



IMMACULATE CONCEPTION CATHOLIC CHURCH

P.O. Box 158, LAKELAND, LA 70752

PARISH OFFICE: 627-5124 | RELIGIOUS EDUCATION OFFICE: 627-5819

IMMACULATECONCEPTIONLAKELAND.COM

STAFF

Pastor: Rev. C. Todd Lloyd

Business Manager: Patti Aguiard

Religious Education: Dina Tunstall

Music Coordinator: Jody Doucet

MASS TIMES

Saturday Vigil: 4:00 PM

Sunday Masses: 7:00, 9:00, & 11:00 AM

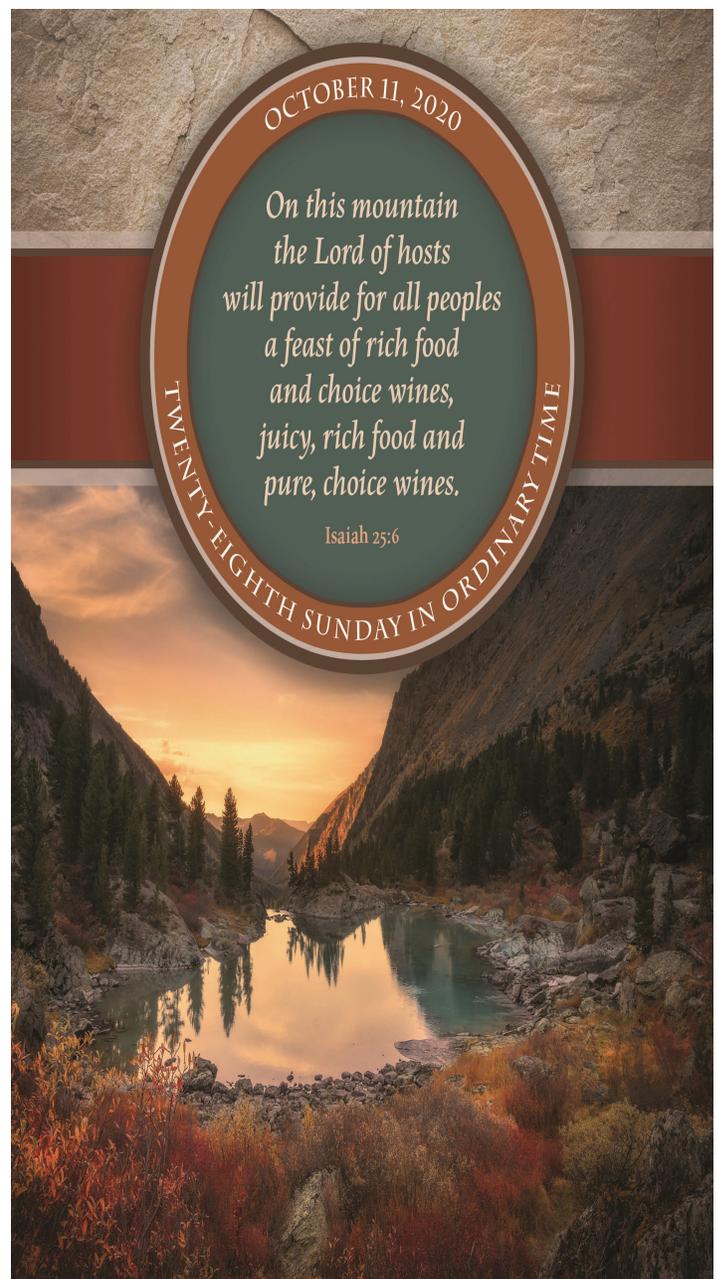
Daily Masses: Tues. 6:00 PM & Wed.-Sat. 8:00 AM

Care of the Sick: For emergencies please call immediately. Eucharist is brought to the sick weekly. Families of those who are sick are encouraged to notify the Parish Office as soon as possible.

Reconciliation: Tues. 5:00 PM & Sat. 3:00 PM

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. Please contact the Parish Office during early months of pregnancy. Baptism preparation is required.



Scriptures for the Week

Monday: Gal 4:22-24, 26-27, 31 — 5:1;
Ps 113:1b-5a, 6-7; Lk 11:29-32

Tuesday: Gal 5:1-6; Ps 119:41, 43-45, 47-48;
Lk 11:37-41

Wednesday: Gal 5:18-25; Ps 1:1-4, 6; Lk 11:42-46

Thursday: Eph 1:1-10; Ps 98:1-6; Lk 11:47-54

Friday: Eph 1:11-14; Ps 33:1-2, 4-5, 12-13;
Lk 12:1-7

Saturday: Eph 1:15-23; Ps 8:2-3ab, 4-7; Lk 12:8-12

Sunday: Is 45:1, 4-6; Ps 96:1, 3-5, 7-10;

1 Thes 1:1-5b; Mt 22:15-21

Sympathy

The Sympathy of Immaculate Conception Church Parish Family is extended to:

Family of **Gene Decuir**.

Family of **James Anthony David**.

Your Stewardship

Collections \$ 9,030.72

Building Fund \$ 910.00

God Bless Our Troops

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

Jordan Todd Aguillard, Air Force; Jules Craig Cifreo, Air Force.; Samuel Edward Guidroz, Navy; Quinton T. Gaspard, P.F.C., Army.

Prayer Requests

Aguillard Family, Leslie Aguillard, Shaunda Allement, Trevor Allement, Tim Amond, Shirley Blauvelt, Kyle Cabalero, Linda Cheek, Lee Joseph Comeaux, Brittany Costello, Jean David, Brilynn Davis, Ronald Decuir, Wanda Decuir, Malachi Engen, Shannan Everett, Deborah Fountain, Robert Geier, Jr., Alfred Gremillion, Joe Guarino, Pamela Vicknair Harrington, Lyndon Lynn Hernandez, Earl Jarreau, Sr., Laura Jarreau, Sharon Jarreau, Tess Jarreau, Reid LaComb, Kevin LeBlanc, Kay Lee, Larry Lee, Janice Marks, Doug Matte, Rob Melacon, Troy Menier, Gail Metz, Sheldon Moses, Linda Olinde, Corey Patin, David Patin, John Gary Patin, Jr., Abigail Politz, Shelby Porche, Dotti Purpera, Michael Roche, Hank Ryan, Hunter Schurba, Lou Sherman, Anna Graves Smith, Timmy Smith, Sr., James Thames, Sonny Tra-beaux, Ainsley Wolf.

This Week at I.C.C.

10/11 Rel. Ed Class Grade 11th
@ 9:30am.

10/13 Rel. Ed Class Grade 2nd
@ 5pm.

Baptisms

We welcome to our Parish Community:

Ella Kate Speights, child of Benjamin Aaron Speights & Kayla Jones Speights.

Blessing of the Graves Saturday, October 31st

Morning mass will begin at **8am** at Chenal Cemetery (weather permitting). Blessing of the Graves at **9am**. Lakeland Cemetery immediately follows.

All Saints Day Sunday, November 1st

Masses

7am, 9am and 11am

40 Days For Life 2020

This fall, churches throughout our city and region will unite for the Fall campaign of **40 Days for Life** - an international, forty-day focused effort to pray and fast for an end to abortion, starting on **September 23rd** and ending on **November 1st**.

In addition to forty days of prayer and fasting, we will participate in peaceful prayer from **7am** till **7pm** outside of **Delta abortion facility**, located at **756 Colonial Drive** in Baton Rouge.

For more information please visit our website at: **www.40DaysForLifeBR.com** or contact Danielle Van Haute at **(225) 242-0164** or at **dvanhaute@diobr.org**.

From The Pastor's Desk

In Christ,

Recently I heard a talk where a speaker mentioned that many people stop going to Mass and leave the Church all together because they do not experience Jesus at Mass and in the Church. This was not shocking because every priest has heard people say that in one way or another. Maybe most commonly it is said with the phrase "I don't get anything out of Mass."

The ancient Greek philosopher Aristotle, a brilliant man whose study and thought still benefit us today, wrote about how a person experiences pleasure in life. He argues in the *Nicomachean Ethics* that pleasure is the accompaniment of a good action, in some sense an accessory or result of it, and that the best pleasures accompany the best actions. According to Aristotle, because of this, the virtuous man is also the happiest man. He is in the habit of doing good (virtue) and therefore he experiences pleasure in life. As the philosopher sees it, to live well is to be happy; but living well comes first.

While this might sound either obvious or too simple, there is a catch. If you want happiness/pleasure you must not seek it out in and of itself. You have to instead seek out the good. Our objectives in doing anything must be to do good, not to find pleasure. What we'll find is that when we do good for the sake of goodness, we'll experience pleasure. The better we are at doing good, and the more good it is, the better the pleasure. Paradoxically, though, the more we seek out pleasure for pleasure's sake, the less pleasure we'll experience. We'll aim for the lowest and most easily attainable, least challenging pleasures, which are the least pleasurable. The best pleasures require a certain self-denial and self-transcendence. The virtuous man aims at good or great actions, and experiences a deeper, purer pleasure in doing them.

We might look to our Lord in the gospel for his take on this. The beatitudes are clear examples that if you want to be blessed (the Greek word here literally means "happy"), then you have to do good. It is the meek, pure, peacemakers who are happy. Even those who are persecuted for doing good are happy. Jesus himself is the ultimate happy man, because he has done the ultimate good, the will of his heavenly Father.

The best example in the world that I can think of is romance. If a man or woman goes into a relationship with the objective of experiencing the pleasure of a relationship, or even worse out of the desire for the pleasure of sex, then that relationship is doomed. He or she may experience some brief and superficial pleasure, but it will not be the best experience nor will it last. It is critical that he or she not have personal satisfaction as the aim, but rather the aim must be to do the good of serving the other. If love is to will the good of the other, then loving someone is to do what is good for the other, not the self. Lust takes, love gives. Paradoxically, love receives more than lust can ever take. The good of serving the other self-sacrificially is accompanied by the happiness of a relationship.

So what does this have to do with people not going to Mass? Many Catholics approach Mass with the goal of getting something out of it. Not with the goal of doing something good, making a sacrifice, or serving another. As a result, if Aristotle is right, then it would make sense that they leave Mass dissatisfied. There are further complications. Often today the Mass is offered in such a

way that tries to cater to this expectation to "get something out of it." We've made the Mass more accessible to the people or, as I've heard it said, "Brought it down to their level." This includes the shallowness of music choices, loss of the use of Latin, seldom if ever use of incense, simplification of posture in receiving Holy Communion, and more. This unfortunate reality demonstrates exactly what Aristotle foresaw: when pleasure is the goal in doing something, the least challenging path will always be taken.

If happiness is the object, then there will be no metric for quality of what we do. This explains why a culture that places its sights on pleasure will become a culture inundated with drug abuse. It is easy and there is no basis for what is good or bad. When we practice liturgy in a shallow and unintelligent way there is little consideration of good or bad, but rather easy and enjoyable. Inevitably, like with drugs, the experience and effects of a high tempo, entertaining, emotion inducing liturgy eventually wear off. A higher dose of the drug, or a more sophomoric liturgy, is necessary for the next high. Eventually the end result is the same: no amount is enough, and so we either die of overdose, or we move on to a stronger drug. In the case of religion, that stronger drug is usually not Catholic.

So what is the answer? If you want a true experience of Jesus Christ in religion, and specifically in Mass, then it must be good, not fun. It must be oriented towards the Other, not the self. It must be transcendent (pointing upward), not domestic, vulgar, or secular (worldly). It must be challenging and self-sacrificing, not easy and self-gratifying. It must be serious, not frivolous. It must be intelligent, not vacuous. Our goal must be to do good for the Lord. Good action leads to an experience of happiness; and good worship leads to an experience of Jesus. It must be something that appears other worldly, because the One we worship is not of this world. Because our goal is to worship as best we can the One who is above all, we must worship in a way that goes above us. This type of "high liturgy" can be at first so foreign that it is hard and seemingly personally fruitless. If we persevere through that, however, and do the good for the sake of good worship, then we will find that it becomes more natural. Just as virtue is the habit of doing good, which carries with it happiness in life, so too religion is a virtue. It requires refining and discipline. Once the habit is formed the experience of Goodness, of Jesus, will be had.

Totus Tuus,
Fr. Todd Lloyd



Information Page

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Special Instructions: Until further notice, please send us only **250** printed bulletins. Thank you.