

STS. PETER & PAUL CATHOLIC CHURCH

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Mass Schedule

(Temporary due to COVID-19):

Monday, Tuesday, Thursday 12:10 PM

Wednesday & Friday 6:30 AM

Saturday: 4:00 PM

Sunday: 6:30 AM, 8:00 AM, & 10:00 AM

Confession (Temporary due to COVID-19):

Saturday: 3:00-3:45 PM (cry room)

OR

By appointment



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Eighteenth Sunday in Ordinary Time

August 2, 2020

Thus says the Lord:

All you who are thirsty, come to the water!

You who have no money,
come, receive grain and eat;

Come, without paying and without cost,
drink wine and milk!

Isaiah 55:1

Staff

Pastor:

Fr. Mark Derise

Parochial Vicar:

Fr. Vincent

In Residence:

Bishop Emeritus
Michael Jarrell

Deacon

Cliff Tanner

Trustees:

Abby Aucoin &
Brian Schlesinger

School Principal:

Danielle Babineaux

Secretary & Bookkeeper:

Monica Laperous

Bulletin Editor:

Nicole Habetz

DRE 1st-8th:

Janet Hebert &
Beth Duplechin

DRE 9th-11th:

Nicole Habetz &
Heather Augustin

Office Hours:

Monday – Thursday
9:00 AM-12:00 PM,
1:00 PM-3:00 PM

Friday: Closed

Adoration (In the main Church):

Wednesday 7AM-7PM

OUR DEEPEST NEEDS

The word of God serves up a tremendous feast for us today. Isaiah beckons all who hunger and thirst to come to the Lord for satisfaction. The psalmist cries out, "The hand of the Lord feeds us; he answers all our needs" (Psalm 145:16). Saint Paul tells us that nothing can separate us from the love of God. Finally, in the Gospel, we hear the story of the miraculous feeding of over five thousand people from a mere five loaves and two fish. Most of us have our material needs met on a day-to-day basis. These scriptures, nevertheless, have much to say to the contemporary believer. We must ask ourselves, "Where are my deepest hungers? Where are my thirsts?" After material needs are satisfied and, in some cases, over-satisfied, many people still experience a deep longing for spiritual balance and well-being. As the loaves and fish are multiplied in today's Gospel, perhaps our prayer can be a longing for the satisfaction of the deepest needs that only God can fill.

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SAINT JOHN MARY VIANNEY (1786-1859)

August 4

A busy pastor jokingly suggests the secret of John Vianney's holiness: "He died seventeen years before telephones!" Call they didn't, but visit they did, keeping Vianney eighteen hours a day in the confessional. Stories abound of reading hearts and exorcisms, but Vianney's first miracle was getting ordained. Difficulty with studies delayed him, prompting the rector's apology to the bishop, "So far to ordain just one, especially this one!" The bishop, who could not know he was ordaining the future patron saint of parish priests, replied, "No burden to ordain one good priest!" In Ars, only an elderly handful attended Mass, "praying," one told Vianney, "for a priest with brains." But he stayed forty-two years, fulfilling the promise he made the day he arrived. In a sculpture just outside the village Vianney points skyward: "Show me the way to Ars," he tells a boy, "and I'll show you the way to heaven." To someone who feared there was no heaven beyond the grave, Vianney smiled, "My child, it would have been heaven enough to have lived as Jesus' disciple on earth."

—Peter Scagnelli, Copyright © J. S. Paluch Co.

Pray for Priests and Seminarians

We lift up to You these and all the priests and seminarians of the world. 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**

August 2: Pope Emeritus Benedict XVI & Director of Vocations

August 3: Bishop J. Douglas Deshotel & Seminary Faculty, Parents and Benefactors of Seminarians

August 4: Bishop Emeritus Michael Jarrell & Michael Vidrine

August 5: Rev. Gregory Usselman, SJ & Nicholas Ware

August 6: Rev. Jason Vidrine & Cole Zaunbrecher

August 7: Rev. Richard Vidrine & Pier Zeringue

Continue to pray for those in the health care system who are testing and treating patients for the Corona Virus. We ask that God keep them and their families safe at this time. We pray for an end to this Virus not only in our country but world wide.

READINGS FOR THE WEEK

Monday: Jer 28:1-17; Ps 119:29, 43, 79, 80, 95, 102; Mt 14:22-36

Tuesday: Jer 30:1-2, 12-15, 18-22; Ps 102:16-21, 29, 22-23; Mt 14:22-36 or Mt 15:1-2, 10-14

Wednesday: Jer 31:1-7; Jer 31:10-12ab, 13; Mt 15:21-28

Thursday: Dn 7:9-10, 13-14; Ps 97:1-2, 5-6, 9; 2 Pt 1:16-19; Mt 17:1-9

Friday: Na 2:1, 3; 3:1-3, 6-7; Dt 32:35cd-36ab, 39abcd, 41; Mt 16:24-28

Saturday: Hb 1:12 — 2:4; Ps 9:8-13; Mt 17:14-20

Sunday: 1 Kgs 19:9a, 11-13a; Ps 85:9-14; Rom 9:1-5; Mt 14:22-33

Serving as a Confirmation Sponsor

Sister Cathy Doherty, SSND

History of the Sacrament of Confirmation

But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth. Acts 1:8

Distinct but related

Today, although confirmation is distinct from baptism, the close relationship between the two sacraments is shown when the baptismal promises are asked of the candidates during the confirmation ceremony. To further emphasize the link between baptism and confirmation, candidates are encouraged to invite a godparent to be their sponsor and to use their baptismal names rather than select a new confirmation name. Confirmation focuses on the missionary dimensions of baptismal commitment as candidates carry out the call of baptism. Sealed by the Holy Spirit, they are able to grow and develop on the journey of faith. Their lives bear the fruits of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.

Mass Intentions

Monday, August 3 @ 12:10 PM

Stephanie Simoneaux, Micae Jonathan Vuong

Tuesday, August 4 @ 12:10 PM

Michael O'Neil Mouton, Harry Courville,
M/M Amar Bourque, M/M Cleodor Savoy,
Donna Gilbert (Ann), Louis Bearb,
For Priests originating from this Parish, Lost Souls

Wednesday, August 5 @ 6:30 AM

Rev. Donald Leger (Ann),
M/M Al Laperous (L)(Ann), Mary Sang Pham

Thursday, August 6 @ 12:10 PM

Protection from the Corona Virus, Rong Family

Friday, August 7 @ 6:30 AM

Lynn & Jess Poirrier, Suzanne Chatelain,
M/M Alex Prejean, Paul Lasseigne (HBD),
Annie Broussard, Dean L. Martin (Ann),
Souls in Purgatory, M/M Larry Hebert,
M/M Earl Tanner, Sr., Lost Souls

Saturday, August 8 @ 4:00 PM

Loomis Dugas, Harry Leger, M/M Lucien Leger,
David L. "Boo" Prejean, M/M John Allen Prejean,
Helen C. Perot, John Wade Mouton,
Dupre Hebert, Mrs. John B. Sonnier,
Sybil Alleman, Joseph Courville Family,
Harry Jagneaux Fly, Ozere Domingue Family,
J.E. Mouton Family, M/M Forest Blanchard,
Earl Tanner, Sr. (Ann), Stephanie Simoneaux,
Robert Savoy, M/M Paul Brown,
Estelle R. Leblanc (Ann),
Edward & Emetile Bourque, Lost Souls

Sunday, August 9 @ 6:30 AM

For the People

Sunday, August 9 @ 8:00AM:

Brandon Mouton (L)(HBD), Lelia V. Thibodeaux,
Joseph Depa, Ernest Credeur,
JoAnn Tanner (L)(HBD), Dustin Wiltz,
Spiritual Healing, Fr. Dan Edward

Sunday, August 9 @ 10:00 AM:

Albert J. Barras, Deanna Sonnier,
Rayford Domingue, M/M Adrian Vega,
Nedia Monceaux Family (L),
John Allen Babineaux, Sylvia Comeaux,
M/M Errol J. Robichaux, Aubrey Guidry,
Rosamaria Reyes-Silva, M/M Harold Brashear

Volunteers Needed

As we continue to deal with restrictions and guidelines in Phase II of the COVID reopening, please remember that **we need volunteers before Mass** as well as help sanitizing the church after each Mass. If you would like to volunteer before Mass, please call our office or email sppreception@outlook.com. Your time would be greatly appreciated as we ensure a safe and clean environment for our Parishioners.

Chaplet of Divine Mercy

Opening prayers

1. Using a normal rosary, make the Sign of the Cross on the first large bead.
2. On the first small bead, recite the Our Father.
3. On the second small bead, recite the Hail Mary.
4. On the third small bead, recite the Apostles' Creed.

For Each Decade

5. On the Large beads, recite:

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your dearly beloved Son, our Lord Jesus Christ, in atonement for our sins and those of the whole world.

6. On the ten small beads, recite:

For the sake of His sorrowful passion, have mercy on us and on the whole world.

Concluding Prayer

7. After five decades, recite three times:

Holy God,

Holy Mighty One,

Holy Immortal One,

Have mercy on us and on the whole world.

Prayer for Growing

With each new day that dawns I am growing up, O Lord. It's not too soon to start thinking of what I want to be. It's very hard, I think, to make the right decision but I pray that You will help and guide me. Show me what to do. Let me share, someday, my talents where they're needed. And when You show me, give me courage to be generous enough to do what You want.

KNIGHTS NEWS

Sts. Peter and Paul Catholic School

August 2, 2020

Doing the will of God.

Reopening of School

When they brought their boats to shore, they left everything and followed him. Luke 5.11

Our young, growing school has class sizes that vary from 16-24 so we are able to accommodate the recommended arrangements by the LDH and LDOE. Our goal is to keep all kids in school every day all year and we think we can for the most part with creative scheduling and use of space. We'll try our best because that's what we want and that's what you want.

We are grateful that our enrollment has remained steady at 400 students. Because of the strict guidelines of room capacity, admissions for the 2020-2021 school year is closed and we are no longer accepting new students for the fall semester. This will allow our team to make plans for the various phases and prepare to implement static groups as needed.

Our campus will also be closed to all visitors, including parents, grandparents, and guardians during the school day, until further notice.

Match Donations for Earring Fundraising

Who will accept the challenge and make the next match?

In last week's bulletin, we included an article and order form for the SPPS spirit earrings made and sold by two SPPS students, Carter and Brennan Aucoin. The boys have raised \$1,000 so far for the future multipurpose facility and are seeking individuals or businesses willing to make match donations. Thank you to an anonymous donor *In Memory of Thomas Hebert and Uncle T's Oyster Bar* who have matched \$1,000 each. A third anonymous donor has matched \$1,000 *In Honor of Past, Present and Future Students*.

The multipurpose facility has the potential to be beneficial to both the school community and the church community. It will be used for athletics, performing arts, and family events. Planned location is in the front of the school between the office and cafeteria so it will be in walking distance from the church.

If you would like to purchase earrings or make a match donation, please see last week's bulletin for an order form or email info@sts-peter-paul.org

Advisory Council Members: Lucas Johnson (Chair), Jeanne Hornsby (Vice Chair), William Lavergne (Secretary), Joe Aucoin, Geoffrey Hebert, Sarah Lopez, Alex Oehl, Sam Viator, Danielle Babineaux (Principal), Rev. Mark Derise (Chancellor).

A Biblical Walk Through The Mass

By: Edward Sri

11. The Creed

“Consubstantial with the Father”

In closing, the Creed in the new English translation of the Mass has a number of changes in vocabulary. I will mention just a few. First, the new translation unites us more with the rest of the Western world in using the singular “I” for its opening: “I believe in one God.” After Vatican II, English was the only major Western language that translated the singular “I believe” in the Latin (*Credo*) with the plural “We believe.” The singular “I,” however, makes the Creed more personal and challenges each individual to interiorize the faith. As the *Catechism* explains, “I believe” expresses “the faith of the Church professed personally by each believer.” This is what we do when we renew our baptismal promises at a baptism or at Easter. Each individual answers for himself. The bishop, priest, or deacon says, “Do you reject Satan?” And we each respond, “I do.” Second, instead of saying God is the maker “of all that is seen and unseen” as in the old translation, we now say he is the maker “of all things visible and invisible,” which more accurately reflects the language of St. Paul who referred to the creation of all things “in heaven and on earth, visible and invisible” (Col 1:16). Third, some technical, Christological language found in the Latin text for the Mass is now retained in the new translation. The previous translation referred to Jesus as “one in being with the Father,” but we now speak of Jesus being “consubstantial with the Father.” This more closely reflects the theological language of the Council of Nicea (A.D. 325) which clarified that the Son was “of the same substance” (in Greek, *homoousios*) as the Father and condemned the teaching of a man named Arius. He taught that Jesus “came to be from things that were not” and that he was “from another substance” than that of the Father. Though the transliteration “consubstantial” might not roll off the tongue easily for some modern men and women, the use of this term in the Creed is more precise and provides an opportunity to reflect more on the divine nature of Christ and the Trinity. Another important theological term is now preserved in the Creed’s statement about Jesus’ unique conception. The older translation referred to the Son in this way: “By the power of the Holy Spirit he was born of the virgin Mary, and became man.” The new translation more accurately reflects the Latin text of the Mass which includes the theological Latin word *incarnatus* (Incarnate), which refers to “the fact that the Son of God assumed a human nature in order to accomplish our salvation in it.” In the words of John’s gospel, “The Word became flesh” (Jn 1:14). Accordingly, we now say that the Son, “by the Holy Spirit was incarnate of the Virgin Mary, and became man.” Not only is this a more precise translation; it also captures more of the theological point expressed in the Creed. The Son of God who was not just born of the Virgin Mary. The Eternal Son of God who is of the same substance as the Father actually took on human flesh!

Weekly Calendar

Monday, August 3, 2020: Mass 12:10 PM; Why We Believe-Virtual Video Study 6:15 PM (on Zoom App)

Tuesday, August 4, 2020: St. John Vianney; Mass 12:10 PM

Wednesday, August 5, 2020: Dedication of the Basilica of St. Mary Major; Mass 6:30 AM, Adoration in Church 7 AM—7 PM

Thursday, August 6, 2020: The Transfiguration of the Lord; Mass 12:10 PM; RCIA will be available every Thursday from 6:15pm-7:30pm in the parish hall. For more information contact the parish office. **(Cancelled)**

Friday, August 7, 2020: St. Sixtus II and Companions; St. Cajetan; First Friday; Mass 6:30 AM

Saturday, August 8, 2020: St. Dominic; Mass 4 PM

Sunday, August 9, 2020: Nineteenth Sunday in Ordinary Time; Mass 6:30 AM, 8 AM & 10 AM

WHY WE BELIEVE– VIRTUAL VIDEO STUDY

Why We Believe is an eight-part video study presented by Dr. Brant Pitre that answers eight questions: Does God exist? Is Jesus God? Did Jesus establish the Catholic Church? How did we get the Bible? Is the Eucharist Jesus' Real Presence? Why confess to a priest? Do Catholics worship Mary? Where is Purgatory in the Bible?

Join us via the ZOOM Cloud Meeting app for eight consecutive Mondays starting August 3 at 6:15 p.m. to watch the videos and a short discussion. To register simply send an email to vwsensat@bellsouth.net expressing your desire to join. Classes and discussion will be over by 7:30 p.m...

This week the sanctuary lights burn for:

Church: Protection from the Corona Virus

Chapel: School leaders & teachers

Our Lady of Guadalupe and the Pro-Life Movement

Fr. Frank A. Pavone

From Despair to Hope

What does the image of Our Lady of Guadalupe say to those who suffer despair? First, Our Lady of Guadalupe is pregnant: she carries God within her womb. The God of the universe has become a human being. No longer is there any question as to whether God is on our side. God will not destroy us; he has become our brother. He is not a distant God who waits to be appeased by blood. He shares our own flesh and blood and is as close to the human family as an unborn child to his mother. In this framework, human beings no longer play a small part in the universe, but find themselves at the center of a loving relationship. In his encyclical *The Gospel of Life*, Pope John Paul II used the passage from Revelation 12 to symbolize the struggle for life today, and the victory of hope:

Mary thus helps the Church to realize that life is always at the center of a great struggle between good and evil, between light and darkness. The dragon wishes to devour "the child brought forth" (cf. Revelation 12:4), a figure of Christ...But in a way that child is also a figure of every person, every child, especially every helpless baby whose life is threatened, because—as the Council reminds us—"by his Incarnation the Son of God has united himself in some fashion with every person." [140] It is precisely in the "flesh" of every person that Christ continues to reveal himself and to enter into fellowship with us, so that rejection of human life, in whatever form that rejection takes, is really a rejection of Christ...

"The whole of the Virgin Mother's life is.. Pervaded by the certainty that God is near to her and that he accompanies her with his providential care (Luke 1: 30,37). The same is true of the Church, which finds "a place prepared by God" (Revelations 12:6) in the desert, the place of trial but also of the manifestation of God's love for his people (see Hosea 2:16). Mary is a living word of comfort for the Church in her struggle against death. Showing us the Son, the Church assures us that in him the forces of death have already been defeated: "Death with life contended: combat strangely ended! Life's own Champion, slain, yet lives to reign" [141]. (The Gospel of Life, n.104-105.)

Revelation 3:21 promises "To the one who conquers I will give a place with me on my throne." God, who already sanctified human life by creating it, now divinizes it, raising it to his very throne and uniting it with his very life. The universe into which Our Lady of Guadalupe invites us is no longer unstable. God reveals himself as the only God: a loving God who shares both his love and life with us. This truth brings hope, with no further need for human sacrifice—on pagan altars or in abortion clinics—because the present and the future are in the hands of "God-with-us."

Vocations Box:

August 2-7: Glenn & Teri Faul

August 9-14: Barry & Margaret Comeaux

What is the transfiguration?

A mountaintop encounter with Jesus and his apostles holds valuable lessons for all followers of Christ.

All three synoptic gospels tell the story of the transfiguration of Jesus (Matt. 17:1-13; Mark 9:3-13; Luke 9:28-36)—frequently a sign of the importance of an event from Jesus' life for the early Christian community. Its origin is debated. Some scholars say the transfiguration episode is really an account of Jesus' resurrection which was moved to a different part of the gospels. Others think it has its roots in an actual visionary event of some kind.

Wherever it came from, the transfiguration is a highly symbolic story. Jesus took his inner circle of apostles—Peter, James, and John—up a mountain, which in the Bible is a place of revelation, so it was clear something important was about to happen.

These three apostles then saw Jesus as part of another important trio, completed with Moses and Elijah, symbols of Israelite tradition. As if that weren't spectacular enough, the voice of God itself made an appearance, uttering two thundering phrases: "This is my Son" and "Listen to him."

Unfortunately, none of the apostles' reactions showed that they understood what had just happened. First of all, they were half-asleep when the whole thing started—not the last time that would happen at a key moment. They were also terrified to the point of talking nonsense about building shelters for the holy figures. Then on the way down they started an off-topic debate about the resurrection and Elijah.

What the apostles didn't grasp right away was the significance of the fact that Moses and Elijah were "talking with" Jesus. This sacred conversation identified Jesus with the law and the prophets. It showed how Jesus had the same authority as these two pillars of Israel's tradition and how that authority came from the same God. To leave no doubt, God's voice drove home the point with words heard at an earlier affirmation of Jesus' status, his baptism: "This is my son, the beloved" (Matt. 3:17).

What the apostles also didn't get at first was that they couldn't stay on the mountain. One can sympathize with their desire for such a wondrous break from the difficult path of discipleship. Down the mountain and back to that task, however, they had to go.

The Gospel of Luke adds a delicious detail: Moses and Elijah had been speaking with Jesus "of his exodus that he was going to accomplish in Jerusalem." His exodus? That loaded word points back to the sometimes arduous journey of following Jesus, and that's what the transfiguration is about. It's wonderful to find inspiration in a shining vision of Jesus, but the message to the church then and now is that witnessing glory is one thing, following is another. After the vision is over, you look up and see, as the apostles did, "Jesus only," and you realize that, to get to the further glory of eternal life, you have to follow him to the cross.

St. Dominic

Saint Dominic was born in Caleruega, Spain in 1170. Legend says there were many signs of the great child his mother would bear. One of the most common legends says that during the pilgrimage, Joan had a dream of a dog leaping from her womb with a torch in its mouth. The animal "seemed to set the earth on fire." His parents named him Dominic a play on the words Domini canis, meaning the Lord's dog in Latin. An alternative, and possibly more likely story says he was named after St. Dominic de Silos, a Spanish monk who lived a century before. It is known that Dominic was educated in Palencia, and he concentrated on theology and the arts. He spent six years studying theology and four the arts. In 1191, a famine left many people desolate and homeless across Spain. Dominic sold everything he had, including his furniture and clothes and bought food for the poor. When he sold his manuscripts, required for study, he replied, "Would you have me study from these dead skins when people are dying of hunger?" On two other occasions, Dominic attempted to sell himself into slavery to the Moors to obtain the freedom of others. In 1194, Dominic joined a Benedictine order, the Canons Regular in Osma. He became the superior, or prior of the chapter in 1201. In 1203 he joined his bishop, Diego de Acebo on a trip to Denmark. His mission was to help find a bride for Crown Prince Ferdinand. Although an agreement was made, the princess died before she could depart for Spain. Her untimely death left the pair free to travel where they wished. They opted to travel to Rome, where they arrived in late 1204. The reason for this trip was that Bishop Diego de Acebo wanted to resign his office to pursue a new mission, the conversion of unbelievers. At that time, the Albigensian heresy was flourishing. This heresy was so dangerous that it even praised the suicide of its members, often by means of self-inflicted starvation! The heresy wrongly taught that all material things, including the human body itself, were fundamentally evil. The Christian faith teaches otherwise/ A group of monks, an order of Benedictines who returned to an ancient Rule known as the Cistercians, were specifically assigned to combat the heresy through prayer, fasting and instruction, but they made little headway. Many heretics threatened Dominic with violence. Despite the threats, Dominic traveled throughout the region, preaching and converting many back to Catholic Christian faith and practice. Dominic recognized the need for a physical institution in Southern France to preserve the gains he made against the Albigensian heresy. The nobility needed a place to educate their children and Catholic women needed a safe place away from hostile heretics. Dominic established a convent at Prouille in 1206, which would become the first Dominican house. Bishop Diego and Dominic established their headquarters there. The monastery remains to this day as the Notre-Dame-de-Prouille Monastery. During the crusade that followed, Dominic consistently appealed for mercy for the heretics who were often the victims of atrocities. Dominic followed the armies and spent his time reconciling survivors to the Church. Around this time, two things have been attributed to St. Dominic, although both are questioned by historians. The first is his status as the first Inquisitor of the Inquisition. The first formal Inquisition was established as early as 1184, when Dominic would have been a teenager. The purpose of the Inquisition was to combat heresy by bringing the accused to trial and giving them an opportunity to repent. Although modern depictions accuse the Inquisition of being a bloodthirsty institution that liberally employed torture and death, such insinuations are generally false. The Inquisition was the first to provide many of the rights afforded to accused persons in modern courts. In any case, while Dominic devoted his life to combating heresy, he was by no means the first inquisitor. It is possible he did advise various judges on Catholic orthodoxy when questions arose. There are no primary sources from the period which say Dominic was directly involved with the Inquisition. The second thing concerns the Rosary. According to legend, St. Dominic received the Rosary during a period of prayer at the abbey in Prouille. This allegedly took place in 1214 during an apparition of the Virgin Mary. This legend is a matter of some dispute among historians, but while similar devotions existed before this time, there is no record of the Marian rosary in this form before. Also, the Marian Rosary became popular following this event, suggesting the legend may be true. Dominic became famous as a result of his mercy and his work. Several other prominent religious figures of the time petitioned for Dominic to be made bishop. He refused at least three attempts at promotion, saying he would rather run away with nothing than become a bishop. Dominic remained steadfast to his mission to establish an order dedicated to promoting morality and the expulsion of heresy. In July 1215, Dominic was granted permission to form his own religious order for this purpose. He was joined by six followers. The group followed a Rule of Life which included a strict routine of discipline, including prayer and penance. They also established a system of education. They often traveled the countryside to preach. His order was confirmed on December 22, 1216, and in 1217, Pope Honorius III dubbed Dominic and his followers "The Order of Preachers." In the summer of 1217, Dominic decided it was time to send his followers out to grow the order. The band of seventeen men was ordered to depart Prouille and to go out across Europe to spread the order. After sending out his followers, Dominic headed to Rome to meet with the Pope and seek support for his mission. Shortly afterwards, Pope Honorius III elevated Dominic to the rank of "Master of the Sacred Palace." Pope Honorius III issued a Bull, a papal decree, asking all clergy across Europe to support the Order of Preachers. He then asked Dominic to assist with a new mission. The Pope noted that the religious orders for women in Rome were becoming lax in their discipline. He desired to bring them together to restore their discipline. He assigned Dominic this task. He gave Dominic an old church, San Sisto, which required renovation. Once complete, Dominic did the hard work of persuading several orders of nuns to relocate. Somehow, he accomplished this mission. The Pope rewarded Dominic with a new church, the basilica of Santa Sabina. The basilica remains the headquarters of the Dominican order to this day. Following these successes, Dominic began a period of travel that would continue for the rest of his life. His followers managed to establish several new houses which were growing rapidly. According to writings about him, Dominic chose for himself only the most meager of provisions. His accommodations and clothes were described as "mean." He refused to sleep on a bed. When he reached the edge of a town, he removed his sandals and walked barefoot, regardless of the path. He constantly prayed or issued instruction as he walked and whenever he faced discomfort, he praised God. His only possessions were a small bundle and a staff. In his bundle he kept a copy of the Gospel of Matthew and the Epistles of St. Paul, which he would read over and over again. He always drew great crowds wherever he went. As Dominic traveled, he recognized the need for written rules for his monks to follow. This was worked out between 1220 and 1221. The constitution was revolutionary for its time. Every superior was to be elected for a limited period of time. The order was to be supported with alms, and still is to this day. Preaching and study were to be the dominant work of the Dominican orders. By spring of 1221, Dominic went back to his travels. He began with a trip to Venice, then returned to Bologna where he had established a convent in 1218. In July of 1221, Dominic took ill with a fever. He asked to be laid on the ground, still refusing a bed. He exhorted his brothers to keep a spirit of humility and charity. After several weeks of illness, he made a last confession and a will, then passed away on August 6. He died in the presence of his brother Dominicans. Dominic was just 51. Dominic's body was placed in a humble sarcophagus in 1223. It was then moved to a shrine in 1267. Pope Gregory IX canonized St. Dominic on July 13, 1234, and his feast day is August 8. Saint Dominic is the patron saint of astronomers, the Dominican Republic, and the innocent who are falsely accused of crimes. He is commonly depicted in icons with a dog, or lilies, holding a book. His hair always appears cut with a tonsure.

CHURCH NAME AND ADDRESS:

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