



Saint Joseph Catholic Church

P. O. Box 365 117 South Main St.

Loreauville, Louisiana 70552

(337) 229-4254

FAX (337) 229-4255

Rev. Barry F. Crochet, Pastor

Rev. Godwin Nzeh CMF, Associate Pastor

Deacon Christopher Doumit, Pastoral Assistant

pastor@stjosephparishonline.org

stjosephparishonline.org

MASS SCHEDULE

Saturday Vigil Mass — 4:00 p.m. [5:30 p.m. at Our Lady of Victory]
Sunday — 7:00 a.m. and 10:30 a.m.

[9:00 a.m. at Our Lady of Victory]

Monday, Wednesday and Friday — 6:45 a.m. at Our Lady of Victory

Tuesday and Thursday — 5:30 p.m. at Saint Joseph

First Saturday — 8:00 a.m. at Our Lady of Victory

SACRAMENT OF CONFESSION

Every Saturday from 3:00 p.m. to 3:40 p.m. [5:00 p.m. to 5:20 p.m. at Our Lady of Victory] and one-half hour before all weekday Masses, or by appointment during office hours.

OFFICE HOURS

Monday through Thursday — 8:00 a.m. to 1:00 p.m.

RECEPTIONIST/BOOKKEEPER/CEMETERIAN

Mrs. Gail Borel — gail.borel@stjosephparishonline.org

RECORDS CLERK/PLANT MANAGER

Gladys Lasseigne

RELIGIOUS EDUCATION

Mrs. Sherry Hebert — sherry.hebert@stjosephparishonline.org

YOUTH MINISTRY/CONFIRMATION COORDINATOR

Mrs. Jeanne Stiles — jstiles@diolaf.org

MUSIC MINISTRY

Mrs. Janice Carboni (4:00 p.m.)

Mrs. Jeanne Stiles and Mr. Dro Gondron (10:30 a.m.)

BUILDING AND MAINTENANCE

Mr. Ken Theriot and John Thomas Neuville

EUCCHARISTIC ADORATION

The chapel is open every day from 6:00 a.m.-10:00 p.m.

FUNERALS

Please contact the parish office prior to contacting the funeral home. Funerals are celebrated in the morning of Tuesdays through Saturdays no later than 11:00 a.m.

A Funeral Vigil is celebrated on the preceding evening at 6:00 p.m.

SACRAMENT OF BAPTISM

Baptism classes are held on the first Tuesday of the month at 6:45 p.m. in the rectory. Baptism are held on the second and fourth Saturday of each month at 10:00 a.m. Please contact the parish office for scheduling.

SACRAMENT OF MATRIMONY

Couples must contact the pastor at least six months prior to the proposed wedding date.

SACRAMENT OF ANOINTING OF THE SICK

Contact the parish office to schedule a pastoral visit.

SAFE ENVIRONMENT

Contact the parish office.



Grant us, Lord our God, that we may honor You with all our mind, and love everyone in truth of heart.

Please pray for our parish family members who are sick:

We invite you to submit the names of people who are in need of our prayers.



Jess Koch, Lisa Adcock, Kendall Romero, Alicia Durand, Janice Stacy, Joseph Huval, Marie Lee Prioux, Troy Barras, Kelly Ransonet, Jessica Scott, Mary Smith, Brian Thibodeaux, Cora Laviolette, Jackie Savoy, Barry Thibodeaux, Doris "Boutte" Barras, Michele Dugas Burke, Paul Crochet, Craig Breau, Helen Simon, Ross Rouly, Jamie Brady, Holly LeBlanc, Faye Gary, Tony Berard, Glenn Romero, Stuart Sandoz, Duffy Domingue, Eric Clements, David Louviere, Judy Judice, Hayden Ransonet, Clark Provost, Trevor Louviere, Vanessa Courville, Rita and Wayne

Louviere, Austin Willett, Willey Poirrier, Inez Barras, Dennis and Helen Bastian, Butch and Debbie White, Gwen Borel, Guy Thibodeaux, Lydia May, Louis "CoCo" Landry Jr., Jerry Fruge, Jimmy Clifton, Michelle Breau, Rowena Borel, Megan Scully, Terrel Dressel, Maxine Latiolais, Dawn Derouen, Deacon Chris Doumit, Beulah Dugas, Matil Lasalle Romero, Falyon Sonnier, Rickey Sonnier, Caline Provost, Jan Bourque, Patricia Freyou, Lecia Broussard, Ronald Albert Sr.

Please note that our office will purge the names on our sick list every quarter. We ask anyone who lists someone's name to please call the parish office to add or remove a name.

Collection for January 27, 2019

Regular Sunday Offering Envelopes (58%)	\$ 3,907.00
Regular Sunday Offering Loose (42%)	\$ 2,776.00
Weekly Budget	\$ 9,136.00
Regular Collection Total	\$ 6,683.00
Difference	-\$2,453.00
Completion Loan Balance	\$ 109,108.25
Completion Collection	\$627.00
Insurance Balance 2018-2019	\$ 30,860.70
Insurance Collection	\$ 224.00

132 of 1314 families used collection envelopes (17% participation).
226 of 1314 families attended Mass this weekend (10% attendance).

*Thanks to those who practice Sacrificial Giving and give
of their time, talent and treasure as an act of profound Christian stewardship.*

The Sanctuary Lamp is burning for:
Louto, Anite, Alton and Jason Gondron

The Vocation Chalice
is in the Adoration Chapel

*Please pray for vocations. If you would like to have the vocation chalice
in your home please call the rectory office at 229-4254.*

The Bi-Monthly Statue is in the home of:
Fran and Joel Dugas

The Weekly Statue is in the home of:
Karen Breaux

Flowers on the Altar in loving memory of:
Myrna T. Ryan, Nick Bienvenu

Saint Joseph Altar Candles
are burning for:
Poirrier Family, Chad Romero, Deyna Champagne
Delcambre and Breaux Families

**Please pray for our priests,
seminarians, deacons and religious**

Eternal Father, we lift up to You these special sons and daughters. Sanctify them. Heal and guide them. Mold them into the likeness of Your Son, Jesus, the Eternal High Priest. May their lives be pleasing to You. In Jesus' Name we pray. Amen.

February 2	Pope Emeritus Benedict XVI Rev. Patrick Broussard, Director of Vocations Dcn. Tom Sommers/Sr. Elvira Brown, MSC
February 3	Bishop J. Douglas Deshotel/Seminary Faculty, Parents and Benefactors of Seminarians Dcn. Cliff Tanner/Sr. Jacklyn Bunch, MSC
February 4	Bishop Emeritus Michael Jarrell/Joshua LaFleur Dcn. Coby Thomas/Sr. Mary Elizabeth Demeo, MSC
February 5	Rev. Jose Padinjarepeedika, CMI/Alex Lancon Dcn. Joseph Thomas/Sr. Stephania D'Souza, MSC
February 6	Rev. John Paul, SJ/Cole Laurents Dcn. Joe Trahan/Sr. Barbara Dupuis, MSC
February 7	Rev. René Pellessier/Jacob LeBlanc Dcn. Tam Tran/Sr. Elizabeth Gremillion, MSC
February 8	Rev. Stephen Pellessier/Brett Lee Dcn. Jeff Trumps/Sr. Kathleen Farrell, MSC

Mass Intentions — 2/2-2/8

Saturday 4:00 p.m. Stjo — Octave and Gerdie Judice and Family, Aymar "Poon" Dugas, Ide Dugas Family, Alexis Laviolette Family, Louto, Anite, Alton and Jason Gondron, Justin Boudreaux, Philip Hebert, Sr. Family, Elton Bourque Family, Ossie Romero, Louis J. "Nego" and Lita N. Judice and parents, Douglas and Lillian Erikson and Alice Judice, Wayne LeBlanc, Lily Mae and Alvin LeBlanc, Sam and Glo Delcambre and Family, Tasey Eldridge, Clarence Champagne Family, Robert Prados Family and Breaux Family, Chad Romero, Deyna Champagne, Audrey Crochet, Jordan Prince and Special Intention, Joseph Dressel, Kimberly Decuir, Decuir and Dugas Family, J.O. Sr. and Marie Neuville and Ted Neuville Family, Barry Eldridge and Ned Broussard Families, Melvin Dugas, Roy Sr. and Gladys Berard, Forbus Mestayer Sr., Granger and Mestayer Family, Ronald Gonsoulin Sr. and Mildred Gonsoulin, Leed and Mabel Gondron, Fred Laviolette, Louis and Grace Moran, Virginia Frioux, Lennet and Marie Antoinette Crochet, Dorothy T. Latiolais and Kathy Latiolais Holtzclaw, Clenie and Eve Segura and Billie, Sally Domingue, Cabrol and Domingue Family, Lorraine Huval, Preston and Agnes Huval, Martha Escagne Rodriguez, Lloyd Broussard, Claude and Felicie Granger, Nancy Broussard, Clarence and Hilda Landry, Otto Sr. and Laurence Girouard, Terradot Family, Theresa Girouard Allen, Antoine Judice Families, Suzette B. Judice, Kelly Louviere, Sylvia Thibodeaux, Francis and Art Mazerole, Billie and Armance Barnilleaux, Herman Walet, Oneil and June Landry, Al Broussard Jr. Family and Abby Dugas Broussard Family, Will and Lily Roberts, Collins and Doris Louviere, Kay Dooley and William and Dolores Dooley, Sue Crochet.

5:30 p.m. OLV — For the Parish Families of Our Lady of Victory and Saint Joseph
Sunday 7:00 a.m. Stjo — Mr. and Mrs. Albert Broussard, Lora Bloom, Mr. and Mrs. Wilson Boudreaux, Noelle Seneca, Calvin Berard, Lucille B. Romero, Maude Granger, Mr. and Mrs. Alfred Granger, S.J. "Bute" Granger and Junius and Mary Hebert, Jay Gonsoulin Family, Paul Sonnier Family and Clyde Warfel Family, Sandra P. Horton, John Michael Steiner, Joe and Rita Habetz, Kay Habetz and Thomas Voorhies, Howard and Irene Duplantis, Louis Landry, Loto and Leah Louviere, Cathy Braquet Latiolais, Mark Braquet, Antoine "Boy" LeBlanc Family, Mr. and Mrs. Johnny Albert Sr.,

Champagne and Landry Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Maude Granger and Mr. and Mrs. Francis Granger, Mr. and Mrs. Walter Granger, David Provost, Dr. Raymond Schneider, Elaine Schneider, Skip Schneider, Lolly Harbin, Breaux and Delcambre Families, Lenwood Delcambre, Roy Freyou Family and Frank Fruge Family, Emus Borel, Tony and Rita Chataignier, Sue Crochet.

10:30 a.m. Stjo — Ury Louviere, Phillip and Neil Hebert, Begnaud Family, Alvin and Faye Tauzin, Edmonia Tauzin, Marcel and Nadage Broussard, Jimmy Eldridge, Elaine Plessala and Eldridge Family, Sylvia Thibodeaux, Cheryl Segura, Jeanette "Jan" Crochet, Pliny Walet Family, Agnes Breaux, Angus and Florence "Flo" Mestayer, Louis and Elbay Judice, Boots Thomas, Joe Boudreaux and Justin Boudreaux, L.J. and Anita Grivat and Parents, Louis Landry, Una and Otto Landry, Widley Louviere, Anita and Lennet Grivat, Sylvia Thibodeaux, Antoine Judice Families, Suzette B. Judice, Kelly Louviere, Butsy Walet, Sandra Angelle, Glenn Angelle, Percy Granger, Sue Crochet, Loto Sr., Leah and Loto Louviere Jr., Gam and Velma Gondron Family.

Monday 6:45 a.m. OLV — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Sue Crochet.

Tuesday 5:30 p.m. Stjo — Sandra Sandi Angelle, Glenn Angelle, Lucien and Lorena Angelle, Georgean Babin, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Sue Crochet, Annie Bourgeois, Andrew and Dolly Guidry, Jill Hammon and Family, Bret Adams and Family, Jade and Brysen Hammon, Shannon and Pour Souls in Purgatory.

Wednesday 6:45 a.m. OLV — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Sue Crochet.

Thursday 5:30 p.m. Stjo — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Sue Crochet, Kelsey Boudreaux, Anissa Desormeaux, Brittney Watson.

Friday 6:45 a.m. OLV — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Judice and Walet Families, Sue Crochet.

MINISTERS FOR NEXT WEEK

Date and Time	Readers	Extraordinary Eucharistic Ministers	Altar Servers
February 9 4:00 p.m.	Jana Angelle	Marcus Hebert Sherry Hebert	Jillian Angelle Jack David Martin
February 10 7:00 a.m.	Ted McIntyre	Antoinette McIntyre Diane Gondron	Kylie Kay Mestayer
10:30 a.m.	Emily Bonin Betty Guidry	Guinn Lancon Becky Hebert Monica Delahoussaye	Landon Lancon Avery Begnaud

Congratulations to our 2018-2019 Confirmation Class



Adrian Albert
Trailand Anthony
Beau Blanchard
Grace Boggs
Camille Bonin
Chelsey Broussard
Sidney David
Claire Escagne
Madison Freyou

Logan Girouard
Joshua Guillot
Luke Hebert
Landon LaGrange
Avery Latiolais
Paige McHugh
Jacob Mestayer
Kaley Mestayer
Tristan Mestayer

Caitlin Migues
Kylie Monteaux
Nanci Pellerin
Mackenzie Provost
Logan Romero
Hallei Vaughn

For Your Information

Excommunication is the Church's most severe penalty imposed for particularly grave sins. Through baptism, a person is incorporated into the body of the Church through which there is a "communication" of spiritual goods. By committing a particularly grave sin and engaging in activities which cause grave scandal and fracture the body of the Church, that communication ceases, and the person is deprived of receiving the sacraments and other privileges.

The practice of excommunication arose in the early Church. In his First Letter to the Corinthians, Saint Paul castigated that community for tolerating the practice of incest – "a man living with his father's wife" (I Corinthians 5:1). He admonished the Corinthians for not removing the offender from their midst. Saint Paul said, "I hand him over to Satan for the destruction of his flesh, so that his spirit may be saved on the day of the Lord" (5:5). Saint Paul further warned against associating with anyone who bears the title "brother" (indicating being a believer and part of the Church) but who is immoral, covetous, an idolater, an abusive person, a drunkard, or a thief. He then closed the passage by quoting from the Torah, "Expel the wicked man from your midst" (Deuteronomy 6:13).

Note, however, that Saint Paul also expressed hope. He imposed the sanction upon the offender "so that his spirit may be saved on the day of the Lord," indicating a hope for repentance, conversion, and a readmittance into the community. (This motive is affirmed also in II Thessalonians 3:15 and II Corinthians 2:5-11.) Nevertheless, until such time, the obstinate sinner had to be removed to prevent both the infection of the rest of the believers and the appearance of condoning such a sinful action.

Later, excommunication became clearly associated with the Sacrament of Penance. At this time, the Sacrament of Penance was generally received once. Seeking forgiveness, serious sinners

presented themselves to the bishop, who assigned them to a class of penitents (*ordo paenitentium*). The penitents were liturgically excommunicated from the Church and assigned to perform a penance, which usually lasted weeks, even months. Once the penance was completed, the bishop formally lifted the excommunication, absolved the sinners, and welcomed them back into full communion with the Church. By the seventh century, the Sacrament of Penance was repeatable and became more as we know it today, while the idea of excommunication became a severe Church penalty imposed for only the most serious offenses. Nevertheless, the lifting of the penalty of excommunication still was linked with the making of a good sacramental confession and the reception of absolution.

The **Code of Canon Law** (1983) specifies that an excommunicated person is forbidden to participate in a ministerial capacity (celebrant, lector, etc.) in the Sacrifice of the Mass or in any other form of public worship; to celebrate or to receive the sacraments; to celebrate the sacramentals; to exercise any ecclesiastical office or ministry; and to issue any act of governance (#1331, ¶1). An excommunicated person also cannot be received into a public association of the Christian faithful (#316, ¶1).

On one hand, the penalty of excommunication can be imposed by a proper authority (*ferendae sententiae*) or incurred automatically (*latae sententiae*). A bishop may directly impose the penalty of excommunication, but only for the most serious offenses and after giving due warning (#1318). Following the same rationale of the early Church, this severe penalty intends to correct the individual and to foster better church discipline (#1317). As the shepherd of his diocese, a bishop must protect both the souls of the faithful from the infection of error and sin, and of those who are jeopardizing their salvation. The bishop or his delegate may remit the penalty when the sinner has repented and has sought reconciliation.

On the other hand, a person can also incur

automatic excommunication. A person who is an apostate from the faith, a heretic, or a schismatic (#1364); or one who procures a successful abortion (#1398) is automatically excommunicated. In these cases, the local ordinary or a delegated priest can remit the penalty.

In some very grievous cases, only the Holy See can lift the ban of an automatic excommunication: if a person desecrates the Blessed Sacrament or uses it for a sacrilegious purpose (#1367); if a person uses physical force against the Pope (#1370); if a priest absolves an accomplice in a sin against the Sixth Commandment (#1378); if a bishop consecrates someone as a bishop without permission of the Holy Father (#1982); and if a priest directly violates the seal of confession (#1388).

We must keep in mind that the purpose of excommunication is to shock the sinner into repentance and conversion. Excommunication is a powerful way of making a person realize his immortal soul is in jeopardy. Excommunication does not "lock the door" of the Church to the person forever, but hopes to bring the person back into communion with the whole Church. Moreover, this penalty awakens all of the faithful to the severity of these sins and deters them from the commission of these sins. This line of thought is highlighted in the **Catechism** when it speaks of the automatic excommunication for abortion: "The Church does not thereby intend to restrict the scope of mercy. Rather, She makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society" (#2272). In all, while the Church imposes this severe penalty for just cause, She also remembers, "A heart contrite and humbled, O God, You will not spurn" (Psalm 51:19).

Saint Joseph Catholic Church Income Statements				
	2014-15	2015-16	2016-17	2017-18
GENERAL RECEIPTS				
ORDINARY RECEIPTS				
Offerings	\$440,038.55	\$417,691.51	\$388,486.83	\$381,032.55
Debt and Building Fund	\$38,992.00	\$39,056.00	\$15,248.25	\$0.00
Church Renovation Completion Fund	\$155,750.00	\$148,340.00	\$68,223.50	\$43,846.00
Church Renovation Expense	\$2,581.00	\$0.00	\$0.00	\$0.00
Donations	\$13,963.95	\$19,820.50	\$28,242.28	\$10,366.00
Altar Flowers	\$0.00	\$2,566.00	\$5,800.00	\$8,714.50
Insurance Donations	\$0.00	\$0.00	\$4,729.00	\$9,944.00
Taxable Mausoleum Crypt Sales	\$53,493.14	\$38,668.50	\$20,115.00	\$2,125.29
Taxable Cemetery Plot Sales	\$9,779.62	\$5,129.63	\$3,711.90	\$1,934.99
Rentals	\$3,255.00	\$645.00	\$95.00	\$1,100.00
Cookbooks and/or Tailgate Cookoff Receipts	\$54,016.50	\$200.00	\$325.00	\$4,315.00
Tailgate Cookoff Receipts	\$0.00	\$0.00	\$26,032.50	\$23,074.56
Cookbooks and/or Tailgate Cookoff Expenses	-\$15,635.44	-\$260.91	\$0.00	\$0.00
Tailgate Cookoff Expenses	\$0.00	\$0.00	-\$16,902.52	-\$15,330.12
TOTAL ORDINARY RECEIPTS	\$756,234.32	\$671,856.23	\$544,106.74	\$471,122.77
PROGRAM RECEIPTS				
Youth Group Receipts	\$8,060.00	\$8,918.00	\$10,326.00	\$7,327.00
Religious Education Receipts	\$33,635.60	\$53,270.88	\$42,071.55	\$19,613.76
Youth Group Expenses	-\$106.04	-\$8,681.28	-\$10,379.47	-\$3,931.37
Religious Education Expenses	-\$9,161.59	-\$11,165.95	-\$38,831.17	-\$23,009.39
TOTAL PROGRAM RECEIPTS	\$32,427.97	\$42,341.65	\$3,186.91	\$0.00
SPECIAL RECEIPTS				
10% Non-Taxable Cemetery Plot Sales for Upkeep	\$1,086.63	\$573.87	\$412.45	\$215.01
Cemetery Dues	\$36,630.50	\$35,015.00	\$28,080.90	\$26,595.00
10% Non-Taxable Mausoleum Crypt Sales for Upkeep	\$5,935.36	\$4,296.50	\$2,235.00	\$236.14
Cemetery/Mausoleum Interest on Savings	\$9,082.83	\$7,580.85	\$5,134.64	\$4,939.22
Interest Paid to Mausoleum Savings	\$5,158.86	\$4,354.23	\$3,109.22	\$3,187.61
Interest Paid to Cemetery Perpetual Care	\$6,547.81	\$5,882.70	\$4,439.96	\$4,720.77
Profit Sharing from Diocese of Lafayette		\$5,289.49	\$12,623.57	\$15,001.68
Diocese of Lafayette Centennial Campaign Quarterly Rebate				\$42,833.77
Insurance Claims			\$958.00	\$28,404.45
TOTAL SPECIAL RECEIPTS	\$64,441.99	\$62,992.64	\$56,993.74	\$126,133.65
TOTAL INCOME	\$853,104.28	\$777,190.52	\$604,287.39	\$597,256.42

GENERAL EXPENSES				
	2014-15	2015-16	2016-17	2017-18
ASSESSMENT				
Monthly Tax Paid to the Diocese of Lafayette	\$75,559.18	\$63,819.88	\$69,058.91	\$65,957.19
TOTAL ASSESSMENT	\$75,559.18	\$63,819.88	\$69,058.91	\$65,957.19
SALARIES AND FRINGE BENEFITS				
Salaries	\$214,892.27	\$229,306.44	\$213,823.05	\$177,010.80
Fringe Benefits	\$66,146.18	\$60,556.98	\$61,380.30	\$59,405.81
TOTAL SALARIES AND FRINGE BENEFITS	\$281,038.45	\$289,863.42	\$275,203.35	\$236,416.61
PURCHASED SERVICES				
Professional Services	\$68,852.83	\$129,670.55	\$71,636.03	\$104,058.61
Postage and Shipping	\$1,891.28	\$1,566.96	\$2,384.43	\$1,797.14
Property and Liability Insurance	\$30,642.00	\$30,593.00	\$30,930.00	\$30,874.00
Utilities	\$43,767.25	\$44,728.93	\$50,569.72	\$50,235.21
Rentals	\$3,973.14	\$6,943.55	\$10,324.41	\$14,006.61
TOTAL PURCHASED SERVICES	\$149,126.50	\$213,502.99	\$165,844.59	\$201,539.23
SUPPLIES, MATERIALS, & EXPENSES				
Religious Supplies - Hosts, Candles, Wine etc.	\$11,418.42	\$12,154.15	\$11,354.53	\$8,085.28
Altar Flowers	\$0.00	\$1,275.23	\$7,301.02	\$5,869.42
Religious Education Expenses	\$5,127.29	\$1,015.87	\$60.00	\$3,933.95
Youth Group Expenses	\$21,557.19	\$37,870.05	\$0.00	\$0.00
Office and Residential Expenses	\$14,559.17	\$22,983.61	\$23,219.40	\$17,315.10
Cemetery and Mausoleum Expenses	\$1,045.00	\$4,761.40	\$5,357.71	\$23,768.91
Retreats and Conferences	\$720.00	\$1,286.00	\$850.00	\$1,856.35
Safe Environment Expenses	\$94.00	\$255.00	\$368.00	\$655.00
TOTAL SUPPLIES, MATERIALS, & EXPENSES	\$54,521.07	\$81,601.31	\$48,510.66	\$61,484.01
DEBT PAYMENTS - INTEREST				
Interest Paid on Church Renovation Loan	\$27,853.07	\$16,173.41	\$7,911.00	\$6,766.78
TOTAL DEBT PAYMENTS - INTEREST	\$27,853.07	\$16,173.41	\$7,911.00	\$6,766.78
SUBSIDIES/CONTRIBUTIONS				
Mission Parish Subsidy	\$703.13	\$0.00	\$0.00	\$0.00
Share Parish Expense	\$1,799.14	\$2,360.40	\$180.60	\$0.00
Catholic School Subsidy	\$4,600.00	\$5,027.35	\$2,100.00	\$1,200.00
Contributions	\$7,113.01	\$6,458.64	\$2,585.00	\$2,018.00
TOTAL SUBSIDIES/CONTRIBUTIONS	\$14,215.28	\$13,846.39	\$4,865.60	\$3,218.00
TOTAL OF ALL EXPENSES	\$602,313.55	\$678,807.40	\$571,394.11	\$575,381.82
RECEIPTS OVER DISBURSMENTS	\$250,790.73	\$98,383.12	\$32,893.28	\$21,874.60

Should Governor Andrew Cuomo be Excommunicated?

by George J. Marlin

In March 1970, the New York State Legislature repealed the anti-abortion law that had been on the books since 1830. The bill narrowly passed, due to support from several legislators from heavily Catholic districts who were subsequently defeated for their apostasy in the November elections.

Back in those days, the Catholic Church in New York possessed moral authority; and the Archbishop of New York, Cardinal Terrence Cooke, was not afraid to use that power in the public square.

Cardinal Cooke led the charge to repeal the law that permitted unrestricted abortions up to 24 weeks. And in May 1972, the State Legislature did just that and reinstated the 1830 statute.

Sadly, Governor Nelson Rockefeller vetoed the repeal of the liberalized abortion law shortly thereafter.

The New York abortion issue became moot, however, when the U.S. Supreme Court handed down *Roe v. Wade* on January 22, 1973.

Fast forward forty years and abortion has once again made headlines in New York thanks to Governor Andrew Cuomo.

Cuomo, a baptized Catholic and graduate of Archbishop Molly High School in Queens and Fordham University in the Bronx, has abandoned some major moral tenets of his faith.

In 2011, his first year in office, he engineered the passage of same-sex marriage legislation. "Marriage equality," he declared, "is a question of principle and the state shouldn't discriminate against same-sex couples who wish to get married."

Then on January 16, 2014, Cuomo announced, on a radio show, that Catholics and others with traditional moral views were unfit citizens who were no longer welcome in New York:

Who are they? Are they these extreme conservatives who are right to life, pro-assault weapons, anti-gay? Is that who they are? Because if that's who they are and they're the extreme conservatives, they have no place in the state of New York because that's not who New Yorkers are.

It gets worse.

Cuomo has been off the rails on the subject of abortion. In his 2013 State of the State Address, he cast his lot with the radical pro-abortion lobby, screaming four times, "It's her body; it's her choice!"

Cuomo introduced legislation that would repeal the 1970 abortion law, and would codify abortion as a "fundamental right of privacy," a classification even the U.S. Supreme Court has rejected.

Cuomo's proposal was bottled up in the Republican-Conservative-controlled State Senate for four years. But last November, the GOP lost control of that legislative chamber.

A jubilant Cuomo boasted that his so-called Reproductive Health Act would be the first order of business before the newly organized Legislature in January 2019.

And so it was.

On January 22, the 46th Anniversary of *Roe v. Wade*, the Legislature passed the bill, to thundering applause and wild laughter. Minutes later, to a standing ovation, Cuomo signed it into law.

This law goes far beyond *Roe v. Wade*. It removes abortion clauses from the penal code and "creates a right to the procedure under the public health law."

Although abortions are restricted to the first twenty-four weeks of pregnancy, exceptions are so broad (i.e., economic, social, or emotional distress) that anyone will be able to procure an abortion up to minutes before giving birth. In other words, the lives of unborn children who have viability outside the womb can now be terminated by doctors and non-doctors.

Governor Andrew Cuomo is very different than his father, Governor Mario Cuomo. The elder Cuomo tried to be Saint Thomas More and Machiavelli at one and the same time.

In his famous 1984 Notre Dame speech on "Religious Belief and Public Morality," the More-Cuomo said "The Catholic Church is my spiritual home. My head is there and my hope ... [and] I accept the Church's teaching on abortion." But the Machiavelli-Cuomo gave himself an "out" by claiming that as a public official, he could not impose his private religious views on the rest of society.

Mario Cuomo demonstrated the absurdity of his position every time he vetoed death penalty legislation that was approved overwhelmingly by the Legislature and was supported by over 60 percent of New Yorkers. Cuomo imposed his personal moral objections even though there was public opinion against him.

Andrew Cuomo is vastly different from his father. There is no duality; he prefers to be a Machiavellian and he promotes whatever works to advance his political ambitions.

In fact, it has been reported that when he was Clinton's Secretary of Housing and Urban Development, one of his first acts "was to distribute the book by Niccolò Machiavelli, **The Prince**, to his key aides telling them: "This is my leadership philosophy."

Cuomo uses or spurns the Church when it suits his political ends. While he discarded Church teaching on abortion, he embraced and praised Pope Francis' message concerning the needy and the marginalized. And when the pope visited Saint Patrick's Cathedral on September 24, 2015, Cuomo made sure he was in a front pew. It was great political theater for the governor.

Since Andrew Cuomo has dismissed the fundamental Church teaching that all persons have the right to life because they are made in the image of God, maybe it's time the Church dismissed him.

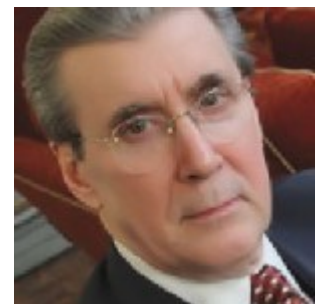
The **Catechism of the Catholic Church** clearly states that "Anyone who uses the power at his disposal in such a way that it leads others to do wrong becomes guilty of scandal and responsible for the evil that he has directly or indirectly encouraged."

So, at the very least, the bishops of New York should announce *publicly* that because Cuomo has caused public scandal, he must be denied Communion.

Or the bishops, if they have the mettle, might call Cuomo in and point out the canonical penalties they are prepared to impose if he does not renounce his heresy. Whether or not that includes excommunication is a matter for canon lawyers.

But something really must be done, lest New York's bishops confirm the growing perception that the Catholic Church is a compromised paper tiger.

George J. Marlin, Chairman of the Board of *Aid to the Church in Need USA*, is the author of **The American Catholic Voter, Narcissist Nation: Reflections of a Blue-State Conservative, and Christian Persecutions in the Middle East: A 21st Century Tragedy**. His new book, **Sons of Saint Patrick**, written with Brad Miner, was published on Saint Patrick's Day 2017.



Knowing What We're Up Against

by Stephen P. White

While the failings of priests and bishops are an obvious place to start for dealing with the current crisis, the way toward genuine reform will require careful thinking and a broader perspective, including the laity's place in the life, governance, and mission of the Church. This is no simple task.

For better or worse, the Church's ability to address the crisis of clerical sexual abuse is tied up with longstanding debates over ecclesiology, which have been simmering for many decades, but especially since the Second Vatican Council. Everyone today is eager for reform, but "reform" invariably raises questions about "form," and so the fundamental question becomes unavoidable: "What is the Church?"

Getting that question right is obviously a high stakes proposition, which explains, in part, why discussions of clerical reform and the place of the laity in the governance of the Church so easily get dragged hither and thither. Beneath every practical proposal, beneath every attempt to "get something done," lurk some very strong theological cross currents.

These currents can drag even seemingly straightforward proposals – e.g., engaging a board of mostly lay experts to review allegations of misconduct against bishops – into a multitude of more fundamental debates about the nature of episcopal authority, the role of the *sensus fidelium*, and so on. The currents are strong and we're in waters that would be treacherous even if the boat weren't, as it were, badly leaking.

Complicating all this is the fact that, when it comes to the role of the laity in reforming the Church, the models closest to hand are often (too often) drawn from politics. There is a strong tendency to think of the clergy and the laity in antagonistic terms – democratic vs. authoritarian – or even in Marxists terms of class conflict: a "populist laity" against a "clerical elite."

The Church, of course, is a polity of sorts, but political analogies easily become contaminated by categories that simply aren't adequate to the body of Christ. Viewing the relationship between the

clergy and the laity as zero-sum proposition is profoundly inadequate to the reality of what the Church is and ought to be.

A better place to begin is Saint Paul's First Letter to the Corinthians, from which we heard in last Sunday's second reading. Paul uses the analogy of a body to describe the relationship of the Church to its diverse members. "The eye cannot say to the hand, 'I do not need you,' nor again the head to the feet, 'I do not need you.'" (Pope Francis, in last August's letter on abuse, drew on the same Pauline passage as the theme of his reflections: "If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy.")

Sickness and decay in one part afflicts the whole. A part that rebels against the body harms the whole and endangers itself. If it wasn't before, the last several months have made all of this painfully clear.

Taken seriously, this also means that – without in anyway denying the direct and specific culpability of those who have committed, covered up, or tolerated abuse – responsibility for the current crisis, and responsibility for restoring health to the Body of Christ, also lies with the laity. Waiting for renewal in the clergy without genuine renewal in the Body of Christ as a whole is a recipe for failure.

The relationship between the clergy and the laity is one of complementarity and interdependence. It is easy to see how the failings of the clergy affect the Church: When a bishop fails in his responsibility to teach and govern, the laity suffer and stray. When bishops ignore the demands of justice out of a misguided sense of mercy, the laity suffers and strays. When a bishop turns a blind eye to rot and filth – whether from cowardice, complacency, or complicity – the whole Church suffers.

But when the laity ignores its bishops and flouts their teachings, the Church also suffers. When we delude ourselves into thinking that our time and talents are our own and not for service to the Gospel, the whole Church suffers. When we publicly decry the sins of the clergy, and then lie and lust and deceive and betray in our own comfortable anonymity, we harm the Body of Christ.

The members of the Body of Christ,

laity or clergy, cannot offer incense at the altars of Moloch or Mammon or Asmodeus – look around you! – and not expect their dominion to wax and grow. We cannot poison and mar the body to which we belong and expect the rest of the body not to suffer.

The Church needs to reckon with the sins of Her priests and bishops. Justice and mercy are both needed in abundance. And there is much for the laity to do in helping our shepherds, and they need and want our help, in the long (and often frustratingly slow) slog of reform.

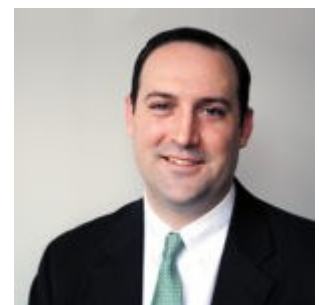
The laity holds a treasure trove that the Church will need at Her disposal: legal expertise, psychological and medical knowledge, wisdom about education and human formation, hard-won knowledge about healing and forgiveness and courage, and experiences of the transformative power of God's grace. None of these gifts can be spared.

Of course, we must also remember that this is a spiritual battle. Nothing is more important for the laity than to fight that battle and to know what we're really up against. We must arm ourselves through prayer and the Sacraments, especially the Eucharist and Reconciliation. When we allow ourselves to be humbled, healed, and strengthened – with the irreplaceable help of the mere men God has given us to be our shepherds – we heal and strengthen the Church.

The real enemy is beyond any of us, but our Champion is stronger and our hope well-founded.

Christus vincit, Christus regnat, Christus imperat!

Stephen P. White is a fellow in Catholic Studies at the Ethics and Public Policy Center in Washington.





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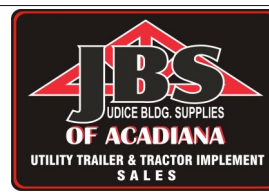
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