

Sts. Peter & Paul Catholic Church

October 5, 2025

Twenty-Seventh Sunday in Ordinary Time



**INCREASE
OUR FAITH**

Luke 17:5-10

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

Karen Dickerson
Office Secretary
kdickerson@sppcprla.com
info@sppcprla.com

Mary Kittel
Director of Religious Education
mary@sppcprla.com

Cedric Konyaole
Web Site
ckonyaole@sppcprla.com

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

OCIA—Tuesday 6:00 p.m. in classrooms

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

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

Rosary Congress—Friday 8:00 a.m.—4:30 p.m. in Church

Rosary Rally—Saturday 12:00 p.m. at Poitevent Park

AROUND THE PARISH

Life Chain—October 5th 2:00-3:00 p.m. by SMH

Rosary Coast to Coast—October 5th 3:00 p.m. on Rosary walk on Parish grounds

Rosary Congress—October 10th 8:00 a.m. until 4:30 p.m. in Church

Rosary Rally—October 11th 12:00 p.m. Poitevent Park

Pilgrimage to St. Benedict Abbey—October 17 (see flyer for more details)

Beautification Day—October 25th 7:00 a.m.—12:30 p.m.

PRAY FOR THE SICK

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, 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, Linda Lopez

MASS INTENTIONS

Monday, October 6

(Jon 1:1-2:1-2, 11; Lk 10:25-37)

No Mass Scheduled

Tuesday, October 7

(Jon 3:1-10; Lk 10:38-42)

8:00 a.m. Legion of Mary

Wednesday, October 8

(Jon 4:1-11; Lk 11:1-4)

6:30 p.m. Purgatorial Society

Thursday, October 9

(Mal 3:13-20b; Lk 11:5-13)

8:00 a.m. Deacon Bryan & Natalie McCauley

Friday, October 10

(Jl 1:13-15; 2: 1-2; Lk 11:15-26)

8:00 a.m. May Caballero†

Saturday, October 11

(Jl 4:12-21; Lk 11:27-28)

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†, William Deckwa†, Leanna† & Lester Coupel, Ramon, Sr. and Gail Garay†, Bennie Garay†, Carl, Paul, & Clay Manger, Robert, Violet & Colin Bunting, Glenn & Dana Bunting, Bruce Guidry† & Family, Debbie Oubre & Familky, Bill & Kay Fisher

Sunday, October 12

(2 Kgs 5:14-17; 2 Tm 2:8-13; Lk 17:11-19)

7:00 a.m. Karen & Gabriel Dickerson

8:30 a.m. Deacon Pat Downey†, Lou Lou Battle†, May Caballero†, Eydie Richmond†, Pat Cuccia†, Robert & Jimmie Lou Fava, Shirley Lacoste†, Richard Labourdette†, David Licciardi, Shirley Lacoste†, Jeff & Carol DiGiovanni, Carlo Juneau

10:30 a.m. People of the Parish

PARISH ROSARY PROGRAM

Weekly Rosaries: 179

Year to Date: 12,617

Dear Pastor/Parish Administrator,

We are asking for your assistance in notifying parishioners who may have been affected by sexual abuse in the Archdiocese of New Orleans. A multimillion dollar proposed settlement in the bankruptcy could provide payment to survivors of sexual abuse involving clergy or church staff in the Archdiocese or its Catholic parishes, schools, academies, Catholic Charities, or other ministries. To be considered, survivors must file a claim by December 2, 2025, at 11:59 p.m. Central Time. Claims filed after this deadline may not be eligible for compensation. We would be grateful if you could share this information in parish bulletins, announcements, or other communications: The Roman Catholic Church of the Archdiocese of New Orleans ("Archdiocese") and 157 affiliated Catholic organizations including Catholic parishes, schools, organizations, and ministries announced a multi-million dollar proposed settlement to compensate individuals who claim they were sexually abused by clergy or church personnel. Individuals who experienced sexual abuse involving the Archdiocese or any of the Catholic Entities may be eligible for compensation from the Settlement Trust. Those who have not previously filed an Abuse Proof of Claim in this bankruptcy case or filed and served a lawsuit against the Archdiocese or any of the Catholic Entities by August 14, 2025, must file a claim so it is received by December 2, 2025, at 11:59 p.m. Central Time. Claims can be filed online at www.NOLChurchclaims.com, by downloading a claim form from the website, or by calling 877-476-4389 to request a form by mail. All information submitted will be kept confidential.

Thank you for helping ensure that all who may be eligible are aware of this deadline.

Sincerely,

The Official Archdiocese Bankruptcy Claims Agent



POPE INTENTION FOR OCTOBER

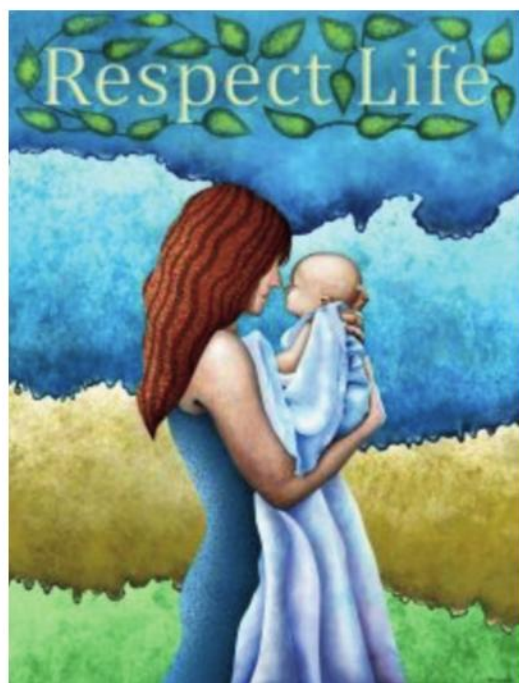
Let us pray that believers in different
religious traditions might work to-
gether to defend and promote peace,
justice and human fraternity.



ALTAR FLOWERS

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

Mavis Conravey



TAKING CARE OF BUSINESS

When we were kids, my brothers and sisters and I thought that you were not supposed to say the blessing before meals in a restaurant. You were not supposed to flaunt your faith in public. It probably had more to do with fear of being embarrassed if non-believers saw us praying. I think of that when I hear St. Paul telling Timothy, "God did not give us a spirit of cowardice but rather of power and love and self-control" (2 Timothy 1:7). All three readings mention the difficulties that people of faith will encounter, and each reading has its own way of facing those hardships.

Jesus gives the practical advice: Look at the difficulties of being a disciple as just part of your job. No servant expects to be praised by his master for doing his job. So if the Lord says I must forgive those who hurt me, or be patient with customers, or share what I have with the poor—no problem; it's part of the job of a disciple. If someone I know is in pain, I'm there to support them. Too tired to go to church after work on a holy day? Just taking care of business.

So how do we get the strength and self-control to roll with the punches? Paul reminds us in the second reading to stir the gifts of the Spirit into flame. If you take time to pray every day, if you look for God in other people, if you see difficulties as your share of the cross—you'll find those gifts of faith, power, love, and self-control beginning to grow stronger inside.

We can trust that this is more than just wishful thinking by going to the first reading. When the prophet cries out for help with the misery and violence in the world, he hears God's promise that the vision (of hope for deliverance) will be fulfilled even if it seems to be delayed. We too hear that promise when we start to get discouraged, for God's promise "will not disappoint" (Habakkuk 2:3).

Tom Schmidt



PASTOR'S CORNER

SIGNIFICANCE OF THE SIGN OF THE CROSS

Have you ever wondered why we use the Sign of the Cross? I figured, to start a list of devotionals practices, it would be good to start with the basics. You cannot get any more basic than the Sign of the Cross which is the simplest and well-known devotional prayers in the Catholic Church.

In this week's Pastor's Corner, I use an article from Zenit News Agency by Bert Ghezzi, author of "Sign of the Cross: Recovering the Power of the Ancient Prayer" (Loyola Press), to explain the deep significance of the Sign of the Cross.

In this article, we will be told how this beautiful sign of our faith came about, what six meanings it has, and why making it reverently can enhance one's life in Christ. This simple gesture that Catholics make thousands of times in their lives has a deeper meaning most of us don't realize.

Now, the multifaceted significance of the Sign of the Cross has been investigated and explained by Bert in a significant way. In the article, he uses a question-and-answer format to give us a deeper understanding of this sign that Catholics use and take for granted.

Q: When did the Sign of the Cross originate?

Ghezzi: The Sign of the Cross is a very ancient practice and prayer. We don't have any indication of it in Scripture, but St. Basil in the fourth century said that we learned the sign from the time of the apostles and that it was administered in baptisms. Some scholars interpret St. Paul's saying that he bears the marks of Christ on his body, in Galatians 6:17, as his referring to the Sign of the Cross.

In the book, I note that the sign originates close to Jesus' time and goes back to the ancient Church. Christians received it in baptism; the celebrant signed them and claimed them for Christ.

Q: How did it become such an important liturgical and devotional practice?

Ghezzi: I speculate that when adult Christians were baptized, they made the sign of the cross that claimed them for Christ on their forehead proudly.

Tertullian said that Christians at all times should mark their foreheads with the sign of the cross. I can imagine that Christians would make a little Sign of the Cross with their thumb and forefinger on their foreheads, to remind themselves that they were living a life for Christ.

Q: Beyond the words themselves, what does the sign mean? Why is it a mark of discipleship?

Ghezzi: The sign means a lot of things. In the book, I describe six meanings, with and without words. The Sign of the Cross is: a confession of faith; a renewal of baptism; a mark of discipleship; an acceptance of suffering; a defense against the devil; and a victory over self-indulgence.

When you make the sign, you are professing a mini version of the creed — you are professing your belief in the Father, and in the Son and in the Holy Spirit. When you say the words and pray in someone's name you are declaring their presence and coming into their presence — that's how a name is used in Scripture.

As a sacramental, it's a renewal of the sacrament of baptism; when you make it you say again, in effect, "I died with Christ and rose to new life." The Sign of the Cross in baptism is like a

Christian circumcision, which united Gentile converts to the Jewish nation. The sign links you to the body of Christ, and when you make it, you remember you're joining to the body with Christ as the head.

The Sign of the Cross is a mark of discipleship. Jesus says in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The word that the Fathers of the Church used for the Sign of the Cross is a Greek word that is the same as what a slave owner put on a slave, a shepherd put on a sheep and a general put on a soldier — it's a declaration that I belong to Christ.

Self-denial is not just giving up little things; to be a disciple you are under Christ's leadership and you don't belong to yourself. By doing the Sign of the Cross, you're saying to the Lord, "I want to obey you; I belong to you. You direct all my decisions. I will always be obedient to God's law, Christ's teachings and the Church."

When suffering comes, the Sign of the Cross is a sign of acceptance. It's remembering that Jesus became a man and suffered for us and that we participate in Christ's suffering. The Sign of the Cross says, "I am willing to embrace suffering to share in Christ's suffering."

When you're suffering, when you're feeling like God is not there, the Sign of the Cross brings him there and declares his presence whether you feel it. It is a way of acknowledging him at that time of trial.

One of the main teachings of the early Church Fathers is that the Sign of the Cross is a declaration of defense against the devil. When you sign yourself, you are declaring to the devil, "Hands off. I belong to Christ; he is my protection." It's both an offensive and defensive tool.

I've found that the Sign of the Cross is a way to put to death self-indulgence — those big problems we have, the stubborn things we can't get rid of. The Church Fathers say if you are angry, full of lust, fearful, emotional or grappling with fleshly problems, make the sign when tempted and it will help dispel the problem.

I began to make it to gain control with a problem with anger. Signing myself is a way of destroying the anger, putting on patient behavior, imitating Jesus' practice of virtue.

Q: Do non-Catholics use the Sign of the Cross?

Ghezzi: Yes, the Sign of the Cross is used by Episcopalians, Lutherans, Methodists and Presbyterians, particularly in baptisms. In his small catechism, Martin Luther recommends making the Sign of the Cross at bedtime and first thing in the morning.

It's a shame that many non-Catholics see it as something they shouldn't be doing; it comes from an ancient Church that we all share. One of my hopes in writing this book is that non-Catholics will read it and share in the Sign of the Cross.

Non-Catholics will read it and share in the sign of the Church?

Ghezzi: In order to participate in the great sacrifice of the Mass, you need to be baptized. Using holy water to sign yourself is saying "I am a baptized Christian and I am authorized to participate in this sacrifice."

When you make the Sign of the Cross when you leave, you say that the Mass never ends — your whole life is participating in Christ's sacrifice.

Q: Why should Christians learn more about this prayer?

Ghezzi: I think that it's not something to be taken casually. The Sign of the Cross has enormous power as a sacramental; it does not cause the spiritual thing it signifies but draws on the prayer of the Church to affect us in our lives. The Sign of the Cross is the supreme sacramental.

When I see professional athletes make the Sign of the Cross during games, I'm not critical of them. It says that everything I do, I do in the name of Christ — even games can be played in the presence of God.

When people make the Sign of the Cross casually, I pray that they will recognize how serious it is — that they are declaring that they belong to Christ. They want to obey him and accept suffering. It's not a good-luck charm.

Q: Why is the Sign of the Cross significant today, especially in areas where laws are becoming less tolerant of public displays of faith?

Ghezzi: They can tell us that we can't have the Ten Commandments in a public building, but they can't stop us from making the Sign of the Cross publicly. We need to remember what Jesus said: If we are ashamed of him, he'll be ashamed of us.

We should feel confident in letting people know that we are Christians and that we belong to Christ.

In conclusion I hope that this article by Bert Ghezzi has helped you to see a deeper meaning to this ancient sign of our faith and help you to think about the meaning every time that you sign yourself with the cross.

I will end with a prayer:

May God bless you every time that you cross yourself in faith. May He give you a deeper appreciation for this sign that shows people who you are. May you be able to stand up in faith and not be embarrassed to pray in public. May He shower you with graces every time that you make the sign to begin prayer and may you look forward to every prayer time that you have. God Bless.



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-OCIA

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 2:30 pm

MINISTER OF EUCHARIST SUNDAYS

Deacon Bryan McCauley

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

Fr. Kevin DeLerno

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)

Laurny 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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<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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