

St. Bernard Catholic Church

(Established in 1787)

DAILY MASSES

Monday—Friday:
Mass 8:30 a.m.
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
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.religioused@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 24, 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; Gabgribl Furtiza; Mike, Amy and Bunny Hennessy; and all on our Sick List

Sunday, March 25, 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 26, 2018	For Our Youth
Tuesday, March 27, 2018	All Sick & Dying
Wednesday, March 28, 2018	All Souls in Purgatory
Thursday, March 29, 2018	All Parishioners
Friday, March 30, 2018	Deceased Priests
Saturday, March 31, 2018	No Mass

Jesus did not come to do away with suffering or remove it. He came to fill it with his presence. —Paul Claudel



Readings For The Week

Monday: Is 42:1-7; Ps 27:1-3, 13-14; Jn 12:1-11
Tuesday: Is 49:1-6; Ps 71:1-6, 15, 17; Jn 13:21-33, 36-38
Wednesday: Is 50:4-9a; Ps 69:8-10, 21-22, 31, 33-34; Mt 26:14-25
Thursday: Lord's Supper: Ex 12:1-8, 11-14; Ps 116:12-13, 15-16bc, 17-18; 1 Cor 11:23-26; Jn 13:1-15
Friday: Is 52:13 — 53:12; Ps 31:2, 6, 12-13, 15-17, 25; Heb 4:14-16; 5:7-9; Jn 18:1 — 19:42
Saturday: a) Gn 1:1 — 2:2 [1:1, 26-31a]; Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35; or Ps 33:4-7, 12-13, 20-22;
Sunday: Acts 10:34a, 37-43; Ps 118:1-2, 16-17, 22-23; Col 3:1-4 or 1 Cor 5:6b-8; Jn 20:1-9

Ministry Schedule

For Next Week:

Saturday, March 31, 8:00 p.m.

Celebrant: Fr. Hoang

Lector: Mary Frances

Ministers of Communion:

To Be Announced



Sunday, April 1, 10:00 a.m.

Celebrant: Fr. Hoang

Lector: Pat

Ministers of Communion:

To Be Announced

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Bernard & Chase Naquin**

**Marian Candle
Marvin Acosta**



**St. Joseph Candle
Military Families**



Weekly Offering



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March 17—18, 2018

Attendance: 83

Collection: \$1,506.00

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The day we celebrate as Holy Thursday is the day in Jesus' time which was the preparation day for the Passover. Jesus sent in from Bethany to reserve a place for the Passover meal. At evening, which is at the beginning of a new day as the Hebrews account time (from sundown to sundown), the apostles and Jesus gathered together for the Passover meal, and Our Lord washed the feet of the apostles. During the Passover meal Our Lord instituted the Blessed Sacrament as His eternal memorial. Toward the end of the meal Judas, identified as the traitor, left. He foretold the betrayal of Peter and in the last discourse encouraged them to love one another. Interrupting the Passover meal prior to its completion, Jesus and His apostles go out to the Mount of Olives. At Gethsemani on the Mount of Olives, He took the three apostles (Peter, James, and John) and began His agony in the garden.

Gospel - John 13:1-15

Saint John finds symbolism in Jesus' words and deeds and strives to relate them as practically as possible to the life of the Christian in the world. This account of Jesus washing of the feet of His disciples is unique to John's gospel, although there are hints of similar actions in Luke 22:27.

13:1 Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

This is the same "hour" to which Jesus referred back in John 2:4 when He told His mother "My hour has not yet come." It is now time to begin the sacrifice which will lead to His glorification: His passion, crucifixion, death, and resurrection.

He loved his own in the world and he loved them to the end. Jesus' love for all humanity is the theme which underscores this entire scene. What is to come is Jesus' final display of His love and is the supreme exemplification of that love.

2 The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

See Luke 22:3; John 6:70; 13:27. The gospels show us the presence and activity of the devil throughout Jesus' life. Satan is the enemy (Matthew 13:39), the evil one (1 John 2:13). What is emphasized in this passage is a comparison of the malice of Judas with the goodness of Christ; who reaches out and washes the feet of Judas and treats him as a friend right up to the moment when He is betrayed (Luke 22:48)

So, during supper, 3 fully aware that the Father had put everything into his power and that he had come from God and was returning to God,

Notice how Saint John places the emphasis on Jesus' awareness of His relation to the Father at this time. This shows that Jesus intends this act to be a concrete symbol of the humiliation of His incarnational state.

4 he rose from supper and took off his outer garments. He took a towel and tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

Jesus voluntarily humbles Himself to the point of performing the task of a slave or servant. "[Jesus], though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave ..." (Philippians 2:6-7).

6 He came to Simon Peter, who said to him, "Master, are you going to wash my feet?"

Saint Peter understands particularly well how thoroughly our Lord has humbled Himself, and he protests in the same manner as he did on other occasions when he did not want to hear of Christ suffering (Matthew 8:32).

7 Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later."

Jesus had said that He came into this world not to be served but

to serve (Mark 10:45). While the disciples are concerned about pride and vanity, Jesus teaches humility by example, by His deeds.

8 Peter said to him, "You will never wash my feet."

Saint Peter fails to grasp the deeper significance of Jesus' action at this time. He does not even suspect that God plans to save men through the sacrifice of Christ.

Jesus answered him, "Unless I wash you, you will have no inheritance with me."

This action typifies Jesus' life work, which Peter must accept as God's will even as Jesus has done. If Saint Peter persists, he will not share in the "place" which Jesus offers His disciples (see John 14:3, 17:24); he will be cut off. In all likelihood Saint John expects the Christian reader of this narrative to relate Jesus' words to their own life and be reminded of the function of baptism.

9 Simon Peter said to him, "Master, then not only my feet, but my hands and head as well."

Saint Peter still speaks in a shallow manner, not understanding the deeper significance. If Jesus insists on washing his feet as the condition of continued fellowship, so be it! But let him be washed entirely so that his share with the Lord will be complete.

10 Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean,

What Peter asks is quite unnecessary. The foot washing, after all, is only an example; it is not that the disciples need to have any part of their bodies washed. Having their share in Christ, they have all that is needed. "You are already clean because of the word that I have spoken to you. That is: You are clean only to that extent. You have already received the Light; you have already got rid of the Jewish error. The Prophet asserted: 'Wash yourselves; make yourselves clean; remove the evil from your souls' (Isaiah 1:16). ... Therefore, since they had rooted out all evil from their souls and were following Him with complete sincerity, He declared, in accordance with the Prophet's words: 'He who has bathed is clean all over'" (Saint John Chrysostom, *Homily on Saint John*, 70, 3). By his choice of Greek words, Saint John again suggests baptism to the Christian reader ("bathe" *louō*, was a word used for religious washings, and in 1 Corinthians 6:11; Ephesians 5:26; Titus 3:5; and Hebrews 10:22 various forms of this word are used to signify baptism.

but not all." 11 For he knew who would betray him; for this reason, he said, "Not all of you are clean."

Jesus has just pronounced that the disciples as a group are clean, just as the symbol of washing signified. Yet, one of them is not clean, despite the fact that he too has been washed. Not even the sacraments can purify a person when the innermost dispositions are not pure.

12 So when he had washed their feet (and) put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? 13 You call me 'teacher' and 'master,' and rightly so, for indeed I am. 14 If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. 15 I have given you a model to follow, so that as I have done for you, you should also do.

The meaning of the action is now explained to the apostles. Not only do the apostles and all Christians share in the fruits of Jesus' lifework, they must also act in its spirit. Jesus' whole life was an example of service toward man, fulfilling His Father's will to the point of dying on the cross. Our Lord promises us that if we imitate him, our master and teacher, in all that we do, we will find true happiness which no one can take away from us.

10 things you need to know about Holy Thursday

Jimmy Akin

Every single Mass, we hear the words "on the night he was betrayed."

That night was Holy Thursday, and it is one of the most important nights in all of history.

Here are 10 things you need to know.

1. What happened on the original Holy Thursday?

An amazing amount of stuff! This was one of the most pivotal days in the life of Jesus Christ.

Here are some of the things the gospels record for this day (including events that happened after midnight). Jesus:

- Sent Peter and John to arrange for them to use the Upper Room to hold the Passover meal.
- Washed the apostles' feet.
- Held the first Mass.
- Instituted the priesthood.
- Announced that Judas would betray him.
- Gave the "new commandment" to love one another.
- Indicated that Peter had a special pastoral role among the apostles.
- Announced that Peter would deny him.
- Prayed for the unity of his followers.
- Held all the discourses recorded across *five chapters* of John (John 13-18).
- Sang a hymn.
- Went to the Mount of Olives.
- Prayed in the Garden of Gethsemane.
- Was betrayed by Judas.
- Stopped the disciples from continuing a violent resistance.
- Healed the ear of Malchus, the high priest's servant, after Peter cut it off with a sword.
- Was taken before the high priests Annas and Caiaphas.
- Was denied by Peter.
- Was taken to Pilate.

It was a momentous day!

2. Why is Holy Thursday sometimes called "Maundy Thursday"?

The word "Maundy" is derived from the Latin word *mandatum*, or "mandate."

This word is used in the Latin text for John 13:34:

"Mandatum novum do vobis ut diligatis invicem sicut dilexi vos."

Or, in English:

"A new commandment I give unto you, That ye love one another; as I have loved you."

Holy Thursday is thus sometimes called Maundy Thursday because it was on this day that Christ gave us the new commandment--the new mandate--to love one another as he loves us.

3. What happens on this day liturgically?

Several things:

- The bishop celebrates a "Chrism Mass" with his priests (usually).
- The Mass of the Lord's Supper is held in the evening.
- At the Mass of the Lord's Supper, the priest (often) performs the washing of feet.
- The Tabernacle is empty and the Eucharist is put in a place of repose.
- The altar is stripped.

The faithful are invited to spend time in Eucharistic adoration while the Sacrament is in repose.

4. What is the "Chrism Mass"?

According to the main document governing the celebrations connected with Easter, Paschales Solemnitatis:

35. The Chrism Mass which the bishop concelebrates with his presbyterium and at which the holy chrism is consecrated and the oils blessed, manifests the communion of the priests with their bishop in the same priesthood and ministry of Christ. The priests who concelebrate with the bishop should come to this Mass from different parts of the diocese, thus showing in the consecration of the chrism to be his witnesses and cooperators, just as in their daily ministry they are his helpers and counselors.

The faithful are also to be encouraged to participate in this Mass, and to receive the sacrament of the Eucharist.

Traditionally the Chrism Mass is celebrated on the Thursday of Holy Week. If, however, it should prove to be difficult for the clergy and people to gather with the bishop, this rite can be transferred to another day, but one always close to Easter.

The chrism and the oil of catechumens is to be used in the celebration of the sacraments of initiation on Easter night.

5. Why is the Mass of the Lord's Supper significant?

According to Paschales Solemnitatis:

45. Careful attention should be given to the mysteries which are commemorated in this Mass: the institution of the Eucharist, the institution of the priesthood, and Christ's command of brotherly love; the homily should explain these points.

6. Is the Eucharist in the Tabernacle during this Mass?

No. According to Paschales Solemnitatis:

48. The Tabernacle should be completely empty before the celebration.

Hosts for the Communion of the faithful should be consecrated during that celebration.

A sufficient amount of bread should be consecrated to provide also for Communion on the following day.

7. What does the rite of foot washing signify, and is it to be done for men only?

According to Paschales Solemnitatis:

51. The washing of the feet of chosen men which, according to tradition, is performed on this day, represents the service and charity of Christ, who came "not to be served, but to serve. This tradition should be maintained, and its proper significance explained.

Lenten Activities

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.

The rite is optional. It does not have to be performed.

Although the Church's official texts use language that indicates only men (Latin, *viri*) can have their feet washed on Holy Thursday, the situation today is more complex. In 2004, the new archbishop of Boston, Seán O'Malley, was criticized for varying from the practice of his predecessor, Cardinal Bernard Law, and washing only the feet of men. He explained that this was what the law required but said that he would query the Holy See about the matter. In 2005 the *Boston Globe* reported:

O'Malley promised to consult with Rome, and yesterday his spokeswoman said the Congregation for Divine Worship, which oversees liturgical practices, had suggested the archbishop make whatever decision he thought was best for Boston.

"The Congregation [for Divine Worship] affirmed the liturgical requirement that only the feet of men be washed at the Holy Thursday ritual." However, the Congregation did "provide for the archbishop to make a pastoral decision."

Cardinal O'Malley then included women in the foot-washing rite. This sequence of events created a situation that was significantly muddier than existed before. If the archbishop of Boston was allowed to make pastoral exceptions to the rule, it would be difficult to argue that other bishops could not do the same in their dioceses. This had the effect of creating a doubt as to what the law requires. According to the *Code of Canon Law*, "Laws, even invalidating and incapacitating ones, do not oblige when there is a doubt of law" (CIC 14).

Until such time as the Holy See clarifies the matter, it appears that the law provides that only men are to have their feet washed in the ceremony but that the local bishop can choose to include women in his diocese if he deems it the best decision pastorally.

8. What happens at the end of the Mass of the Lord's Supper?

According to Paschales Solemnitatis:

54. After the post-Communion prayer, the procession forms, with the crossbar at its head. The Blessed Sacrament, accompanied by lighted candles and incense, is carried through the church to the place of reservation, to the singing of the hymn "Pange lingua" or some other eucharistic song.

This rite of transfer of the Blessed Sacrament may not be carried out if the Liturgy of the Lord's Passion will not be celebrated in that same church on the following day.

55. The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance.

The place where the tabernacle or pyx is situated must not be made to resemble a tomb, and the expression "tomb" is to be avoided.

The chapel of repose is not prepared so as to represent the "Lord's burial" but for the custody of the eucharistic bread that will be distributed in Communion on Good Friday.

9. Is there to be Eucharistic adoration at this time?

According to Paschales Solemnitatis:

56. After the Mass of the Lord's Supper the faithful should be encouraged to spend a suitable period of time during the night in the church in adoration before the Blessed Sacrament which has been solemnly reserved.

Where appropriate, this prolonged eucharistic adoration may be accompanied by the reading of some part of the Gospel of St. John (chs. 13-17).

From midnight onwards, however, the adoration should be made without external solemnity, because the day of the Lord's passion has begun.

10. What happens to the decoration of the Church at this time?

According to Paschales Solemnitatis:

57. After Mass the altar should be stripped.

It is fitting that any crosses in the church be covered with a red or purple veil, unless they have already been veiled on the Saturday before the Fifth Sunday of Lent.

Lamps should not be lit before the images of saints.



My God, my God, why have you abandoned me?

TREASURES FROM OUR TRADITION

For many centuries, Christian pilgrims have longed to walk in the footsteps of Jesus, and on Passion Sunday the eyes of the world are on the *Via Dolorosa*, the "Road of Sorrows," in Jerusalem. As soon as it became safe for Christians to worship in public in the fourth century, a way was marked out. It was changed a few times over the years, and today's usual route was sketched by the Franciscans six hundred years ago, although Anglicans and Byzantines have their own unique detours. Friday is the most favored day, although it is crowded then. Almost everyone begins at the Lion's Gate in the Muslim Quarter, and ends at the Church of the Holy Sepulchre. It's less than a quarter mile, but it threads its way through crowded markets with souvenir shops and fast-food snacks. There are, just as in your parish church, fourteen stations along the way. The exact spots are not known, but what matters is the pilgrim's unique ability to see even an ordinary road in a teeming city as something more than meets the eye.

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

PSR News

First Reconciliation

The second grade students will be making their First Reconciliation on Saturday. They will have their retreat in Iverson Hall and then come over to the church.

Holy Thursday



Students have been selected to have their feet washed during the Lord's Super on Holy Thursday.

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 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.

PASSION

The contrast between the processional reading in today's liturgy and the proclamation of the Passion is striking. We are given a glimpse of how profoundly the word of God is fulfilled in Jesus.

First he must be hailed as the Messiah, the One who is to come. He must be acknowledged by all, though they do not know what they are saying. They think he is the promised king, a worldly king of the Jews who will free them from the Roman occupation. They do not yet understand, even the disciples, exactly where this triumphal procession is leading. In our lives, we too do not know where we are going. It is in faith that we can follow Christ wherever he may lead us, trusting that death is not the end, nor evil the victor.

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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. & Mrs. 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 Tycer; Dan Assevado; Wendy Walls; Vicki Robbins; Kaleah Kate May; Robert Oalmann; Noah Campo; Arley Jarammillo; Robert Burns; Peter Peterson *Call the office to add or remove someone from list.*



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