

Sts. Peter & Paul Catholic Church

STRIVE
to enter through
the narrow gate,
for many,
I say to you,
will seek
to enter and
will not be able.

Jesus

LUKE 13:24

21st Sunday in Ordinary Time

August 24, 2025

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

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

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

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

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

TREASURES FROM OUR TRADITION

Eastern Catholic and Orthodox Christians share a love for the Byzantine liturgy because it is during the Eucharist that the Church is most true to its identity, expresses its integrity, and discovers its vocation. Eastern Catholic and Orthodox Christians celebrate essentially the identical liturgy, with only very slight variations. It is a fairly complex ritual weaving together three separate layers of prayers: a liturgy prayed in the sanctuary by priests, often hidden by a curtain or screen; a liturgy sung by the assembly and led by a deacon in front of a screen formed of painted icons; and a third layer of private prayer by the priest, who prays in support of the deacon and the faithful. It is an eyes-wide-open experience, gorgeous in visuals, and filled with the sound of God's people singing prayer. The energy of the worship centers on the presence of Christ, largely through an awareness of heaven touching earth when the Church gathers to celebrate.

In the late twentieth century, Latin Rite Catholics were encouraged to embrace a style of worship that was "full, conscious, and active," a value that has never been lost in the East. The liturgy has great impact in its beauty, in its poetry and contemplation, and by the actions of bowing, signing with the cross, and chanting that are required of the assembly. Contact with the Eastern Church reveals some key values that have been obscured in our own Church and are slowly being recovered.

James Field

ALTAR FLOWERS

The beautiful flower arrangements
adorning the altar this weekend were donated for

Joe & Bonnie Milczarek



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 Bat-

MASS INTENTIONS

Monday, August 25

(1 Thes 1:1-5, 8b-10; Mt 23:13-22)

No Mass Scheduled

Tuesday, August 26

(1 Thes 2:1-8; Mt 23:23-26)

8:00 a.m. Tommy Gilbert†

Wednesday, August 27

(1 Thes 2:9-13; Mt 23:27-32)

6:30 p.m. Purgatorial Society

Thursday, August 28

(1 Thes 3:7-13; Mt 24:42-51)

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

Friday, August 29

(1 Thes 4:1-8; Mk 6:17-29)

8:00 a.m. May Caballero†

Saturday, August 30

(1 Thes 4:9-11, Mt 25:14-30)

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 Otilio†, Lee Ann Scogin†, Judy Woods†, Patti & Vaughn Gay, Lester Coupel, Glenn Bunting, Patricia Tenhundfeld†, Sarah Paretti Guth, Augie Guth, Jim Richmond

Sunday, August 31

(Sir 3:17-18, 20, 28-29; Heb 12:18-19, 22-24a; Lk 14:1, 7-14)

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

8:30 a.m. Deacon Pat Downey†, Judy Woods†, Donald Lopez†, C.J. Lightell†, Dorothy Clouser†, Eydie Richmond†, Pat Cuccia†, Robert & Jimmie Lou Fava, Marilyn Grosz†, Gabriel & Karen Dickerson, Harold Burke†,

10:30 a.m. People of the Parish

PARISH ROSARY PROGRAM

Weekly Rosaries: 379

Year to Date: 10,631





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

† May Caballero †

AROUND THE PARISH

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

Teacher In-Service—Saturday September 6th 12:00 p.m.-3:00 p.m. in Parish Hall.

GASPP will move to September 8th instead of the 1st.

PSR will begin classes Sunday, September 21st.

FATHERLY DISCIPLINE

Since having children I have felt the Scriptures come alive in entirely new ways. I always found it a little bit difficult to relate to God the Father until I became a father myself. Today's second reading is one that has taken on a whole new meaning in my life. We are in the thralls of the toddler temper tantrums. Everything in my fallen nature just wants me to be mad about the outbursts, but I believe it is grace that allows me, hopefully, to discipline my son in such a way that actually helps him to thrive.

He may not get this right now, but my dad seemed to have a very similar approach. There were things growing up that I threw absolute fits about, but looking back, I realize that my dad was helping me to grow and wanted me to flourish. I have found myself often getting frustrated and thinking to myself, "Can't you just see I am trying to help you?" Of course, children can't really see that yet. They don't have the full picture of life and are not fully developed. They need a healthy discipline that guides them along the right path and helps them to become the best version of themselves.

The second reading says, "For what son is there whom his father does not discipline?" This is the hard part. Compared to God, we are all children. We have all had moments of doing something monumentally stupid. I know God has had his fair share of thoughts thinking why can't my son see I am trying to help him?

I think this might be why Jesus speaks so much about having the faith of children. They may not understand everything that adults can and they may not see the bigger picture, but when they trust their parents they learn how to live. It is the same with us. I have to take time on a daily basis to put myself in this mind set. I am never done learning from my Heavenly Father and sometimes He needs to lovingly discipline me to get me back on the right track.

I think we can all eat a little piece of humble pie here and realize that God is not here for our failure but rather to give us strength, and like any loving father, He is here to help us grow, mature, and figure out this crazy thing we call life. We just have to trust in Him.

From all of us here at Diocesan, God bless!

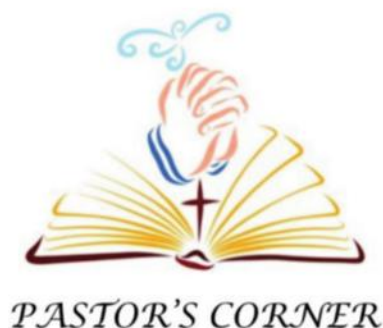
By Tommy Shultz

SAINT MONICA (332-387)

AUGUST 27

She had smiles for the neighbors, though her husband found her religion and the charity it inspired annoying. She made tearful prayers in private for a son, outwardly self-assured but, as his mother knew, inwardly restless, and whose girlfriend of a dozen years had borne his child out of wedlock. Though not the first or last such mother and son, Monica and Augustine are the Church's most famous, so we keep their feast days back to back, with Monica's, fittingly, first. To Rome she followed Augustine, then to Milan, where years of prayer—and nagging—finally bore fruit in his conversion by Saint Ambrose. For six months, mother and son enjoyed the blessing of rediscovering each other. Just in time! On the way home to North Africa, Monica took sick and died near Rome. No child who has mourned a parent can read, unmoved, Augustine's tender account, in his *Confessions*, of Monica's last days. At this time of the year, when parents watch apprehensively as children leave for school, may Monica's perseverance and Augustine's long-prayed-for conversion ease anxiety and kindle hope.

—Peter Scagnelli



PASTORS CORNER ON THE QUEENSHIP OF MARY

Since last week I gave a pastor's corner on the Assumption of the Blessed Virgin Mary I feel that it would be important to talk about her Queenship. The Queenship of Mary is celebrated one week after we celebrate her Assumption.

While our protestant brothers question why we venerate the Blessed Virgin Mary and why we call her a queen, it is important to note that in the Old Testament times the queen was not the wife of the king, as many are used to today. The queen was the mother of the king and a very important person, especially to the king. We can see this fact in the first Book of Kings chapter two verse 19. In this verse Bathsheba visits her son Solomon to ask him a favor and he immediately gets up bows and gives her homage and sets a throne up for her next to his own. However, when Bathsheba visits King David in his old age, before his death and Solomon's kingship, she bows and does

him homage. (1 Kings 1: 15-16)

So this article from EWTN's website explain a great deal about the Queenship of Mary.

QUEENSHIP OF MARY

The beginning of the concept that she is a Queen is found in the annunciation narrative. For the angel tells her that her Son will be King over the house of Jacob forever. So she, His Mother, would be a Queen.

The Fathers of the Church soon picked up these implications. A text probably coming from Origen (died c. 254: cf. *Marian Studies* 4, 1953, 87) gives her the title *domina*, the feminine form of Latin *dominus*. That same title also appears in many other early writers, e.g., St. Ephrem, St. Jerome, St. Peter Chrysologus. (cf. *Marian Studies* 4, 87-91. The word Queen appears about the sixth century, and is common thereafter (*Marian Studies*, 4, 91-94)

The titles of king or queen are often used loosely, for those beings that excel in some way. Thus we call the lion the king of beasts, the rose the queen of flowers. Surely Our Lady deserves the title richly for such reasons. But there is much more.

Some inadequate reasons have been suggested: She is the daughter of David. But not every child of a king becomes a king or queen. Others have pointed out that she was free from original sin. Then, since Adam and Eve had a dominion over all things (Genesis 1. 26) she should have similar dominion. But the problem is that the royalty of Adam and Eve was largely metaphorical.

The solidly theological reasons for her title of Queen are expressed splendidly by Pius XII, in his Radio message to Fatima, *Bendito seja* (AAS 38. 266): "He, the Son of God, reflects on His heavenly Mother the glory, the majesty and the dominion of His kingship, for, having been associated to the King of Martyrs in the unspeakable work of human Redemption as Mother and cooperator, she remains forever associated to Him, with a practically unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest: through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest, and by singular choice [of the Father]. And her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion."

We notice that there are two titles for the kingship of Christ: divine nature, and "right of conquest", i.e., the Redemption. She is Queen "through Him, with Him, and subordinate to Him." The qualifications are obvious, and need no explanation. Her Queenship is basically a sharing in the royalty of her Son. We do not think of two powers, one infinite, the other finite. No, she and her Son are inseparable, and operate as a unit.

Of the four titles Pius XII gave for her Queenship, we notice that two are closely parallel to those of Jesus: (1) He is king by nature, as God, she is Queen by "divine relationship" that is, by being the Mother of God. In fact her relation to her Son is greater than that of ordinary Mothers of Kings. For she is the Mother of Him who is King by very nature, from all eternity, and the relationship is exclusive, for He had no human father. Still further, the ordinary queen-mother gives birth to a child who later will become king. The son of Mary is, as we said, eternally king, by His very nature. He is king by right of conquest. (2) She too is Queen by right of conquest. We already saw that this title for Him means that He redeemed us from the captivity of Satan. She shared in the struggle and victory. Since the Pope expressed her dependence on Him in a threefold way—something we would have known anyway—then it is clear that he did not have in mind any other restriction which he did not express. So, with subordination, "by right of conquest" means the same for her as it does for Him.

The other two titles: (3) She is Queen by grace. She is full of grace, the highest in the category of grace besides her Son. (4) She is Queen by singular choice of the Father. A mere human can become King or Queen by choice of the People. How much greater a title is the choice of the Father Himself!

Pius XII added that "nothing is excluded from her dominion." As Mediatrix of all graces, who shared in earning all graces, she is, as Benedict XV said in a text already cited, "Suppliant omnipotence": she can obtain by her intercession anything that the all-powerful God can do by His own inherent power.

In the OT, under some Davidic kings, the *gebirah*, the "Great Lady", usually the Mother of the King, held great power as advocate with the king. Cf. 1 Kings 2:20, where Solomon said to his Mother Bathsheba, seated on a throne at his right: "Make your request, Mother, for I will not refuse you." Here is a sort of type of Our Lady.

LOOKING GOOD

Don't you love it when the underdog wins? When the Cardinals beat the Yankees for the championship or the Blues beat the Redwings, or the Rams beat anyone? Even when I watch a game with no St. Louis teams playing, I still like to root for the underdog. That is what I like about today's Gospel: the last will be first and the first will be last.

Some say that Jesus was referring to the Jews, God's chosen people, whom Jesus called first to be his disciples. When they rejected him, the call went out to the Gentiles, who became followers. Or perhaps in Jesus' time, he was talking about the leaders of the Jews, the scribes and Pharisees. These refused to follow Jesus, while ordinary Jews who did not feel threatened by Jesus' teaching became disciples.

In a way, you can understand why the leaders rejected Jesus. They made a nice living out of the offerings made by ordinary Jews. As long as they could decide who could enter the temple, they had a nice income flow. They were smart enough to include the poor, by asking them for smaller offerings. And who could argue with them? They worked for God. How dare Jesus say that they would be cast out, while people from the rest of the world would enter the Kingdom of God!

And how about us? Remember that the Gospel was not written for non-believers. Are we threatened by Jesus' message? Just as the scribes and Pharisees considered themselves important in God's eyes because of their office, do we consider ourselves "saved" because we call ourselves Christians? Do we respect all people, or just the ones we like? Are we generous to the poor, or just to our friends? Do we give good example to the people we work with? Do we follow our conscience or do we follow the crowd?

Entry into the Kingdom of God is not a fashion statement. We don't get there by looking good. We are invited by Jesus to be last on earth so we can be first in the Kingdom.

Tom Schmidt

OUR LADY OF CZESTOCHOWA



Our Lady of Częstochowa refers to a revered icon of the Virgin Mary housed at the Jasna Góra Monastery in Częstochowa, Poland. The icon, often called the Black Madonna, is a Byzantine-style icon believed to be of great antiquity and is a significant symbol of faith and national identity for Poland.

Here's more information about Our Lady of Częstochowa:

Appearance:

The icon is a Byzantine image of Mary holding the Christ Child with her face between two noticeable scars.

Legend:

The icon is traditionally believed to have been painted by Saint Luke the Evangelist on a tabletop used by the Holy Family. A popular legend says that the horses carrying the icon stopped on their own at Jasna Góra, indicating it was Mary's chosen location.

Historical Significance:

The icon is associated with numerous miracles and is seen as a symbol of protection and resilience for Poland. It is said to have miraculously saved the monastery from a Swedish invasion in the 17th century. In 1656, King Kazimierz of Poland declared Our Lady of Częstochowa the "Queen of Poland".

Pilgrimage Site:

The Jasna Góra Monastery, where the icon resides, is one of the largest pilgrimage destinations in the Christian world, drawing millions of visitors each year, according to the city of Częstochowa.



MINISTRY DIRECTORY

ALTAR SERVERS

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Susan Mercier 985-690-6617

3rd Thursday each month 9:00 am

ANTONIANS

Howard Hebert 985-863-5319

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ELIJAH HELPERS

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Ellie Ross 985-960-1613

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Meet on Thursdays at 2:30 pm

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rogruiz@gmail.com

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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

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Tony Colombo 985-863-7309

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Fr. Kevin DeLerno

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USHERS & GREETERS

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howardhebert@bellsouth.net

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Stella Jenevein 504-884-0106

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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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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
Community Christian Concern at 2515 Carey St., Slidell

HOW TO DONATE:

You can support our mission to make our community a wonderful place to live for
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<https://saintlukeslidell.org/donategoodsams>

Please check the meeting times and dates with ministry
leaders, the Church Office, website or inside the Parish bulletin.



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