

## *Eighth Sunday – Season of the Year*

### MASSES & INTENTIONS

#### 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, 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

#### MONDAY, February 27, 2017

**NO MASS**

#### TUESDAY, February 28, 2017

**5:30 P.M. MASS** – In Thanksgiving (Louanna McGee)

#### WEDNESDAY, March 1, 2017

**6:30 A.M. MASS** – Phillip Courville

**9:15 A.M.** – **Distribution of Ashes at St. Frances Nursing Home**

**12:05 P.M. MASS** – Roland and Verlie Chaumont

**6:00 P.M. MASS EF** – Gene & Velma Brakel

#### THURSDAY, March 2, 2017

**6:30 A.M. MASS** – Elmo Smith

#### FRIDAY, March 3, 2017

**5:30 P.M. MASS** – Phillip Courville

#### SATURDAY, March 4, 2017

**7:00 A.M. MASS** – Sr. Zélie Thérèse of the Redeemer

**4:30 P.M. MASS** – Frances Meaux, Jeremy Rider, Mr. & Mrs. Harris Ceaser, Living & Dec. Fly. of Helin McCauley, Juan A. Lucero Castellano, Juan A. Lucero Ruiz, Milagros Castellano Perez, Guillermo Consuegra Garicia, Manuela Travieso Rodriguez, John C. Durio, Savannah & Curley Gradney, Sr.

#### SUNDAY, March 5, 2017

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

**10:00 A.M. MASS** – Edward Maddox, Members of St. Martha's Guild, James Yeagley, Jeanette Hornsby, Susana Beaubouef

**Last Week's Collection**

**\$3,447.35**

**2<sup>nd</sup> Collection Next Weekend - Black & Indian Missions**

### PRAYER LIST

Bernard Aguillard, Marvin Banks, Phil Beard, Charles 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, Ailene Chapman, Vivian Cole Fly., 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, Verlis Fontenot, 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 McIver, Bonnie McNabb, Patricia Mikas, Rita & Billy Miller, Charles & Joy Mancil, Ray Marcantel, Trista Marler, Brandy McCarty, Christina McNutt, Ronald Meaux, Russell Meaux, Clifford Montou, Glen Morgan, Carolyn Morgan, Nicholas Odum, Howard Patin, Devin Pelt, Sally Pitre, Linda & Don Potier, Jimmy Prudhomme, Ena Prudhomme Fly., Erin Ramos, Ronnie Ramos, Ashton Read, Ann Reed, Cheryl Reed, Sarah 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, Ann Rooney, Vera Ross, Rev. Fred Russi, Evelyn Sandell, Tina Sapienza, Quentin Savoie, Sister Ann Margaret Savant, Tucker Scimemi, Helen Shreeman, Remy Spring, Kolton 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

### Divine Intimacy Reading Guide

Feb. 26 <sup>th</sup> – Mar. 5 <sup>th</sup>	Entry Number
Sunday	91
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### **SJOA LADIES ALTAR SOCIETY CATFISH DINNER FUNDRAISER**

Next 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.

### This Week @ SJoA

- ❖ Mon., Feb. 27<sup>th</sup> – Office Closed; Choir Practice at 6:00 P.M.
- ❖ Tues., Feb. 28<sup>th</sup> – Office Closed; Choir Practice at 6:00 P.M.
- ❖ **Wednesday, March 1<sup>st</sup> – NO ADORATION; NO CCD or Youth Group; Choir Practice at 5:00 P.M.**
- ❖ Thurs., March 2<sup>nd</sup> – Rosary for Vocations at 6:00 A.M.; Men's Holy League: Holy Hour at 6:00 P.M.
- ❖ Fri., March 3<sup>rd</sup> – Stations of the Cross after 5:30 P.M. Mass.
- ❖ Sat., March 4<sup>th</sup> – St. Joseph's Work Day 8:30 A.M. – 12:00 P.M. (Bring your own drinks)
- ❖ Sun., March 5<sup>th</sup> – Rite of Elections for Catechumens at the Cathedral at 2:30 P.M.

### FROM FATHER CONNER

#### **Daily Mass Time Changes during Lent**

The time of Mass on Fridays in Lent moves from 6:30 am to 5:30 pm, with *Stations of the Cross* thereafter. Also, this year we're moving the time of the Mass each Thursday from 5:30 pm to 6:30 am. Please make note of these changes.

#### **LAS Election of Officers**

Members of the Ladies Altar Society: Please get those nominations in ASAP. Please call the rectory with them. We are still accepting nominations for President, Vice President, Secretary, and Treasurer. Any current member of the LAS may be nominated ... with her permission, of course!

#### **Lenten Religion Intensive**

This Sunday at Mass I am offering a brief overview of the Church's current penitential laws and disciplines. As I will note from the pulpit, there is no little confusion about what the Church teaches and requires of us in this regard. This confusion is perhaps equaled only by the reasons why penance is necessary. Given the spiritual and moral (i.e., practical) importance of doing penance, I will offer three brief classes reviewing the Church's teachings. I would like to think of the classes as an "intensive," or a brief, focused study. We will review the Church's teachings and disciplines as they developed and changed over the course of the 20<sup>th</sup> century. I believe these classes will be both informative and enjoyable. By attending, you should be able to acquire a solid understanding of how the Church's penitential practices have varied over time, as well as gain a greater appreciation for why every person is required by divine law to do penance. Here are the dates and times of the classes:

1. Monday, March 6<sup>th</sup> ... 6:00 pm
2. Tuesday, March 21<sup>st</sup> ... 6:00 pm
3. Tuesday, March 28<sup>th</sup> ... 6:00 pm

# WHAT WE BELIEVE...WHY WE BELIEVE IT

## HE'S GONE

John was lying in a hospital, paralyzed and in a coma. His lips couldn't move, eyes couldn't blink, and not a part of his body could move in protest when he heard the doctors saying to each other, "He's gone...nothing more can be done for him."

John had been given up for dead. He heard all of this in terror, yet he couldn't show he was still alive.

A priest came in. "Called too late," the doctors told him. But the priest, true to his seminary training and the Church's teaching, ignored the doctors and went on with giving the man the last rites. He administered conditional absolution and the Anointing of the Sick, just in case there was the least amount of life left in the man.

John recovered, and everyone said it was a miracle. John later told the priest how much he felt the strength-giving, life-giving powers of the last sacrament, and how happy he was to know that the Church carries on for you even after the world and medical science give up.

The Anointing of the Sick, also known as Extreme Unction, is the sacrament instituted by Christ which gives spiritual health, and sometimes—within the Providential will of God—physical healing, to persons who are in danger of death due to serious illness, injury, or old age.

The scriptural basis for this sacrament is found both in the Gospels and James. Jesus showed it through His powers to bring back those who were apparently dead, such as in the case of Lazarus (Jn 11:1-44) and the daughter of Jairus (Lk 8:49-56), as well as many others He brought back from the brink of death. The sacrament's use is found in James 5:14-15: "Is any among you sick? Let him call the elders [priests] of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." We also see in the Gospels where Christ sends His apostles and other male disciples to perform this act while preaching (cf. Mk 6:12-13)

The Anointing of the Sick increases sanctifying grace. It also allows the sick person the grace of uniting himself more closely to Christ's Passion, giving suffering a new meaning. The Anointing of the Sick "strengthens against the temptation to discouragement and anguish in the face of death, removes temporal punishment due to sin; removes venial sin; and lead[s] the sick person to healing of the soul, but also of the body if such is God's will."(*Catechism of the Catholic 1 Church*, cf. 1520-1523)

The Anointing of the Sick is a sacrament of reconciliation in that it remits venial sins. Also, if the sick person is unable to make a good confession prior to receiving the sacrament (e.g., coma, delirium, paralysis, etc.) it will remit mortal sins as well, provided the sick person has at least imperfect contrition. If the sick person regains his health he is obliged to make a good confession if he was not in the state of grace prior to receiving the sacrament.

Jesus tries right up to the final moment to draw us to Him. He called Judas his friend, even while the man was in the act of betraying Him, in order to call the traitor back to Him.

From the cross, Jesus cried out, "My God, my God, why hast thou forsaken me?" (Mt. 27:46) He wasn't in a state of despair, which would be a mortal sin. No! He was trying to get the Pharisees to remember Psalm 22, which predicted the Messiah would go through *exactly what He was going through that moment*. Jesus calls us to Himself right to the bitter end, and that is precisely what the Anointing of the Sick is all about—giving us one last chance to be reconciled to Him before we stand in His presence to be judged.

Even when someone is already apparently dead we should call a priest to administer the Anointing of the Sick. The theological definition of death is when the soul separates from the body. Just because there are no brain waves, heart beat or respiratory activity doesn't mean the soul has left the body. The Church teaches her priests that the soul may linger with the body for quite some time, and she insists that priests should administer the sacrament for up to eight hours after apparent death.

St. Anthony of Padua was at his friary in Italy when he learned that his father was on trial for the murder of a young nobleman, found slain on his father's property in Portugal. St. Anthony told his brother friars he would return soon. As he exited the friary door in Italy, he entered the courtroom door in Portugal. Recognizing the famous Franciscan priest, the judge stopped the proceedings to welcome St. Anthony. The saint used that break to address the court: "I can prove my father didn't commit this murder. If the court please, we will have the deceased himself tell you."

The judge reluctantly agreed and court was reconvened in the cemetery, after the coffin of the slain man was exhumed. With the crowd gathered around, St. Anthony commanded the lid be removed from the coffin. Then he cried out, "I abjure you, in the name of Jesus Christ, tell us whether my father killed you!" To the astonishment of the crowd, the young man sat up in his coffin. He answered the saint, "No, Father Anthony, your father did not kill me. Father, I died without having had the benefit of making a good confession. Will you hear my confession?"

St. Anthony knelt by the coffin while the crowd backed up a little further. As the saint granted absolution, the man's body fell back into the coffin.

The point of this true story is to show you how the body may already appear dead, but the soul can still be present. There are many other events in the Church's history to demonstrate this as well, but this one event should suffice. So even if someone appears to already be dead, call upon the priest anyway. And I would recommend that you tell your loved ones now to do the same for you if death is sudden...and it almost always is.

By the way, this sacrament may be received more than once by someone in danger of death, if his condition worsens, or if he gets better and suffers a relapse. The elderly whether sick or in good health, may receive the Anointing of the Sick at regular intervals. Talk to your priest, and don't worry about bothering him, as his primary purpose in his priesthood is to bring you the sacraments...*all of them*. That is What We Believe...Why We Believe It.

# Current Penitential Disciplines of the Church<sup>1</sup>

## Laws of Days of Abstinence

- Obliges abstention from flesh meat.
- Begins on one's 14<sup>th</sup> birthday.
- Obligatory on Ash Wednesday & Fridays of Lent.

## Laws of Days of Penance

- Entirety of Lent (including the Sundays therein) & every Friday of the year outside of Lent.
- Applies to all the faithful.

## Laws of Days of Fast

- One full meal permitted and two other meals *may* be taken, which, when combined, are less than one full meal.
- Applies to everyone aged 18-59, inclusive.
- Obligatory on Ash Wednesday & Good Friday.

## The Law of the Eucharistic Fast

- The complete fast from all food and drink (except water and medicine) for at least one hour before the reception of the Holy Eucharist. Those who are able to maintain the previous discipline of the three hour fast are still encouraged to do so.

# Previous Penitential Disciplines of the Church<sup>1</sup>

## Laws of Days of Abstinence

- **Complete abstinence:** every Friday of the entire year, Ash Wednesday, Holy Saturday, & the Vigil of Christmas.
- **Partial abstinence:** meat and soup or gravy made from meat permitted once a day at the principal meal during the Season of Lent (except on Ash Wednesday and each Friday of the entire year); the Ember Days of Wednesday and Saturday; and the Vigils of Pentecost and the Assumption.
- Applies on one's 7<sup>th</sup> birthday.
- Abstinence from meat is dispensed on Holy Days of Obligation.

## Laws of Fast

- One full meal permitted and two other meals *may* be taken, which, when combined, are less than one full meal.
- The Season of Lent (from Ash Wednesday until Easter Sunday); the Ember Days; the Vigils of Christmas, Pentecost, and the Assumption.
- Applies for those aged 21-59, inclusive.

## The Law of the Eucharistic Fast

- The complete fast from all food and drink (except water or medicine) for three hours before the reception of the Holy Eucharist. Those who are able to maintain the midnight fast, which was the previous discipline, are still encouraged to do so.

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<sup>1</sup> See the *Code of Canon Law*, 1249-1253; Apostolic Constitution *Paenitemini* of Pope Paul VI, chapter III; 2017 *Liturgical Ordo and FSSP Directory*, page 25.