

Seventh Sunday - Season of the Year

MASSES & INTENTIONS

SATURDAY, February 18, 2017

4:30 P.M. MASS – Frances Meaux, Sox Gordon, Dorothy J. Montou, Jeremy Rider, J.C. & Bertha Smith, Hubert Bertrand, Emily Adams, Keith LeJeune

SUNDAY, February 19, 2017

7:30 A.M. MASS – *Pro Populo* (For the People)

10:00 A.M. MASS – Edward Maddox, Angelle L. Durio, Linda LeJeune, Helen Sonnier, Glenn Sonnier, Leonard Beaubouef & Sons, Stefan Charles Smith

MONDAY, February 20, 2017

6:30 A.M. MASS – D.C. Reed, Jr.

TUESDAY, February 21, 2017

NO MASS

WEDNESDAY, February 22, 2017

6:30 A.M. MASS – Fabian, Stephen, Michelle, Aaron, William, Bernadine, and Lucius Cezar, Jr.

THURSDAY, February 23, 2017

5:30 P.M. MASS – Togeal Goodly

FRIDAY, February 24, 2017

6:30 A.M. MASS – Gene & Velma Brakel

SATURDAY, February 25, 2017

4:30 P.M. MASS – Frances Meaux, Goerge, Clara & John Schneider, Jeremy Rider, John C. Durio, Cezar Fly., Keith LeJeune, Savannah & Curley Gradney, Sr., Anna Clair & Jude Papillion, Jeremiah Victorian, Courtney Thompson, Jonathan Gradney, Fly. of Bobby (Anne Louise Hance) Guidry, Adam & Wallace Meaux, Sr., Lester, Eula & Elmer Chatman, Sr.

SUNDAY, February 26, 2017

7:30 A.M. MASS – *Pro Populo* (For the People)

10:00 A.M. MASS – Edward Maddox, Roland & Verlie Chaumont, Leonard Beaubouef & Sons

Last Week's Collection

\$4,192.26

2nd Collection Religious Education

\$432.75

PRAYER LIST

Bernard Aguillard, Marvin Banks, Phil Beard, Charles Beaubouef, Gerry Beaubouef, Quintan Bell, Joan Bertrand, Alvin & Sonja Billodeaux, Bruce & Diana Brakel, Corey Briscoe, Douglas Briscoe, Luke Burnham, Bernice Bushnell, Helen Bushnell, Kristin Carlton, Linda Beaubouef Cazes, David & Natalie Carrier, Beatrice Cezar Fly., Ailene Chapman, Vivian Cole Family, Florence Comeaux, Richard Cooper, Virginia Cottongin, Aiden Darbonne, Carol Deshotel, Jackie Deville, Jabe Doyle, Poochie Duplechain, David Fontenot, Donald Fontenot, Justin Fontenot, Mary Ophelia Fontenot, Paul Fontenot, Rodney Fontenot, Verlis Fontenot, Jeri Garcille, Tim Germany, Elaine Giles, Freddy & Becky Gorman, Daniel Goodly & Fly., Cathy Deshotel Guillory, Todd Guillory, Victoria Lynn Guillory, Harrison Harmon, Joseph Harmon, Mildred Harmon, Ester Harmon, Shirley Hebert, Jan Horton, Charlene Ireland, John, Shenita & Perella Jackson. Joey James, Brayden Johnson, Rudolph & Joyce Johnson, Paul LaFleur, Essie Langley, Grayce LaRacca, Dwain LeBleu, Tina Morgan Lantier, Keith LeJeune, Lou, Joseph, & Adam LeJeune, Mitch LeJeune, Willie Mae LeJeune, Brian Manuel, Chip Manuel, Kevin Manuel, LuLu Manuel & Fly., Shirley Manuel, Trista Marler, Reed Mclver, Bonnie McNabb, Patricia Mikas, Rita & Billy Miller, Charles Mancil, Joy Mancil, Ray Marcantel, Trista Marler, Brandy McCarty, Louanna McGee, Sam & Rochelle McMahan, Christina McNutt, Ronald Meaux, Russell Meaux, Clifford Montou, Kara Montou, Glen Morgan, Carolyn Morgan, Nicholas Odum, Gabriella & Martel Papillion, Howard Patin, Devin Pelt, Sally Pitre, Linda & Don Potier, Jimmy Prudhomme, Ena Prudhomme Fly., Erin Ramos, Ronnie Ramos, Ashton Read, Ann Reed, Cheryl Reed, Sara Reed & Fly., Lynda Reed, Ervin Reed, Leonard Richard, Donald Rider, Sharon, Richard, Jonathan, Hayley, Jayden, Ryleigh, Skylie, Jackson, Martha, Rusty, and Patsy Rider, Michael Roger, Beverly Romero and Fly., Ann Rooney, Vera Ross, Rev. Fred Russi, Evelyn Sandell, Tina Sapienza, Quentin Savoie, Sister Ann Margaret Savant, Tucker Scimemi, Helen Shreeman, Remy Spring, Koltan Squier, Leah Squier, Margie Smith, Donald Paul Sonnier, Barbara Strickland, Kelly Strother, Lucille Strother, Carl Tarver, Kenneth Taylor, Celeman Thomas, Matthew Truman, Dollyanna Victorian, Zachary Villereal, Linda Voeller, JoAnn Welch, Robbie Willis, Odelia & Ernest Wilson, Nicole Young, Theresa Young

Leading the Rosary before Mass this Weekend

4:30 P.M. – Haddie Goodly 7:30 A.M. – Lucy Brandon

10:00 A.M. – Deacon Norris Chapman

Vocations Candle – Mrs. Vergie Granger

Vocations Cross – Mr. & Mrs. Joseph Beaubouef & Fly.

Divine Intimacy Reading Guide

Feb. 19 th – Feb. 26 th	Entry Number
Sunday	84
Monday	85
Tuesday	86
Wednesday	87
Thursday	88
Friday	89
Saturday	90
Sunday	91

SJOA LADIES ALTAR SOCIETY CATFISH DINNER FUNDRAISER

Sunday, March 5, 2017 from 10:00 AM – 1 PM at St. Joan of Arc Catholic Hall. Dinners are \$10.00 and include ½ lb. Catfish Fillet, French Fries, Coleslaw Fried Pistolette, and Dessert. Tickets may be purchased at the Church Office or from an Altar Society Member.

Come, Lord Jesus! Lenten Journey

Journey with us during this holy season of Lent as we study and meditate upon the Sunday Gospels leading to the glorious resurrection of Our Lord Jesus Christ. Meet weekly with a small faith community for a deeper understanding of Jesus' life and death and the victory He claimed for each of us! Signup sheets are on the table at the front entrance of the church. Please sign up by this weekend so that materials may be ordered. There is no charge.

This Week @ SJoA

- ❖ Sunday, February 19th – R.C.I.A. at 5:00 P.M
- ❖ **Wednesday, February 22nd – ADORATION 7:00 A.M. to 8:00 P.M.; CCD and Youth Group**
- ❖ Thursday, February 23rd – Latin Class after 5:30 P.M. Mass

FROM FATHER CONNER

Rachael's Vineyard: Healing After Abortion

A few Sundays prior I referenced an exceptional outreach of the Catholic Church for those who have been involved, to whatever degree, in abortion. If you or someone you know is struggling with guilt, depression, regret or other difficult emotions from an abortion, you are not alone. Come experience the healing love of Jesus Christ on a Rachel's Vineyard weekend retreat: **February 24-26, 2017**, at the Saint Charles Center in Moss Bluff. The weekend retreat is sponsored by the Diocese of Lake Charles and will combine discussions, spiritual exercises, the Sacrament of Penance (i.e., confession), a Memorial Service and a Mass of Entrustment. Participation is strictly confidential and offers a beautiful opportunity to experience God's love, forgiveness and compassion. The cost is \$210.00 for meals, private room with private bath, and all retreat materials. Financial assistance is available by contacting me (Father Conner). Again, every aspect of a Rachael's Vineyard retreat, including contacting me, is absolutely confidential. For more information or registration contact: RV of SWLA 337-439-7400 ext. 317 or E-mail rachels.vineyard@ldiocese.org For a National listing of retreat dates & locations contact 1-877-HOPE-4-ME or visit the Rachel's Vineyard website at www.rachelsvineyard.org.

WHAT WE BELIEVE...WHY WE BELIEVE IT

HORRID NAILS

In the days of the Dutch masters of art, there was a noted painter who had wasted his youth in wickedness and depravity. Coming to his senses later in life, he bitterly regretted his sins and resolved to make up for them.

One of the painter's best known works depicted the 13th station of the cross: The Taking Down of Our Lord from the Cross. Prominent in the painting was the man who pulled the nails from Our Savior's sacred flesh. The person painted into that role was the painter himself. When asked why he used himself as the model for that man, with considerable feeling he replied: "God knows I've driven innumerable cruel nails into my Lord, crucifying Him over and over with my sins. Don't you think it's about time for me to tenderly and lovingly pull out a few of those horrid nails?"

This is a man who understood the value of confession...and penance, both of which are the topic of this article. We have already looked at the first three elements necessary to make a good confession: examination of conscience, contrition, and firm purpose of amendment. Now let's continue with the fourth element, confession of our sins to a priest.

Confession is the actual telling of our sins to a priest. This is the only way he can absolve our sins, as he has no way of knowing what to absolve without first hearing them. "The confession (or disclosure) of sins, even from a simply human point of view, frees us and facilitates our reconciliation with others. Through such an admission man looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and to the communion of the Church in order to make a new future possible."(*Catechism of the Catholic Church*, 1455)

When I'm teaching non-Catholics interested in joining the Church, this is ordinarily where I begin to teach them the proper form and sequence for the actual act of confessing in the confessional, but we lack the room here, and I don't want to insult you who have gone to confession since childhood... even if irregularly. Believe me, there are plenty of sources around for you to learn this, and your confessor would be most happy to help you learn the proper way to go to confession.

We must confess every mortal sin when we go to confession. "Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church. Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit." (*Catechism of the Catholic Church*, 1458) The Church requires us to go to confession at least once a year, during the Easter time. She suggests that we go at least once a month, but tells us the best thing for the benefit of our soul is to go every week... even if the matter for our confessions consists only of venial sins.

We receive a penance to make at least some **satisfaction** for our sins, thus decreasing the punishment we deserve for those sins. The Sacrament of Penance always removes all the **eternal punishment** in hell that is deserved by mortal sin, but it doesn't necessarily remove all the **temporal punishment**. The debt of temporal punishment can only be satisfied in purgatory or on earth. Since there is no merit in purgatory, and since purgatory

isn't a pleasant place, we are far and away better off to satisfy the debt we owe God in this life.

The means of satisfying this debt, which also contributes to our own sanctification, are voluntary acts of penance, devout participation in the Mass, prayer, fasting, almsgiving, earning indulgences, performing the spiritual and temporal works of mercy, and patiently accepting the trials and sufferings God chooses to permit in our lives.

Since we mentioned **indulgences** in the last paragraph, let's talk about them for a moment...especially since so few people even know what they are anymore. An indulgence is the remission of the whole or part of the temporal punishment due to forgiven sin, granted by the pope and the bishops out of the Church's **spiritual treasury**, which is made up of the infinite redemptive merits of Jesus Christ, and the superabundant merits of the saints. It's more than a mere remission of canonical words of penance, because it really remits the whole or part of the punishment due the sinner by God. Remember, Jesus told Peter (Mt 16:18) and the apostles (Mt 18:18) they have the power of binding and loosing.

The divine power of the Church to grant indulgences can be better understood if we compare it with the state's power to pardon all or part of a convicted felon's punishment inflicted by the courts. The president (in federal cases) and the governor (in state cases) have the right to grant a commutation of any part or the whole of a felon's sentence. Moreover, those same two offices, by the administration of enacted law, give prisoners time off their sentences for good behavior.

The state may grant a convicted felon a pardon or commutation, even if he isn't sorry for his crime. The Church, however, never remits temporal punishment unless the sinner has shown his sorrow.

Indulgences are granted in two forms: plenary and partial. A **plenary indulgence** remits all the punishment due to forgiven sins. A **partial indulgence** remits some portion of the punishment due to forgiven sin. And although we should be interested in gaining indulgences for ourselves (because purgatory ain't no fun), we may also gain them for the poor souls in purgatory (who *know* purgatory ain't no fun). We gain indulgences by being in a state of grace, have the desire to gain the indulgence, and perform the good acts required by the Church. For a plenary indulgence, these Church required acts include making a good confession and Communion within eight days prior to or after the indulgenced act.

Now that we've covered sufficiently, but in no means deeply, the sacrament of Penance, I hope you will more frequently avail yourself to its benefits. Regarding indulgences, I also hope you will begin to seek them out for yourself and your loved ones who have gone ahead of you to the next life. Next week we will look at the Anointing of the Sick; because this is What We Believe...Why We Believe It.

Got a question? Go to JoeSixpackAnswers.com.

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FROM FATHER CONNER

Latin during Lent

The Season of Lent will be here in less than two weeks. As we approach this sacred time of penance and conversion, I take this opportunity to inform you that these parts of the Mass will be in Latin during Lent: *Kyrie, Sanctus, Pater Noster* (Our Father), *Agnus Dei, Ite, Missa est*. This applies to weekday and Sunday Masses. There will be resources in the pew back pockets, and, at times, at the entrances of the church with the Latin prayers. Additionally, I will post aids on www.sjoaoberlin.com to assist you further. Also, we'll have Latin pronunciation classes to help anyone interested in learning how to pronounce the prayers correctly. The next Latin class will be this Thursday, February 23rd, after the 5:30 pm Mass – that is, at approximately 6:15 pm in the Parish Hall. It is very easy to learn these Latin prayers. Anyone is capable. It only takes a modicum of effort and a little time. I encourage you to invest a few moments to learn these prayers in Latin; take advantage of the classes I will offer. They will help you pray better at Mass and deepen your Catholic identity.

I also want to acknowledge here publicly that I know many Catholics, perhaps even some of our parishioners, do not appreciate the Latin language. Some may even have a strong dislike of it. **First**, I would point out that our upcoming use of Latin will not be a major change for us. Just last Sunday, for example, with the exception of the Our Father, all these parts of the Mass were in Latin. This wasn't exceptional, either, as we occasionally have these parts of the Mass in Latin. I would further highlight that many of you sang these parts with no worship aids in the pews. (I could hear you. It sounded very good!) This is evidence that these Latin prayers are already familiar to us. **Secondly**, let me say that I, too, once disliked Latin at Mass. Like most people, I was taught that Vatican II "got rid of Latin" – that the Mass is now supposed to be completely in English; and, that anyone who wanted Latin in Mass rejected Vatican II. Eventually I learned (by studying the documents of Vatican II) that the Second Vatican Council actually **mandated** (yes, *required*) the use of Latin at holy Mass (cf., *Sacrosanctum Concilium*, 36.1). After overcoming my initial shock, I began trying to understand why so many folks (including more than a few Priests) believed opposite of what the Council taught. (This is not an easy question to answer.) At some point I asked the Lord to give me an open heart. In honesty and sincerity of heart, I humbly acknowledged to God in my prayers that I had difficulty understanding why the Mass should be in Latin. I asked God to help me understand the wisdom of the Church. Wouldn't you know it? Over time, gradually I began to see the beauty of the Latin Language, how Latin actually facilitates better participation in Mass (even for the laity), that Latin keeps us connected with Catholics throughout the course of history, and that Latin makes it possible for everyone to come together and pray to God in unity. Speaking practically, consider the usefulness of a *universal* language for prayer. People travel with such great ease these days. Often there are several language groups living in the same community (e.g., in our area we have English, French and Spanish). When Mass is in Latin, everyone can gather together with confidence and familiarity. Considered honestly, we can realize that Latin is the great unifier of the prayers of the people of God! (Hence the wisdom of Vatican II's reaffirmation of Latin in the Mass.) In sum, I came to discover that Latin is not at all an obstacle to prayer. Quite the contrary, it is a wonderful tool which helps us pray and worship God as one family in Christ in a **sacred language** that brings us all together! It's my hope that everyone can come to this realization as well.

To conclude, my suggestion for anyone who wrestles with seeing the goodness of Latin is the same advice I would give to a person who struggles understanding any of the truths of the Faith:

1. **Trust God.** He has your best interest in mind. God is our loving Father and wants what's best for us. This is a very important truth we should never lose sight of.
2. **Have an open heart.** The Holy Spirit is handcuffed when we are closed-minded, insisting on our own will, or thinking that we know better than God or the Church. We must become docile so that God can lead us. Scripture directs us to humility: "Humble yourselves before the Lord and He will exalt you" (James 4:10). Open your heart. God will fill it with the light of truth.
3. **Humbly and sincerely ask God for enlightenment.** God wants us to know the truth. We're made for it. Ask God to help you see the goodness and utility of a sacred and universal language, and to experience its beauty. Yes, *beauty!* For, beauty is one of the chief benefits of Latin. When Gregorian Chant or Sacred Polyphony are properly executed, they can transport a soul into the stratosphere of Heaven! How our world, how **we**, need the beauty of the Mass to radiate! The beauty of the Mass, you may be interested in

knowing, greatly aided the conversion of **St. Augustine**. Reflecting on hearing a sung Mass, the saint wrote: “How I wept, deeply moved by your hymns, songs, and the voices that echoed through Your Church! What emotion I experienced in them! Those sounds flowed into my ears, distilling the truth in my heart. A feeling of devotion surged within me, and tears streamed down my face — tears that did me good.” The beauty of the Church’s chants stirred up within St. Augustine a longing for the celestial courts of Heaven and filled his heart with truth. We, who are far too often subjected to the crudities of this world, need to encounter the loveliness of God. The chants of the Church provide us, as it did saints of the past, with this beauty.

4. **Study.** Truth has this wonderful way of persuading us. Rather than simply continuing to parrot blindly what someone told you 30 or 40 years ago, read what the Church actually teaches about Latin at Mass. Look for articles written in favor of Latin. (As Lent draws nearer, I will put resources such as this on our website to help you.) You might be pleasantly surprised at the things regular folks have to say about the benefits of Latin at Mass. Believe me, there are many!
5. **Be willing to work at your prayers.** We use the word “liturgy” to describe the official, public prayers of the Church, such as holy Mass. Mass is a “liturgical” prayer. This word “liturgy” comes from a Greek word that has several layers of meaning. One of these is “work” or “effort.” When we come to holy Mass, we come to work. Our labor is not so much on the level of physical exertion or external activity. Our efforts, rather, are fundamentally interior: prayer. Indeed, prayer is tough work. As such, Catholics have always seen the logical nature of praying in Latin at Mass precisely because it was *not* the language they spoke. Accordingly, Latin helped them *enter into* the sacred liturgy (the “holy work”) of the Church. In other words, Latin made them work hard at their prayers. In the time leading up to Mass, they would carefully review the prayers and readings. During Mass, if they had a hand missal, they would follow along, attentively considering the Latin on one side of the page and the translations on the other. Having the entire Mass in English, though, makes it much more likely that we fallen human beings will give way to spiritual sloth. For, when the Mass is in a language we speak, we easily assume that we can simply show up to holy Mass without any preparation whatsoever and still have a fruitful participation. Such an approach, however, prevents us from truly benefiting from the Mass. Latin, on the other hand, requires that we dive into the Mass beforehand. It necessitates that we invest ourselves personally, that we *work* at knowing the prayers. An approach such as this genuinely facilitates devotion and participation. In light of the many recent findings by research firms which gather data on religion, it seems somewhat absurd that anyone would deny that, by and large, Catholics of times past had a superior understanding of the Mass, of its structure, nature, and meaning, not to mention reverence of the Most Holy Eucharist than we do today. We should be honest in the face of such overwhelming data and acknowledge that Latin actually *helped* Catholics know their faith better. It worked back then. It can work that way again today for us, too, if we have the proper disposition.

Ladies Altar Society – Election of Officers

Attention all members of the Ladies Altar Society: the election of Officers will take place at the **March 7th** meeting. Currently, nominations are being taken for these offices: **President, Vice President, Secretary, and Treasurer**. Any current member may be nominated. To nominate someone, please consult the person you wish to nominate and verify that she will run for the office. Then call Corinne at our rectory office and make the nomination. The deadline to nominate someone is **Monday, March 6th, 2:00 pm**. Please note that the terms for these offices will be from March 7, 2017 (effective immediately) to January 2018.

Rachel’s Vineyard Post Abortion Retreat

It’s not too late to register for this excellent retreat. Rachel’s Vineyard Retreats are very effective in bringing healing to those who have participated in abortion. Please see the **left-inside page of the bulletin for more information.** **Abortion is traumatic.** It deeply wounds everyone involved. Care and healing are needed. Those involved in abortion deny this to the detriment of their own welfare. **(A suggestion: research typical behaviors of women who have had abortions but did not seek help afterward. It’s very sad what happens to many, if not most, of them. So much self-destruction. We must seek to help them!)** We must trust God and turn to Him for healing and reconciliation. God will forgive any sin. He can restore our life and happiness. I pray that we all know God well enough to trust Him even in such an intimate and sensitive a matter as this. His mercy and grace await each of His wounded children. For those who have had involvement with abortion, both **women** and **men**, a Rachel’s Vineyard retreat is a superb way of finding forgiveness and healing!