



Second Harvest Food Bank: Corporal Works of Mercy in Action

By: Kim Roberts

More than 436,000 people across the 23-parishes served by Second Harvest Food Bank are experiencing food insecurity right now. That equates to one in six of our neighbors (one in five children and one in eight senior citizens) who are impacted by lack of access to an adequate food supply.

"September is food insecurity month, and it is real, and getting worse in our state," said Jon Toups, Second Harvest president and CEO. "The situation in our state is more dire than people realize."

According to Second Harvest, the impact spans seniors on fixed incomes, children in working families and communities still recovering from economic shocks and disasters. This can be seen in rural towns, city neighborhoods and everywhere in between.

"You may think you don't know someone that is experiencing food insecurity, but you do – it's your neighbor's child, friend's grandfather, veteran down the street, widow next door," he added.

"Food insecurity is not only someone that is experiencing hunger, but also the mental anxiety of not knowing where they are going to find the food to feed themselves or their family."

Second Harvest statistics cite that one in five households in Louisiana is at risk of hunger. Their website states that across the state and region, the rising cost of food, housing and utilities, coupled with high unemployment and low-wage jobs have increased the need for emergency food assistance. Many families are asking for help for the first time. When bills loom and impossible decisions must be made, grocery lists are often cut first. Meals are skipped. Parents go without to make sure their children are fed.

"We are the largest anti-hunger organization



Photo Credit: Kim Roberts

Pallets of food sit packed and ready to be distributed to those facing food insecurity through Second Harvest Food Bank's network of local food pantries.

in the state and one of the largest in the country," Toups said. "We try to serve the 436,000 food insecure people and residents in our parish coverage area with the help of volunteers and community partners."

He added that through food distribution programs, community kitchen meal service, nutrition education and public benefits assistance, they are helping to create pathways out of poverty. Every year, Second Harvest secures millions of pounds of food that otherwise would have gone to waste. Their work helps ensure that these meals make it to the dinner tables of thousands of families struggling with hunger in South Louisiana.

"This upcoming fiscal year we are going to pump out 40 to 50 million pounds of food, which is equivalent to about 35 million meals for our neighbors that are suffering," Toups said.

Impact of federal funding cuts

Recent federal policy changes have reduced USDA food assistance to agencies like Second Harvest, which provided 40% of Second Harvest's food supply or roughly 15 million meals for the 2024 fiscal year. They estimate the annualized loss at \$9.4 million in federal support right now. Toups said that these changes are already being felt with fewer tractor trailer loads of food showing up at their food bank.

"As of today, nine million pounds of food did not show up and we have had to make several adjustments," he said. "The loads are lighter to the pantry partners and with less distribution we've had to ramp up purchases and food rescue efforts (grown by 10% over last year), activate emergency reserves and secure support from Feeding America."

(see [SECOND HARVEST](#) p. 19)

THE CLARION HERALD

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Passing the Torch: A New Director for the Spirituality Center

By Kim Roberts

After 15 years as director of the Archdiocesan Spirituality Center, Dominican Sister of Peace Dorothy Trosclair, Sister Dot as she is known, is handing the reigns of the Center over to Karen Tobin as she moves into a new phase of religious life: retirement.

"I am very proud of everything we've done at the Center, being able to listen to the story of people's lives and their relationship with God has been wonderful," Sister Dot said. "One on one time has brought me great joy, sometimes tears, sometimes great sadness and after that, the formation of spiritual directors has been such a joy to watch it grow and spread out across the state and beyond."

After her years in ministry, Sister Dot thinks the Center is one of the greatest kept secrets in the city and so far, people have found out about them through word of mouth. The staff has started a social media presence recently and are actively reaching out to church parishes to further spread the word.

A ministry with a vision

The vision of the Spirituality Center, located at 1005 Airline Park Blvd. Metairie - the old convent at St. Mary Magdalen Parish, is very clear: the ministry is committed to nurturing the spiritual growth of the clergy, religious and laity of the Archdiocese of New Orleans. They carry out this ministry through individual and group spiritual direction, formation of



Photo Credit: Kim Roberts

Sister Dorothy Trosclair, O.P., left, sits with Karen Tobin right as they plan for the future of the Archdiocesan Spirituality Center.

spiritual directors, formation of faith companions, supervision and on-going formation for spiritual directors, Lenten and Advent Retreats in daily life, seminars, workshops and lectures for spiritual growth.

"We have a staff and volunteers who are well versed in our vision and ministry and plan programs throughout the year," Sister Dot said. "We build everything around this basic vision and mission statement, and with the approval of the archbishop, as we are forming

spiritual directors and faith companions."

Established in 1983 by Archbishop Philip Hannan, the Center's role was to find ways to provide the archdiocese with tools to enhance the life and ministry of the religious. It grew from there to focus on increasing the availability of trained spiritual directors, as well as retreats, workshops and days of prayer.

At the core of the Center is the internship (see [SPIRITUALITY CENTER](#) p. 19)

High School Admissions Season Underway



Dr. RaeNell HOUSTON

Superintendent of Catholic Schools

Dear Families,

We are pleased to announce that high school admissions season is underway for Catholic schools in the Archdiocese of New Orleans!

In our Catholic high schools, it is our hope and prayer that each student will grow in faith and knowledge and that each student grows in relationship with Jesus Christ on the path towards lifelong discipleship. We are excited to walk with you as you enter the high school years at one of our excellent area Catholic schools.

To help you navigate this process, the Archdiocesan admissions webpage offers several important resources including open house dates, high school admissions dates and timeline, high school application process for parents, Frequently Asked Questions and the official Catholic high school application.

We encourage you to explore these resources and make plans to learn more about the options available to your family.

Please note that our Catholic high schools begin at 8th grade – meaning 8th-grade admissions follow the archdiocesan guidelines and calendar, while admissions for 9th through 12th grades are handled directly by each school under their respective transfer policies.

Thank you for partnering with us to form and educate your children!

Yours in Christ,

Dr. RaeNell Houston

Superintendent of Catholic Schools/
Executive Director of the Department of
Catholic Education & Faith Formation.

Learn more about the high school admissions process and find the important dates for applying students online at <https://noladceff.org/secondary-admissions>.

Important High School Admissions Dates 2025-2026

Wednesday, September 24, 2025
High School Information Night at St. Andrew the Apostle, New Orleans

October 2- November 10, 2025
Open houses and recruitment activities

Wednesday, November 12, 2025
Archdiocesan Application emailed to schools and posted on Archdiocesan Website

Friday, November 14, 2025
Applications returned to Catholic Elementary Schools.

Saturday, January 10, 2026
Academic Assessment Day

Friday, February 27, 2026
Notifications of Acceptance sent to students

Catholic High School Open House Schedule & Tuition Chart

Open House Dates

Cabrini High School	Oct. 2
Mount Carmel Academy	Oct. 9
Holy Cross School	Oct. 15
Archbishop Shaw High School	Oct. 16
St. Mary's Dominican High School	Oct. 16
St. Michael Special School*	Oct. 16
Academy of Our Lady	Oct. 22
St. Charles Catholic High School	Oct. 22
St. Therese Academy*	Oct. 22
Archbishop Hannan High School	Oct. 23
De La Salle High School	Oct. 28
Archbishop Rummel High School	Oct. 29
Pope John Paul II High School	Oct. 29
St. Paul's School	Oct. 30
Jesuit High School	Nov. 5
St. Mary's Academy of the Holy Family	Nov. 5
Archbishop Chapelle High School	Nov. 6
Brother Martin High School	Nov. 6
St. Scholastica Academy	Nov. 6
St. Katharine Drexel Preparatory School	Nov. 6
St. Augustine High School	Nov. 10
Academy of the Sacred Heart	Tours upon request
Ursuline Academy	Tours upon request

Coeducational High Schools

Archbishop Hannan High School

71324 Hwy, 1077, Covington 70433

(985) 249-6363

www.hannanhigh.org

Tuition: \$11,730

Registration \$400

Required fees: \$615

706 students

70 faculty

De La Salle High School

5300 St. Charles Ave.,

New Orleans 70115

(504) 895-5717

www.delasallenola.com

Tuition/Registration: \$12,780 (12th)

\$12,655 (8th & 11th)

\$12,555 (9th & 10th)

500 students

59 faculty

Pope John Paul II High School

1901 Jaguar Dr., Slidell 70461

(985) 649-0914

www.pjp.org

Tuition/Registration/Fees: \$11,876

436 students

48 faculty

St. Charles Catholic High School

100 Dominican Rd., LaPlace 70068

(985) 652-3809

www.stcharlescatholic.org

Tuition/Registration/Fees: \$10,000

429 students

33 faculty

St. Michael Special School*

1522 Chippewa St., New Orleans

70130

(504) 524-7285

www.stmichaelspecialschool.com

Tuition/Registration/Fees: \$9,450

94 students

18 faculty

St. Therese Academy*

5601 Elysian Fields Ave.,

New Orleans 70122

(504) 513-4400

www.sttheresenola.org

Tuition: \$12,925

Registration: \$450

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Fees: \$1,410
55 students
32 faculty

Schools for Boys

Archbishop Rummel High School

1901 Severn Ave., Metairie 70001
(504) 834-5592
www.rummelraiders.com
Tuition/fees: \$12,000
Registration \$500
675 students
85 faculty

Archbishop Shaw High School

1000 Salesian Lane, Marrero 70072
(504) 340-6727
www.archbishopshaw.org
Tuition: \$10,100
Registration fee: \$1,000 (8th-11th)
\$1,200 (12th)
535 students
39 faculty

Brother Martin High School

4401 Elysian Fields Ave., New Orleans 70122
(504) 283-1561
www.brothermartin.com
Tuition/Registration/fees: \$12,742
1,021 students
103 faculty

Holy Cross School

5500 Paris Ave., New Orleans 70122
(504) 942-3100
www.hcnola.org
Tuition: \$11,400
Registration fee: \$750
Required fees: \$2,025
478 students
42 faculty

Jesuit High School

4133 Banks St., New Orleans 70119
(504) 483-3937
www.jesuitnola.org
Tuition: \$12,600
Registration fee: \$350
1,268 students
164 faculty

St. Augustine High School

2600 A.P. Tureaud Ave.,
New Orleans 70119
(504) 944-2424
www.staugnolaola.org
Tuition: \$10,950
Registration fee: \$650
Required fees: \$200 (8th-11th)
\$400 (12th)
629 students
78 faculty

St. Paul's School

917 S. Jahncke Ave., Covington 70433
(985) 892-3200
www.stpauls.com
Tuition/Registration/fees:
\$11,925 (8th-11th)
\$12,325 (12th)
909 students
97 faculty

Schools for Girls

Academy of Our Lady

5501 Westbank Expwy., Marrero 70072
(504) 341-6217
www.theacademyofourlady.org
Tuition/Registration/fees:
\$10,740
500 students
43 faculty

Academy of the Sacred Heart

4521 St. Charles Ave.,
New Orleans 70115
(504) 891-1943
www.ashrosary.org
Tuition: \$24,800 (12th)
\$24,500 (10th-11th)
\$24,565 (9th) \$24,530 (8th)
256 students
38 faculty

Archbishop Chapelle High School

8800 Veterans Memorial Blvd.,
Metairie 70003
(504) 467-3105
www.archbishopchappelle.org
Tuition: \$11,300
Registration fee: \$700

725 students
56 faculty

Cabrini High School

1400 Moss St., New Orleans 70119
(504) 482-1193
www.cabrinihigh.com
Tuition/Registration/fees: \$12,575
280 students
55 faculty

Mount Carmel Academy

7027 Milne Blvd., New Orleans 70124
(504) 288-7626
www.mcacubs.com
Tuition: \$11,400
Registration fee: \$800 (one time)
1,250 students
151 faculty

St. Katharine Drexel Preparatory School

5116 Magazine St., New Orleans 70115
(504) 899-6061
www.drexelprep.com
Tuition: \$9,900 (12th)
\$9,600 (11th)
\$9,250 (9th-10th)
\$9,750 (8th)
143 students
19 faculty

St. Mary's Academy of the Holy Family

6905 Chef Menteur Hwy.,
New Orleans 70126
(504) 245-0200
www.smaneworleans.com
Tuition: \$9,200 (12th)
\$8,800 (11th) \$8,500 (8th-10th)
Registration fee: \$750
400 students
65 faculty

St. Mary's Dominican High School

7701 Walmsley Ave., New Orleans 70125
(504) 865-9401
www.stmarysdominican.org
Tuition: \$11,300

Registration fee: \$1,000
714 students
64 faculty

St. Scholastica Academy

122 S. Massachusetts St.,
Covington 70433
(985) 892-2540
www.ssacad.org
Tuition: \$11,775
Registration fee: Varies per grade
589 students
70 faculty

Ursuline Academy

2635 State St., New Orleans 70119
(504) 861-9150
www.uanola.org
Tuition: \$13,135 (8th-11th)
Registration fee: \$350
Required fees: \$750
Network student fee: \$300
Cafeteria fee: \$1,200
200 students
35 faculty

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A Q&A With Mount Carmel Academy's Deacon Counselor

with thanks to Mount Carmel Academy

For more than 25 years, Scott Reason has called Mount Carmel Academy (MCA) his "second home." Now, serving as both counselor and deacon - he was ordained a permanent deacon in June, he continues to walk with the students of MCA in faith and life - showing them, in his words, "that God calls everyone ... and that they are loved beyond comprehension."

What inspired you to take this big step and become a deacon?

I have felt drawn to God and spiritual things for as long as I can remember. Right after high school graduation, I had what I would call a conversion experience that inspired me to pursue my faith even more deeply. At one time, I thought God might be calling me to become a priest, but the call to marriage and family life was even stronger. As I pursued God (and he pursued me) in my chosen vocation, people around me began to notice and comment on the depth and authenticity of my faith, which led many people over the last 20 to 25 years to ask me if I had ever thought about becoming a deacon. My response had always been, "Yes, I'm thinking about it." Finally, in the fall of 2019, I could not hold God off any longer, and he provided a clear sign that I recognized as his invitation to enter diaconate formation. With a strong desire to serve the needs of God's people, the diaconate provided me with a structured way to respond to that call and, ultimately, embark on a ministry of serving others by becoming an image of Christ the Servant to others.

How did it feel to serve as a deacon for the very first time - and to do it at MCA?

Well, I actually served in my parish of St. Martha / Infant Jesus of Prague Mission right after ordination and before the school year began, and, as my official assignment from the archbishop, that will be my primary place of service. However, having the opportunity to also serve at the school that has become my second home for the last 25 years is an immense blessing as I interact with the faculty, students and families of this school more than any other group of people in my life. Serving at our first Mass of the school year was exciting and nerve-racking at the same time, but it was incredible and especially meaningful to me.

Was there a moment during today's Mass that meant the most to you?

Honestly, the moment that meant the most to me during this Mass was getting to distribute Holy Communion to our students. I can't explain the feeling I got watching the faces of our students beam with joy and love as they anticipated receiving their Savior. It just about brought me to tears.

How do you think your new role as a deacon will connect with your work as a guidance counselor?

I have always believed that each role helps to deepen and enhance the other. Being a



Deacon Scott Reason ministering at Mass at Mount Carmel Academy. Deacon Reason was ordained to the permanent diaconate along with seven other men on June 14, 2025.

counselor makes me a better deacon because the deacon's ministry is that of "presence," and this is the heart of being a counselor - to be present to others, very often in moments of great pain and sorrow. Also, being a deacon better helps me to understand the nature of the human person, with all our hopes, desires and longings, and the end to which all human beings are created - which is God himself. Keeping this frame of reference in mind when counseling others, and drawing upon the grace given to me at ordination, allows me to focus my work in a way that goes beyond strategies and techniques to the deepest place where God meets every human being - their own heart. Inviting people to meet God there, and to see themselves and others as he sees them, helps me to counsel others with the spirit of diakonia (service).

What do you hope MCA students will remember or learn from seeing you serve in this way?

What I hope they learn, more than anything, is that God calls everyone - including them. The form that call takes may look different from person to person, but he calls us nonetheless. He is, after all, a loving Father who wants to give good gifts to his children. I hope my response to the call God has given me inspires them to prayerfully seek the call God has placed on each of their hearts and that they come to know in the depths of their being that they are loved beyond comprehension, that God has a plan for their lives, and that he is actively involved in their journey toward ultimate happiness - life with him.

How does your wife feel about your new ministry as a deacon?

Admittedly, she was hesitant at first. Not because she didn't see this as a legitimate call from God, but because of the uncertainty of what this journey would look like for us. It is a very time-consuming five and a half-year journey, and our wives are an integral part of the process. In fact, she must give informed consent in order for her husband to be ordained, or else he is not ordained.

She came to just about every meeting every Thursday night of those five plus years, attended many of my seminary classes and sacrificed countless hours with me while I studied, prepared homilies and ministered to others. I certainly could not have done this without her support, and I know she is glad that the formation journey, at least in its formal structure, is now behind us. Now, we are looking forward to what ordained ministry will look like for us as a couple as much as what it will look like for me as an individual deacon.

What does your daughter, MCA Class of 2017, think about your new ministry?

My wife and I have one daughter, Sarah, who attended MCA from 2012 to 2017. She is absolutely my heart, and it was an incredible blessing for me to work here while she was a student here. Sarah has been supportive of this journey from the very beginning and seems proud to tell people that her dad is a deacon, although she admits that when she was a student here, people would tell her that they thought I already was a deacon. That only serves as retroactive confirmation for me that even the students could see God at work in my life in ways that I couldn't see at the time.

How have the students reacted to your new ministry?

The girls have been amazing, but that's no surprise to me. For almost 25 years I have seen some of the most incredible young women come and go through the halls of Mount Carmel Academy, and their faith always inspires me. They are excited, supportive, and show genuine interest in my formation journey. I'm sure some of them, like many adults in the pews, still aren't really sure what a deacon does, and I am happy to give them glimpses of that over time. More than that, however, I hope to show them who a deacon is and who God calls them to be.

You Matter: Chapelle Students Get a Lesson in Digital Discipleship

with thanks to Archbishop Chapelle High School

As the school year began, the entire student body of Archbishop Chapelle High School gathered for a compelling presentation by “Isaac” from Protect Young Eyes, an organization dedicated to equipping students and families with tools to navigate the digital world wisely. The talk focused on an essential message: YOU MATTER.

At the heart of Isaac’s presentation was the reminder that every student is deeply loved and significant, rooted in the truths of Psalm 139 and Romans 5:8. He emphasized that all humans have an innate desire to be known and to feel valued. However, modern technology – particularly social media and artificial intelligence (AI) – often preys on these longings, offering fleeting and shallow validation through likes, followers and comments.

Isaac explained the neurological “bursts of wow” we experience when engaging with social platforms, but he cautioned that these moments always leave us wanting more. The fleeting nature of this validation is why it’s so important for students to understand their worth beyond what they see on their screens.



“Isaac” of Protect Young Eyes speaks before grades 8th - 12th at Archbishop Chapelle High School.

He challenged students to consider the deeper question: What does it mean to be human? He reminded them that their flesh and blood matter and that their value isn’t determined by their digital presence. Regardless of likes, followers, or online status, every individual is equally important in the eyes of God.

The presentation also explored the impact of what students see, say, send and stand for online. Isaac highlighted that every action taken on a screen can be helpful or harmful, urging students to consider the consequences of their digital choices.

Topics covered included:

- The dangers and lasting effects of bullying.
- The importance of guarding one’s digital identity.
- The temptations of AI companions and why they can be especially alluring.
- The harms of explicit content online and its impact on the brain and relationships.

Isaac left students with practical advice and encouragement to respond to the challenges of the digital age with wisdom and intentionality. By being mindful of what they consume and share online, students can create a more positive and meaningful digital environment.

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Jubilee 2025: Basilica of St. Stephen



Photo Credit: Clarion Herald

Above: An interior view of the Basilica of St. Stephen taken from the choir loft.

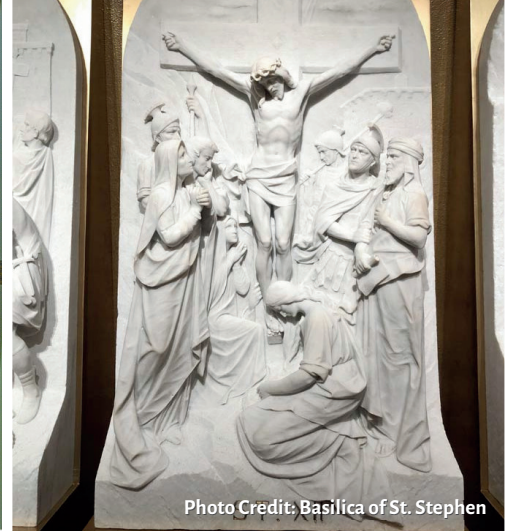


Photo Credit: Basilica of St. Stephen

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- First Fridays 6 p.m. Latin Mass
- Sacrament of Reconciliation: Saturdays 3-3:45 p.m. & Sundays 9:30-10:15 a.m. or by appointment
- Eucharistic Adoration: Tuesday 4:45-5:45 p.m. and Thursday morning 7- 8 a.m.

A brief history

The parish of St. Stephen's was established in 1849. Bishop Blanc gave it to the Vincentian Fathers to serve the large German settlement in this area.

Mass was first said in the parishioner's homes until a very simple church was built in 1850. The parish continued to grow, and a larger church was needed. Construction

began in 1868 on the new church and continued for 10 years. Built in a German Gothic style, the present church celebrated its first Mass on December 26, 1887, the feast of St. Stephen.

St. Stephen's is the second largest Catholic church in New Orleans. Its six-sided spire rises over 200 feet high and is visible for miles. The stained glass windows were designed by the Fanz Mayer Company of Munich, Germany.

St. Stephen Church was designated a minor basilica in June 2022. The Basilica of St. Stephen becomes only the third basilica in Louisiana – New Orleans' St. Louis Cathedral and the Basilica of the Immaculate Conception in Natchitoches are the other two.

St. Stephen serves as the main church of Good Shepherd Parish, which was formed in October 2008 by merging together three parishes: St. Stephen, St. Henry and Our Lady of Good Counsel. Daily Mass is celebrated at St. Henry Church at 6:30 a.m. and Our Lady of Good Counsel serving as the Center of Jesus the Lord with a Charismatic Mass every Sunday at 10 a.m.



Photo Credit: Clarion Herald

Top: A set of carrara marble Stations of the Cross each over four feet tall and two feet wide depict the passion of Christ inside the church. Bottom: The iconic spire of St. Stephen Church is a steel frame that is wrapped in terracotta tiles. It is 200 feet in height and has 24 sides.

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Little Wonders: Two Tables, One Meal



**Betty-Ann
HICKEY**

Associate Director/
Archdiocesan Office of Worship

When you walk into a church, you'll notice two important pieces of furniture near the front: the altar and the ambo. They are two special tables where we are fed by God, not with regular food, but with something even better. Let's take a closer look!

The Ambo: The Table of the Word

The ambo is the place where we hear God's Word. It's usually a raised stand or podium, and it's where the Bible is read during Mass. When someone reads from the ambo, they are sharing stories from the Bible. These stories of God's love and promises, teach us how he wants us to live. Jesus feeds our hearts and minds with these stories and they help us grow in faith and understand what is good and true. This is why we sometimes call the ambo the table of the Word. Just like we eat breakfast to start our day strong, we listen to God's Word to make our hearts strong in love and truth.

The Altar: The Table of the Eucharist

The altar is the large table at the center of the



A view of the altar and ambo at St. Louis Cathedral in New Orleans.

church. This is where the priest consecrates the bread and wine. At the altar, something amazing happens. Bread and wine become the Body and Blood of Christ. Another name for the Body and Blood of Christ is The Eucharist or Holy Communion. This isn't just a symbol! Jesus wants to be with us so much that he makes himself present in the Eucharist. When we receive Communion, we are being fed by Jesus himself. That's why the altar is called the table of the Eucharist. Just like food gives life to our bodies, the Eucharist

gives life to our souls.

Two Tables, One Meal

At the beginning of Mass, the priest and deacon kiss the altar. After reading the Gospel at the ambo, the deacon or priest kisses the Book of the Gospels. They do this to show how much they respect the altar and God's Word. The altar and the ambo are symbols to remind us that God loves us so much that he prepares a meal for us at every Mass. (see [TABLES](#) p. 23)

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PSALM 90

An Invitation to the Sacrament of Reconciliation



**Archbishop Gregory
AYMOND**
Archbishop of New Orleans

To: Clergy, Religious and Laity of the
Archdiocese of New Orleans

Dear Sisters and Brothers in Christ:

It is our archdiocesan tradition to offer the Sacrament of Reconciliation, better known as confession, on a weekday evening in September near the Feast of the Exaltation of the Cross.

I am pleased to inform you that many people in the Archdiocese of New Orleans have taken advantage of this opportunity.

This year confessions will be available in all Catholic churches on **Wednesday, September 17, from 5 p.m. - 6:30 p.m.** Please consider inviting the healing Christ into your heart with his promise of mercy.

Pope Leo XIV's Apostolic Blessing "Urbi et Orbi," May 8, 2025, he reminds us:

"God loves us, God loves you all and evil will not prevail!"

Please consider having your family come to church together for Confession on Wednesday, September 17.

Wishing you God's blessings, I am,

Sincerely in Christ,

Most Reverend Gregory M. Aymond
Archbishop of New Orleans



An Examination of Conscience

- Have I treated people, events, or things as more important than God?
- Am I actively living my Catholic faith and, if I have them, raising my children in the faith?
- Have I been ashamed or embarrassed to speak about my faith?
- Have my words, actively or passively, put down God, the Church, or people?
- Do I go to Mass every Sunday (or Saturday Vigil) and on Holy Days of Obligation?
- Do I look for ways to spend time with family or in service on Sunday?
- Do I use my gifts and talents to serve God?
- Do I take time for prayer?
- Do I care for those around me or do I use them to get what I want?
- Do I show respect to my parents and those in positions of legitimate authority?
- Do I show respect to my children and others who are under my authority?
- Have I taken or wasted time or resources that belonged to another?
- Am I lazy?
- Have I harmed others through physical, verbal, or emotional means?
- Do I look down on those who are different from me?
- Have I gossiped, told lies or embellished stories at the expense of another?
- Have I respected the physical and sexual dignity of others and of myself?
- Have I honored my spouse with my full affection and exclusive love?
- Am I content with my own means and needs, or do I compare myself to others unnecessarily?
- Do I seek to fill what is lacking in my life with material possessions?
- Am I sincerely sorry for the things I have done wrong?

Image may be viewed in the **Silver Chapel** at **Mule's Religious Books & Gifts**
2627 David Dr., Metairie, LA 70003

Medjugorje Message

On the 25th of each month, the Blessed Virgin Mary gives a message to the world through the visionary, Marija Pavlovic-Lunetti. The Vatican has granted a Nihil Obstat to Medjugorje!

Medjugorje Message of August 25, 2025

"Dear children, my little children, my beloved ones; you are chosen because you have responded, you have put into practice my instructions and love God above all else. Therefore, little children, pray with all your heart that my words may be realized. Fast, sacrifice yourselves, love out of love for God Who created you, and be, little children, my extended hands to this world that has not come to know the God of love. Thank you for having responded to my call."

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GUIDE TO CONFESSION

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- 1 **Prepare** - Prayerfully compare your life to the Ten Commandments, the Beatitudes and the example of Christ.
- 2 **Go to confession** - After the priest welcomes you, both of you make the Sign of the Cross. Begin your Confession by saying,

"Forgive me Father for I have sinned. It has been *[length of time]* since my last Confession. These are my sins..."
- 3 **Act of Penance** - The priest offers suitable advice and gives you an act of penance, which may include prayer, self-denial or works of mercy.
- 4 **Prayer of the Penitent** - Pray a prayer, such as the **Act of Contrition**, expressing sorrow for your sins and a desire not to sin again.
- 5 **Absolution** - The priest extends his hands over your head and prays the Prayer of Absolution, making the Sign of the Cross over your head during the final words. You respond, "Amen".
- 6 **Dismissal** - The priest sends you forth to go in peace. Continue to express your conversion through a life renewed according to the Gospel and the love of God.

ACT OF CONTRITION

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy

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"Confession is an act of honesty and courage –
an act of entrusting ourselves, beyond sin, to the mercy of a loving and forgiving God."

-Saint Pope John Paul II



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Saturday, November 8, 2025

St. Katharine Drexel Church

Living Liturgically in the Month of September

Staff Reports

Feast of the Exaltation of the Cross

Feast Day: September 14

Saint Helena, the mother of the Emperor Constantine the Great, journeyed to the Holy Land in 326, erecting churches on sacred sites and engaging in acts of piety and charity. Helena's devoutness and philanthropy supported the spread of Christianity.

Her most notable achievement was discovering the True Cross during the excavation of Christ's crucifixion site. She is often depicted with the cross, symbolizing her discovery of the True Cross.

Helena's legacy is defined by her faith, charity and role in early Christianity's propagation.

The Feast of the Cross had its origins in Jerusalem, where the dedication of churches built on holy sites was celebrated with great solemnity on September 13th and 14th. The adoration of the Cross evolved into specific rituals. Accounts around 380 AD describe how the faithful gathered to venerate the Cross on Good Friday in Jerusalem. Relics of the True Cross were distributed worldwide, and the Council of Nicaea in 787 clarified the proper veneration of images and relics.

Early Christians, such as Saint Radegunda and

Saint Gregory I, possessed fragments of the True Cross, and various relics were enclosed in altars. Feasts celebrating the Cross emerged, with the Feast of the Exaltation of the Cross in Rome being established around the seventh century.

Celebrate the feast by doing the following:

- Lighting a candle in prayer to end injustice and the suffering of others.
- Teaching children about the feast by following the links at nolacatholic.org/livingliturgically.
- Praying the [Stations of the Cross](#).
- Praying the [Sorrowful Mysteries of the Rosary](#).
- Attending Mass.

Prayer Before a Crucifix

*Look down upon me, good and gentle Jesus
while before your face I humbly kneel and,
with burning soul, pray and beseech you
to fix deep in my heart lively sentiments
of faith, hope and charity;
true contrition for my sins,
and a firm purpose of amendment.
While I contemplate,
with great love and tender pity,
Your five most precious wounds,
pondering over them within me
and calling to mind the words which David,
Your prophet, said to you, my Jesus:
"They have pierced My hands and My feet,
they have numbered all My bones."
Amen.*



Photo Credit: The Vigil Project



Feast of Our Lady of Sorrows

Feast Day: September 15

The feast of Our Lady of Sorrows, which traces its origins to the 12th century, holds a deep significance in Catholic tradition. Initially known as "Our Lady of Compassion," the title "Our Lady of Sorrows" signifies Mary's profound anguish during the passion and death of Christ.

Mary's intense suffering underscores the

gravity of sin and exemplifies the path to genuine repentance. The imagery of the feast revolves around the swords that symbolically pierced Mary's Heart, known as "The Seven Dolors." This term, popular in the 17th century, alludes to the seven sorrows Mary endured. These sorrows are often associated with her presence at the crucifixion, where the prophecy of Simeon was fulfilled, piercing her soul like a sword.

Early Church writers, such as Saint Ambrose, viewed Mary as a resolute and sorrowful presence at the Crucifixion. Amidst the flight of others, Mary fearlessly stood by the cross, gazing upon her Son's wounds with compassion and recognizing their role in humanity's salvation. Mary's unwavering stance and self-offering in the face of persecution depict her as a powerful yet sorrowful figure.

The feast of Our Lady of Sorrows serves as a poignant reminder of Mary's role in the redemptive narrative and her deep empathy for her Son's suffering.

Celebrate the feast by:

- Praying the Sorrowful Mysteries of the Rosary.
- Learning more about Our Lady of Sorrows by using the links found at nolacatholic.org/livingliturgically.
- Receiving the Sacrament of Reconciliation.
- Attending Mass.

A Prayer for Our Priests

*Gracious and loving God,
we thank you for the gift of our priests.
Through them, we experience your
presence in the sacraments.
Help our priests to be strong in their vocation.
Set their souls on fire with love for your people.
Grant them the wisdom, understanding, and
strength they need to follow in the
footsteps of Jesus.
Inspire them with the vision of your Kingdom.
Give them the words they need to
spread the Gospel.
Allow them to experience joy in their ministry.
Help them to become
instruments of your divine grace.
We ask this through Jesus Christ, who lives and
reigns as our Eternal Priest.
Amen.*



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Visit nolacatholic.org/livingliturgically for more ideas to "live liturgically" this month.

“Cualquiera de ustedes que no renuncie a todos sus bienes, no puede ser mi discípulo”



**Fr. Manuel
SOLORZANO, O.P.**

Read this reflection in English online
at clarionherald.org.

23° Domingo del Tiempo Ordinario
Lucas 14: 25-33
Septiembre 07, 2025

Queridos hermanos: en este domingo la Palabra de Dios nos invita a reflexionar sobre las exigencias del discipulado cristiano. Seguir a Cristo implica tomar decisiones radicales, renunciar a ciertas cosas y ponerlo a Él en el centro de nuestra vida. Estas lecturas nos desafían a evaluar nuestras prioridades y a vivir con sabiduría y entrega total al Señor.

El autor del libro de la Sabiduría nos recuerda que los pensamientos humanos son limitados y que, sin la ayuda de Dios, no podemos comprender su voluntad. Esta lectura subraya la necesidad de buscar la guía del Espíritu Santo en nuestras decisiones y en nuestro camino de fe. Solo con su ayuda podemos discernir correctamente y vivir como

verdaderos discípulos de Cristo. El salmo es una oración que pide a Dios que nos enseñe a contar bien nuestros días y a vivir con sabiduría. Nos invita a reconocer la fragilidad de nuestra vida y a poner nuestra confianza en el Señor, quien es nuestra verdadera fortaleza y esperanza.

El Evangelio de hoy es un llamado claro y directo de Jesús sobre lo que significa ser su discípulo. Una gran multitud lo seguía, y Jesús, lejos de suavizar su mensaje, les explica las exigencias del discipulado con tres condiciones principales: Amarlo más que a la propia familia y a uno mismo: Jesús utiliza un lenguaje fuerte cuando dice que quien no “odia” a su padre, madre, esposa, hijos, hermanos e incluso su propia vida, no puede ser su discípulo. Este “odio” no debe entenderse literalmente, sino como una prioridad absoluta. Jesús no nos pide que abandonemos a nuestras familias, sino que pongamos nuestro amor por Él por encima de todo, incluso de los lazos más cercanos.

Cargar con la cruz: Ser discípulo de Jesús implica estar dispuesto a asumir el

sufrimiento, las renunciaciones y los desafíos que vienen con seguirlo. La cruz representa el sacrificio y la entrega total, y Jesús nos invita a cargarla con confianza y fe. Renunciar a los bienes materiales: Jesús señala que, para seguirlo plenamente, es necesario desprendernos del apego a las cosas materiales. Esto no significa que debamos despojarnos de todo lo que poseemos, sino que debemos evitar que las posesiones ocupen el lugar de Dios en nuestro corazón. Jesús ilustra estas condiciones con dos parábolas: la del hombre que construye una torre sin calcular los costos y la del rey que va a la guerra sin considerar si puede ganar. Ambas parábolas nos invitan a reflexionar sobre el compromiso y la preparación necesarios para ser verdaderos discípulos. Seguir a Cristo no es una decisión superficial, sino una entrega total que requiere discernimiento y determinación. Este Evangelio nos invita a examinar nuestras prioridades. ¿Qué lugar ocupa Cristo en mi vida? Estoy dispuesto a renunciar a todo lo que me impide seguirlo plenamente?

(see [SOLORZANO](#) p.21)

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Living a Catholic Life: Practical Objections to Contraception

"Living a Catholic Life" is a collaboration between dioceses, parishes, Knights of Columbus councils, grassroots organizations and the National Catholic Bioethics Center to educate the laity on principles of the moral life and their application

The Church teaches that it is the great privilege of married couples to cooperate with God in giving life to new human persons, and it singles out for special mention husbands and wives who "courageously undertake the proper upbringing of a large number of children."

However, many conditions of life today put couples "in a position where the number of children cannot be increased, at least for the time being" (Vatican Council II, *Gaudium et spes*, nn. 50, 51). It is up to married couples to determine by prudent judgment how many children they should seek to bear and educate in the love and service of God and man.

In choosing the right means to exercise their parenthood responsibly, married couples must not only be properly motivated and seek worthwhile ends, but must also seek to act in harmony with "[objective] criteria drawn from the nature of the human person and human action, criteria which respect the total meaning of mutual self-giving and human reproduction in the context of true love. All this is possible only if the virtue of married chastity is seriously practiced" (Vatican II, *Gaudium et spes*, n. 51).

The Church repeatedly has made it clear that it is always gravely immoral to regulate conception by contraceptive means, that is, by any action, whether prior to, during, or subsequent to freely chosen genital intercourse, that proposes, either as end or as means, to impede the beginning of new human life.

Here I do not propose to develop the excellent arguments advanced to show that contraception is an intrinsic evil. Rather, I wish to offer some very pragmatic considerations which I hope may help people today, who are so affected by the contraceptive culture in which we live, to think more

seriously about the matter of contraception, which too many uncritically accept as an effective way to cope with the very real problem of how to avoid a pregnancy that would overburden the family.

To contracept, one must do something: put on a condom, apply spermicidal jellies, take contraceptive pills and so on. But does one put on gloves before touching another tenderly, before caressing a loved one? Surely not, unless one is afraid of transmitting or contracting a disease. Why, then, should a husband don a condom or a wife arm herself with contraceptive pills when they want to give themselves to one another in the intimate act of marriage, one proper and exclusive to spouses?

Protecting themselves in this way surely seems difficult to reconcile with the intimacy and closeness sought in the marital act, one that literally makes them one flesh. Their only reason for so arming themselves is that they want to have sex but do not want their union to bear fruit. It is as though they regarded their fertility not as a blessing, a good, but as an evil.

Moreover, non-barrier methods of contraception, such as pills, IUDs and implants, do not always work by temporarily sterilizing the woman or killing off the husband's sperm. Rather, at times they prevent implantation of the child already conceived – in short, they work by effecting early abortion. A willingness to use these contraceptives entail a willingness, at least conditional, to abort. Some IUDs are undoubtedly abortifacients, and hence one willing to use them is willing to abort an unborn child. Such willingness is simply not compatible with true moral principles and norms or with a heart open to what is true and good.

It is no secret that contraception has contributed to the dramatic rise in the number of divorces. In his essay "Why Did the U.S. Divorce Rate Double within a Decade?," Robert Michael suggests that one reason for

this is that contraception places a burden on women that they do not place on men: men derive their sexual pleasure no matter what contraceptive method is used, their use does not threaten men's health, and men cannot become pregnant should contraceptives fail. But some contraceptives interfere with the woman's experience of sexual pleasure, and many pose risks to her health and life. As a result, many women finally conclude that what their husbands love is sexual pleasure not them, and divorce at times follows, with its attendant evils.

Natural family planning is not, as champions of contraception maintain in their polemics against Church teaching, a method of contraception. Couples can, unfortunately, abuse their knowledge of fertility selfishly to exclude children from their marriage, but most couples who choose to avoid an irresponsible pregnancy by periodically abstaining from the conjugal act are neither being selfish nor contracepting.

Those who contracept choose (1) to engage in genital sex, an act in and through which, they reasonably believe, a child may be conceived, and (2) to do something prior to, during, or subsequent to this freely chosen act to impede the child's conception. The second choice is precisely the choice to contracept. Those who periodically abstain from the conjugal act choose (1) to avoid behavior that could cause a conception that would be irresponsible and (2) to engage in the conjugal act at times when the wife is infertile.

Neither choice is a choice to contracept. In other words, different choices and different human acts are at stake in the practice of contraception and in the morally upright use of periodic continence as ways of regulating conception.

This column was adapted from William May, "Catholic Health Care and Contraception," Ethics & Medics 23.5 (May 1998). For more information on this topic, please visit www.ncbcenter.org.



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FR. AGUSTINO TORRES, CFR
2025 KEYNOTE

SECOND HARVEST

Faith-based roots

Second Harvest of Greater New Orleans was founded in 1982 by Archbishop Philip M. Hannan, Bishop Roger P. Morin and Gregory Ben Johnson, director of the social apostolate of the archdiocese. By July 1983 the food bank was distributing food to 23 faith-based and nonprofit member agencies.

On September 13, 1985, Second Harvest Food Bank became a fully accredited member of America's Second Harvest – The Nation's Food Bank Network, allowing it to receive large donations from all over the country. A merger in 1989 with The Food Bank for Emergencies of Greater New Orleans, Inc. led to the addition of the emergency food box program to the food bank's efforts to reclaim food that was going to waste. As it grew, the organization went through several name changes, finally becoming Second Harvest Food Bank of Greater New Orleans and Acadiana in 2004. Located in Elmwood, the organization also has state-of-the-art food distribution centers and facilities in Lake Charles, Houma-Thibodeaux and Lafayette. Touns said Second Harvest is a ministry of the Archdiocese of New Orleans and they serve everyone that is in need with the help of their 675 partners across the state to get to the folks that truly need it the most.

How you can help

"We operate with a pretty simple, not to be confused with easy, business model, we are here to distribute food," he said. "Second Harvest is faith in action and an example of a Corporal Work of Mercy and there are several ways the community can help us feed their neighbors."

How can people help:

- Financial donations – if you think \$5 doesn't help you are wrong, every little bit helps and is needed and appreciated. To donate, <https://no-hunger.org/> and click the DONATE NOW button.
- Volunteerism – while the organization has always had a tremendous turn out of volunteers including senior citizens, high school students, corporate groups, they welcome anyone who wants to work. To volunteer, <https://no-hunger.org/volunteer/>
- Awareness and evangelism – get the word out to more people and make sure they have the facts and understand the impact and the need.

"Food insecurity is real, and it is increasing," Touns said. "The more awareness we create and the better we educate the community, as well as having political support, the better we will be able to make sure no one goes hungry."



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ARCHBISHOP OF NEW ORLEANS
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program which incorporates a broad reflection of the ministry of spiritual direction within the context of today's church. Following the theology and methodology of the Spiritual Exercises of St. Ignatius of Loyola, the internship program prepares the individual to guide others in on-going spiritual direction and directed retreats.

"When the Center first opened and started off in New Orleans with Archbishop Hannan, I thought to myself that this program is too good to keep local and we need to go beyond, push out further and reach more people," Sister Dot said. "So, we expanded to Grand Coteau and invited people from other dioceses to participate."

She added that today they have people coming to participate in this ministry from across the state of Louisiana as well as from Texas, Tennessee and Mississippi and other parts of the country.

Under new leadership

"I am excited about this new position but know that I have really large shoes to fill," Tobin, who has served as assistant director since last year, said. "I am the first lay person to have this position and that is a little bit daunting, and I hope that everyone will be accepting of the transition."

Tobin was a physical therapist by trade before training and joining the center and felt like physical therapy was her first vocation, then her family was also a vocation.

"It has been an incredible cross over between physical therapy and spiritual direction, because it uses every part of you when you find your ministry," she said. "The Lord was cultivating me all along for this moment, it has been a slow progression to this point and a

profound experience to listen to other's stories of how God is in their lives."

Sister Dot said part of being the executive director of the Center is being on the lookout for future leaders in the ministry and when you spot someone, you just know.

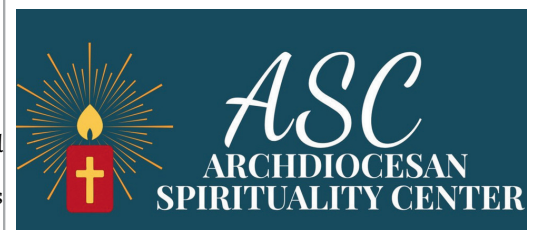
"Karen caught it and understood what spiritual direction was and had love for it," she said. "You could see her attraction to the ministry she has the gift of leadership, and I know she will continue to do a great job here."

"We are so grateful that the archdiocese has always been a huge supporter of our ministry and programs," Tobin said "I am looking forward most to the spirit of community of teachers, students and support we give and receive – both are important. I am also looking forward to modernizing the programs and building on established relationships."

Retirement plans

Sister Dot doesn't know yet what she will miss the most about retiring though she has announced that she is moving to the St. Catharine Dominican Sisters of Peace farm house in Kentucky. She does plan on taking a year of prayer, and some individual spiritual direction while making herself available for consultation and help as needed.

On Oct. 4, the Center will offer the community the opportunity to personally thank Sister Dot for her leadership and dedication to her ministry at their annual Mass and Gala Dinner. For more information or to purchase tickets visit <https://nolacatholic.org/gala>.



Around the Archdiocese

Sunday Best: Faith, Family & Fashion Exhibit Preview Gala

Sept. 12 at 6:30 p.m. at the Old Ursuline Convent Museum, 1100 Chartres St., New Orleans
The Catholic Cultural Center of New Orleans invites the community to the gala opening celebration of the new exhibit at the Old Ursuline Convent Museum: *Sunday Best: Faith, Family and Fashion*. Visit <https://oldursulineconventmuseum.com/sunday-best-gala> for more information, to purchase tickets and become a sponsor.

Second Annual Women's Summit

Sept. 13 from 8 a.m. to 2 p.m. at St. Dominic Parish, 775 Harrison Ave., New Orleans
Women of the Archdiocese of New Orleans are invited for a morning of faith formation and community building at St. Dominic Parish. Speakers include Dr. Sarah Denny Lorio and Olivia Gulino. Visit <https://stdominicparish.com/womens-summit> for more information and to register.

2025 GospelFest: Lift Your Hands in the Sanctuary

Sept. 13 at St. Martin de Porres Center, 2241 Mendez St., New Orleans
The 2025 Bishop Fernand J. Cheri, III Gospel Music Festival will bring together choirs from

throughout the archdiocese for an evening of song, praise and worship. The event is free and open to the public.

Purified & Gender and the Theology of Your Body presented by Jason Evert of The Chastity Project

Sept. 15 at 6 p.m. at Our Lady of the Lake's Chotin Center, 312 Lafitte St., Mandeville
Purified brings parents and teens together to discover God's plan for love. The event will include Jason's talk as well as the opportunity for the Sacrament of Reconciliation and Eucharistic Adoration. For more information visit chastity.com/purified.

Seasons of Grace: Faith in All Ages & Stages

Sept. 17 from 8:30 a.m. to 3 p.m. at The Cenacle on the Lake, 5500 St. Mary St., Metairie
All women are invited to participate in this day of prayer lead by Betty-Ann Hickey on the theme "Speak Lord, Your Servant is Listening." Mass is at noon. The cost is \$35 and includes a light breakfast and lunch. Visit neworleansretreats.com for more information and to register.

Evening of Confession

Sept. 17 from 5 to 6:30 p.m. in all parishes of the Archdiocese of New Orleans.

Radiant Gift For Mothers

Sept. 14 at 5 p.m. at Mary, Queen of Peace School Cafeteria, 1501 West Causeway Approach, Mandeville

All mothers of high school-aged girls are invited to a special presentation given by Aimee MacIver and Jodi Awbury. As a mother, you're called to guide your daughter in authentic womanhood. Be ready for her questions with truth, beauty and joy. This FREE session will address: how to talk to your daughter about intimacy, how to answer hard questions and how to build authentic self-confidence and body image.

Radiant Gift for Teens

Sept. 28 from 1 p.m. to 5 p.m. at Mary, Queen of Peace Church, 1501 West Causeway Approach, Mandeville

Why did God create you female? What does it mean to be a woman? How do we authentically love our femininity and others? All high school aged (8th–12th) young ladies are invited to attend an afternoon of discovery and celebration of womanhood, rooted in St. John Paul II's Theology of the Body presented by Dr. Sarah Denny Lorio. \$30 per person before Sept. 21, Visit <https://maryqueenofpeace.org/radiant-gifts> to register or learn more.

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New Leadership Installed at Holy Cross



Photo Credit: Amy Diaz/Holy Cross School

Mr. Brad Humphreys (standing left) and Mr. Justin Fleetwood (standing right) are formally installed as the new school leaders at Holy Cross School in New Orleans by Holy Cross Brother and Provincial Superior Thomas Dziekan (center) at a school-wide Mass on the Solemnity of the Assumption.

Staff Report

During the first school-wide Mass of the 2025-26 school year, the leadership at Holy Cross School in New Orleans were formally installed, ushering in a “new era” for the historic school for boys.

During the liturgy, which was celebrated by Holy Cross alum Father Patrick Williams ‘80, Congregation of the Holy Cross members, Brother Thomas Dziekan, Provincial Superior, Brother Stephen LaMendola, Assistant Provincial and Province Vicar and Mr. Terry Lee, Director of School Sponsorship, formally installed Holy Cross President Justin J. Fleetwood ‘91, and Principal Brad Humphreys into their leadership roles, reminding them of the rich Holy Cross heritage and legacy rooted deeply in the city of New Orleans.

“We are sowing the seeds of hope in our community, which is a true reflection of the Heart of Holy Cross that will continue

throughout this school year and for years to come,” reflected Fleetwood during his installation address.

In addition to the student body, comprised of young men from grades PreK to 12th grade, the school welcomed members of the Congregation of the Holy Cross from Austin, Texas, as well as the Marianites of the Holy Cross, distinguished alumni and Holy Cross families and friends to join in the celebration of the Mass for the Solemnity of the Assumption of Mary and to witness the installation of the new school leaders.

Holy Cross School is a Catholic, college-preparatory school for boys founded in 1849 by the Congregation of Holy Cross to educate young men in the greater New Orleans community.

To learn more about the school and its legacy of Catholic education in New Orleans visit www.hcnola.org.

SOLORZANO

La enseñanza de hoy nos recuerda que ser discípulos de Cristo es una vocación exigente pero profundamente gratificante. Cuando ponemos a Jesús en el centro de nuestra vida, encontramos la verdadera libertad y la paz que solo Él puede dar. Ser su seguidor implica sacrificios, pero también la certeza de que estamos caminando hacia la plenitud de vida en Él. Qué lugar ocupa Cristo en mi vida y en mis decisiones diarias? Estoy dispuesto a asumir mi cruz y seguir a Jesús, incluso cuando el camino sea difícil? Qué cosas o apegos materiales podrían estar obstaculizando mi relación con Dios?

Queridos hermanos, Jesús nos invita a ser sus discípulos, pero nos recuerda que esto no es un camino fácil. Nos llama a amarlo con todo nuestro corazón, a cargar nuestra cruz y a renunciar a todo lo que nos aleja de Él. Que el Espíritu Santo nos conceda la sabiduría para discernir su voluntad y la fortaleza para seguirlo con decisión y entrega total. Pongamos nuestra confianza en el Señor, quien nunca nos abandona y nos guía hacia la vida eterna. Amén.

Para conocer más servicios pastorales disponibles para la comunidad hispana en la Arquidiócesis de Nueva Orleans, visite <https://www.apostoladohispano.org/>

SHARE YOUR STORIES!

If you have a story you would like to share with our readers, visit <https://clarionherald.org/submityourstories> to submit your inspiration and ideas and a member of our staff will follow-up when we are able!

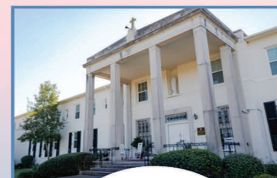
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When Love Feels One-Sided



**Ty
SALVANT**

NOLACatholic Parenting

"A new command I give you: Love one another. As I have loved you, so you must love one another."
— John 13:34

Most marriages begin with a beautiful example of mutually sacrificial love where partners look for ways to pour into each other. I remember those early days when the love between my husband and me felt so overwhelming, in the best way. I thought, "If he loves me this much, and it's only a fraction of how much God loves me – WOW!"

But over time, I slipped into a pattern I didn't even notice at first. I began expecting too much of my husband. I wanted him to anticipate my needs, provide solutions before I asked and meet whims I hadn't spoken out loud.

And I realized something humbling: my children were doing the same with me. Because "Mom can do anything," they expected me to do everything – fix every problem, smooth every rough edge, and show up at all times with a happy heart and willing spirit. As mothers, we often lean into that role, and I was no different. I wanted their lives to run smoothly, their hearts to be comforted, their desires to be met.

But here's the truth I came to learn I'm human, too. I hurt. I make mistakes. I have needs. Love was never meant to flow in one direction.

Living this way took its toll. Giving endlessly without receiving left me drained. It seeped into my marriage, my parenting, my health and even my faith. The cost was emotional burnout, quiet resentment and the risk of raising children who didn't fully

appreciate love.

What changed everything for me was recognizing this truth in scripture: Jesus didn't just give love – he received it too. He accepted meals, comfort and care from his friends. His love was mutual, not one-sided. That truth shifted everything for me. If even Jesus modeled receiving, why did I think I had to carry it all alone?

Learning to Receive

The shift didn't happen overnight. Years of habits don't dissolve in a moment. But slowly, I learned to express my needs, adjust my expectations and give my family opportunities to love me, too.

I started small. I voiced one need out loud – sometimes to my husband, sometimes to my children, sometimes even to a friend. When those needs were met, I realized something powerful: they could love me back. I didn't have to be invisible or unappreciated.

And what happened next was even better: my children began noticing the invisible work I had carried all along. One laughed in disbelief that the sink filled with dishes again after he'd just washed them. Another observed how much easier clean-up was when everyone put things back in their place. They began asking how I was doing and whether I needed help.

Today, others compliment my children on their empathy, their thoughtfulness, and their awareness of others. These qualities were not accidental – they were taught and modeled at home through learning that love is about sharing the load.

The Heart of It

Learning to both give and receive has changed not only me, but also my family. Love in our home flows both ways. We see one another, care for one another and reflect the very heart of God together.

Prayer

Lord, thank You for teaching me that love is not just about giving, but also receiving. Thank you for reshaping my marriage and my motherhood through this truth. Continue to help our family grow in grace, gratitude and mutual care.

Reflection Question

What small step can you take this week to both give and receive love more intentionally in your home?

Ty Salvant is an advisor, wife, homeschooling mom of six, avid volunteer and author who helps women achieve a whole, balanced and fulfilled family, marriage and self through workshops, retreats and events. She writes a weekly blog, Time with Ty, she shares information and resources helpful to women.



TABLES

But instead of feeding our stomachs, he feeds our hearts and souls.

- At the ambo, we are fed with the Word of God.
- At the altar, we are fed with the Body of Christ.

These two tables help us stay close to Jesus and live the way he teaches.

So next time you're at church, look at the ambo and the altar. Remember that God is inviting you to his family table so that you can listen, grow and be filled with his love.



Ora + Labora



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