

# Sts. Peter & Paul Catholic Church

All Soul's Day November 2, 2025



66192 St. Mary Drive, Pearl River, Louisiana, 70452  
[www.sppcprla.com](http://www.sppcprla.com) email: [info@sppcprla.com](mailto: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@sppeprla.com  
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Mary Kittel  
Director of Religious Education  
mary@sppeprla.com

Cedric Konyaole  
Web Site  
ckonyaole@sppeprla.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

**Adoration of the Blessed Sacrament**—Friday after 8:00 a.m. Mass until 5:00 p.m. Benediction



## TABERNACLE LAMP

This

week, the Tabernacle Lamp in the Sanctuary burns for

† *Jewel & Wallace Bailey* †



## ALTAR FLOWERS

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

*Lois & Sylvester Franzella*

## AROUND THE PARISH

**Mass Book Opens**—November 3rd

**Fellowship Sunday**—Hosted by Pastoral

**Council Sunday** 16th after all mases

**Advent Family Night**—Saturday 29th 6:00 p.m. in Parish Hall

**Altar Society Lunch**—Wednesday, December 3rd



## PRAY FOR THE SICK

Michael McKelvey, 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, 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, Robert Lawtum, Bailey Battle, Patricia Barrois, Amy Fandal, Val Methe

## MASS INTENTIONS

**Monday, November 3**

(Rom 11:29-36; Lk 14:12-14 )

No Mass Scheduled

**Tuesday, November 4**

(Rom 12:5-16ab; Lk 14:15-24 )

8:00 a.m. Eydie Richmond†

**Wednesday, November 5**

(Rom 13:8-10; Lk 14:25-33 )

6:30 p.m. Purgatorial Society

**Thursday, November 6**

(Rom 14:7-12; Lk 15:1-10 )

8:00 a.m. May Caballero†

**Friday, November 7**

(Rom 15:14-21; Lk 16:1-8 )

8:00 a.m. Lou Lou Battle†

**Saturday, November 8**

(Rom 16:3-9, 16, 22-27; Lk 16:9-15 )

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, Marta Bonilla†, Leanna & Lester Coupel†, Bruce Guidry† & Family, Vicky Miller, Fr. Fintan Kilmurray†, Val Methe, George & Ibi Foulke†, Westley Sanamo†, Michael Strikemiller

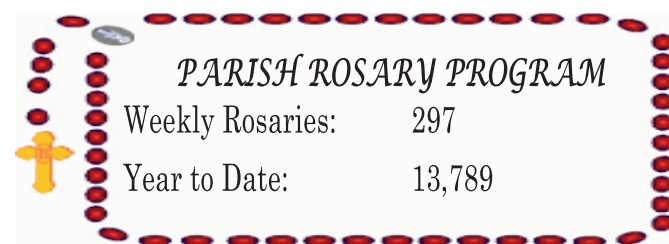
**Sunday, November 9**

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

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

8:30 a.m. Deacon Pat Downey†, Kerry Bourgeois†, May Caballero†, Eydie Richmond†, Pat Cuccia†, Robert & Jimmie Lou Fava, Shirley Lacoste†, Grace Ross, Michael & Shirleen Strikemiller, Austin Loper, Lester Coupel†

10:30 a.m. People of the Parish



## PARISH ROSARY PROGRAM

Weekly Rosaries: 297

Year to Date: 13,789



### POPE INTENTION FOR NOVEMBER

Let us pray that those who are struggling with suicidal thoughts might find the support, care, and love they need in their community, and be open to the beauty of life.



### In Memoriam

With deep sympathy we inform you of the death of **Lester Coupel**, father of Linette (Rob) Carlin, who was called by God to his eternal reward. Please remember **Lester** and all those who mourn him in your masses and prayers.

## HOW CAN WE BE SAINTLY?

Saints have done some amazing things, and their stories have laid the groundwork for what we as Christians should strive to be. We don't even know who most of the saints are, considering there are over 10,000 of them. Even if you chose to study one of them each day, it would take over 27 years to make it through all of them, with more saints being canonized each year. Pope Francis alone canonized 942 of them during his papacy (2013-2025).

How can we remember them all? How are we supposed to study them all to become more saintly? That's what All Saints Day is for. While we may not know the whole list of saints, we can study them and pray to all of them on All Saints Day in recognition of their lives and what they did to serve God and the Church. On this day we also recognize those who are Blessed, those who are on the way to become a saint.

But how do we become more "saintly", like St. Peter who opted to be crucified upside down because he didn't feel worthy to be martyred in the same way that Jesus was? Or St. Francis of Assisi who threw himself into a rose bush from a third story window because he had sinned (although God comically took all the thorns away so he wouldn't hurt himself; St. Francis was not happy about that)? How are we supposed to imitate them?

Well, not all of the saints went to extremes to live out their faith. From St. Carlo Acutis (who was canonized just a couple months ago) who documented Eucharistic miracles on a website, modeling how to evangelize in modern society, to St. Augustine, who after finding God spent his life writing his *Confessions*, which helped form western civilization's philosophy and are still being studied today.

There are ways we can better ourselves, whether it is practicing more humility, finding the love of God even on the bad days, finding joy in others, or even just improving routine intentional prayer. There are always ways we can be more saintly.

My wife's family has a beautiful tradition where each person in the family selects a patron saint. They pick a slip of paper with a saint's name on it from a bowl, then study and ask for the intercession from that saint for the whole year. This allows them to actively educate themselves on saints that they otherwise wouldn't know about. Learning the stories of the saints is a great way to grow not only as a person, but also in our Catholic faith.

By Ben Hooper

## ALL SAINTS KNOW YOUR SAINTS

The Gospel for today's feast is always Matthew's account of the Beatitudes. At first they seem to favor the meek, the humble, the merciful. But then Jesus ends with some tough ones, aimed at those who are persecuted, insulted, and slandered. While it may sound negative, Jesus is actually giving us encouragement. We should expect to be treated harshly by unbelievers. In fact, some Christians would say that if you haven't made any enemies, you might not be a true disciple. So how do all those meek, humble, and merciful folks make enemies?

Jesus isn't telling us to make enemies, but not to be afraid if we do. An important part of our faith is the imperative to spread it. Some people do that by sharing their faith during their lunch break. Others teach formation classes to prospective Christians. Some try to bring Christian values into the legal system by advocating for the rights of the poor, the unborn, or immigrants. Some become missionaries in countries that disapprove of Christianity.

So there are many ways to spread the faith, and many types of saints who are celebrated today. Some were rejected by their families, some by their friends, and others by local government or even religious leaders. Some even gave their lives for their faith. That's what the first reading means by "washed . . . in the blood of the Lamb" (Revelation 7:14).

Maybe today would be a good day to learn about your favorite saint. What made her special? How did he spread the faith? What persecution did they suffer? Perhaps you could talk about the saints with your children. What saint shares a name with your child? As St. John says in the second reading, we are all God's children (1 John 3:2). The world that did not know Jesus does not know us. As we get to know our favorite saints, their lives can inspire us to face persecution or ridicule for our faith—or at least give us the courage to talk about our faith, and maybe change someone else's life.

Tom Schmidt

## THE ROSARY

The Rosary is a wonderful form of prayer that draws us ever closer to Jesus. This week, I will be highlighting some of the excerpts from Saint Pope John Paul II's apostolic letter on the Rosary of Blessed Virgin Mary. If you find it helpful or want to check out the entire letter, it is titled *Rosarium Virginis Mariae*. This beautiful apostolic letter should help give some insights as to how beautiful a prayer the Rosary truly is.



## INTRODUCTION

1. The Rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of this third millennium, a prayer of great significance, destined to bring forth a harvest of holiness. It blends easily into the spiritual journey of the Christian life, which, after two thousand years, has lost none of the freshness of its beginnings and feels drawn by the Spirit of God to “set out into the deep” (*duc in altum!*) in order once more to proclaim, and even cry out, before the world that Jesus Christ is Lord and Saviour, “the way, and the truth and the life” (*Jn 14:6*), “the goal of human history and the point on which the desires of history and civilization turn.”

The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the *depth of the Gospel message in its entirety*, of which it can be said to be a compendium. It is an echo of the prayer of Mary, her perennial *Magnificat* for the work of the redemptive Incarnation which began in her virginal womb. With the Rosary, the Christian people *sits at the school of Mary* and is led to contemplate the beauty on the face of Christ and to experience the depths of his love. Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.

### *The Rosary, a contemplative prayer*

12. The Rosary, precisely because it starts with Mary's own experience, is *an exquisitely contemplative prayer*. Without this contemplative dimension, it would lose its meaning, as Pope Paul VI clearly pointed out: “Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: ‘In praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words’” (*Mt 6:7*). By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are disclosed.”

It is worth pausing to consider this profound insight of Paul VI, in order to bring out certain aspects of the Rosary which show that it is really a form of Christocentric contemplation.

### *Remembering Christ with Mary*

13. Mary's contemplation is above all *a remembering*. We need to understand this word in the biblical sense of remembrance (*zakar*) as a making present of the works brought about by God in the history of salvation. The Bible is an account of saving events culminating in Christ himself. These events not only belong to “yesterday”; *they are also part of the “today” of salvation*. This making present comes about above all in the Liturgy: what God accomplished centuries ago did not only affect the direct witnesses of those events; it continues to affect people in every age with its gift of grace. To some extent this is also true of every other devout approach to those events: to “remember” them in a spirit of faith and love is to be open to the grace which Christ won for us by the mysteries of his life, death and resurrection.

Consequently, while it must be reaffirmed with the Second Vatican Council that the Liturgy, as the exercise of the priestly office of Christ and an act of public worship, is “the summit to which the activity of the Church is directed and the font from which all its power flows”, it is also necessary to recall that the spiritual life “is not limited solely to participation in the liturgy. Christians, while they are called to prayer in common, must also go to their own rooms to pray to their Father in secret (cf. *Mt 6:6*); indeed, according to the teaching of the Apostle, they must pray without ceasing (cf. *1Thes 5:17*).” (16) The Rosary, in its own particular way, is part of this varied panorama of “ceaseless” prayer. If the Liturgy, as the activity of Christ and the Church, is *a saving action par excellence*, the Rosary too, as a “meditation” with Mary on Christ, is *a salutary contemplation*. By immersing us in the mysteries of the Redeemer's life, it ensures that what he has done and what the liturgy makes present is profoundly assimilated and shapes our existence.

### *The Joyful Mysteries*

20. The first five decades, the “joyful mysteries”, are marked by *the joy radiating from the event of the Incarnation*. This is clear from the very first mystery, the Annunciation, where Gabriel's greeting to the Virgin of Nazareth is linked to an invitation to messianic joy: “Rejoice, Mary”. The whole of salvation history, in some sense the entire history of the world, has led up to this greeting. If it is the Father's plan to unite all things in Christ (cf. *Eph 1:10*), then the whole of the universe is in some way touched by the divine favour with which the Father looks upon Mary and makes her the Mother of his Son. The whole of humanity, in turn, is embraced by the *fiat* with which she readily agrees to the will of God.

Exultation is the keynote of the encounter with Elizabeth, where the sound of Mary's voice and the presence of Christ in her womb cause John to “leap for joy” (cf. *Lk 1:44*). Gladness also fills the scene in Bethlehem, when the birth of the divine Child, the Saviour of the world, is announced by the song of the angels and proclaimed to the shepherds as “news of great joy” (*Lk 2:10*).

To meditate upon the “joyful” mysteries, then, is to enter into the ultimate causes and the deepest meaning of Christian joy. It is to focus on the realism of the mystery of the Incarnation and on the obscure foreshadowing of the mystery of the saving Passion. Mary leads us to discover the secret of Christian joy, reminding us that Christianity is, first and foremost, *euangelion*, “good news”, which has as its heart and its whole content the person of Jesus Christ, the Word made flesh, the one Saviour of the world.

### *The Mysteries of Light*

21. Moving on from the infancy and the hidden life in Nazareth to the public life of Jesus, our contemplation brings us to those mysteries which may be called in a special way “mysteries of light”. Certainly the whole mystery of Christ is a mystery of light. He is the “light of the world” (*Jn 8:12*). Yet this truth emerges in a special way during the years of his public life, when he proclaims the Gospel of the Kingdom. In proposing to the Christian community five significant moments – “luminous” mysteries – during this phase of Christ's life, I think that the following can be fittingly singled out: (1) his Baptism in the Jordan, (2) his self-manifestation at the wedding of Cana, (3) his proclamation of the Kingdom of God, with his call to conversion, (4) his Transfiguration, and finally, (5) his institution of the Eucharist, as the sacramental expression of the Paschal Mystery.



Each of these mysteries is a *revelation of the Kingdom now present in the very person of Jesus*. The Baptism in the Jordan is first of all a mystery of light. Here, as Christ descends into the waters, the innocent one who became “sin” for our sake (cf. 2Cor 5:21), the heavens open wide and the voice of the Father declares him the beloved Son (cf. Mt 3:17 and parallels), while the Spirit descends on him to invest him with the mission which he is to carry out. Another mystery of light is the first of the signs, given at Cana (cf. Jn 2:1-12), when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers. Another mystery of light is the preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion (cf. Mk 1:15) and forgives the sins of all who draw near to him in humble trust (cf. Mk 2:3-13; Lk 7:47-48); the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to his Church (cf. Jn 20:22-23). The mystery of light *par excellence* is the Transfiguration, traditionally believed to have taken place on Mount Tabor. The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to “listen to him” (cf. Lk 9:35 and parallels) and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit. A final mystery of light is the institution of the Eucharist, in which Christ offers his body and blood as food under the signs of bread and wine, and testifies “to the end” his love for humanity (Jn 13:1), for whose salvation he will offer himself in sacrifice.

In these mysteries, apart from the miracle at Cana, *the presence of Mary remains in the background*. The Gospels make only the briefest reference to her occasional presence at one moment or other during the preaching of Jesus (cf. Mk 3:31-5; Jn 2:12), and they give no indication that she was present at the Last Supper and the institution of the Eucharist. Yet the role she assumed at Cana in some way accompanies Christ throughout his ministry. The revelation made directly by the Father at the Baptism in the Jordan and echoed by John the Baptist is placed upon Mary's lips at Cana, and it becomes the great maternal counsel which Mary addresses to the Church of every age: “Do whatever he tells you” (Jn 2:5). This counsel is a fitting introduction to the words and signs of Christ's public ministry and it forms the Marian foundation of all the “mysteries of light.”

### ***The Sorrowful Mysteries***

22. The Gospels give great prominence to the sorrowful mysteries of Christ. From the beginning Christian piety, especially during the Lenten devotion of the *Way of the Cross*, has focused on the individual moments of the Passion, realizing that here is found *the culmination of the revelation of God's love* and the source of our salvation. The Rosary selects certain moments from the Passion, inviting the faithful to contemplate them in their hearts and to relive them. The sequence of meditations begins with Gethsemane, where Christ experiences a moment of great anguish before the will of the Father, against which the weakness of the flesh would be tempted to rebel. There Jesus encounters all the temptations and confronts all the sins of humanity, in order to say to the Father: “Not my will but yours be done” (Lk 22:42 and parallels). This “Yes” of Christ reverses the “No” of our first parents in the Garden of Eden. And the cost of this faithfulness to the Father's will is made clear in the following mysteries; by his scourging, his crowning with thorns, his carrying the Cross and his death on the Cross, the Lord is cast into the most abject suffering: *Ecce homo!*

This abject suffering reveals not only the love of God but also the meaning of man himself.

*Ecce homo*: the meaning, origin and fulfilment of man is to be found in Christ, the God who humbles himself out of love “even unto death, death on a cross” (Phil 2:8). The sorrowful mysteries help the believer to relive the death of Jesus, to stand at the foot of the Cross beside Mary, to enter with her into the depths of God's love for man and to experience all its life-giving power.

### ***The Glorious Mysteries***

23. “The contemplation of Christ's face cannot stop at the image of the Crucified One. He is the Risen One!” (29) The Rosary has always expressed this knowledge born of faith and invited the believer to pass beyond the darkness of the Passion in order to gaze upon Christ's glory in the Resurrection and Ascension. Contemplating the Risen One, Christians *rediscover the reasons for their own faith* (cf. 1Cor 15:14) and relive the joy not only of those to whom Christ appeared – the Apostles, Mary Magdalene and the disciples on the road to Emmaus – but also *the joy of Mary*, who must have had an equally intense experience of the new life of her glorified Son. In the Ascension, Christ was raised in glory to the right hand of the Father, while Mary herself would be raised to that same glory in the Assumption, enjoying beforehand, by a unique privilege, the destiny reserved for all the just at the resurrection of the dead. Crowned in glory – as she appears in the last glorious mystery – Mary shines forth as Queen of the Angels and Saints, the anticipation and the supreme realization of the eschatological state of the Church. At the center of this unfolding sequence of the glory of the Son and the Mother, the Rosary sets before us the third glorious mystery, Pentecost, which reveals the face of the Church as a family gathered together with Mary, enlivened by the powerful outpouring of the Spirit and ready for the mission of evangelization. The contemplation of this scene, like that of the other glorious mysteries, ought to lead the faithful to an ever greater appreciation of their new life in Christ, lived in the heart of the Church, a life of which the scene of Pentecost itself is the great “icon”. The glorious mysteries thus lead the faithful to *greater hope for the eschatological goal* towards which they journey as members of the pilgrim People of God in history. This can only impel them to bear courageous witness to that “good news” which gives meaning to their entire existence.

(The definition of Eschatology – any system of doctrines concerning the last or final matters of death, judgment, heaven and hell.)

In conclusion, I hope that these excerpts from the Saint John Paul II's apostolic letter on the Rosary of the Virgin Mary give you a new understanding of the blessings and gifts of the Rosary.





## MINISTRY DIRECTORY

### ALTAR SERVERS

Karen Dickerson 985-863-7935

[kdickerson@sppcprla.com](mailto:kdickerson@sppcprla.com)

### ALTAR SOCIETY

Susan Mercier 985-690-6617

3rd Thursday each month 9:00 am

### ANTONIANS

Howard Hebert 985-863-5319

1<sup>st</sup> 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

1<sup>st</sup> 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

1<sup>st</sup> 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](mailto:howardhebert@bellsouth.net)

### WIDOWS GROUP

Sandra Bailey 985-250-9013

Stella Jenevein 504-884-0106

3<sup>rd</sup> Thursday each month 12:00 pm

### YOUTH GROUP (CYO)

Laurnyn 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](mailto:kdickerson@sppcprla.com)

### PREGNANCY HELP CENTER

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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](http://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  
every family! You may donate by going to the site below:

<https://saintlukeslidel.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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