



MASSES FOR THE WEEK  
July 12—July 18  
EACH MASS IS OFFERED FOR  
THE INTENTIONS OF EVERYONE  
PRESENT AND FOR THE FOLLOWING:

**SATURDAY, JULY 12**

- 4:00 p.m. Ree Alario; Mimi Blessey Heebe; Maselli Family; Marlene Morris; Leona O'Dwyer; David J. O'Neill  
5:30 p.m. Theresa M. Barry; Joseph Maselli III; Barbara Rush; In Thanksgiving to Blessed Mother & St. Jude for favor granted

**SUNDAY, JULY 13**

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)  
9:30 a.m. E.J. Bowen III; Roberta W. Bruley; Evan M. Canavier-McNulty; Jane O. Chatelain; Hazel Cox; Jean Dominguez; Frank Paul Formusa; Lois Gibson; Geraldine Labat; Sally Ann Main; Rod McClave; Mehmet & Nedine Rende & Family; John H. Schroder, Jr.; Joseph Wilkinson  
11:00 a.m. Nenita St. Clair; Alice Cohen; Dolores Galego; Leona O'Dwyer  
5:30 p.m. James W. Rhoads; Barbara Rush

**MONDAY, JULY 14**

- 11:30 a.m. Purgatorial List  
12:00 p.m. Bill Gaudin; Barbara Rush  
**TUESDAY, JULY 15**  
11:30 a.m. Irene Lemoine; John J. Porte  
12:00 p.m. Jean Dominguez; Leona O'Dwyer; Elisabeth Robert

**WEDNESDAY, JULY 16**

- 11:30 a.m. Purgatorial List  
12:00 p.m. Margaret Fernand; Stephen Losee; Fr. Timothy Pieris; Barbara Rush; Matthew J. Theriot

**THURSDAY, JULY 17**

- 11:30 a.m. Dennis Lemoine, Jr.  
12:00 p.m. Leona O'Dwyer; Elisabeth Robert

**FRIDAY, JULY 18**

- 11:30 a.m. Purgatorial List  
12:00 p.m. Jean Dominguez; Leona O'Dwyer; Stephen Losee

**TRIDENTINE LATIN MASS—Sunday at 9:30 a.m.**  
*Ninth Sunday after Pentecost*  
**Solemn High Mass**—First Sunday of the month.  
**Benediction**—Third Sunday after the 9:30 a.m. Mass.

**ADORATION OF THE BLESSED SACRAMENT AND BENEDICTION**—Every Sunday, 3:00pm—5:00pm

**ST. JOHN THE BAPTIST CHURCH MORNING OF PRAYER/Cenacle of Our Loving Mother Prayer Group**  
Saturday, July 19, 2008; 9:00a.m.—11:00a.m.  
Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass. All are invited.

**COFFEE AND DOUGHNUTS**

In Reynolds Hall, after the Sunday morning Masses.

**SUNDAY OFFERING**—July 6, 2008

First Collection \$ 7,171  
Second Collection\* \$ 1,585  
\* Maintenance and restoration

**THE REVEREND CHARLES BECKER OF THE MARIAN MOVEMENT OF PRIESTS—WELCOME!**

Father Charles Becker will be the priest in residence while Father Klores is on pilgrimage. He is a priest of the Archdiocese of Chicago and is the assistant to Father Albert G. Roux, the National Director of the Marian Movement of Priests. Father Becker's new-found love of the Blessed Virgin Mary has influenced his whole perspective on his life as a priest, the Church, and the world. Father Becker is a well known speaker at conferences and retreats, and has been a guest speaker on EWTN. His web page *Father Charlie's Column* can be read online at <http://www.olpgchicago.org>.

A warm welcome is extended to Father Charles Becker of the Marian Movement of Priests!

**CLADDAGH GROUP DINNER AND DISCUSSION SATURDAY, JULY 12, 2008**

The Claddagh Group is honored to have Father Charles Becker for a discussion and dinner to be held in the rectory on Saturday, July 12, 2008 at 6:30 pm.

**NATIONAL BLACK AND INDIAN MISSION COLLECTION...**

...will be taken on July 19-20, 2008. The eyes see black, yellow, red and white, but our god and every God-loving person sees hearts of flesh, human hearts, created to know, love and serve our gracious God in this world and for all eternity. Parishes in all parts of the U.S. have the opportunity to work hand-in-hand and heart-to-heart with Black and Indian communities through the National Collection. Let us transcend all boundaries, cultural differences, and divisions among peoples and be as generous as possible next weekend.

**ACOLYTES FOR ST. PATRICK'S**

The Parish has a continuing need for men of any age willing to serve as acolytes at the 11.00 Sunday Mass. Instruction and training will be provided in evening workshops. Please contact Robert Ramirez for further details: (504) 899-3048; email: [bramirez@bellsouth.net](mailto:bramirez@bellsouth.net)

**RITE OF CHRISTIAN INITIATION FOR ADULTS**

RCIA (Rite of Christian Initiation for Adults) is a program of instruction and preparation for adults thinking of joining the Catholic Church. This year's course will begin September 8, the Monday following Labor Day. All interested are invited to give their names and contact information to Robert Ramirez: (504) 899-3048;

**PRAYER TO OUR LADY OF PROMPT SUCCOR**

Our Father in heaven, through the powerful intercession of  
Our Lady of Prompt Succor,  
spare us from all harm during this hurricane season,  
and protect us and our homes from all disasters of nature.  
Our Lady of Prompt Succor, hasten to help us. Amen.

**PRAYERS FOR THE FAITHFUL**

For the sick of our parish and those who have asked for our prayers especially: Tom Alexander; Tristan Anderton; Del Barry; Patricia Berrigan; Brett Bradley; Sara Cashio; Tony Clesi; Howard Comeaux; Jack & Paula Coughlin; Rene Crane; Fritz Dahlberg; Ralph DeBlanc; Raymond DeBlanc; Al Duroncelet; Rose Fee; John Fulcher; Mikell & Pete Johnson; Joseph; Lolita Lannan; Stephen Losee; Jeff Marcel; Buddy McInnis; Sally Ann Main; Lucille Ogden; J. Van Provosty; Hugh Ramsey; Tom Roach; Elisabeth Robert; Adele Silva, Mary Silva; Stephanie Summers; Salvador Trentacoste; Turkington Family

**SECURITY PROVIDED AT ALL EVENING SERVICES**

## FIFTEENTH SUNDAY IN ORDINARY TIME

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### THE LIFE OF SAINT PAUL

Who was this Saint Paul whom we honor during this jubilee year? What do we need to know about his life in order really to get to know the apostle Paul?

Perhaps more than anything else, Paul needed to be converted from *ideas* that were deficient, defiant, and destructive. In one place, Monsignor Luigi Giussani writes that the human being, in all ages of history, “resists the consequence of the mystery made flesh, for, if this Event is true, then all aspects, of life, including the sensible and the social, must revolve around it. And it is precisely man’s perception of being undermined, no longer being the measure of his own self, that place him in the position of refusal.” That Paul’s conversion profoundly changed this kind of thinking in him becomes evident later in his letters: “I am afraid that... your thoughts may be corrupted from a sincere (and pure) commitment to Christ” (2 Cor 11: 3)... “The Lord knows the thoughts of the wise, that they are vain” (1 Cor: 20)... “Be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect” (Rom 12: 2).

From the instant on the road to Damascus when Christ asked him, “Saul why are you persecuting *me*?” (Acts 9: 4), Paul identified Christ with his people—the Church. As Monsignor Ronald Knox expressed it, “After that interview on the Damascus road, Paul saw Christ in everyone, Christ in everything, nothing but Christ.” From the moment that God sent Ananias to the house on Straight Street to lay hands on Saul in order to free him from his blindness (Acts 9: 10-18), Paul learned to look to the companions whom God placed on his path as the way to recognize Christ in his life. Perhaps this is why Paul depended so much on the several companions who accompanied him on his missionary journeys—people like Barnabas, John Mark, Silas, Timothy, Sopater, Aristarchus,

Gainus, Tychicus, Trophimus, and Titus. These friends in the faith made the presence of Christ concrete. It was Paul’s lived experience of unity in charity that moved him to claim with authority that “we, through many, are one body in Christ and individually parts of one another” (Rom 12: 5; also 1 Cor 10, 17; 12; 27).

The numerous and arduous missionary journeys of Saint Paul attest to how totally his life was devoted to witnessing to Christ’s life. In the Letter to the Romans, Paul asks famously, “How can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent?” (Rom 12: 14-15). The whole of Paul’s heart is in those questions. That is why Paul seized his vocation as an apostle with unwavering zeal, no matter the sacrifice or peril. He was certain, as he declared, that Christ had sent him to preach the Gospel. And so, he says, “I am under obligation; that is why I am eager to preach the gospel” (Rom 1: 14-15).

Perhaps the main reason why it is so easy for us to love Saint Paul is because he suffered so much. The afflictions of our life were no strangers to him. Here’s Paul’s list: “Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I passed a night and a day on the deep;... dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers; in toil and hardship, through many sleepless nights, through hunger and thirst... through cold and exposure” (2 Cor 11: 25-27)...

Paul himself summed up his life in this way: “I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me” (Gal 2:20); “To me life is Christ” (Phl 1:21).

*Peter John Cameron, O.P.*

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### FAITH AND PATRIOTISM

The theologian Karl Barth once said, “To clasp the hands in prayer is the beginning of an uprising against the disorder of the world.”

That saying comes to mind as the election approaches and I hear more lectures about how Roman Catholics must not “impose their beliefs on society” or warnings about the need for “the separation of church and state.” These are two of the emptiest slogans in current American politics, intended to discourage serious debate... we should recognize these slogans for what they are: frequently dishonest and ultimately dangerous sound bites.

Lawmaking inevitably involves some group imposing its beliefs on the rest of us. That’s the nature of the democratic process. If we say that we “ought” to do something, we are making a moral judgment. When our legislators turn that judgment into law, somebody’s ought becomes a “must” for the whole of society. This is not inherently dangerous; it’s how pluralism works.

Democracy depends on people of conviction expressing their views, confidently and without embarrassment. This give-and-take is an American tradition, and religious believers play a vital role in it...

People who support permissive abortion laws have no qualms about imposing their views on society. Often working against popular opinion.. That’s their right. But why should the rules of engagement be different for citizens who oppose those laws?

Catholics have an obligation to work for the common good and

the dignity of every person. We see abortion as a matter of civil rights and human dignity, not simply as a matter of religious teaching. We are doubly unfaithful - both to our religious convictions and to our democratic responsibilities - if we fail to support the right to life of the unborn child. Our duties to social justice by no means end there. But they do always begin there, because the right to life is foundational.

For Catholics to take a “pro-choice” view toward abortion contradicts our identity and makes us complicit in how the choice plays out. The “choice” in abortion always involves the choice to end the life of an unborn human being...

The civil order has its own sphere of responsibility, and its own proper autonomy, apart from the church or any other religious community. But civil authorities are never exempt from moral engagement and criticism, either from the church or its members. The founders themselves realized this...

Words are cheap. Actions matter. If we believe in the sanctity of life from conception to natural death, we need to prove that by our actions, including our political choices. Anything less leads to the corruption of our integrity. Patriotism, which is a virtue for people of all faiths, requires that we fight, ethically and nonviolently, for what we believe.

Claiming that “we don’t want to impose our beliefs on society” is not merely politically convenient; it is morally incoherent and irresponsible.

*Most Reverend Charles J. Chaput, O.F.M. Cap.  
Archbishop of Denver*