

First Sunday of Advent

MASSES & INTENTIONS

SATURDAY, DECEMBER 2, 2017

8:00 A.M. MASS – Sr. Zélie Thérèse of the Redeemer

4:30 P.M. MASS – Dempsey & Pearl Fontenot, Jeremy Rider, Preston Bertrand, Fran Meaux, Bernard Aguiard, Keith LeJeune, Etienne & Vergie Bergeron Liv. & Dec., Jack Johnson, Elias & Verlis Thibodeaux Liv. & Dec. Orlene & Wilton Richard, Charles & Elizabeth Klein Liv. & Dec., Casper & Techla Berken Liv. & Dec., Ray & Katherine Karam

SUNDAY, DECEMBER 3, 2017

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

10:00 A.M. MASS – Members of St. Martha's Guild, James Yeagley, Gene & Velma Brakel, Marvin Banks, Doughty, Margaret, Nancy & Peter Broussard, Leonard Beaubouef & Sons, Carol Deshotel, M/M Clegg Chaumont

MONDAY, DECEMBER 4, 2017

6:30 A.M. MASS – D.C. Reed, Jr.

TUESDAY, DECEMBER 5, 2017

NO MASS

WEDNESDAY, DECEMBER 6, 2017

6:30 A.M. MASS – Bernard Aguiard

THURSDAY, DECEMBER 7, 2017

6:30 A.M. MASS – Elmo Smith

FRIDAY, DECEMBER 8, 2017 Immaculate Conception of BVM

6:30 A.M. MASS – *Pro Populo* (For the People)

12:05 P.M. MASS – Adrian Giles

6:00 P.M. MASS – Shannon & Kristen Mancil

SATURDAY, DECEMBER 9, 2017

6:00 A.M. RORATE MASS – Priestly Vocations Diocese of L.C.

4:30 P.M. MASS – Martin Goodley, Jeremy Rider, John C. Durio, J.C. & Bertha Smith, Hubert Bertrand, Emily Adams, Francis & Beulah Dugas, Elby * Aza Deshotel, Vernon Dugas, David Dugas, Brent Meaux, Fran Meaux, Helin McCauley Fly., Liv. & Dec., Rodney & Pereda Fontenot, LeRoy Fontenot, Keith LeJeune, Dwayne, Adam & Wallace Meaux, Jr., Lester, Eula & Elmer Chatman, Sr.

SUNDAY, DECEMBER 10, 2017

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

10:00 A.M. MASS – Members of St. Martha's Guild, James Yeagley, Gene & Velma Brakel, Marvin Banks, Doughty, Margaret, Nancy & Peter Broussard, Leonard Beaubouef & Sons, Carol Deshotel, M/M Clegg Chaumont, Juan H. Lucero Castellano, Joan A. Lucero Ruiz, Milagros Castellano Perez, Guihermo Consuegra Garcia, Manuela Travieso Rodriguez

Last Week's Collection

\$3,137.22

2nd Collection Next Weekend – Retirement Fund for Diocesan Priests

PRAYER LIST

Phil Beard, Charles Beaubouef, Quintan Bell, Joan Bertrand, Alvin & Sonja Billodeaux, Pauline Boudreaux, Bruce & Diana Brakel, Brandon Bridgwel, Douglas Briscoe, Lincoln & Louise Briscoe, Margaret Briscoe, Ambrose Bushnell, Bernice Bushnell, Helen Bushnell, Steve & Roxane Campbell, Kristin Carlton, David & Natalie Carrier, Rosabelle Carrier, Megan Cart, Linda Beaubouef Cazes, Ailene Chapman, Vivian Cole Fly., Florence Comeaux, Richard Cooper, Virginia Cottongin, Jay Crittle, Aiden Darbonne, Rynree Darbonne, Shaun Darbonne, Jackie Deville, Cindy Dowies, Jabe Doyle, Amy Duplechain, Bryker Fontenot, David Fontenot, Mary O. Fontenot, Paul Fontenot, Steven Fontenot, Verlis Fontenot, Zaylen Frank, Tim Germany, Daniel Goodley & Fly., Mary Ann Goodley, Phielomone Goodly, Freddy & Becky Gorman, Bruce Granger, Jr., Jennifer Granger, Linda Green, Victoria Guillory, Bob Haas, Harrison Harmon, Joseph Harmon, Mildred Harmon, Ester Harmon, Sunni Hurst, Charlene Ireland, John, Shenita & Perella Jackson, Grady Johnson, Joey James, Brayden Johnson, Joyce Johnson, Paul LaFleur, Kristen Labauve, Charles Lacey, Essie Langley, Grayce LaRacca, Dwain LeBleu, Tina Lantier, Lou, Joseph, & Adam LeJeune, Willie Mae LeJeune, Doc Lowe, Benny Manuel, Kevin Manuel, LuLu Manuel & Fly., Pat Manuel & Fly., Reed McIver, Bonnie McNabb, Patricia Mikas, Rita & Billy Miller, Ray Marcantel, Trista Marler, Brandy McCarty, Christina McNutt, Ronald Meaux. Russell Meaux, Clifford Montou, Glen Morgan, Carolyn Morgan, Frank Mougeot, Andrew Norwood, Nicholas Odum, Debbie & Phil Owen & Fly., Joey Owen, Martel & Gabriella Papillion, Howard Patin, Hannah Popillion, Linda & Don Potier, Jimmy Prudhomme, Ena Prudhomme Fly., Erin Ramos,

Renaldo & Kathy Ramos, Ashton Read, Reid Redlich, Ann Reed, Cheryl Reed, Dora Reed, Gary Reed, Lynda Reed, Irving Reed, Sandra Reed, Octavia Reeves & Fly., Will Reid, Sharon, Richard, Jonathan, Hayley, Jayden, Ryleigh, Skylie, Jackson, Martha, Rusty, and Patsy Rider, Janice Rider, Salis Rider, Vera Ross, Fr. Fred Russi, Evelyn Sandell, Tina Sapienza, Quentin Savoie, Sister Ann Margaret Savant, Tucker Scimemi, Celeman Thomas, Dollyanna Victorian, Dana Vidrine, Steve Vidrine, Joseph Vizena, Linda Voeller, JoAnn Welch, Odelia & Ernest Wilson, Nicole Young, Theresa Young

Vocations Candle and Cross – Bobby & Lucy Brandon



SJoA will have a Church Clean-Up Day Saturday, December 9th from 8 am – noon. Bring your buckets, mops, dust rags, etc. and help beautify the church for our Advent/Christmas season.

This Week @ SJoA

- ❖ Tuesday, December 5h – Ladies Altar Society at 5:30 P.M.
- ❖ **Wednesday, December 6th – ADORATION, CCD and Youth Group**
- ❖ Friday, December 8th – Office Closed; **Holy Day of Obligation** for the Feast of the Immaculate Conception of the Blessed Virgin Mary (See Mass Schedule)

FROM FATHER CONNER

Happy Anniversary *Ad Orientem*!

We implemented *ad orientem* worship (facing toward the east/facing toward the altar) exactly **one year** ago on November 26th (i.e., the First Sunday of Advent last year) at **all** our parish Masses. **Two years** ago, we began *ad orientem* worship at **some** of our parish Masses. I call this to mind today as we begin the Season of Advent. Time passes quickly, so it's beneficial to remind ourselves of these benchmark events in the life of our humble parish.

Cardinal Sarah (with whom we've become familiar over the years) is on record imploring his brother Bishops and Priests to have the courage to recover *ad orientem* worship in their dioceses and parishes. They must be confident, his Eminence has said, that in offering holy Mass facing toward God, they are doing something truly good for their people and are also being **more faithful** to the mind of the Church in their sacramental celebrations. Speaking personally, I pray that Cardinal Sarah's words (and example) find a home in the hearts of all Bishops and Priests. I pray that *ad orientem* worship may spread to every parish in the Diocese of Lake Charles and to every diocese in the world. You should be praying for this too, because the renewal we long for in the life of the Church will not be realized without the restoration of **authentic** Catholic worship.

Rorate (the "candle") Mass of Advent

I wish to draw your attention to our Advent *Rorate* Mass. (This is the Mass offered by candle light.) It will be this upcoming Saturday, that is, **December 9th**, at **6:00 am**. As a Priest, I have the pleasure of offering many Masses, but I can say without hesitation that I look forward to few Masses as much as I do to the *Rorate* Mass. Honestly, it's one of those things in life you have to experience personally in order to understand. I hope you will.

Advent Material on www.sjoaberlin.com

New Advent content has been uploaded to our parish website. Please check it occasionally for material that will help you get the most out of this important liturgical season!

SJoA Christmas Mass Schedule ...

Monday, December 25th

12:00 am	Midnight Mass (confessions 1 hour prior)
7:30 am	Mass (confessions 1 hour prior)
10:00 am	Mass (confessions 1 hour prior)

WHAT WE BELIEVE...WHY WE BELIEVE IT

ACCOUNTING TO ST. PETER

Our opening story may be a little politically incorrect (not that a lack of political correctness has ever stopped or even really mattered to me), but it's a wonderful story to highlight the topic of this week's article.

Back in the days when Canada was being settled like the American frontier, a Catholic Indian made his confession to the Black Robe (Jesuit missionary) who ministered to the tribe. The Indian, named John Baptist at his baptism accused himself of stealing two dollars from a wealthy man who had no religion. The priest told John he had to make restitution, so John set out immediately return the money.

John approached the rich man at his home. He said, "Me rob you. Black Robe tell me to give back money."

"What money?" asked the rich man?

"Two dollars me stole from you. John Baptist bad man."

"All right. Don't steal again, John. Good day."

"Good day not 'nough. Me want other thing."

"What else do you want?"

"Me want...what you call...yes, receep."

"A *receipt!* What do you want with a receipt? Did the Black Robe tell you to get a receipt?"

"No, Black Robe tell me nothing."

"Then why do you want it? You stole from me, you returned the money. Isn't that enough?"

"You old, me young. You die first, me die later. Me knock on door of heaven. Great chief, St. Peter, open and say, 'That you, John Baptist? What you want?' Me answer, 'Me want go in house of Great Spirit.' And he tell me, 'But your sins?' Me say, 'Black Robe forgive them.' And St. Peter say, 'And what you stole from man of no religion, you pay back? Show receep.' Poor John Baptist in bad fix—no receep. Have to gallop all over black pit below to find you. No religion, no heaven."

John Baptist's comment about "no religion, no heaven" is poignant, but that isn't the topic of this article. The whole point of this article is what John went through to make his sin against the seventh commandment right.

We're looking at the 7th and 10th Commandments today: "You shall not steal" and "You shall not covet your neighbor's goods," respectively. We'll begin with the 7th Commandment. God has given everyone the right to private ownership so that we can enjoy the fruits of our labors, live with the dignity due our humanity, and maintain a certain independence. Because of this natural right granted by God, the 7th Commandment obliges us to respect the property of others, to keep our business agreements, and to pay our just debts. This commandment forbids stealing, robbery, cheating, contracting debts beyond our means, unjustly damaging the property of others, accepting bribes, and knowingly buying or receiving stolen goods.

Stealing is a mortal sin if the thing stolen is of considerable value. However, stealing something of small value from a poor person can be a mortal sin. Stealing small amounts over a period of time could eventually become a mortal sin, if the accumulative amount becomes sufficiently large.

Let's say the cashier at the supermarket gives you a dollar too much in change, and you decide to keep it. That would be a venial sin. Later you drop that dollar into a blind beggar's cup, then someone else comes along and steals that dollar from his cup. That would be a mortal sin.

If a bank teller manages to steal five dollars from his till, then that would be a venial sin. But if he were to do this daily for an extended period of

time, the amount could add up to a mortal sin. When in doubt, ask your priest.

We're obliged to return stolen goods to the owner, whether we are the thief or not, whenever we are able. If the rightful owner is dead, the property must be restored to his heirs. If there are no heirs, the property must be given to the poor or some other charitable purpose.

If a thief can't restore all he has stolen, he must restore all he can. If he has used what is stolen, he must repair the damage done by restoring the equivalent. If he can't restore anything, he must at least pray for the person he has wronged.

If poverty or some other circumstance prevents the thief from making restitution immediately, he must resolve to do so as soon as possible, and must make an effort to fulfill his resolution.

Restitution may be made secretly, without letting the owner know restitution is being made. For instance, a money order may be sent with an alias. Or a priest, who is pledged to secrecy, may be entrusted with the property to be restored.

If we discover that something we've purchased is stolen, we may not keep it; it must be returned to the rightful owner. It's also wrong to ask the owner to reimburse us for the money we spent on the stolen item. The only person we can demand payment from is the person who sold it to us.

Then there's "finders keepers, losers weepers". If we find an article of value, we must make a reasonable effort to find the owner. The more valuable the item, the greater our obligation to locate the owner. If, however, after all our earnest efforts, we're unable to locate the owner, we may keep what we've found.

Borrowing is probably the most common sin against the 7th Commandment. It's sinful to keep whatever we have borrowed beyond the length of time established or agreed upon with the owner. If no time has been established or agreed upon, we may not keep the borrowed item beyond what common sense and our conscience tells us is reasonable.

If we unjustly damage the property of others—through carelessness, malice, incompetence, etc.—we're obliged to either repair the damage or pay the amount of the damage, so far as we're able.

Cheating is probably the second most common sin against the 7th Commandment. Some forms of cheating are: negligence in working, tax evasion, false advertising, fraudulent contracts, false insurance claims, and copying in an examination. There are many more forms of cheating, as these cover only a few, but it's our responsibility to develop a well formed conscience so that we know without thinking to identify cheating and stealing.

One form of stealing I've noticed that is common among Catholics is parishioners who light candles at one of the side altars and don't bother to pay for it. They seem to think that their Sunday donation to the collection basket covers this. That simply isn't true. If the pastor has a collection box for candle money, then it's stealing not to pay for the candle you light. We should try to throw in a couple of extra bucks for people who want to light a candle but can't afford it, which is a good practice if you have poor people in your parish.

Next week we'll finish our examination of the 7th and 10th Commandments; because this is What We Believe...Why We Believe It.

Got a question? Go to JoeSixpackAnswers.com.

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#41