

# St. Bernard Catholic Church

*(Established in 1787)*

## DAILY MASSES

Monday—Friday:                      8:30 a.m.  
    Mass  
First Saturday                              8:30 a.m.

## WEEKEND MASSES

Saturday Vigil                              4:00 p.m.  
  
Sunday    10:00 a.m.



2805 Bayou Road  
P. O. Box 220  
St. Bernard, LA 70085

St. Joseph Adoration Chapel:  
Thursday

## MISSION STATEMENT



In the total love for Jesus through the Heart of Mary,  
We St. Bernard Catholic Church commit to  
**BE BOLD—BE CATHOLIC—BE CHRIST**  
And faithfully pass it on...Heart to Heart. I.M.

Office Hours: 9:30—1:00 Monday—Thursday  
Phone: (504) 281-2267 — Fax: (504) 281-2268  
E-Mail: [stbernard@arch-no.org](mailto:stbernard@arch-no.org)  
[www.stbernard-stbla.com](http://www.stbernard-stbla.com)

Rev. Hoang M. Tuong, Pastor  
Cell Phone: 985-705-0357  
Rev. Charles Caluda, Retired  
Deacon Norbert Billiot, Jr.

St. Bernard Catholic Cemetery: (504) 421-9533  
Lynne, Parish Secretary, Cell: (504) 421-5969  
Sharon—Religious Ed  
[stbchurch.religiouused@gmail.com](mailto:stbchurch.religiouused@gmail.com)

**Baptism:** Parents are asked to call the office. Baptisms will be held the 3rd weekend of the month or by special arrangement.

**Sacrament of Reconciliation:** Confessions are held before each Mass, or call for an appointment.

**Communion of the Sick:** Please call when someone is ill or in the hospital.

**Sacrament of Marriage:** Couples must contact the church at least six (6) months before the date of the wedding.

**Christian Burial:** Please contact the funeral home to make arrangements they will contact church and cemetery.

**Pastoral & Finance Meeting - Pastoral Council meetings will be announced.**

**Mass Intentions Saturday, March 17, 2018****Rosary 3:30 p.m.**

**4:00 p.m.** All Parishioners of St. Bernard Catholic Church; Bernard & Chase Naquin; Duke Collins; Donald Serpas, Sr.; Cecile Serpas; Timothy George; Sal Gagliano; Ruffino Guerra; Charles, Cornelia & Lori Robertson; Dewey Joseph Bordelon; Louise Brulte; and all on our Sick List

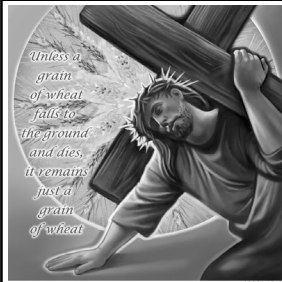
**Sunday, March 18, 2018****Rosary 9:30 a.m.**

**10:00 a.m.** Charles L. Smith; Gauthé Family; Agnes & Wallace Serpas; Jerry Wheat; Josephine & Reese Nunez; Mike, Rosie & André Colletti; Dickie Stander; Marvin Acosta; Merle King; Louise M. Alphonso; Catherine Feraci; Fr. John; Larry Gonzales, Jr.; Raymond Serpas; Jack Alphonso, Sr.; Freddie Landry; Lorraine Clarke; Andrew Vigueira, Sr.; The weak and poor, candlemakers and dogs; Health of Sidney Evans, Jr.; Lisa and Samantha; and all Military Personnel & Families

**DAILY:**

Monday, March 19, 2017	For Our Youth
Tuesday, March 20, 2017	All Sick & Dying
Wednesday, March 21, 2017	All Souls in Purgatory
Thursday, March 22, 2017	All Parishioners
Friday, March 23, 2017	Deceased Priests
Saturday, March 24, 2017	No Mass

God has promised pardon to one who repents, but has not promised repentance to one who sins. —St. Anselm



## Readings For The Week

**Monday:** 2 Sm 7:4-5a, 12-14a, 16; Ps 89:2-5, 27, 29; Rom 4:13, 16-18, 22; Mt 1:16, 18-21, 24a or Lk 2:41-51a

**Tuesday:** Nm 21:4-9; Ps 102:2-3, 16-21; Jn 8:21-30

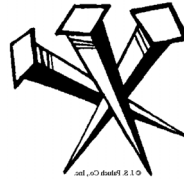
**Wednesday:** Dn 3:14-20, 91-92, 95; Dn 3:52-56; Jn 8:31-42

**Thursday:** Gn 17:3-9; Ps 105:4-9; Jn 8:51-59

**Friday:** Jer 20:10-13; Ps 18:2-7; Jn 10:31-42

**Saturday:** Ez 37:21-28; Jer 31:10, 11-13; Jn 11:45-56

**Sunday:** Mk 11:1-10 or Jn 12:12-16; (procession) Is 50:4-7; Ps 22: 8-9, 17-20, 23-24; Phil 2:6-11; Mk 14:1 — 15:47 [15:1-39]

**Ministry Schedule****For Next Week:****Saturday, March 24, 4:00 p.m.**

Celebrant: Fr. Hoang  
Lector: Catherine  
Ministers of Communion:  
Lucy

**Sunday, March 25, 10:00 a.m.**

Celebrant: Fr. Hoang  
Lector: Sharon  
Ministers of Communion:  
Rhonda  
Don

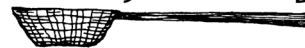


## Sanctuary Lamp All Parishioners

## Marian Candle Catherine Feraci



## St. Joseph Candle Larry Gonzales, Jr.

**Weekly Offering**

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**March 10—11, 2018****Attendance: 74****Collection: \$1,577.00****Building: \$ 159.00****2nd Collection: \$ 346.00***Thank you for your support*

### **Gospel - John 12:20-33**

Saint John had a clear purpose in mind when he wrote his gospel: "That you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). He seeks to strengthen the faith of those early Christians in the young churches (congregations) of Asia Minor, who are threatened by the latent danger of going astray and even falling into doctrinal error about who Jesus Christ is and what is the true story of His life. Saint John goes straight to the point: Jesus is the Messiah, the Son of God made man.

Our reading today occurs during that first Holy Week – Jesus has come to Jerusalem for His passion, death and resurrection. The verses immediately preceding this reading describe Jesus' triumphal entry into Jerusalem; He has ridden into town like a king with the waving of palm branches and cries of joy.

**20 Now there were some Greeks among those who had come up to worship at the feast.**

These are Gentiles, non-Jews.

**21 They came to Philip,**

The name "Philip" means "lover of horses." Both Philip and Andrew have Greek names and may have understood Greek. It would be natural for the Greeks to seek out someone who would understand their culture and language to act as an intermediary.

**who was from Bethsaida in Galilee,**

Bethsaida means "house of fishing." Technically, it is in Gaulanitis which adjoins Galilee, but the Jews of Bethsaida were considered Galileans.

**and asked him, "Sir, we would like to see Jesus." 22 Philip went and told Andrew;**

The name "Andrew" means "manly." It may be that they consulted with each other because there is no precedent for Jesus dealing with Gentiles.

**then Andrew and Philip went and told Jesus. 23 Jesus answered them,**

The "them" is Philip and Andrew. There is no indication that the Gentiles were with them but it would make these Gentiles the first fruits of the spread of the Christian faith in the Greek speaking world.

**"The hour has come for the Son of Man to be glorified.**

Now that the week of His passion has started, Jesus again begins to explain what is to happen to Him.

**24 Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.**

If it is thought to be strange that He must die in order to bring life, remember that this paradox already exists in nature. The grain of wheat left to itself produces nothing – only when it appears to have died and has been buried does it bring forth life, in far greater abundance.

**25 Whoever loves his life loses it,**

Selfishness, man's false love for himself that will not permit him to sacrifice himself, ends in destroying him. Only by treating his life as worthless from a this-worldly view does man gain the only life that really counts.

**and whoever hates his life in this world will preserve it for eternal life.**

In Semitic usage, "hates" means "loves less."

**26 Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.**

Service is a sacrifice of self. The principle of sacrifice is the explanation of Christ's life and if you wish to be His follower, you must walk in His footsteps and sacrifice self. If you serve, you minister to another ("as you did it to the least of your brethren..."). The imitation of Christ is the Christian standard of perfection.

**27 "I am troubled now.**

In the face of an imminent and cruel death, Jesus can and does feel anguish.

**Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour.**

Jesus asks the question and immediately answers it by submitting to the will of His Father. The value of the sacrifice is in the readiness to offer it.

**28 Father, glorify your name."**

This is Jesus' final answer to this crisis of spirit – it is wholehearted acceptance of the Father's will. Recall that in Semitic usage, "name" is synonymous to "person." Faith is not simply acceptance of a proposition, but a commitment to a person.

**Then a voice came from heaven,**

This observation is unique to John's gospel. It brings to mind Jesus' baptism (Mark 1:11) and His transfiguration (Mark 9:7).

**"I have glorified it and will glorify it again."**

This is not a reference to any single event, but to the entire life work and teaching of Jesus, all of which have been "signs" of the glorification that is to come.

**29 The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him."**

Like the Israelites at Mount Sinai, if they were not attuned to the Word of God, they didn't understand it.

**30 Jesus answered and said, "This voice did not come for my sake but for yours.**

Jesus' private agony is a public manifestation of His obedient service.

**31 Now is the time of judgment on this world;**

The time has come for Christ's exaltation, it is time for that judgment of which He has continually spoken (John 3:17-19; 5:22-30).

**now the ruler of this world will be driven out.**

This is the paradox of Christ's exaltation. It will appear that He has been defeated by this world, but in reality the power of Satan will be broken. John doesn't say that Satan will be destroyed, but that he will no longer be the ruler of the world except to the extent that man's evil dispositions permit. Satan has no power except that which we give him.

**32 And when I am lifted up from the earth,**

The crowd understands rightly that this refers to His death, but they do not understand that it also refers to His glorification.

**I will draw everyone to myself." 33 He said this indicating the kind of death he would die.**

The death of Christ makes possible the exercise of His will of universal salvation.

## ***Fifty Things to Know About Confession***

One of the greatest gifts that Jesus gave to the Church, and to each and every one of us, is the Sacrament of Confession. If we really understood this great Sacrament, then we would have recourse to it with greater, faith, trust, frequency, and preparation.

### **1. Who?**

Who instituted the Sacrament of Confession? As is true with all of the seven Sacraments, it was Our Lord and Savior Jesus Christ who instituted the Sacrament of Confession.

### **2. When?**

When was the Sacrament of Confession instituted? How wonderful and providential is God's love for us! Jesus actually instituted the Sacrament of Confession Easter Sunday — the day that He rose from the dead.

### **3. Where?**

Where was this Sacrament instituted? That first Easter Sunday night, the same day that Jesus rose from the dead, the Sacrament of Confession was instituted in the Upper Room that we call *The Cenacle*.

### **4. What context?**

The Apostles were locked in the Upper Room filled with fear when Jesus came through the door and breathed on them the Holy Spirit.

### **5. What were the words of institution?**

Upon breathing the Holy Spirit upon the Apostles, Jesus said these words thereby instituting the Sacrament of Confession: *Receive the Holy Spirit. Whose sins you shall forgive, they shall be forgiven; whose sins you bind, they shall be held bound.*

### **6. Where is this in the Bible?**

This short episode can be found in the fourth Gospel of Saint John—John 20: 21-23.

### **7. Who has the power to forgive sins?**

It is only Jesus who has the power to forgive sin, all sins, because sin is an offense against God.

### **8. What about the priest?**

However, in His infinite wisdom and divine providence, Jesus chose men that we call *priests* to be the ministers and the instruments through which Jesus forgives sins.

### **9. But isn't the priest a sinner himself?**

It is true that the priest is himself a sinner and has to go to confession to another priest to have his sins forgiven. However, through the Sacrament of Holy Orders, and permission of the local Ordinary, the Bishop, the priest is given the power to forgive sins in the name of Jesus and the Church, His Mystical Body.

### **10. Who should go to Confession?**

All should have recourse to the Sacrament of Confession and the reason could not be clearer than the sunshine at midday: all are sinners and have fallen short of the glory of God.

### **11. Where?**

The name of the traditional place to confess is simply called *The Confessional*.

### **12. What if I confess directly to God, instead?**

No, this is wrong! Jesus wants us to confess our sins through the person of the priest.

### **13. When must we confess?**

The Easter Duty commands us to confess at least once a year, but this is a minimalist view of this Sacrament. The saints of the past and good spiritual directors encourage the practice of *frequent confession*.

### **14. Frequent Confession?**

It cannot be specified and labeled mathematically. However, it is a good practice to strive to go to confession at least once a month.

### **15. What are qualities of a good confession?**

In the *Diary of Divine Mercy in My Soul* (Saint Faustina Kowalska) there are three highlighted qualities that make for a good confession: transparency, humility, and obedience.

### **16. Transparency?**

This means that the penitent should try to be as clear, honest, and sincere as possible.

### **17. Humility?**

This means telling the absolute truth and to avoid trying to justify, rationalize, minimize the reality of the sin confessed. You must humbly admit who you are before the Lord.

### **18. Obedience?**

The penitent should try to obey the counsel and the advice of the confessor who actually represents Jesus.

### **19. Names of this Sacrament?**

There are various names for this wonderful Sacrament. *Confession, Penance, Reconciliation, Mercy, Forgiveness*. All these terms represent a different dimension of this great Sacrament.

### **20. What are the five classical steps for making a good confession?**

- Examination of conscience,
- contrition,
- firm purpose of amendment,
- confession of sins to a priest,
- and carrying out the penance.

**21. How do I make an examination of conscience?**

One of the best ways is to get hold of a good booklet going over the Ten Commandments. Read each of the Ten Commandments while examining your own life in light of God's commandments.

**22. Contrition?**

This means that we must have true sorrow for our sins to make a good confession.

**23. What about imperfect contrition?**

This is sorrow for serious sin due to *Fear of the Lord* (One of the 7 Gifts of the Holy Spirit). It means that one will avoid mortal sin for fear of the punishment of God if this sin is not rejected. This is good, but perfect contrition is better.

**24. Perfect contrition?**

This should be our aim! In this state, we are sorry for our sins because we know that we hurt God who loves us so much that He died on the cross for us. Consequently, we want to avoid sin because we want to love God, who loves us so much. We should beg for this grace before every confession

**25. Firm purpose of amendment?**

This means very simply that, as an extension of true sorrow for sin, we will try to avoid the near occasion of sin.

**26. What does that mean?**

It means that we should not *play with fire*. We should make a concerted effort to avoid any person, place, thing or circumstance that could lead us into sin. We should avoid walking on a slippery slope; otherwise, we will fall!

**27. Confess to a priest?**

Once we have examined our conscience thoroughly and elicited with God's grace, true sorrow, we are ready to confess to the priest, who, as mentioned earlier, represents Christ Jesus the Healer, the Divine Physician.

**28. What are we obliged to confess?**

To make a good confession, we are obliged to confess all of our mortal sins, as well as the number and kind.

**29. What is a mortal sin?**

A Mortal sin once committed causes the loss of God's grace and friendship in the soul. *Mortal* actually means *deadly*!

**30. What are the conditions of a mortal sin?**

There are three:

- 1) Grave matter,
- 2) Full knowledge,
- 3) Full consent of the will.

***Lenten Activities***

***Fridays of Lent:***

Stations of the Cross:

Following 8:30 Mass and 5:00 p.m.

Seafood Dinners:

5:00 p.m. to 8:00 p.m.



***Seder Meal:***

Palm Sunday, March 25th, 6:30 p.m. Tickets \$15 in advance—\$20 at door. Call the office to reserve your spot



***Holy Week:***

Wednesday, March 28th, Tenebrae at 7:30 p.m.

**Holy Thursday**, 7:00 p.m.—Adoration until Midnight

***Good Friday:***

Rosary Walk & Stations beginning at 1:00 p.m.

Services at 3:00 p.m. Confessions following

***Easter Vigil:*** 8:00 p.m. (no 4:00 Vigil)

***Easter Sunday:*** 10:00 a.m.

**31. Watch the door!**

Upon entering, it is always good to close the door to the confessional; otherwise, the persons waiting outside might hear your sins.

**32. Pray for the priest.**

On one occasion, Saint Faustina left the confessional intranquil. When Jesus appeared to her, she asked why. Jesus responded by saying: *You did not pray for the priest before you entered the confessional.* So, before you enter the confessional say at least a short prayer for your confessor.

**33. Should I confess behind the screen or face-to-face?**

In many parishes, you have the option! You can either go behind the screen and be *anonymous* or choose to confess to the priest, *face to face*. It's your choice.

**34. How to start?**

The traditional way to start off confession is the following: *Bless me Father, for I have sinned. My last confession was a month ago (the time since your last confession) and these are my sins.* Then you tell your sins to the priest with humility, trust, and confidence in God's mercy.

**35. What next?**

Listen to the words of the priest: advice, counsel, suggestions, admonitions, encouragement, at times correction...

**36. How should I conclude?**

Then to conclude, you, as the penitent, pray what is called the *Act of Contrition*. You should try to memorize the *Act of Contrition*. If not, the priest can help you by giving you one to read. But try to say it with true meaning and true repentance!

**37. Absolution?**

These are the words that the priest says after you have finished your confession. *And I absolve you of your sins, in the Name of the Father, and of the Son and of the Holy Spirit.*

**38. What happens next?**

How marvelous! With the words of absolution, the most Precious Blood of Jesus descends into your soul and washes you clean of all of your sins. You are forgiven and set free of all of your sins!

**39. Gratitude and exit**

Thank the priest, who represents Jesus, and then leave. Now you leave the confessional door open so that the next penitent can enter.

**40. What about penance?**

As soon as possible, you should try to carry out the penance that the priest has given to you. This is the fifth and an important part of the Sacrament of Confession.

**41. What if somebody intentionally holds back their sins?**

In this case, the Confession would be sacrilegious. None of the sins would be forgiven.

**42. How can we correct that?**

The penitent should go back to the priest and mention all of the sins in the previous confession as well as the sin that was held back; also, he should mention the fact that he is truly sorry for not telling the total truth in the past confession. Once this is done, all the sins will be forgiven and he can start a new life!

**43. What if I accidentally forget to mention a sin?**

The confession is still good, but the following time that the penitent goes to confession he should mention the sins that were forgotten.

**44. What is the seal of the confessional?**

The priest is bound to maintain absolute secrecy as to all that he has heard in the context of the Sacrament of Confession. Your confession is between you, the priest, and God Himself.

**45. Have priests been martyred for not breaking the seal?**

Yes, there have been priests who preferred to die rather than to break the *Seal of the Confession*. One of these priests was the priestly confessor of a Queen. The name of the priest is *Saint John Nepomucene*.

**46. What are some effects of Confession?**

All of the Sacraments communicate grace. However, each Sacrament confers a specific sacramental grace that differentiates it from the others. The specific sacramental grace of the Sacrament of Confession is that of healing.

**47. Healing?**

Yes, healing! When we commit sin, we wound our soul. But when we make a good confession, these wounds are healed by the loving touch of Jesus, the Divine Physician.

**48. Are there preventative steps?**

Going to confession can be compared to going to make a visit with a Doctor. The Doctor can give you curative medicine — when you are already sick. Or the Doctor can give you preventive medicine — like a Flu-shot, so as to prevent a future sickness. Making a good confession strengthens us against sinning in the future.

**49. How about a Biblical passage to prepare for Confession?**

Reading and prayerfully meditating upon Lk. 15: 11-32 can be of immense value. This is the Parable of the *Prodigal Son* or if you like, the Parable of the *Merciful Father*. This Parable will augment in our souls a great trust in the infinite mercy of the Heart of Jesus.

# Create a clean heart in me, O God.

## 50. What are the positive fruits of a good confession?

There are many! Here are a few:

- (1) FORGIVENESS OF SINS, both mortal and venial.
- (2) FRIENDSHIP WITH GOD. Once forgiven of mortal sin, friendship is again established between us and God.
- (3) SANCTIFYING GRACE RESTORED. Also, sanctifying grace is restored to the soul.
- (4) HUMILITY. It takes humility to confess well. Therefore, we grow in humility of heart. Jesus loves those who are humble of heart
- (5) CAPTIVES SET FREE. Sin is slavery and confession sets the captive free!
- (6) PEACE OF SOUL. Sin robs our soul of peace. Confession, on the contrary,
  - restores peace.
- (7) JOY IN THE LORD. Another rotten fruit of sin is sadness. Confession fills our hearts with joy in God's presence.
- (8) SELF-KNOWLEDGE. Furthermore, by frequent confession we increase in self-knowledge and can avoid future falls.
- (9) PURITY OF SOUL. Our soul becomes more pure and our prayer life improves.
- (10) BETTER HOLY COMMUNIONS. Saint Ignatius makes an intimate connection between making good confessions and better Communion. The more clear the soul, the more abundant the Eucharistic sun can shine in that soul!

## Conclusion

In conclusion, we hope that all who have prayerfully read this short catechism on the Sacrament of Confession will feel motivated to approach the throne of God's Infinite mercy through this Sacrament and be able to taste and see the goodness and the mercy of God. May Our Lady of Divine Mercy pray for us that we will trust totally in the mercy of Jesus in His Church and in the Sacrament of His Mercy, the Sacrament of Confession. *Give thanks to the Lord for he is good; His mercy endures forever.*

## Reconciliation

Please be reminded that a priest will be available in every church in the Archdiocese of New Orleans for the next 3 Wednesdays (March 21) from 5:00 PM – 6:30 PM. The heart of Jesus is open and he invites you to know and accept his mercy.

Fr Hoang will be available on Fridays during the Seafood Dinners, so you do not need to make a special trip on Wednesdays. Just tell him you would like to go to confession when you see him at the dinners.

## ADORATION CHAPELS

The Deanery Adoration Chapel located at OLPS invites you to come spend a little time with the Lord in adoration of the Blessed Sacrament. Come for a few minutes or consider becoming a **"committed adorer"** for a particular hour. OLPS 8 am to 8 pm Monday-Friday. If anyone would like to be on the committee at OLPS please contact them. OLPS is in need of adorers if you can commit please call them. Our Lady of Lourdes has Adoration on the first Wednesday of the month. St. Bernard has Adoration on Thursday. Please consider spending an hour with the Lord.

Over the next two weeks, as we hear of the interior anguish of Jesus, we are led to the Garden of Gethsemane, the scene of a night of suffering, failure, and loss. In Hebrew, the word means "olive press," and it was an olive grove, although only a few trees remain. Olives can't be eaten off the trees, they need to be cured—knocked from the trees at harvest time, scooped into a stone basin, and cracked open by a heavy millstone. The crushing stone weight was itself called a "gethsemane," and once it was lowered onto the olives, oil from the fruit and the inner stone would drip into a groove and flow into jars. The night before his death, Jesus experienced such anguish that scripture says his own blood perspired from him, an image no one who understands olive oil production could miss.

Today, the Mount of Olives is within the city of Jerusalem and the site of the Church of All Nations, also known as the Basilica of the Agony. It was built in 1924, funded by Catholics in twelve different countries. An open-air altar on the grounds is used by Anglicans on Holy Thursday every year. Nearby is the Russian Church of Mary Magdalene, built by the czar in 1888, its magnificent golden domes a distinctive landmark. There is also another tiny Catholic Church, called *Dominus Flevit*, or "The Cry of the Lord," built in a teardrop shape in the mid-1950s. For centuries, the Franciscan order has had the care of the shrines of the Holy Land, and our Good Friday collection helps sustain these precious sites.

—Rev. James Field, Copyright © J. S. Paluch Co.

## Please Pray for Our Sick

Manuel Alfonso; Debbie Gonzales; Charles Duhe; Harold J. Lind, III; Aiden Smith; Madeline Colletti Cimino; Gene Perez; Patricia Fincher; Frances Evans; Donald Campo; Edna O'Rourke; Marlene Campo; Bernard Naquin, Jr.; Dorothy Easley; Devin Dimadigo; Kylie Gritter; David Naquin; Sheri Fernandez; Christina Landry; Brett Gagliano; Brendan Graf; Emile Evans; Landon Ansardi; Faith Gonzales; Kayla Vogelaar; Mindy Casanova Dardar; Wilmoy & Florine Shows; Brett Bergeron; Allen Nunez; Eleanore Erato; David Casanova; Danny Morales; Riley Richards; Hyacinth Serpas; Paul Morales, III; Jerrilee Odinet; Karley Draper; Hailey Martin; Lorraine Daroca; Barbara Simpson; Michael George; Tim George; Jamie Harris; Joy Fernandez; Marianne Marks; Kimberly Mones; Jules Turjeau; Avery Cantrelle; Rita Bauer; Sandy Thurman; Talor Gutierrez; Erica Stewart; Maggie Serigne; Regina Waguespack; Valerie Wheat; Hunter Hoffmann; Christina Gardner; HJ Lind; Debra Winesberry; AJ Arnone; Evis; Michelle Matthews; Fr. Charley; Sandra Jones; William Ybarzabal; Don Clark; Fred Everhardt; Thelma Lee; Lela Weber; Janey Yates; Connie St. Pierre; Tino Mones; Walter Guidry; Mary Gagliano; Patrick Campo, Sr.; Joyce Serpas; Michael Fernandez; SE Kreiger; Pasqual Alfonso; Henry Dietrich; Sidney Evans, Jr.; Hope Serigne; Mr. Caesar; Dona F. Mills; Mary Barker; Bob Couch; Rhonda Riley; Norbert Billiot, Sr.; Lionel Serigne, Sr.; Louis Barrett; Lisa and Samantha; Paul Remick; Justin Serpas; Rene Poche; Lisa Montelongo; Barbara Robin; Lorenza Acosta; Adam Serigne; Becky Couture Riker; Linda Melerine; Alfred Nunez; Vicki Morales; Stephen Lobre; Barney Koons; Mary Smith; Romona Lucas; David Nehlig; Paul Serigne; Taylor Tycker; Dan Assevad; Wendy Walls; Vicki Robbins; Kaleah Kate May; Robert Oalman; Noah Campo; Arley Jarammillo *Call the office to add or remove someone from list.*





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