

## IMMACULATE CONCEPTION CATHOLIC CHURCH

**Pastor:** Rev. C. Todd Lloyd

**Deacon** Bob McDonner

**Religious Education:**

Rachel Christ

**Music Coordinator:**

Becky Boudreaux

**Sunday Masses:** 7:00, 9:00, and 11:00 AM

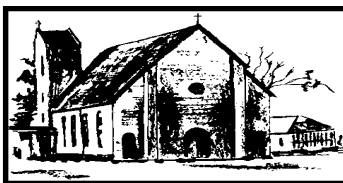
**Sat. Vigil:** 4:00 PM

**Daily Masses:**

**Wed-Fri.** Eucharist 8:00 AM & **Tues.** 6:00pm

**Care of the Sick:** Emergency calls immediately. The Eucharist is brought to the sick weekly. Families of those who are sick are encouraged to notify the Parish Office.

**P.O. Box 158  
Lakeland, LA 70752**



**Parish Office 627-5124  
Religious Education Office 627-5819  
[Immaculateconceptionlakeland.com](http://Immaculateconceptionlakeland.com)**

**Reconciliation:** Saturday Vigil 4:00 PM. Saturday 3:00 PM and Tuesday 5:30pm

**Marriage:** Couples are asked to contact the priest at the beginning of the period of engagement or at least six months prior to the projected date of marriage.

**Baptism:** Celebrated monthly except during Lent & Advent. Please contact the Parish Office during early months of pregnancy. Baptism preparation is required.

# Scriptures for the Week

Monday: Is 65:17-21; Ps 30:2, 4-6, 11-13b; Jn 4:43-54  
Tuesday: Ez 47:1-9, 12; Ps 46:2-3, 5-6, 8-9; Jn 5:1-16  
Wednesday: Is 49:8-15; Ps 145:8-9, 13cd-14, 17-18;  
Jn 5:17-30  
Thursday: Ex 32:7-14; Ps 106:19-23; Jn 5:31-47  
Friday: Wis 2:1a, 12-22; Ps 34:17-21, 23;  
Jn 7:1-2, 10, 25-30  
Saturday: Jer 11:18-20; Ps 7:2-3, 9bc-12; Jn 7:40-53  
Sunday: Ez 37:12-14; Ps 130:1-8; Rom 8:8-11;  
Jn 11:1-45 [3-7, 17, 20-27, 33b-45]

## Your Stewardship

Collection \$7,630.73  
Building Fund \$114.00

## Sick List

David Pete Aguillard, Sharron Allement, Cleveland Allement, Daniel Allemond, Lynn Amond, LaDawnia Amond, Linda Armand, Hazel Armond, Janelle Amond, Lynn Amond, Craig Aguillard, Mary Lois Alexander, Rudolph P Antoine, Clarence Armand, Russ Armand, Julie Ashtin, Gary Aucoin, Paul Baker, Ronnie Barlow, Rebecca Beard, Butch Beauvais, Linda Beauvais, Racheal Bello, Chad Bellelo, Andrea Bergeron, Mary Grace Bernard, Chestin Boudreaux, Cheryl Bouquet, Hannah Boutee, Liz Breaud, Inez Bueche, Donald Butcher, Dorothy Butler, Peggy Cazayoux, Connie Cearley, Carl Chenevert, Henrietta Chenevert, Earl Chustz, Gwen Chustz, Charles Chustz, Jean Chustz, Benedict Cline, Kristy Cobb, Mabel Collette, Sadie Collins, Sherry Comeaux, Lee Comeaux, Brittany Costello, Sam Costanza, Jake Coutrado, Gary David, Nancy David, Grant Joseph Delatte, Gary Denson, Betty Dickerson, Felton Dickinson, Luke Dickinson, Deanna Lieux Ducote, Delta Dugas, Stacie Eirick, Wilfred Fleming, Daniel Firmin, Rachel Gaudin, Jerome Fontenot, Angie Fulmer, Zane Gabor, Theresa Gautro, Carmella Genusa, Alfred Gremillion, Charles Gremilion, Moise Galtier, Randy Gremillion, Erin Gross, Cindy Gueho, Celeste Guidroz, Leo Guidroz, Marilyn Guidroz, Dana Guzzardo, Brooklyn Hebert, Nathaniel Hill, Brandon Holden, Betty Honore, Margaret Hooper, Shirley, Hymel, Bert Jarreau, Jr. Earl Jarreau, Jr., Emmett Jarreau, Sr., Helen Jarreau, James Robert Jarreau, Jessie Jarreau, Laura Jarreau, Mary Jarreau, Noah Jarreau, Patricia Olinde, Ronald Jarreau, Wanda Jarreau, Larae Lewis Johnson, Judy Jones, Kayla Kinler, Black Lalonde, Ida Langlois, Avery Laurent, Antoinette LeBlanc, Jeffrey LeBlanc, Marilyn LeDuff, Jacob Laiche, John E. Landry, Eva Lalonde, Larry Lee, Kay Lee, Randy Levi, Anthony Lopinto, Jo Ann McGowan, Margje Marioneaux, Hartense Manchester, Aaron McLemore, Breanna McDonald, Alan Meadow, Ralph Mezat, Cheyenne Michalsky, San Juana Moreno, Danielle Moses, Katherine Myers, Anthony Olinde Sr., James Olinde, Jonathan Olinde, Shane Roy Olinde, Frieda Parks, Mason Part, Corey Patin, Greg Patin, John Patin, Dottie Purpera, Brenda Puttler, Joyce Ricard, Donald Richard, Jskson Richard, oseph Richardson, Barbara Rizet, Mary Roubique, Brenda Singletary, Lonnie Shasse, Angel, Raven and Amil Snell, Martin Smiley, Melanie Spears, Eric Stone, Emily Taylor, Hank Ryan, Qwen Trabeaux, Brenda Tuttle, Debbie Wheeler, Bobby Williams, Jalen Williams, Lydia Vancal, Tracy Viola, Joyce York.

## Prayer Request

Please remember all of our troops overseas, especially members of Immaculate Conception Parish Family:

Lance Corporal Metoyer, Marines; P.F.C.; SPC; Timothy J. Loucks, Corporal U.S. Marine; Lance Corporal Gary R. Major, Jr., Corporal; Private First Class; Captain Jordan Morirs;; Lieutenant Stephen Burleigh, Jr.; MT2 Jacob Lamotte., Sgt. Greg Silva, Army

# This Week at I.C.

3/28 Rel Ed Grades 1st-2nd @ 5:30pm.  
3/29 Rel Ed Grades 3rd-5th @ 5:30pm.  
3/31 Stations of the Cross @ 6pm.

## Sympathy

*The Sympathy Of Immaculate Conception Church Parish Family is extended to:*

Family of Irvis Pourciau.

Family of Mary Jane Knapp.

Family of Landon Giordano.

## BAPTISMS

*We welcome to our Parish Community:*

**Kash Adair Bossier**, child of Derick LeJeune & Lindsey Bossier.

**Lennon Marie David**, child of Brett & Lindsey David.

**Carson Keith Perrault**, child of Joshua & Jessica Perrault.

**FAMILY OF THE MONTH**  
**DARYL & BOBBIE BIZETTE**

**KNIGHT OF THE MONTH**  
**MICKIE ARMATO**

In Christ,

In the Gospel of John our Lord explains to Pontius Pilate that his Kingdom, the Kingdom of God, the Church, is not of the world. One of the struggles of Christians is balancing the relationship of being *in* the world, but not being *of* the world. To put it simply; we struggle not to be worldly. However much we may be members of the Kingdom of God, the Church on Earth – called the Church Militant, as opposed to the Church Suffering in Purgatory and Church Victorious in Heaven – we are still living in this world and cannot help but be affected by it. This relationship is part of God’s design, for he wants us as the Church to affect the world, to evangelize, to set it on fire, to be its light and salt. We do indeed have an obligation to be in the world, but not of it.

The culture of humanity always affects the Catholic Church. But the Church has to decide how it is affected. The right way is to read the signs of the times and shape the way we evangelize, teach, and minister to the world. The sickness dictates the medicine – the student’s ability dictates the style of teaching, etc. In this way, we might say that what is happening in the world plays a role in how we the Church relate to our neighbors of the world. The wrong way of letting the world affect us is imitating the world – i.e. becoming worldly. The way for a doctor to heal a sick patient is not by infecting himself with the disease and dying too. An informed teacher cannot teach by letting the uninformed student tell him what to believe about the subject. The Church cannot help the world, be its light and salt, if the Church herself becomes of the world, and not of Christ. The worst way of all that the Church can be affected by the world is allowing the world to change how we relate, not only to our neighbors, but to God Himself. That is, allowing our relationship with the world to have an effect on what we believe about God, about morality, and how to worship.

In a culture that is excessively relativistic, dominated by the “dictatorship of relativism” that Pope Benedict XVI warned against, there is a threat to the way we in the Church think and believe. The threat is to the notion that there is such a thing as truth, and that truth is unchanging. It is telling that when the Lord tells Pilate that he has come to testify to the truth, Pilate, representative of the world’s greatest power, asks with contempt: “What is *truth*?” This same incredulous sentiment is prevalent in the world today.

As a culture we have rejected rational argumentation in preference to subjective opinions. We have become a particularly sentimental and emotional people. Often the only proof anyone needs to believe something is whether it arouses our most base feelings. If something moves us to feel a certain sympathy, happiness, pleasure, infatuation, euphoria, etc. then we decide it must be good. If something moves us to feel uncomfortable, scared, sad, mad, etc., it must be bad. We seem to be more convinced by this type of sentiment than by logic and reason. This relativistic and sentimental nature of our society manifests itself practically through logical fallacies and we in the Church are not immune.

Every human being has unwittingly and innocently employed logical fallacies in conversation and arguments. But we ought to *try* not to. In the Church we should be especially sure to acknowledge our belief in the God given gift of reason to discover objective truth through the use of logic.

The Western world owes a great debt to the Catholic Church for allowing the belief in a reasonable and knowable order of nature to lead us to the cultivation of science, art, politic, and philosophy.

That’s why it saddens me when I hear Catholics who will outright reject rational explanations and arguments in preference for nonsensical opinions about faith, morality, and worship. One of the most common fallacies used today, related to the decline of intellect and rise of emotion, is pure assertion; the *argumentum ad lapidem* (“appeal to the stone”). It’s a cry against reason, a straightforward refusal: “It’s not because I say it’s not!” It is essentially a response of “whatever,” so common among young people. It is not logical because it does not address the content or form of the argument. It is an attempt to appeal to our desire to appear respectable and not ridiculous or uncaring. The *ad lapidem* skirts around logic and heads straight for the feelings: “Your opinion is simply foolish/mean, and you don’t want to look like a fool/meanie, do you?” Often today, if the issue is pressed to prove the foolishness or meanness, people will point to the majority rule – another logical fallacy called *ad populum* (“appeal to the people”). G.K. Chesterton famously said “Right is Right even if nobody does it. Wrong is wrong even if everybody is wrong about it.”

I’ve personally experienced these types of logical fallacies in disagreements with people about Church teaching, morality, and especially liturgy. It is not uncommon for some Catholics who personally disdain certain liturgical practices (eg. Latin, receiving communion on the tongue, chant, *ad orientem*, quiet and silence, use of the antiphons rather than hymns, anything resembling Catholic tradition, etc.) to reject the legitimacy and validity of that practice based solely on their personal and often irrational disdain for it – “I don’t like it, therefore it ought not be done!” An objector to these things dogmatically declares these practices “wrong because they are; and if further proof is needed ask people if they like it.” No amount of Church teaching and documentation seems to be satisfactory to convince some people of what the Church’s theological, moral, and liturgical preferences are. Though we may all have personal preferences, that doesn’t mean that the Church should conform to them. Pope Benedict XVI once wrote “Truth is not determined by a majority vote.”

We, the Church Militant, are citizens of the Kingdom of God which is not of this world. We have a Lord who testifies to the truth and has given us the ability and *responsibility* to do the same. Though many in the world willfully forfeit logical discernment of the truth using reason, we should not. We should every day commit ourselves to the discovery, defense, and promotion of the truth.

Totus Tuus,  
Fr. Todd Lloyd