

# Saint John the Baptist Latin Mass Community

## ***An Apostolate of the Priestly Fraternity of St. Peter***

Fr. Joseph Orlowski, FSSP, Chaplain

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Facebook: St. John the Baptist Latin  
Mass Community

Website: [www.arkansaslatinMass.com](http://www.arkansaslatinMass.com)

**Sunday: 7am and 11:30am**

**Mon. & Tues.: 7:15am**

**Wed., Thur., Fri.\*: 6pm**

**Saturday: 8am**

**Holy Days of Obligation:**

**7:00am & 6pm**

**Mass on Fridays of Lent:**

**6:45pm after joint Stations of  
the Cross with St. Pat's**

*Confession offered 30 min. before  
all Masses or by appointment*

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**Weddings:** Please inquire 6 months  
prior to intended date.

**Schola: Sunday 10:30am and**

**Thursdays after 6 PM Mass**

**Choir: Sundays 11:00am and after  
11:30 AM Mass**

**Mass on Fridays of  
Lent: 6:45pm**

# BULLETIN WEEK 8

2017

## Liturgical Calendar and Mass Intentions

<b>Sun. Feb. 19</b>	<b>Sexagesima Sunday (2<sup>nd</sup> cl.)</b>
<b>7:00 am</b> <b>11:30 am</b>	Br. Blaise Betley+ That SJTB Becomes a Parish
<b>Mon. Feb. 20</b>	<b>Daily Requiem Mass (4<sup>th</sup> cl.)</b>
7:15 am	Amy Bartlett+
<b>Tues. Feb. 21</b>	<b>Daily Requiem Mass (4<sup>th</sup> cl.)</b>
7:15 am	Eugenie Bradberry+
<b>Wed. Feb. 22</b>	<b>Chair of St. Peter (1<sup>st</sup> cl. FSSP)</b>
6:00 pm	Confraternity of St. Peter
<b>Thurs. Feb. 23</b>	<b>St. Peter Damian Bishop Confessor (3<sup>rd</sup> cl.)</b>
6:00 pm	William Siebenmorgen
<b>Fri. Feb. 24</b>	<b>St. Matthias Apostle(2<sup>nd</sup> cl.)</b>
6:00 pm	Gerald Elsinger
<b>Sat. Feb. 25</b>	<b>Requiem on 7<sup>th</sup> Day after Burial(3rd cl.)</b>
8:00 am	Mary Cavin+
<b>Sun. Feb. 26</b>	<b>Quinquagesima Sunday (2<sup>nd</sup> cl.)</b>
<b>7:00 am</b> <b>11:30 am</b>	For An End to Planned Parenthood That SJTB Becomes a Parish

***WELCOME visitors!** St. Edmund Campion missals/hymnals are available in the back of the church. At the traditional Mass, Holy Communion is received on the tongue, and kneeling, if possible. There no need to respond 'Amen'. Chapel veils to borrow are available in the foyer of the church. If you would like to register to join the community, fill out a census form, found on the table in the back of the church, and turn in to Fr. Orłowski.*

**By the Numbers:** For the Week of Feb 3, 2017

**Sunday Mass at SJC:** Attendance: 7:00 am: 35, 11:30 am: 137, Total: 172

**Collections:** Regular Collection: \$2,733.25,

Building Fund: \$30.00, Black & Indian Missions: \$10.00

Total Deposit: \$ 3,471.50

**Daily Mass attendance:** 32, **Confessions for week:** 17

**Propers for Today's Mass:** Propers for the **Sexagesima** Sunday begins on page 85 of the Campion Missal/Hymnal.

**CASA Month:** Please remember to participate in the Catholic Arkansas Sharing Appeal (CASA). Envelopes are available so you can give your yearly pledge. The week of May 7, Bishop Taylor will send a letter to donors who gave in past years but have not yet given for 2017.

**Confirmation Class:** Confirmation Class will be this Sunday, Feb. 19 after the 11:30am mass. Confirmation will be on Trinity Sunday, June 11, 2017.

**First Communion:** A corrected First Communion List of Knowledge will be sent out. First Communion is tentatively Scheduled for June 18<sup>th</sup>, the external solemnity of Corpus Christi.

**The Building Fund is next week:** In December and January, with the cutting of expenses and increased donation we are netting an average of \$13,000, an \$8,000 increase from the previous year's average per month.

**Mass Intentions** are still being taken by the Chaplain.

**Infant of Prauge Novena** continues till the 24<sup>th</sup> of February.

**Holy Week Help:** Daniel Powers will be coming from the seminary to help over Holy Week from Palm Sunday to Easter Sunday.

**Finding a new place:** Only four properties have been submitted to the web site. Other properties have been mentioned but not entered in. If you find 3 acres of property with a building that can be transformed for worship, visit [arkansaslatinmass.com](http://arkansaslatinmass.com) to fill out the detailed and orderly report. Properties should be no more than 15 minutes from the JFK freeway on ramps. .

***For the living:*** Fred Hart(health), Eric & Lauren Couran Family, Mary Cavin(health), Linda Barry (health), June Gardner (health), Gary Crouch (health), Members of the Kozlowski Families, Jolanta Widuch, Crawford Family, Peter Orlovski Family, Penny Witter (health), Gerald Spencer (health), Leonard Bradberry (health). Shirley Heuser(Close to death)

***And for the dead:*** John Andrew Makovec, Sue Whitehead, Janet Sorrels, David Crockett, Shawn Trusty, Donald Greer, Gail Brooks, Patrick W. Kordsmeier, Scott Shiplett, James Steven Moore, Vergie Crimmins, Bill Barry, John Tully, Ron Prince, Lenora Price, Dorothy Lochner, Myrtle Powers, Billy-Joe Campbell, James Honeycutt, Sandra Friedl, Isadore L. Sonnier, Jean Murry, Bonnie McDonald, Marie Honeycutt, Catherine Sparks, Carolyn Bruich, Earl Bradberry, Fr. Venantius Preske, Joseph Max Bulmanski, Rachel Taylor, Betty-Jo Clayton, Bunny Hart.

Dear Community Members,

The moral object is at the heart of understanding what makes an act good or evil. Doubtless that a moral object can be good but the intention may be bad making the act bad. So for example you will hear at the beginning of Lent, “Do not pray,” a morally good object, “to be seen (a bad intention).” Also a circumstance may make a moral object worse, so running in hospital may be worse than running in the halls at school. The circumstance of where you are running changes the how bad the moral object of dangerous running is.

But the moral object is a much more interesting and difficult thing to think about because the act is sometime hard to describe. The example of killing illustrates the difficulty. It may at first seem that we can label self-defense, killing in war and murder all as the same moral object with the intention being different: killing to save your life, killing in defense of country and killing for a malevolent intention. Indeed if killing was the moral object this would be true. But as we said before the means or moral object of self-defense was stopping the aggressor, the intention might be to kill the malevolent life and save one’s own life. The reason you can say that the moral object is not killing a malevolent life is because it would be avoided if at all possible and the moral object, stopping the aggressor, would remain intact. Looking a little more closely at this moral object, the part that the aggressor is murderous is necessary. And this is key because he is killing of the murderous aggressor does not get “sucked into the moral object.” If one tried to say that the moral object of a killing was stopping an aggressor who only was capable of hurting this would be a false account of the moral object: murder would be the moral object because that is what is predominantly happening. The moral object often draws into it the more specific kind of thing that is being talked about so for example saying facts may not be a correct account but making an accusation. The accuser is often revealed in the nature of the way the facts are described when they will say the police man pushed me against the wall, rather than say he prevented me from attacking him. It is all important in saying the truth whether it is actually reviling, detraction, murmuring, or a good like witness, or fraternal correction, exhortation or denunciation by the superior. Now one great circumstance should be obvious to all. But seems to be lost on some: Are you married to her? This circumstance does not stand outside the moral object and is really the only good name for the moral object, the marital act. A ‘no’ is part of the moral object and makes it always immoral, Being married to another is always part of the moral object as well.

Father Orłowski