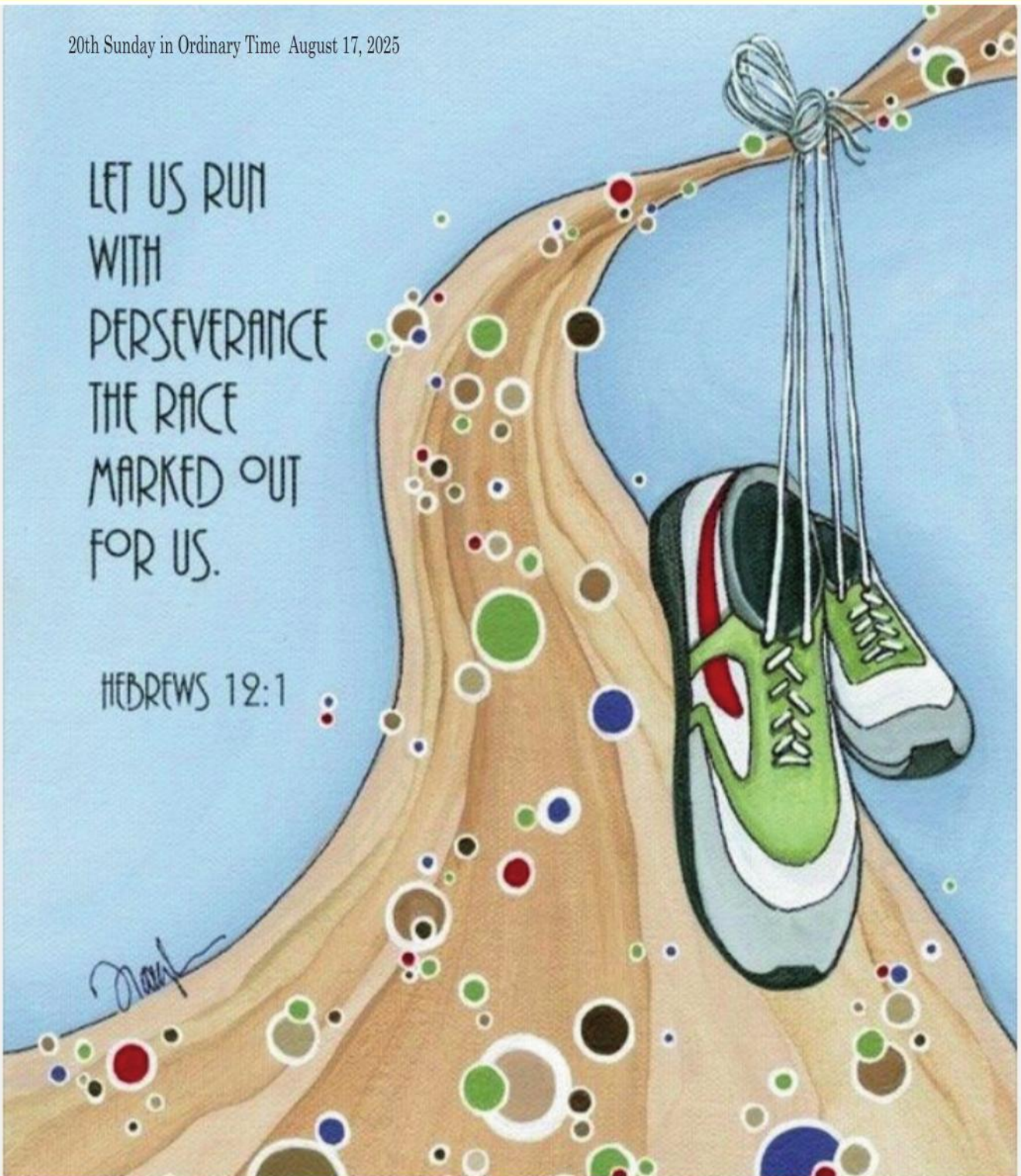


Sts. Peter & Paul Catholic Church

20th Sunday in Ordinary Time August 17, 2025

LET US RUN
WITH
PERSEVERANCE
THE RACE
MARKED OUT
FOR US.

HEBREWS 12:1



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

Rosary will begin 30 minutes Before each weekend Mass

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

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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

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

Widow's Group—Thursday 11:00 a.m. Italian Pie

Legion of Mary—Thursday 2:30 p.m. Parish Hall

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

PSR registration—Sunday after masses

Daughters of St. Paul—Sunday after all masses

IN MEMORIAM

With deep sympathy we inform you of the death of James E. Johnson, Sr., father of James Johnson, Jr.. Please remember James and the Johnson family and those who mourn him in your masses and prayers.



HOW MUCH?

How much is good enough? How much is too much? How do we know when we've given all that is required of us? How do we know when we have been generous enough or faithful enough to please the Lord? How do we know we have done enough to avoid sin?

Although I do not for one minute believe that God is sitting up in heaven next to a giant scoreboard keeping a tally of our good and bad deeds, we *will* be judged at the end of our lives. Today's second reading provokes self analysis in this regard: "In your struggle against sin you have not yet resisted to the point of shedding blood." While this may most often be interpreted as becoming a martyr, it also makes me think of Jesus in the Garden of Gethsemani. He sweat drops of blood because His whole being resisted the idea of enduring His Passion and Death.

How does our body react when we sin? Do we give into temptation so often that we don't even feel a ping to our conscience? Do we instantly regret what we have done and seek forgiveness from the person we have wronged? Do we look for the next available confession time? Do we let our sins pile up one upon the other and only seek the Sacrament when we can no longer stand it?

Our Lord revealed to St. Faustina sheds light on how much our sins hurt His Sacred Heart. If we truly took that to heart, we would flee from sin so much more often. It would become repugnant to us. During the Divine Mercy Novena, we read "bring to me all mankind, especially sinners, and immerse them in the ocean of My mercy. In this way you will console Me in the bitter grief into which the loss of souls plunges Me" (*Diary of St. Maria Faustina Kowalska*).

So let us turn away from sin and instead spread love and joy and truth. Let us set the earth on fire with the blazing love of God! (see today's Gospel)

Tami Urcia

MASS INTENTIONS

Monday, August 18

(Jgs 2:11-19; Mt 19:16-22)

No Mass Scheduled

Tuesday, August 19

(Jgs 6:11-24a; Mt 19:23-30)

8:00 a.m. Jewel Bailey

Wednesday, August 20

(Jgs 9:6-15; Mt 20:1-16)

6:30 p.m. Purgatorial Society

Thursday, August 21

(Jgs 11:29-39a; Mt 22:1-14)

8:00 a.m. Barbara Laughlin

Friday, August 22

(Ru 1:1, 3-6, 14b-16, 22; Mt 22:34-40)

8:00 a.m. Lou Lou Battle†

Saturday, August 23

(Ru 2:1-3, 8-11, 4:13-17; Mt 23:1-12)

5:00 p.m. Joseph D'Antoni, Jr.†, Roszczyński/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, Debra Goodey†, Sister Loretto Tighe†, Rosario Noto†, Lester Coupel, Patricia Tenhundfeld†, Sarah Paretti Guth, Augie Guth

Sunday, August 24

(Is 66:18-21; Heb 12: 5-7, 11-13; Lk 13:22-30)

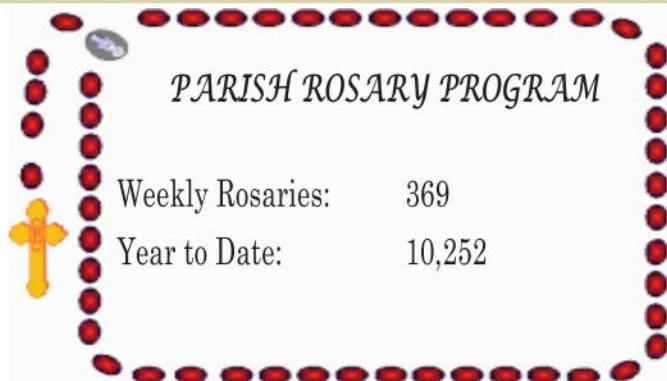
7:00 a.m. Fr. Chris DeLerno

8:30 a.m. Deacon Pat Downey†, JC Spiers†, Joyce Fritcher†, Valerie & Michael Methe, CJ Lightell†, Dorothy Clouser, Patrick & Tyler Brent, May Caballero†, Eydie Richmond†, Pat Cuccia†, Robert & Jimmie Lou Fava, Nicholas J. Cuccia†

PARISH ROSARY PROGRAM

Weekly Rosaries: 369

Year to Date: 10,252





POPE INTENTION FOR AUGUST

Let us pray that societies where coexistence seems more difficult might not succumb to the temptation of confrontation for ethnic, political, religious, or



TABERNACLE LAMP

This week, the Tabernacle Lamp in the Sanctuary burns for

† Jewel Bailey †

THE BLAZING FIRE

Jesus said in today's Gospel, "I have come to set the earth on fire, and how I wish it were already blazing!" He is anxious for the whole world to experience the fire of the Holy Spirit, not just two thousand years ago, but today as well.

When we are blazing with the Holy Spirit, we can change the world. But first, we must be transformed by that fire. We can live a good life without being transformed, but we cannot set the world on fire. We cannot help others be transformed by God's grace. It must begin with us.

What might that look like? It could be a miraculous moment like Paul being knocked down and hearing the voice of God (Acts 9). More common is a gradual movement of God that opens our eyes so we can see the world differently. Scripture comes alive and has more meaning. We see the most difficult people in our lives with compassion and charity. We notice crude language and immorality around us and reject it. We confidently talk about our faith and what God is doing in us, for us, and through us. Worship has meaning and is no longer an obligation, but a hunger. We desire holiness and virtue. We are filled with supernatural joy and peace and others notice. That's transformation and it is thrilling!

When you are transformed, the people you live with may not be so thrilled. They stay the same and wonder what's wrong with you. Some might ignore your transformation. Others will avoid you or reject you. Still others will argue with you about it. In the same Gospel passage, Jesus tells us that He will bring division. If you suddenly reject worldly values and success, your spouse may not be happy about that. Your parents might worry that you won't be able to support your family. Your kids might not like the new restrictions you set on technology. There is conflict, accusation, rejection, complaining, threats, and sometimes separation. Jesus warned us.

Division is caused by Satan, not Jesus. He wants all people to be saved. He wants to open our minds to the truth, but some don't want to hear it. Does that mean we should stifle the Holy Spirit? Never! We have to love God more. We have to pray and fast for those who have not yet been transformed. We have to ask the Holy Spirit to give us holy boldness and prudence.

We can and should ask for more fire. God is always willing to give more. Are you willing to receive it? Be open to the blazing fire of the Spirit. Your transformation will help others open their hearts, minds and souls to God as well.

By Colleen Orchanian

AROUND THE PARISH

PSR Registration—August 23rd and 24th after all masses. You may also register online.

Daughters of St. Paul— August 23rd and 24th Catholic Book Fair after all masses.

Fellowship Sunday—GASPP will host the August 31st Fellowship Sunday.

TREASURES FROM OUR TRADITION

Long ago, a signet ring was an essential part of the wardrobe of influential people. A letter or document would be sealed with hot wax, and a signet ring pressed into the wax would affirm the origin of the document. In the case of the pope, at least from the thirteenth century, the ring was used to seal public documents with hot lead, saving the red wax for private letters. The public documents were called *bullae* after the Latin name for the lead stamp, and we still call them "papal bulls."

It is not surprising, therefore, that a signet ring has long been bestowed as part of the inauguration of a pope. The ring is called the *Pescatorio*, or "Ring of the Fisherman." It reminds the wearer of his link with Peter, and his responsibility to continue the apostolic ministry of "fishing for human beings." Until 1842 it actually functioned as a signet ring. Now, each pope receives a new gold ring at the beginning of his ministry. It goes on the fourth finger of his right hand and bears some fisherman design, usually St. Peter casting nets from a boat, as well as the pope's name in Latin. A custom that endures for the pope, but not so much for bishops, is for people being introduced to him to kiss the *Pescatorio* as a sign of respect for his teaching authority. Another enduring custom is for the ring to be smashed and defaced at the pope's death, originally a way of preventing counterfeit deathbed documents.

—Rev. James Field

PRAY FOR THE SICK



Diana Bradshaw, Mary Salzer Brown, Elizabeth Kittel, Zachary Cresson, 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 Richmond, Ed & Carol Wallace, Sue Miller, Molly Hymel, Lucy Reese, Brenda Dehm, Landon Jeffrey, Glenn Bunting, Lucy D'Antoni, Judy Aleman, Isabella & Dylan Gornor, Vaughn Gay, Cathy Stanford, Herbert Landry, James White, Maria Kalcic, Dave Anderson, Lisa Wayne, Courtney Allen, Robert Lawtum, Bailey Battle

PASTORS CORNER ON THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Since we had the beautiful Solemnity of the Assumption of the Blessed Virgin Mary on Friday, I felt it would be good to talk about her. I came across this article online that brings up a couple of great points on how important Mary is for us Catholics and for the world.

Mary's Assumption: Irrelevant and Irreverent?

Article by Mark Brumley (first written in 1996 and posted on EWTN)

We pronounce, declare and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary having completed the course of her earthly life, was assumed body and soul to heavenly glory." With these words, Pope Pius XII formally declared, in 1950, the bodily assumption of the Blessed Virgin Mary into heaven to be a dogma of the Catholic Church.

Nearly fifty years (Actually 75 years since this article was printed) later the Assumption of the Blessed Virgin Mary remains Catholic dogma that cannot change. But in the intervening years, the attitude of many Catholics regarding Our Lady <has> changed. For them, the Assumption of Mary has become largely irrelevant—a doctrinal antique cluttering up the Church's theological attic. They may well nod affirmatively when asked whether they believe it, but their minds are not gripped by its meaning. They see no point to the doctrine.

Evangelical Protestants, on the other hand, think the dogma of Mary's Assumption anything but irrelevant. For them, it is all-too-relevant because it is utterly <irreverent> and this for at least two reasons. First, because, in their view, the Assumption of the Blessed Virgin unduly exalts Mary's role in salvation history, giving her an honor they say is due Christ alone. Second, because, resting on the claim of the Pope's authority to define dogmas, the Assumption is regarded as the most recent and perhaps most vivid demonstration of the Catholic Church's alleged penchant for "inventing" new dogmas without warrant in Scripture and then imposing them of the faithful as infallibly true.

But the Assumption of Mary is neither irrelevant as some Catholics think, nor irreverent as most Evangelicals believe. It is an immensely important truth, which neither diminishes the honor of Christ nor imposes on believers something contrary to Scripture.

Faulty Assumptions

But before anything else is said on the subject, some false assumptions about the Assumption must be cleared away. The first concerns the word <assumption> itself. Many Catholics assume people understand what the Church means by the word, when in fact they often don't. In this context, the word <assumption> doesn't mean, as it usually does in contemporary English, a statement one holds without proof or demonstration. <Assumption> means here "to take up" and refers to Mary's being "taken up" body and soul to heaven by God.

This last point needs underscoring. We speak of Mary's <Assumption>, not her<Ascension>. Christ ascended, but the Blessed Virgin Mary was assumed into heaven. In other words, unlike her Son Jesus, Mary didn't "go up on her own power" to heaven, so to speak, but was taken up by the power of God. The Assumption of Mary, then, is something God did <for> her, like her Immaculate Conception and Virginal Motherhood, not something she did herself. It is a result of Christ's redemptive power applied to the Blessed Mother.

Another erroneous assumption people sometimes make is to conclude that the Assumption means the Blessed Virgin never died. In reality, the doctrine says only that "having completed the course of her earthly life, [the Virgin Mary] was assumed body and soul into heaven," not that she in no way experienced death. Some theologians have argued (rightly or wrongly) that Mary didn't die, but the dogma itself doesn't say this.

The dogma of the Assumption means that the Virgin Mary now experiences in heaven that union of glorified body and soul which her son enjoys. She is no disembodied spirit, but a complete human person, body and soul, matter and spirit, reigning with Christ.

One final faulty assumption often made: that the doctrine of the Assumption is exclusively about Mary herself, without reference to Christ or the Church. But as Pope John Paul II reminds us, Catholic teaching about the Blessed Virgin Mary must be understood in light of the mystery of Christ and of the Church (<Redemptoris mater>, no. 4). These two basic Marian principles, as we might call them, help us understand the Blessed Virgin's Assumption too.

The Assumption and Christ

Consider the first principle—that Mary should be understood in light of the mystery of Christ. This principle explains why the Evangelical criticism about the Assumption of the Blessed Virgin misses the point. Mary's Assumption takes nothing from Christ himself, but rather demonstrates his power—the power of his Resurrection—at work in raising Mary, the first to believe in Christ, to the glorified life of heaven. It is, as the <Catechism of the Catholic Church> says, "a singular participation in her Son's Resurrection" (no. 966), not a salvific event which stands on its own.

Undoubtedly we can ask <why> Mary was assumed body and soul into heaven. The immediate and obvious answer is that this was a "favor" Jesus granted his mother. If we could to take our mothers body and soul to heaven, wouldn't we do it?

The idea of the "Perfect Son's love for the Perfect Mother" certainly casts some light on the Assumption. But Jesus' relationship to Mary, though as human as our relationships with our mothers, entails <more> than mere personal love and devotion. If the Assumption were only about <that,> then Jesus needn't have bothered to reveal it to us. That he did so implies it has something more to teach us—something more about himself and about us.

The relationship of Christ's redemption to Mary's "privileges" is, foremost, that of cause to effect. The whole, salvific mystery of Christ—his Incarnation, death and Resurrection—is the cause of Mary's divine motherhood, her Immaculate Conception and her Glorious Assumption. And not just the "final cause"—that <for which> these Marian privileges came to be—but also the "efficient cause" or that <by which> they came about.

"My spirit rejoices in God my Savior," Mary said in the Magnificat (Luke 1:47). Fundamentalists quote this passage against Mary's Immaculate Conception, arguing that since she needed a savior, she couldn't have been free of sin. But it was precisely because God <was> her savior that Mary was free of sin. God saved her <from> sin in advance, through the saving action of Jesus Christ to come. The Immaculate Conception, then, was a preemptive strike against sin, the full spiritual benefits of Christ's sacrifice on Calvary having been communicated to Mary in he started at Mary's Immaculate Conception, anticipation of the Incarnation. And the Assumption was God's way of <finishing> the job redeeming her body from the effects of sin as well.

The Assumption Of Mary And The Church

The second Marian principle is that we should understand Mary in light of the mystery of the Church. Vatican II's Constitution on the Church, <Lumen gentium>, tells us that Mary is a symbol or icon of the Church, of all Christians. She is not only the first Christian and most preeminent member of the Church, she is also a model of the Church, a paradigm for what God wills to accomplish in and through the Church. Consequently, by reflecting on the graces God gave the Blessed Virgin, we understand more about his gifts to us. The Assumption of Mary points to a profound gift to all believers—the resurrection of the body.

"But wait," someone might object, "isn't Christ our model, rather than Mary?" Yes, Christ is our model, but in a different way. Christ is a <divine person>, God the Son, who worked through human nature to redeem us. He effected the perfection and elevation of <human nature> by grace. Through Christ, we become children of God and are empowered to follow his example of humble submission to the Father. But Mary is a <human person>, fully redeemed by Christ, and one who followed Christ's humble submission perfectly. She represents the perfection and elevation of the <human person> by grace. And the human person, as the <Catechism of the Catholic Church> reminds us, consists of body as well as soul, of matter and of spirit (nos. 362-368). A <fully> redeemed human person, then, would be redeemed in body as well as soul, as was the Blessed Virgin Mary.

In this way the Assumption of the Blessed Virgin reminds us of who and what we are as human beings. There is a kind of puritanism, to use the word in its pejorative sense, which suggests that only the soul is important; the body is at best a hindrance and at worst, evil. The Assumption of Mary reminds us that we are more than souls: whatever the weaknesses of our bodies after the Fall of humanity, the body, as such, remains good and is part of our ultimate destiny.

When the fullness of redemption comes, then, it will include our bodies, not simply our souls. These glorified bodies will be spiritualized, yes—properly subordinated to the spiritual order—but they will still be real bodies. The Christian hope is not so much the immortality of the soul, which many pagans affirm, but the Resurrection of the Body. The Assumption of Mary reminds us that our bodies too will be redeemed.

Why did Mary experience bodily redemption before the rest of the Church? No doubt God has reasons for this which we cannot glean, but one reason seems obvious enough. If Mary is to be a model of the Church, then it makes sense that she would experience in advance the fullness of bodily redemption that awaits the whole Church at the end of time. Mary's Assumption is a vivid portrait of that glorious destiny to which all Christians are called.

So the doctrine of the Assumption also tells us where we may be headed—<maybe,> that is, if we are part of Christ's Body, the Church. In this sense, Our Lady's Assumption wasn't a "singular privilege" of Mary in precisely the same way as Immaculate Conception. For the Assumption was an anticipation of the hope of <all> men—the Resurrection of the Body. It was a symbol of the general resurrection of believers—of what the Church as the Mystical Body of Christ and Bride of Christ will experience at the end of history.

There's another lesson, though, we might draw from Mary's Assumption, one relevant to present debates about gender and the Church. The Assumption reminds us that gender isn't an ephemeral, superficial part of who we are. It is integral. Even after experiencing the fullness of redemption, the Blessed Virgin remains female—Virgin and Mother, in fact. Although in the resurrection there is no "marrying, nor being given in marriage" (Matt. 22:30), our sexual identities as men and women persist. There is "neither ... male nor female" when it comes to accessing the life of grace (Gal. 3:28), but this doesn't obliterate the distinction between men and women altogether, nor does it imply they must have identical roles in the Church. Christ remains the <Bridegroom> of the Church; Mary remains <Mother> of the Church. Their personal identities remain gender-specific.

A final point on the Blessed Virgin's Assumption and us involves the Queenship of Mary. This notion is really a corollary to the doctrine of the Assumption. Like Christ, Mary too was raised bodily to reign in God's kingdom. Her Son is "King of Kings and Lord of Lords," so she is "Mother of the Lord" (cf. Luke 1:43)—the "Queen Mother" as it were—sharing now in Christ's reign. Again, in this she is both a model of the Church and its precursor. As Paul says of all Christians, "If we have died with him, we shall also live with him; if we persevere, we shall also reign with him" (2 Tim. 3:11, 12). Through her glorious Assumption, Blessed Virgin Mary has begun to reign with Christ as all Christians shall at the Resurrection of the dead.

The Assumption of the Blessed Virgin Mary, then, is neither irrelevant, nor irreverent. It is relevant because of what it says about who we <are> as human beings—beings of body and spiritual soul—and who <are called to be>—sons and daughters of God who will share in the fullness of divine life with Christ in heaven, a life of body and soul. And it is reverent because it exemplifies Christ's power in thoroughly redeeming his Mother, a redemption in which we hope to share one day. Until then, as <Lumen gentium> reminds us, "the Mother of Jesus in the glory which she possesses in body and soul in heaven is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth ... a sign of certain hope and comfort to the pilgrim People of God." (L.G. no. 68)

Mark Brumley is the managing editor of <Catholic Dossier>



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Stella Jenevein 504-884-0106

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YOUTH GROUP (CYO)

Lauryn Jeffrey 985-259-9604

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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

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Please check the meeting times and dates with ministry
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