



MASSES FOR THE WEEK
February 23—February 29
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, FEBRUARY 23

- 4:00 p.m. Ree Alario; Clare Cazalot; Fred A. Faucheux; Lionel Fauries; Mrs. Harry McCall; Marlene Morris; Special Intention
- 5:30 p.m. Theresa M. Barry; Michael J. Burke; Toni Ragas; Barbara Rush

SUNDAY, FEBRUARY 24

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Dahlia C. Barreda; Roberta W. Bruley; Kathy Hartson; Nancy Hartson; Verda Loetzerich; Norma McClellan; Marc Molyneux, Jr.; Edward F. O'Keefe, Jr.; John H. Schroder, Jr.; Adele Rappold; Robert B. Ramirez
- 11:00 a.m. Fred A. Faucheux; Cynthia Hemelt; Fran Lambat; Mr. & Mrs. Jon McCall; Barbara Rush; Robert Verges; Frances C. Vuskovich

MONDAY, FEBRUARY 25

- 5:30 p.m. George Markey; Harry McCall, Jr.; Leona O'Dwyer; Special Intention; Mark A. Touns

TUESDAY, FEBRUARY 26

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Amy M. Barstow; Fred A. Faucheux; George Markey, Jr.; Rose P. Ragas; John H. Schroder, Jr.; Special Intention; Marie White
- 11:30 a.m. Father Raul Lobo; Mr. & Mrs. Jon McCall, Jr.; Leona O'Dwyer; Barbara Rush
- 12:00 p.m. Fred A. Faucheux; Eric Hansen; Deacon Paul Nalty; Carol J. Ragas; Elisabeth F. Robert; Special Intention

WEDNESDAY, FEBRUARY 27

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Fred A. Faucheux; Stephen A. Losee; Joyce Markey; Father John Parks; Special Intention

THURSDAY, FEBRUARY 28

- 11:30 a.m. Monsignor F. Boeshans; Mr. & Mrs. T. Nielson; Leona O'Dwyer; Barbara Rush
- 12:00 p.m. Father Jim Curran; Fred A. Faucheux; Josie Markey; Elisabeth F. Robert; Special Intention

FRIDAY, FEBRUARY 29

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Fred A. Faucheux; Stephen A. Losee; Father Chris Nalty; Barbara Rush; Special Intention; Hazel D. Wells

Mass request envelopes can be found in the vestibule.

TRIDENTINE LATIN MASS—Sunday at 9:30 a.m.

Third Sunday in Lent

Solemn High Mass—First Sunday of the month.

Benediction—Third Sunday after the 9:30 a.m. Mass.

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

FLOWERS FOR THE ALTAR

To honor a loved one by donating flowers for the altar please call Jessie at 525-4413.

SUNDAY OFFERING—February 17, 2008

First Collection \$ 7,125

Second Collection* \$ 2,467

* Church in Eastern Europe

LENTEN SCHEDULE

All Fridays of Lent

Way of the Cross after the 12:00 p.m. Mass.

All Sundays of Lent

- 3:00 p.m. Adoration
- 4:00 p.m. Solemn Vespers
- 5:00 p.m. Benediction
- 5:30 p.m. Mass

ST. PATRICK'S CHOIR SCHEDULE

Sunday, March 2, 2008 at 7:30 p.m.

TENEBRAE—A Service of Darkness

Good Friday, March 21, 2008 at 7:30 p.m.

THE SEVEN LAST WORDS OF CHRIST

FIRST SATURDAY, MARCH 1, 2008

CRUSADE FOR THE CONVERSION OF GREATER NEW ORLEANS—MORNING OF PRAYER

9:00 a.m.—12:00 p.m. Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass All are invited.

SPECIAL MASS FOR THE DISABLED

Sunday, March 2, 2008 at 2:00 p.m.

St. Francis Xavier Church, 444 Metairie Road. Everyone's invited.

GOLDEN WEDDING ANNIVERSARY CELEBRATION

Sunday, June 29, 2008 at 3:00 p.m.

St. Philip Neri Church; Metairie, LA

Registration closing date—Wednesday, March 26, 2008

To register for the Archdiocesan Golden Anniversary Celebration, a prayer service, not a Mass, please contact the rectory office before March 26, 2008 so that the necessary form can be filled out and sent to the office of the Family Life Apostolate.

CATHOLIC MEN'S FELLOWSHIP—SATURDAY, APRIL 26

St. Anthony of Padua Church

Saturday, April 26, 2008; 8:30 a.m.—12:30 p.m.

Hear Dr. Bill Mitchell, a physician who uses faith and prayer in his practice. Opportunity for confession and Mass with Archbishop Alfred Hughes. For more information contact: Peter Quirk

The Catholic Foundation: 504-596-3063; Fax: 504-596-3068;

pquirk@archdiocese-no.org

JUBILEE YEAR OF THE 150th ANNIVERSARY OF LOURDES PILGRIMAGE TO THE SHRINES OF FRANCE

July 9-18, 2008, Father Stan Klores will lead a pilgrimage to Lourdes; Ars, the home of St. John Vianny; Paray-le-Monial, where Christ appeared to St. Margaret Mary Alacoque; Nevers; and the famous Hospices de Beaune. For a complete itinerary contact:

Catholic Journeys: 504-834-4951

On-line: Catholic Journeys.com

Tour price from New Orleans: \$3,969

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Tom Alexander; Patricia Berrigan; Brett Bradley; Sara Cashio; Eugenie Cazalot; Howard Comeaux; Rene Crane; Ralph DeBlanc; Raymond DeBlanc; Ann Clair Duplechin; Rose Fee; John Fulcher; Lolita Lannan; Stephen Losee; Lucille Ogden; Robert B. Ramirez; Hugh Ramsey; Tom Roach; Elisabeth Robert; Diane Sikes; Adele Silva, Mary Silva; Special Intention; Stephanie Summers; Turkington Family; Myrthe Webre

SECURITY PROVIDED AT ALL EVENING SERVICES

THIRD SUNDAY OF LENT

MESSAGE OF HIS HOLINESS BENEDICT XVI FOR LENT 2008

Each year, Lent offers us a providential opportunity to deepen the meaning and value of our Christian lives, and it stimulates us to rediscover the mercy of God so that we, in turn, become more merciful toward our brothers and sisters. In the Lenten period, the Church makes it her duty to propose some specific tasks that accompany the faithful concretely in this process of interior renewal: these are prayer, fasting and almsgiving. For this year's Lenten Message, I wish to spend some time reflecting on the practice of almsgiving, which represents a specific way to assist those in need and, at the same time, an exercise in self-denial to free us from attachment to worldly goods. The force of attraction to material riches and just how categorical our decision must be not to make of them an idol, Jesus confirms in a resolute way: "You cannot serve God and mammon" (Lk 16,13). Almsgiving helps us to overcome this constant temptation, teaching us to respond to our neighbor's needs and to share with others whatever we possess through divine goodness. This is the aim of the special collections in favor of the poor, which are promoted during Lent in many parts of the world. In this way, inward cleansing is accompanied by a gesture of ecclesial communion, mirroring what already took place in the early Church. In his Letters, Saint Paul speaks of this in regard to the collection for the Jerusalem community (cf. 2 Cor 8-9; Rm 15, 25-27).

According to the teaching of the Gospel, we are not owners but rather administrators of the goods we possess: these, then, are not to be considered as our exclusive possession, but means through which the Lord calls each one of us to act as a steward of His providence for our neighbor. As the Catechism of the Catholic Church reminds us, material goods bear a social value, according to the principle of their universal destination (cf. n. 2404)

In the Gospel, Jesus explicitly admonishes the one who possesses and uses earthly riches only for self. In the face of the multitudes, who, lacking everything, suffer hunger, the words of Saint John acquire the tone of a ringing rebuke: "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses to help?" (1 Jn 3,17). In those countries whose population is majority Christian, the call to share is even more urgent, since their responsibility toward the many who suffer poverty and abandonment is even greater. To come to their aid is a duty of justice even prior to being an act of charity.

The Gospel highlights a typical feature of Christian almsgiving: it must be hidden: "Do not let your left hand know what your right hand is doing," Jesus asserts, "so that your alms may be done in secret" (Mt 6,3-4). Just a short while before, He said not to boast of one's own good works so as not to risk being deprived of the heavenly reward (cf. Mt 6,1-2). The disciple is to be concerned with God's greater glory. Jesus warns: "In this way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Mt 5,16). Everything, then, must be done for God's glory and not our own. This understanding, dear brothers and sisters, must accompany every gesture of help to our neighbor, avoiding that it becomes a means to make ourselves the center of attention. If, in accomplishing a good deed, we do not have as our goal God's glory and the real well being of our brothers and sisters, looking rather for a return of personal interest or simply of applause, we place ourselves outside of the Gospel vision. In today's world of images, attentive vigilance is required, since this temptation is great. Almsgiving, according to the Gospel, is

not mere philanthropy: rather it is a concrete expression of charity, a theological virtue that demands interior conversion to love of God and neighbor, in imitation of Jesus Christ, who, dying on the cross, gave His entire self for us. How could we not thank God for the many people who silently, far from the gaze of the media world, fulfill, with this spirit, generous actions in support of one's neighbor in difficulty? There is little use in giving one's personal goods to others if it leads to a heart puffed up in vainglory: for this reason, the one, who knows that God "sees in secret" and in secret will reward, does not seek human recognition for works of mercy.

Almsgiving teaches us the generosity of love. Saint Joseph Benedict Cottolengo forthrightly recommends: "Never keep an account of the coins you give, since this is what I always say: if, in giving alms, the left hand is not to know what the right hand is doing, then the right hand, too, should not know what it does itself" (Detti e pensieri, Edilibri, n. 201). In this regard, all the more significant is the Gospel story of the widow who, out of her poverty, cast into the Temple treasury "all she had to live on" (Mk 12,44). Her tiny and insignificant coin becomes an eloquent symbol: this widow gives to God not out of her abundance, not so much what she has, but what she is. Her entire self.

We find this moving passage inserted in the description of the days that immediately precede Jesus' passion and death, who, as Saint Paul writes, made Himself poor to enrich us out of His poverty (cf. 2 Cor 8,9); He gave His entire self for us. Lent, also through the practice of almsgiving, inspires us to follow His example. In His school, we can learn to make of our lives a total gift; imitating Him, we are able to make ourselves available, not so much in giving a part of what we possess, but our very selves. Cannot the entire Gospel be summarized perhaps in the one commandment of love? The Lenten practice of almsgiving thus becomes a means to deepen our Christian vocation. In gratuitously offering himself, the Christian bears witness that it is love and not material richness that determines the laws of his existence. Love, then, gives almsgiving its value; it inspires various forms of giving, according to the possibilities and conditions of each person....

Let this time, then, be marked by a personal and community effort of attachment to Christ in order that we may be witnesses of his love. May Mary, Mother and faithful Servant of the Lord, help believers to enter the "spiritual battle" of Lent, armed with prayer, fasting and the practice of almsgiving, so as to arrive at the celebration of the Easter Feast, renewed in spirit.

With these wishes, I willingly impart to all my Apostolic Blessing.

BENEDICTUS PP. XVI

CATHOLIC RELIEF SERVICES COLLECTION SECOND COLLECTION—MARCH 1 & 2, 2008

The Collection theme, *Jesus in disguise, reminds us of the presence of Christ in every one of our brothers and sisters in need*. The Catholic Relief Services Collection supports Catholic Church organizations that carry out international relief and solidarity efforts. Programs include relief and resettlement for victims of persecution, war, and natural disasters; development projects to improve living conditions for the poor; legal and support services for poor immigrants; peace and reconciliation work for people suffering from violence; and advocacy on behalf of the powerless. Please be generous.