undertaking. It was similar in kind, though more extended in degree. As Satan pointed around, one saw first vast countries and seas, with their different cities into which kings in regal pomp and magnificence and followed by myriads of warriors were triumphantly entering. As one gazed, these scenes became more and more distinct until, at last. They seemed to be in the immediate vicinity. One looked down upon all their details, every scene, every nation differing in customs and manners, in splendor and magnificence. Satan pointed out in each the features of special attraction.

The only words uttered by Jesus were: "The Lord thy GOD shalt thou adore and Him only shalt thou serve! Depart from Me Satan!" Then I saw Satan in an inexpressibly horrible form rise from the rock, cast himself into the abyss, and vanish as if the earth had swallowed him.

At the same moment I beheld myriads of angels draw near to Jesus, bend low before Him, take Him up as if in their hands, float down gently with Him to the rock, and into the grotto in which the forty day's fast had begun. There were twelve angelic spirits who appeared to be the leaders, and a definite number of assistants. And now was held in the grotto a grand celebration, one of triumph and thanksgiving, and a banquet was made ready. The interior of the grotto was adorned by the angles with garlands of vine leaves from which depended a victor's crown, likewise leaves over the head of Jesus. This was a grand celebration



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

Paula Hilton 985-707-4539
 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

Mike & Cynthia Ripoll

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.

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Email: kdickerson@sppcprla.com

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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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