

Twenty-fifth Sunday in the Season of the Year

MASSES & INTENTIONS

SATURDAY, September 17, 2016

6:00 P.M. MASS – Cecile Sonnier, Hubert Bertrand, J.C. & Bertha Smith, Emily Adams, Eve Smith Guilbeau, Keith LeJeune, Shirley Gary

SUNDAY, September 18, 2016

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

10:00 A.M. MASS – Stacey Beaubouef, Leonard Beaubouef, Tush Strother, Margaret Karam, Linda LeJeune, Paul Thomas, Sr. & Deceased Fly. Members, John Essie Victorian, D.C. Reed, Jr., Edward Maddox, Jeanette Hornsby, Jennifer Sonnier, Joseph J.G. Berry, Lillian Fontenot, Douglas Chauvin, Lucille Daigle

MONDAY, September 19, 2016

6:30 A.M. MASS – Msgr. Joseph Bourque

TUESDAY, September 20, 2016

NO MASS

WEDNESDAY, September 21, 2016

6:30 A.M. – Evelyn Manuel

THURSDAY, September 22, 2016

6:30 A.M. MASS – Eve Smith Guilbeau

FRIDAY, September 23, 2016

6:30 A.M. – E.J. & Mary Hance

SATURDAY, September 24, 2016

6:00 P.M. MASS – Elmo Smith, Hubert & Doris Ryder, Gene & Velma Brakel, Sox Gordon, Keith LeJeune, Sidney McGee, Lester, Eula & Elmer Chatman, Sr., Dwayne, Adam & Wallace Meaux, Jr.

SUNDAY, September 25, 2016

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

10:00 A.M. MASS – Stacey Beaubouef, Leonard Beaubouef, Tush Strother, Angelle L. Durio, Edward Maddox, Jeanette Hornsby, Vivian Henry

Last Week's Collection **\$3,584.00**

2nd Collection Catholic University of America **\$455.50**

2nd Collection This Weekend – Bishop's Service Appeal

2nd Collection Next Weekend – Flood Victims in Louisiana

PRAYER LIST FOR JULY, AUGUST, & SEPTEMBER

Enola Bellard, Marvin Banks, Phil Beard, Dianne Beaubouef, Charles Beaubouef, Gerry Beaubouef, Quintan Bell, Joan Bertrand, Alvin & Sonja Billodeaux, Bruce & Diana Brakel, Corey Briscoe, Douglas Briscoe, Bernice Bushnell, Helen Bushnell, Linda Beaubouef Cazes, David & Natalie Carrier, Beatrice Cezar Family, Vivian Cole Family, Richard Cooper, Virginia Cottogin, Aiden Darbonne, Carol Deshotel, Jackie Deville, Susan Duplantis, David Fontenot, Donald Fontenot, Justin Fontenot, Mary Ophelia Fontenot, Paul Fontenot, Rodney Fontenot, Steven Fontenot, Verlis Fontenot, Tim Germany, Rita Gordon, Freddy & Becky Gorman, Daniel Goodly & Fly., Keith Granger, Cathy Deshotel Guillory, Victoria Lynn Guillory, Harrison Harmon, Joseph Harmon, Mildred Harmon, Ester Harmon, Shirley Hebert, Jan Horton, Charlene Ireland, John, Sheenita & Perella Jackson. Joey James, Brayden Johnson, Rudolph & Joyce Johnson, Paul LaFleur, Essie Langley, Kevin Manuel, LuLu Manuel, Shirley Manuel, Trista Marler, Patricia Mikas, Rita & Billy Miller, Dorothy Montou, Grayce LaRacca, Tina Morgan Lantier, Keith LeJeune, Lou, Joseph, and Adam LeJeune, Mitch LeJeune, Willie Mae LeJeune, Charles Mancil, Joy Mancil, Ray Marcantel, Brandy McCarty, Sam & Rochelle McMahan, Christina McNutt, Fran & Ronnie Meaux, Russell Meaux, Janice Moreau, Nicholas Odum, Gabriella and Martel Papillion, Howard Patin, Devin Pelt, Sally Pitre, Jimmy Prudhomme, Ena Prudhomme Fly., Erin Ramos, Ashton Read, Ann Reed, Cheryl Reed, Sara Reed & Fly., Lynda Reed, Ervin Reed, Leonard Richard, Don Rider, Ann Rooney, Rev. Fred Russi, Evelyn Sandell, Tina Sapienza, Sister Ann Margaret Savant, Tucker Scimemi, Helen Shreeman, Kolton Squier, Leah Squier, Margie Smith, Donald Paul Sonnier, Carl Tarver, Celeman Thomas, Maynard Topping, Matthew Truman, Dollyanna Victorian, Zachary Villereal, JoAnn Welch, Robbie Willis, Odelia & Ernest Wilson, Robert Yeagley, Sr., Nicole Young

Please call in names for October, November & December

Leading the Rosary before Mass this Weekend

6:00 P.M. – Christopher Thomas 7:30 A.M. – Lucy Brandon

10:00 A.M. – Deacon Norris Chapman

Vocations Candle – Mrs. Phielmone Goodly

Vocations Cross – Mrs. Marita Vallere

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BSA Collection This Weekend

If every adult parishioner gives \$20 to the BSA, then our goal would be easily reached. BSA donations may also be made any time outside of the collection weekend. Simply put BSA on your check or envelope. You may put these in the collection basket or bring them to the rectory.

Glad Tidings Program

Sunday, September 25, 2016 – **Twenty-Sixth Sunday in Ordinary Time:** Bishop Glen John Provost reads the Gospel of the day from St. Luke (16:19-31) and speaks on the importance of the scripture.

Invitation to the Women's Prayer Luncheon

Bishop Glen John Provost invites the ladies of the Diocese of Lake Charles to the Women's Prayer Luncheon, Wednesday October 5, 2016, at 11:30 A.M. at the Ave Marie Hall across from the Immaculate Conception Cathedral. The cost is \$15 per person. Make checks out to the Diocese of Lake Charles and mail to Gaynell Carrier, Diocese of Lake Charles, 414 Iris Street, Lake Charles, LA 70601. Include a self-addressed stamped envelope. Deadline to register is September 30th.

Bishop's Golf Classic

The Annual Bishop's Golf Classic will be Friday, October 7, 2016, at The National Golf Course in Westlake. Registration forms are available at the entrances of the church.

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This Week @ SJoA

- ❖ Sunday, September 18th – R.C.I.A. at 5:00 P.M.
- ❖ **Wednesday, September 21st – ADORATION 7:00 A.M. to 8:00 P.M.**
- ❖ **Wednesday, September 21st – CCD and Youth Group**
- ❖ Thursday, September 22nd – NO HOLY LEAGUE

RETURN TO THE LORD

CAPITAL CAMPAIGN INFORMATION

How will the *Return to the Lord* Campaign benefit Catholic Charities of Southwest Louisiana?

To follow the example of Jesus, we must serve the communities and neighborhoods that need our help the greatest. With funds from this campaign, Catholic Charities plans to enhance the Parish Outreach Program to offer education on the services available in order to connect the right services to those who qualify in every parish community throughout the diocese. To date, SJoA has raised \$67,106 or 27% of our goal of \$246,444.

SAVE THE DATES

Tuesday, September 27th

Bazaar Meeting at 6:00 P.M.

Saturday, October 15th

America Needs Fatima – More information to come

Weekend of November 12th and 13th

SJoA Bazaar

WHAT WE BELIEVE, WHY WE BELIEVE IT

I Need a Drink...While You Fix My Car

An odd way of thinking has crept into the minds of Catholics over the last 45 or 50 years...one that is decidedly *not* Catholic. Actually, there are several philosophies most certainly not Catholic that have gained ground in our thinking in recent decades, but there is one we should all find disturbing because it has eternal implications.

The thinking I'm talking about here is what happens immediately after our death; that is, the four last things: death, judgment, heaven and hell. Traditionally we refer to only these as the four last things, but they actually imply much more—as is the case with a summary of most of the Church's teaching. Just so you know where I'm going with this, and in order to get it all in on this small space allotted, let me get right to the point with a short story.

Dinocrates was a little boy in Carthage, Africa, during the early years of the Church. He died with a horrible cancer on his cheek at age seven. His sister, St. Perpetua, was at that time in prison during one of the Church's worst persecutions, around AD 203. When she learned of her brother's death, St. Perpetua forgot about her own suffering and began to pray for little Dinocrates' soul.

The saint had a vision in prison where she saw her brother with many others in a dark, filthy place. His face was pale, eyes inflamed, and his cheek was still covered with the cancer. She saw that he suffered greatly and was tormented with a terrible thirst. Next to him was a large basin of water, but the edge of it was too high for him to reach.

Touched by these sufferings, St. Perpetua prayed for Dinocrates with even greater fervor. Several days later, she had another vision of her brother. His body was clean, his garments white, and his face beamed with joy. That was when she realized Dinocrates had been delivered from purgatory.

Upon learning of this story, my first thought was that Dinocrates was only a little seven year old boy. What could he possibly have done at such an early age to merit that amount of torment? His sins could not possibly have been all that bad. What, then, will it be like for us?

My next thought was that it was cruel to do that to Dinocrates. How could an infinitely good and merciful God be so harsh on that little boy? Then it dawned on me that there is a flip side to this infinitely merciful God. We tend to forget that along with being perfectly merciful, God must also be perfectly just. If He weren't He would be neurotic, thus imperfect.

We have a tendency to say that God never punishes us in the next life because our sins are forgiven, but forgiving does not remedy the damage done. In our criminal justice system, when a person is convicted of a crime he is sent to prison. He often must pay financial restitution in addition to his prison time. Our constitutional concept is, when the price is paid (the punishment), then the criminal is allowed a fresh start. No judge tells a convicted felon he's forgiven and can go home without any consequences. That would be insane. However, society does forgive, which is why we don't have a death penalty for parking violations, but there is still a price to be paid.

Let me put it another way. Let's say you borrow your friend's car. You're very careful while parking the car down town next to the curb, but you somehow manage to catch another car's bumper and crease your friend's fender. You return the car and own up to the damage.

You say, "I'm sorry. Will you forgive me?" Your friend is also a good Catholic, so he replies, "Sure, I forgive you. Now you need to pay for my fender".

This demonstrates the sense of justice God has given to us all. If we who are so imperfect demand such simple justice, how can we expect He who has engrained that justice into us to demand less?

Purgatory is the perfect reflexion of both His justice and His mercy. Without purgatory to show His mercy, the slightest sin would necessitate our condemnation to an eternal hell.

Although purgatory isn't explicitly mentioned in the Bible by that name, the concept of a place of purification is certainly implied. Jesus said, "I tell you, you will not get out till you have paid the very last penny" (Lk. 12:59). Christ mentions the sin for which "there is no forgiveness, either in this world or in the world to come" (Mt. 12:32). This implies that venial sins can be forgiven in the next world. Where? Hell is eternal punishment. "Nothing unclean shall enter heaven" (Rev. 21:27), and even venial sin causes the soul to be unclean. The implication is clearly purgatory.

Catholic apologist Karl Keating writes, "Paul tells us that at the day of judgment each man's work will be tried. This trial happens after death. What happens if a man's work fails the test? 'He will be the loser; and yet himself will be saved, though only as men are saved by passing through fire' (1Cor. 3:15). Now this loss, this penalty, cannot refer to consignment to hell, since no one is saved there; and heaven cannot be meant, since there is no suffering ('fire') there. Purgatory alone explains this passage." {Catholicism and Fundamentalism, Ignatius Press, 1988, pg. 193}

The Church has always believed in purgatory. The Bible mentions the need to pray for the dead: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins" (2Mac. 12:46). There are also the inscriptions of prayers for the dead in the catacombs, where Christians stayed largely hidden during the great Roman persecutions of the first three centuries. Finally, we have the writings of early Christians such as Tertullian (AD 160-240), Cyprian (AD 200-258), Cyril of Jerusalem (AD 315-386), Ambrose (AD 340-397), John Chrysostom (AD 344-407), and Augustine (AD 354-430) to tell us about purgatory and the need to pray for the dead.

Our separated brethren pooh-pooh the idea of purgatory, and their thinking has integrated itself into our modern Catholic thought. Sacred Scripture, however, supports only the Catholic notion of the reality of purgatory. Therefore, we have two very strong obligations as Catholics. The first is to live as Jesus told us to live; we must become saints (Mt. 5:38). Our second great obligation is to pray for the dead. When a loved one dies, *never* say something silly like, "Well, he's gone on to a better place". That thinking discourages us to pray for that deceased loved one. Instead, think about poor little Dinocrates trying to get a drink of water to quench his thirst, and about repairing the damage to your friend's car. Then pray...pray very hard. Do unto others, even in death, what you would have them do unto you.

Think about all this until next week.

This is What We Believe...Why We Believe It.