



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 Roland Jeanlouis, Pastoral Associate

pastor@stjosephparishonline.org

stjosephparishonline.org

MASS SCHEDULE

Saturday Vigil Mass — 4:00 p.m.

Sunday — 7:00 a.m. and 10:30 a.m.

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

Monday — 6:45 a.m. at Our Lady of Victory

Tuesday — 5:30 p.m. at Saint Joseph

Wednesday — 6:45 a.m. at Saint Joseph

Thursday — 5:30 p.m. at Saint Joseph

Friday — 6:45 a.m. at Our Lady of Victory

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. 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.

If possible please conduct parish business by phone or email.

RECEPTIONIST/BOOKKEEPER/CEMETERIAN

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

RELIGIOUS EDUCATION

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

EUCCHARISTIC ADORATION

The Adoration Chapel has reopened. The Main Church is also accessible from this entrance for your convenience.

FUNERALS

Please contact the Church Office to make Funeral Service arrangements prior to your appointment with the Funeral Home.

SACRAMENT OF BAPTISM

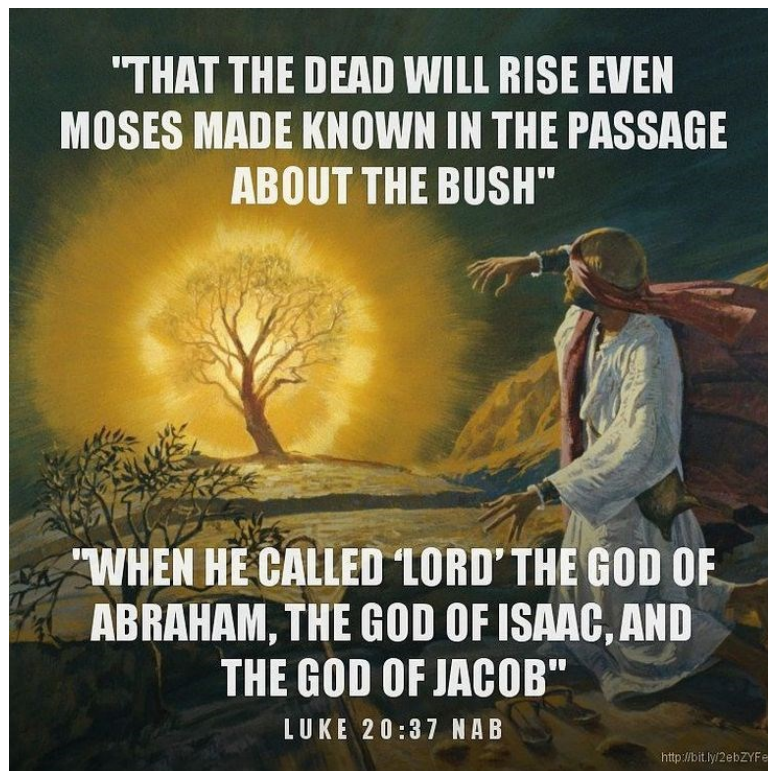
Please contact the Church Office to make arrangements for your child's Baptism.

SACRAMENT OF MATRIMONY

Please contact the Church Office six months prior to the desired date of marriage. No dates for marriage are reserved until after the first marriage interview with clergy.

SACRAMENT OF ANOINTING OF THE SICK

Please contact the Church Office to set up an appointment.



Almighty and merciful God,
graciously keep from us all adversity,
so that, unhindered in mind and body
alike, we may pursue in freedom of
heart the things that are Yours.

Please pray for our parish family members who are sick:

Stuart Sandoz, Duffy Domingue, Eric Clements, David Louviere, Trevor Louviere, Austin Willett, Willey Poirrier, Inez Barras, Butch and Debbie White, Lydia May, Louis "CoCo" Landry Jr., Rowena Borel, Falyon Sonnier, Caline Provost, Patricia Freyou, Lecia Broussard, Roshondra Nora, Noah Abraham, Jimmy LeBlanc, Chad Borel, Ashley Hebert, Stephen Dugas, Jade Delcambre, Pat and Elaine Villerman, Ira

Bourque, Hailey Thomasse, Lon Prioux, Brennan Wingfield, Betty Suire, Joe Judice, Lisa Adcock, Lori Brasseaux, Jamie Brady, Lisa N. Dugas, Nona Bourque, Leroy Begnaud, Betty Champagne, Keri Bonin Boutte, Leroy and Gloria Courville, Anna Richard, Wayne LeBlanc, Melvin Broussard, June Granger, Max Borres, T-Boy and Diane Leger, Vivian LeBlanc, Beckie LeBaron, Patricia Sorrell, Ned Dugas, Ted

Habetz, David Dupuy, Hazel LeBlanc, Ava Rose and Olivia James Dworaczyk, Ray Broussard, Anne Adcock Hebert, Shyla Romero, Curt Tauzin, Randy Jett, Nicholas Richard, Bart Doucet, Ellenor Hebert, Jory L. Bernard, Annette Dugas, Kayla Barras Veronie, Glen Adcock, Matthew Thibeaux, Jamie Ransonet, Lawrence Albert, Joan Arceneaux, Robert LeBlanc, Sr., Francis Crochet.

October 30, 2022	
Regular Sunday Offering Envelopes	\$ 4,725.00
Regular Sunday Offering Loose	\$ 2,724.00
Regular Collection Total	\$ 7,449.00
Weekly Budget	\$ 7,385.00
Difference	+\$ 64.00
Present Loan Balance	\$ 236,439.85
Donation Against Loan Balance	\$ 35.00
Insurance Balance 2022-2023	\$ 33,846.00
Insurance Collection	\$ 413.00

The Sanctuary Lamp is burning for

The Community

The Vocation Chalice is at 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

Parishioners

Flowers on the Altar are in loving memory of

Msgr. Thomas James.

Billy and Charlie Hitter, Virginia Frioux, Marie Crochet

Saint Joseph Altar Candles are burning for

Chad Romero, Deyna Champagne, Harold Champagne

Mark and Penny Landry Ancestors and Descendants

and Souls in Purgatory, Pope, Priest, Religious

Vance Breaux Sr., Lynn and Theresa Delcambre Families

Martha Escagne Rodriguez

Steve and Donna Berard Special Intention

Mass Intentions — 11/5 — 11/11

Saturday 4:00 p.m. — Clarence and Hilda Landry, Ivan Burke, Joyce and Nolan Theriot, Richard, Evelyn and Harry Guillotte, Sis Provost, Eric, Freddie and Bettina Suiere, Gloria Albert (Special Intention), Nick LeBlanc, Sr. Family, Terry and Michael, Cobey Braquet, LeBlanc and Braquet Families, Doris Boutte Barras, Ossie Romero, Jr., Daisy and Perfece Armentor, Delores Simon, Craig Breaux, Sidney Breaux Family, Pauline B. Guidry, Roslie LeJeune, John Lacour, Special Intention, Billy Degeyter, Chester “Butch” Gonsoulin and Parents, Muchie Ransonet, Clarence and Nola Champagne Families, Ancestors and Descendants, Clyde Hebert, Lucille Landry Hebert, Audrie Hebert Delahoussaye, Ancestors and Descendants, Robert Lee Prados, Lucille Breaux Prados, Nola Champagne, Lloyd and Maudrey Landry, Clarence and Nola Champagne Families, Ancestors and Descendants, Landry and Champagne Families, Ancestors and Descendants, Souls in Purgatory, Pope, Priests, Religious, Elvage Prados, Matilda Prados and Becky Doucet Ancestors and Descendants, Gloria and Sam Delcambre and Family, Otto Sr. and Laurence Girouard, Terradot Family, Theresa Girouard Allen, Theresa Judice Viator, Dr. J. R. Hebert, Perry Judice, Lorrain Breaux Families, Ancestors and Descendants, Ronald Albert, Johnny Albert Sr. Family, John V. Perez Family, Chad Romero, Deyna Champagne, Harold Champagne, Paul Crochet Family, Jordan Prince and Special Intention, Vance Breaux Sr., Sally Domingue, Cabrol and Domingue Family, Martha Escagne Rodriguez, Melvin Dugas, Roy Sr. and Gladys Berard, Lloyd and Anne Broussard, Claude and Felicie Granger, Forbus and Myrtle Mestayer, Kay Dooley and William and Dolores Dooley, Kim Decuir, Leed and Mabel Gondron, Carolyn Aquillard.

Sunday 7:00 a.m. — Suzette Judice, Albert and Jeanne Broussard, Mayor Al, Lora Bloom, Noelle Seneca, Mr. and Mrs. Wilson Boudreaux, Mark Tauzin, Edmond “Ray” Broussard, Mr. and Mrs. Roland Hebert, Mr. and Mrs. Roland Hebert, Maurice and Sis Provost, and parents, Noelle and Warren Solar and parents, Louise Mestayer and family, Joe Moore and Duperon Broussard, Breaux and Delcambre Families, Dr. Harold and Kathleen Heitkamp, Sandra Daigle, Maedale Maturin Neal, Dennis Gaudet, Mr. and Lilian and Billy Fontenot, Chris Desormeaux, Phyllis Crochet LeBlanc, Jimmy Clifton, Clifton and Shirley Maturin Family, John Michael Steiner, Jay Gonsoulin Family, Paul Sonnier Family and Clyde Warfel Family, Antoine “Boy” LeBlanc Family, Mr. and Mrs. Johnny Albert Sr., Virginia Landry, Lloyd and Maudrey Landry, Clarence and Nola Champagne

Families, Ancestors and Descendants, Mark and Penny Landry, Ancestors and Descendants, Souls in Purgatory, Pope, Priests, Religious, Maude Granger and Mr. and Mrs. Stanley Ransonet, Mr. and Mrs. Walter Granger Dr. Raymond Schneider, Elaine Schneider, Skip Schneider, Lolly Harbin, S.J. “Bute” Granger, Junius and Mary Hebert, Lovell Romero.

10:30 a.m. — Larry Crochet, Lionel Duplechain, Sr. and Lionel Duplechain, Jr., Pliny Walet and Family, Louise Breaux, Sr. Family, Anthony Melancon, Sr., Talmon Vice, Mr. and Mrs. Dudley Savoy, daughters, Mr. and Mrs. Clet Dugas family, Mr. and Mrs. Louis E. Dugas Family, Mr. and Mrs. Clayson Dugas and Etta Breaux Dugas, Judice and Viator Families, Lori Albert(special intention), Louto and Anite Gondron, Glen Martin, Gondron and Deville Family Ancestors and Descendants, Holy Souls in Purgatory, Wayne Guillory and Mathilde Romero, Pliny and Caroline Breaux Walet, Patrick and Theresa Melancon Latiolais, Cathy Defelice, Tracey Defelice Guilbeau, Sandra Angelle and Glenn Angelle, Granger Family.

Monday 6:45 a.m. OLV — Lloyd and Maudrey Landry, Clarence and Nola Champagne Families, Ancestors and Descendants, Nick LeBlanc, Sr. family, Terry and Michael, Cobey Braquet, LeBlanc and Braquet Family, Mark and Penny Landry Ancestors and Descendants, Souls in Purgatory, Pope, Priests, Religious, Clarence and Nola Champagne Families, Ancestors and Descendants, Donna and Steve Berard Special Intention, Souls in Purgatory, Brian Derouen.

Tuesday 5:30 p.m. StJo — Lloyd and Maudrey Landry, Clarence and Nola Champagne Families, Ancestors and Descendants, Mark and Penny Landry Ancestors and Descendants, Souls in Purgatory, Pope, Priests, Religious, Clarence and Nola Champagne Families, Ancestors and Descendants, John and Doris Prados, Jason Suarez Family, Cameron Barrilleaux Family, Destani Armstrong Family.

Wednesday 6:45 a.m. OLV — Lloyd and Maudrey Landry, Clarence and Nola Champagne Families, Ancestors and Descendants, Mark and Penny Landry Ancestors and Descendants, Souls in Purgatory, Pope, Priests, Religious, Clarence and Nola Champagne, Families, Ancestors and Descendants, Helen and Joe Bastian, Sis Provost, John Michael Steiner, Andrew “Toupee” Bonin, Roy and Michael Thibodeaux.

Thursday 5:30 p.m. StJo — Lloyd and Maudrey Landry, Clarence and Nola Champagne Families, Ancestors and Descendants, Mark and Penny Landry Ancestors and Descendants, Souls in Purgatory, Pope, Priests, Religious, Clarence and Nola Champagne Families, Ancestors and Descendants, Stephen Hanks, Souls in Purgatory.

Friday 6:45 a.m. OLV — Lloyd and Maudrey Landry, Clarence and Nola Champagne Families, Ancestors and Descendants, Mark and Penny Landry Ancestors and Descendants, Souls in Purgatory, Pope, Priests, Religious, Clarence and Nola Champagne Families, Ancestors and Descendants, Judice and Walet Families, Donna and Steve Berard, Ancestors and Descendants, Gam and Velma Gondron, Pliny Walet Carolyn Walet, Ancestors and Descendants, Suzette Judice, Michael J. Landry, Rhule, Mabel and Wayne Gondron.

Please pray for our Priests, Seminarians and Deacons

Eternal Father, we lift up to You these special men. 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.

November 6	Rev. Msgr. Douglas Courville, JCL./Tré Fontenot Deacon James Davis
November 7	Rev. Randy Courville/Bro. John Paul, CJC Deacon Alvin Ray Dejean
November 8	Rev. Robert Courville/Rev. Mr. David Furka Deacon Raymond Derouen
November 9	Rev. Angelo Cremaldi/Bro. Francis Xavier, CJC Deacon Daniel Didier
November 10	Rev. Barry Crochet/Coby Hebert Deacon Sammy Diesi
November 11	Rev. Francis Damoah, SVD/Evan Hebert Deacon Christopher Doumit
November 12	Rev. Hampton Davis/William Hebert Deacon Keith Duhon

MINISTERS FOR NEXT WEEK

	Readers	Eucharistic Ministers	Altar Servers
November 12 4:00 p.m.	Roberta Degeyter	Jana Angelle	Volunteers
November 13 7:00 a.m.	Sandy Sonnier	Lynn Delcambre	Volunteers
10:30 a.m.	Brynn Blanchard	Debbie Oubre	Volunteers

ELECTION PRAYER

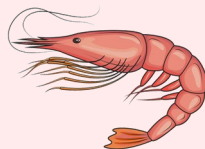


Almighty God, Lord of Life and King of all Nations, we beg you to look kindly upon our country and help us to wisely choose our new leaders. Inform our consciences and enlighten our judgement, that we may elect those who will mercifully uphold justice and strive to protect the least among us. Help us to discern which candidates will uphold both the letter and spirit of the law. May our nation once again respect religious freedom, authentic marriage, the importance of family and the value of every human life - from conception to natural death. Heal the divisions which wound our unity and help us to overlook political tensions that keep us from becoming a united force for good. May our great land, built on both personal responsibility and charity towards the less fortunate, always balance prosperity with care for the elderly, the poor, the sick and the abandoned. May we elect honest and trustworthy candidates who will always uphold the common good and protect our God-given rights. In concert with the great founders of our nation, may we confidently proclaim, "In God we trust". Amen.

Confirmation Class Shrimp Boil

Saturday, November 19, 2022
5:00 p.m.-6:30 pm, Saint Theresa Hall
Call the Parish Office or
contact a Confirmation candidate

All proceeds will defray the cost
of their retreat and Confirmation
Reception.



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— The — Unexpected Pregnancy Center

Dear Father Crochet -
A giant thank you to you,
and all of your parishioners,
whose generosity made the
Baby Bottle Campaign at
St. Joseph's such a success!
This year, the total raised
was \$5,672⁶⁰. The Center
operates solely on donations
such as this one, and therefore,

the campaign is critical
to maintaining the Center's
operation.

Thank you and everyone
there for always stepping
up so graciously to help.

Sincerely -
"It is not how much you do, but how much
love you put into the doing that matters."

Donna Trappey
Suzanne Sabourin
2022



The Proper Order of Christian Funerals For the Roman Catholic Church

Based on Fr. John Hardon's **Modern Catholic Dictionary**:

Pagan — one who practices idolatry; a person who has abandoned religious belief; an irreligious person

With great sorrow — there are many pagans in Loreauville. Funeral Liturgies in many cases, have become strictly social occasions; people are doing time just to get this thing over with

Funerals are expensive — even using the option of Cremation. Everyone should make prudent preparation for their burial so that any and all expenses can be met. This will ensure that all Church directives with regard to Funerals can be obeyed without exception

If you find the cost of Funerals to be insufferable you have access to legal remedies. That is YOUR responsibility as a voter. Many people are scandalized by the high cost of Funerals.

What follows is the expected and proper arc of activities which should take place upon the death of any Roman Catholic.

• 1. Prayers after Death

- Takes place soon after death and before the Funeral Director removes the body for burial preparation

Notes on Preparation of the Body for Burial

Cremation is allowed as long as there is respect for the Christian belief that regards the human body as the repository of the human soul. The cremated remains **may never** be distributed to various members of the family. The cremated remains **may never** be taken home by the family. The cremated remains **may never** be sprinkled on the ground or at sea or in the air. The cremated remains **must be buried immediately** after the Funeral Liturgy.

Failure to follow these directives constitutes a desecration of the body and is a blatant disregard for the Corporal Works of Mercy.

Those who fail to follow these directives classify themselves as pagans in need of conversion who need to do penance and confess their sins.

- **2. Gathering in the Presence of the Body or Cremated Remains**
 - Private with the family just prior to the beginning of the public wake
- **3. Vigil for the Deceased**
 - Word Service on the evening before the Funeral
- **4. Transfer of the Body to the Church or to the Place of Committal**
 - Final prayer service 30 minutes before the Funeral Liturgy (if the body is at David's in Loreauville)
- **5. Funeral Liturgy** (A morning service is a psychologically better choice)
 - **Funeral Mass**
 - For those capable of properly participating and responding as at a regular Mass
 - For those who can receive Holy Communion worthily
 - **Funeral Liturgy outside Mass**
 - For those families with many elderly or infirm members whose frail health negates participation in a longer service
 - For situations when the majority of those attending are not Roman Catholic
 - For those families that are unchurched and can't receive Holy Communion worthily
- **6. Rite of Committal**
 - The actual burial of the body or cremated remains in a cemetery plot or mausoleum crypt immediately after the Funeral Liturgy

*Eternal rest grant unto them O Lord
 And let perpetual light shine on them.
 May they rest in peace. Amen.*

The Prophetic Witness of Pope Saint John Paul II

The teachings of Pope Saint John Paul II are a remarkably rich and cogent whole, a mosaic that rewards repeated study and contemplation.

We, who are called to hold the Supreme Office in the Church, must manifest this fidelity with all our might and for this reason we must be a shining example both in our thinking and in our actions. This indeed must be done because we preserve intact the Deposit of Faith, because we make entirely our own the Commands of Christ ...

Pope John Paul II,
First Radio Message “Urbi et Orbi”
October 17, 1978

The first time I *really* thought about Pope John Paul II was when I watched him being ripped to shreds.

Not literally, thankfully, although there was actual ripping involved. I was an Evangelical at the time, a year removed from Bible college and living in Portland, Oregon. One evening, in October 1992, my housemates and I tuned into “Saturday Night Live”, which was notable since I rarely watched television and I had little interest in watching Irish singer Sinéad O’Connor perform. But I did watch, and therefore saw her take a photo of John Paul II and angrily rip into pieces while snarling, “Fight the real enemy!” O’Connor’s act caused a furor and forever altered her then-promising career.

I had been raised in a Fundamentalist home and had spent my youth mouthing the usual anti-Catholic nonsense about Catholics worshiping Mary, worshiping a piece of bread, and worshiping the Pope. In Bible college, my views began to change, in part due to reading the poetry and fiction of Catholics (Gerard Manley Hopkins and Flannery O’Connor, no relation to Sinéad) and Anglo-Catholics (C. S. Lewis, T. S. Eliot, and Charles Williams). A host of other topics and questions followed, and around the same time I watched Sinéad O’Connor lash out at the pope, I was also reading books on Church history and discovering the writings of the early Church Fathers.

I then began to read some of the writings of John Paul II — and I was instantly hooked. Fight the real enemy? Turns out the enemy, for me, had been a truckload of stereotypes and misrepresentations about the Catholic Church. Among the first of John Paul II’s writings I took up was *Redemptoris*

Hominis, the first of his fourteen encyclicals. The opening sentence was something that I would not have thought, growing up, a Catholic would believe or state: “The Redeemer of man, Jesus Christ, is the center of the universe and of history.” That encyclical presented many of the key themes of his pontificate: the centrality of Christ, the Eucharist as Source and Summit of the Faith, a rich and challenging anthropology, the nature and mission of the Church, the importance of Christian unity and true Ecumenism, and the ultimate goal of salvation: communion with the Triune God.

What I found in the thought and witness of John Paul II was a cohesive and grand vision of the meaning of creation, life, and love. It was, of course, the Catholic vision, for the greatness of John Paul II was not found in a radical, new system of philosophy and theology, but in his ability to present the radical, transforming Truths of Catholicism in a way that was profoundly biblical and patristic, traditional and modern, philosophical and theological, spiritual and personal. After entering the Church in 1997, I was able to study John Paul II’s work in a more systematic, rigorous way in pursuing a graduate degree in theology, reading all of his encyclicals, his *Theology of the Body*, and various apostolic letters, exhortations, and addresses.

Now, it is difficult to select a specific point within John Paul II’s rich teaching that stands out above the rest, if only because it is such a remarkably rich and cogent whole, a mosaic that rewards repeated study and contemplation. That said, there are two aspects I want to note here, on the Fortieth Anniversary of his election as pope. The first is his teachings on deification, or (in Eastern terms) *theosis*. In my 2002 essay, “The Dignity of the Human Person: Pope John Paul II’s Teaching on Divinization in the Trinitarian Encyclicals” (originally an academic paper, hence the overly long title), I wrote:

In Redemptor Hominis, John Paul II refers to Christ as the “One Who penetrated in a

unique, unrepeatable way into the mystery of man and entered his ‘heart’” (RH 8.2). When the mystery of man is met by the Mystery of the Incarnation, they become unified: “For, by His Incarnation, He, the Son of God, in a certain way united Himself with each man.” The Incarnation is the Bridge spanning the gap between man and God. It is the ultimate expression — the final Word — of God’s Merciful Love.

In Dominum et Vivificantem the Holy Father writes of “God’s salvific self-communication” and “giving” (see DeV 11-14). He states this self-communication gives mankind “the capacity of having a personal relationship with God, as ‘I’ and ‘you,’ and therefore the capacity of having a Covenant, which will take place in God’s salvific communication with man ...” (DeV 34, see all of 34). This culminates in the Word, whose Incarnate entrance into history “constitutes the climax of this giving, this divine self-communication” (DeV 50.1).

The Incarnation and man’s divinization should be seen as part of a familial reality. Just as the Father sent His only begotten Son (John 3:16, Hebrews 1:5), the Son in turn sends forth adopted sons (Galatians 4:4-7). Just as the Son came to do the Will of the Father (Luke 22:42, John 4:34), adopted sons go forth to do the Will of the Son (John 15:14-17). This spiritual procreation occurs by the Power of the Holy Spirit, the Giver of Life (II Corinthians 3:6, Galatians 6:8). John Paul II writes:

For as Saint Paul teaches, “all who are led by the Spirit of God” are “children of God.” The filiation of divine adoption is born in man on the basis of the Mystery of the Incarnation, therefore through Christ the Eternal Son. But the birth, or rebirth, happens when God the Father “sends the Spirit of His Son into our hearts.” Then we receive a spirit of adopted sons by which we cry ‘Abba, Father!’” Hence the divine filiation planted in the human soul through sanctifying grace is the work of the Holy Spirit. “It is the Spirit Himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ.” Sanctifying grace is the principle and source of man’s new life: divine,

supernatural life. (DeV 52.2).

By entering into human history and uniting Himself with mankind, God not only restored communion between the divine and the natural, He modeled divine sonship for us. By becoming united to humanity, He demonstrated that man can become one with God. Man can become by grace what the Son is by nature. Put another way, the Son of God became a Son of Man so that men might become sons of God (see CCC 460).

While this incredible truth had certainly not been ignored by John Paul II's immediate predecessors (and it is actually quite prominent in the documents of Vatican II, especially *Lumen Gentium*), he brought it forth in a truly beautiful way, perhaps in part because of his intimate knowledge of Eastern Christian theology; it is a subject within his writings that deserves far more attention than it has been given (and it is taken up by Tracey Rowland in a chapter in **Called To Be the Children of God: The Catholic Theology of Human Deification**).

The second is the topic of Mercy, which has been much discussed and mentioned in recent years. At risk of over-simplifying, John Paul II situated Mercy not only in relationship with Justice, but within the meaning of man and within the perfect example of the God-man, Jesus Christ. There are many possible texts to point to, but his 1993 encyclical *Veritatis splendor*, which focused on the Church's moral doctrine, is a key text. In that work, John Paul II noted that man "always has before him the spiritual horizon of hope, thanks to the *help of divine grace* and with *the cooperation of human freedom*." We can only become fully human through the grace of God — that is, being filled by God's own life — and then cooperating, by our free will, with that supernatural power:

It is in the saving Cross of Jesus, in the Gift of the Holy Spirit, in the Sacraments which flow forth from the pierced side of the Redeemer (cf. John 19:34), that believers find the grace and the strength always to keep God's Holy Law, even amid the gravest of hardships. As Saint Andrew of Crete observes, the Law itself "was enlivened by Grace and made to serve it in a harmonious and fruitful combination. Each element preserved its characteristics without change or confusion. In a divine manner, He turned what could be burdensome and tyrannical into what is easy to bear and a source of freedom".

John Paul II understood, having stared into the face of raw evil many times, that we are tempted to believe that the call to holiness is a burden imposed by a heavy-handed, despotic deity. We are inclined to feel that we must follow our passions in order to be "fulfilled" and to be "authentic," to use the language of our therapeutically-oriented culture.

But those thoughts and feelings are false. For "only in the Mystery of Christ's Redemption do we discover the 'concrete possibilities of man.' ... *Christ has redeemed us!* This means that He has given us the possibility of realizing the *entire* truth of our being; He has set our freedom free from the *domination* of concupiscence. And if redeemed man still sins, this is not due to an imperfection of Christ's Redemptive Act, but to man's will not to avail himself of the grace which flows from that act."

And then this essential paragraph:

In this context, appropriate allowance is made both for God's Mercy towards the sinner who converts and for the understanding of human weakness. Such understanding never means compromising and falsifying the standard of good and evil in order to adapt it to particular circumstances. It is quite human for the sinner to

acknowledge his weakness and to ask Mercy for his failings; what is unacceptable is the attitude of one who makes his own weakness the criterion of the truth about the good, so that he can feel self-justified, without even the need to have recourse to God and His Mercy. An attitude of this sort corrupts the morality of society as a whole, since it encourages doubt about the objectivity of the Moral Law in general and a rejection of the absoluteness of moral prohibitions regarding specific human acts, and it ends up by confusing all judgments about values. (pars. 103-104)

There is much more. But it is clear to me that Pope Saint John Paul II was prophetic, and his understanding of the human condition and his insights into the moral challenges of our time are not out of date or only for certain Catholics. They are for the whole Church and the whole world. "Through the moral life," John Paul II stated, "faith becomes 'confession', not only before God but also before men: it becomes witness."

The great pontiff from Poland was one such witness, and he challenges us today to be the same.



Carl E. Olson is editor of *Catholic World Report* and *Ignatius Insight*. He is an author and a contributor to *Our Sunday Visitor* newspaper, *The Catholic Answer* magazine, *The Imaginative Conservative*, *The Catholic Herald*, *National Catholic Register*, *Chronicles*, and other publications. Follow him on Twitter @carleolson.

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Special Education Department

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Delivery Date — November 30
and December 1, 2022



Prayer for Vocations to the Priesthood

Almighty and eternal God, in Your unfailing love You provide ministers for Your Church. We pray for those whom You call to serve the Diocese of Lafayette as priests Inspire in them a generous response. Grant them courage and vision to serve Your people. May their lives and service call Your people to respond to the presence of Your Spirit among us that, faithful to the Gospel and hope of Jesus the Christ, we may: announce glad tidings to the poor proclaim liberty to captives, set prisoners free and renew the face of the earth. Amen.



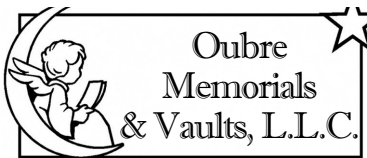
Serving Breakfast
& Lunch

Tuesday-Friday
5:30 a.m.-2:00 p.m.

Saturday & Sunday
7:00 a.m. -2:00 p.m.

Thursday, Friday
& Saturday Evenings
5:00-9:00 p.m.

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