

## IMMACULATE CONCEPTION CATHOLIC CHURCH

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

**Deacon:** Bob McDonner

**Religious Education:**

Rachel Christ

**Music Coordinator:**

Jody Doucet

**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: Zec 8:1-8; Ps 102:16-21, 29, 22-23; Mt 18:1-5, 10  
Tuesday: Zec 8:20-23; Ps 87:1b-7; Lk 9:51-56  
Wednesday: Neh 2:1-8; Ps 137:1-6; Lk 9:57-62  
Thursday: Neh 8:1-4a, 5-6, 7b-12; Ps 19:8-11; Lk 10:1-12  
Friday: Bar 1:15-22; Ps 79:1b-5, 8-9; Lk 10:13-16  
Saturday: Bar 4:5-12, 27-29; Ps 69:33-37; Lk 10:17-24  
Sunday: Is 5:1-7; Ps 80:9, 12-16, 19-20; Phil 4:6-9; Mt 21:33-43

## Your Stewardship

Collection \$ 9,959.00  
Building Fund \$2,190.00

## Sick List

David Pete Aguiard, Sharron Allement, Cleveland Allement, Daniel Allemond, LaDawnia Amond, Leonard Andre, Linda Armand, Hazel Armond, Janelle Amond, Craig Aguiard, Mary Lois Alexander, Rudolph P Antoine, Clarence Armand, Russ Armand, Julie Ashtin, Elouise Aucoin, Gary Aucoin, Ronnie Barlow, Rebecca Beard, Mel Bueche, Butch Beauvais, Linda Beauvais, Racheal Bello, Chad Bellelo, Andrea Bergeron, Mary Grace Bernard, Chestin Boudreaux, Cheryl Bouquet, Hannah Boutee, Liz Breaud, Inez Bueche, Dorothy Butler, Peggy Cazayoux, Connie Cearley, Carl Chenevert, Henrietta Chenevert, Earl Chustz, Gwen Chustz, Charles Chustz, Juanita Chustz, Benedict Cline, Kristy Cobb, Mabel Collette, Sadie Collins, Sherry Comeaux, Lee Comeaux, Brittany Costello, Gary David, Grant Joseph Delatte, Gary Denson, Betty Dickerson, Felton Dickinson, Deanna Lieux Ducote, James Ducote, Delta Dugas, Stacie Eirick, Wilfred Fleming, Daniel Firmin, Debra Fountain, Jerome Fontenot, Zane Gabor, Joshua Gaspard, Theresa Gautro, Carmella Genusa, Alfred Gremillion, Charles Gremilion, Moise Galtier, Jeremy Gremillion, andy Gremillion, Erin Gross, Cindy Gueho, Celeste Guidroz, Leo Guidroz, Marilyn Guidroz, Dana Guzzardo, Brooklyn Hebert, Nathaniel Hill, Brandon Holden, Betty Honore, Margaret Hooper, Nadia Jarreau, Bert Jarreau, Jr. Earl Jarreau, Jr., Emmett Jarreau, Sr., Helen Jarreau, James Robert Jarreau, Jessie Jarreau, Laura Jarreau, Noah Jarreau, Patricia Olinde, Randy Jarreau, Ronald Jarreau, Wanda Jarreau, Larae Lewis Johnson, Judy Jones, Kayla Kinler, Black Lalonde, Ida Langlois, Avery Laurent, Antoinette LeBlanc, Bonne LeBlanc, Jeffrey LeBlanc, Marilyn LeDuff, Jacob Laiche, John E. Landry, Eva Lalonde, Larry Lee, Kay Lee, Randy Levi, Anthony Lopinto, Jo Ann McGowan, Marge Marioneaux, Hartense Manchester, Aaron McLemore, Breanna McDonald, Alan Meadow, Ralph Mezat, Cheyenne Michalsky, Joe Mitchell, San Juana Moreno, Danielle Moses, Katherine Myers, Carter Navarre, Anthony Olinde Sr., James Olinde, Jonathan Olinde, Shane Roy Olinde, Frieda Parks, Mason Part, Corey Patin, Greg Patin, John Patin, Jay O Porche, Dottie Purpera, Brenda Tuttle, Joyce Ricard, Donald Richard, Sharron Ristroph, Barbara Rizet, Debbie Rock, Mary Roubique, Mary Saale, Brenda Singletary, Lonnie Shasse, Angel, Raven, 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.

10/8 Rel Ed Grades 9th-11th @ 9:30.  
10/9 Rel Ed Grades 6th-8th @ 5:15.  
10/10 Ladies Aux Mtg.  
1st Reconciliation @ 6pm.  
10/11 Grades 3rd-5th @ 5 :30.  
10/12 RCIA/RCIA-C @ 6pm.

## BLESSING OF THE GRAVES

SATURDAY OCT 28TH

9:00 CHENAL AND LAKELAND  
IMMEDIATLEY FOLLOWING

## COMFORT MAKERS

Comfort Makers are in need of fabric, batting, thread or sewing supplies. Any items can be put in the box next to the Chapel. All donations are greatly appreciated.



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