



**MASSES FOR THE WEEK
May 20–May 26, 2017**

**EACH MASS IS OFFERED FOR THE INTENTIONS
OF EVERYONE PRESENT AND FOR THE
FOLLOWING LIVING AND DECEASED**

SATURDAY, MAY 20

ST. JOHN THE BAPTIST CHURCH

4:00 p.m. Mary Ann Ciravolo; Anna Roux; Jerry Reso; Evelyn Taulli; Lois L. Walk; Members of the St. Lucy Society—Living & Deceased

ST. PATRICK'S CHURCH

5:30 p.m. Harold W. Johnston, Jr.; Mary Louise Johnston; Marlene Morris; Fr. Bill Vath

SUNDAY, MAY 21

8:00 a.m. Pro Populo—For the People of the Parish

9:30 a.m. C.T. Alpaugh, Jr.; Amstutz Family; LaVon Grace Andre; William Lewis Andre; Cassara Family; Beryl Chaix; Jane O'Brien Chatelain; Warren Gettys; Harold & Ann Johnston; Krause-Jones Family; R. Dale Mackie; McCloskey Family; Mr. & Mrs. J.F. McManus; Blaise Leonardo Misse; Dominic Petrolia; Jerry Reso; Lorraine Stahl; Kathy Wightkin

11:00 a.m. Mark Schlesinger

5:30 p.m. Stephanie J. Summers; Fr. Bill Vath

MONDAY, MAY 22

11:30 a.m. Purgatorial List

12 Noon William B. Parrill

TUESDAY, MAY 23

11:30 a.m. Warren Korah

12 Noon Frances Montana

WEDNESDAY, MAY 24

11:30 a.m. Purgatorial List

12 Noon Catherine J. Meisch; Special Intention

THURSDAY, MAY 25

11:30 a.m. William D. Hebeisen

12 Noon Father Bill Vath

FRIDAY, MAY 26

11:30 a.m. Purgatorial List

12 Noon Joey Hughes

Mass Intention envelopes are located in the narthex

SAINT PATRICK'S RESPECT LIFE GROUP

St. Patrick's Respect Life Group prays a rosary on the 4th Saturday of each month at 9:00 A.M. on the sidewalk in front of the Planned Parenthood Abortion Facility on **South Claiborne Avenue between Cadiz Street and Jena Street**. The next rosary is **May 27, 2017 at 9:00 A.M.** Everyone is invited to pray with us.

MAX TENNEY, THANK YOU

A heartfelt "Thank You" is extended to Max Tenney as he leaves his position as the temporary music director of St. Patrick's Church. Max, and his beautiful music, will be missed by all. Thank you, Max.

B. ANDREW MILLS—SUNDAY, MAY 28, 2017

On Sunday, May 28, 2017 St. Patrick's Church will welcome back B. Andrew Mills as he resumes the directorship of St. Patrick's Music Department. Welcome back Andrew.

RECEPTION—SUNDAY, MAY 28, 2017

On Sunday, May 28, 2017, after the 9:30 A.M. Mass, a reception will be held in Reynolds Hall and the adjacent patio (weather permitting) to honor Max Tenney and Andrew Mills. Everyone is cordially invited.

ORGAN CONCERT AT SAINT PATRICK'S—JUNE 11, 2017

On Sunday, June 11 at 3 p.m., organist Paul Weber will present a concert at Saint Patrick's. Paul is the organist at Trinity Episcopal Church here in New Orleans. His program will include music by Bach, Alain, and Rheinberger. There is no admission charge, and large-screen projections will allow everyone to see the organist's hands and feet during the concert. Please plan to join us for this special afternoon of music! Everyone is welcome to attend the concert.

FIRST COMMUNION—SUNDAY, JUNE 18, 2017

Saturday, June 17 at 3PM First Confession, also known as Penance or Reconciliation.

Sunday, June 18 at 9:00AM First Holy Communion.

Parents who would like their prepared children to receive the Sacraments of First Confession, also known as Penance or Reconciliation, and First Holy Communion should contact the rectory office at (504) 525-4413.

FIRESTONE PARKING PERMITS ARE AVAILABLE

Firestone Parking Permits are available to registered parishioners of St. Patrick's Parish through the rectory office. Please be aware that the parking times are limited only to the **Saturday Vigil Mass** and the **Sunday Masses**, allowing 30 minutes after each Mass for departure. The parking lot will be locked **30 minutes after each Mass**.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Stephen Bailey; G. Barbe; Bridget Belew; Elliana Belew; Patricia & Harold Berrigan; Grace Blanchard; D. Burt; Father Joseph Cazenavette; Tony Clesi; Howard Comeaux; Alice Couget; M. deBlanc; Margaret Fanning; Gregory Frabier; Stephani Frabier; Mary R. Gates; Kathleen Gaudet; R. Gautraux; Audra Guilbeaux; Jerry Harris; Joyce Harris; Cy Hoorman; Emi Hunley; Earline Huster; Anna Jobes; Father Stanley Klores; Joyce Kurtich; Donald G. Lambert; Albert Leonhard; Ashley Lyons; R. Dale Mackie; Daniel Mead; Vickie Middleton; Steven V. Murthy & Family; Patricia O'Keefe; Forrest Pendleton; Roy Perrin; Marcella Pierce; John Provencano; Mary Ramsey; Richards Family; Lee Rung; Pat Russo; E. Smith; Sylvia Talamp; S. Turkington; Charles Ventre; Amanda M. Waring; Albert Weidenbacher, Jr.

WEEKEND OFFERING—May 14, 2017

First Collection \$ 12,134

Second Collection* \$ 2,117

* Maintenance and Restoration

ST. PATRICK'S SANCTUARY CANDLE
In Memory Of
JOSEPH MASELLI AND JOSEPH MASELLI III
ST. JOHN THE BAPTIST CHURCH SANCTUARY CANDLE
In Memory Of
LOIS L. WALK

GREGORIAN LATIN MASS—SUNDAY AT 9:30 A.M.
Fifth Sunday after Easter

 **THE ARCHDIOCESE IS SWITCHING TO A
NEW DATABASE SYSTEM**
Please email the parish office to ensure that your registry information is correct. We are scheduled to change our registry database in September, so please update your information before then. stpatrick@archdiocese-no.org

 **PLEASE, NO FOOD OR DRINK,
IN THE CHURCH!**

SIXTH SUNDAY OF EASTER

THE FIFTY-DAY PARTY

If you can find it in your attic, open your old, pre-Vatican II missal, and look at the Sundays between Easter and Pentecost, which are titled "Sundays after Easter." Now look at a contemporary Missal, or your current issue of Magnificat, and note the difference: Those Sundays are now styled "Sundays of Easter." Three letters were lost in the transition from after to of, but that subtraction represents a great recovery of liturgical insight.

I've had occasion to express my discontent with the post-conciliar liturgical calendar. But in this instance, the post conciliar reform got it exactly right when the 1969 General Norms for the Liturgical Year and the Calendar explained the Easter season in these terms: "The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better as one 'great Sunday.' These above all others are the days for the singing of the Alleluia." The idea of the Easter season as one, great, fifty-day-long Sunday traces its origins to the eastern doctor of the Church, Athanasius; its recovery today ought to help us appreciate the Easter season, and indeed the entire liturgical year, at greater depth.

The shift from Sundays after Easter to Sundays of Easter is so evocative because that small change in preposition tells us that "Easter" is not something that happens for twenty-four hours and ends when the leftover ham and chocolate bunnies are put away after dinner. Rather, "Easter" is one continuous fifty-day feast, one "great Sunday," and it should be lived that way, with as much revelry as possible.

The fifty-day party, properly catechized and preached, also gives the Church an annual opportunity to reflect on its own birth. For the Church is born of Easter faith, which begins with the encounter with the Risen One. And that encounter changes everything. Meeting the Risen Lord, the Church begins to live the life of the Kingdom within history, as the Resurrection restores history to its proper course. Recognizing the Risen Lord in the breaking-open of the Scriptures and the breaking of bread, the Church experiences the New Life—life in the messianic era, here and now. Receiving the Holy Spirit, at the "Johannine Pentecost" recounted on Divine Mercy Sunday and on the Fiftieth Day of the "great Sunday," the Church is sent into the world on mission, proclaiming the Gospel and the forgiveness of sins.

In the ancient Church, these fifty days were the time of "mystagogical catechesis," during which the newly baptized catechumens were drawn deeper into the Church's sacraments and their full meaning, which could only be grasped after the sacrament of "illumination," baptism. And if Lent (the last lap for the ancient catechumens) is an annual opportunity for each of us to "re-enter" the catechumenate and ponder anew the basics of the faith through the three great catechumenal Gospel readings (Jesus and the woman at the well; Jesus and the man born blind; the raising of Lazarus), then Easter, considered as one fifty-day "great Sunday," offers each of us the opportunity to reflect on the commission to be missionary disciples we were given at baptism, and to which we pledged ourselves anew at the Easter renewal of baptismal promises.

How many Catholics imagine that the liturgical year is a kind of happenstance, with things occurring when and how they do in a more-or-less random way? Too many, perhaps, and that's especially true of the Easter season, which also gets cultural short shrift because of the dominance of Christmas and "the holidays." All the more reason then, for preaching during the "great Sunday" to stress the fifty-day party as the pivot of the

Church's entire year of grace, to which all that comes before points, and from which all that follows flows.

Substituting the Apostles' Creed for the Nicene-Constantinopolitan Creed on the Sundays of Easter, for which the rubrics provide, is another good way to highlight the distinctiveness of the Easter season. For the Apostles' Creed is the baptismal creed of the Roman Church, and the fifty-day party is, preeminently, a celebration of the saving grace of baptism.

*George Weigel
First Things*

THE MONTH OF MAY

The month of May stirs feelings most in lands where it follows dismal winters. In the northern damps Chaucer chanted: "And after winter folweth grene May." By understandable instinct, it is the month specially dedicated to our Lord's "Mother of Fair Love." This May 13 had a special elegance of symmetry, marking the hundredth anniversary of the day three children in the remote village of Fatima north of Lisbon said they had seen the Virgin Mary.

That was a "private revelation" which, since it is not part of the essential deposit of faith, is not like a doctrine that Catholics must acknowledge as true. But what happened at Fatima in 1917 is one of twelve apparitions which the Church considers "worthy of belief."

Lucia Santos and her two young cousins claimed to have received heavenly messages and visions on the thirteenth of each month from May to October. Jacinta Marto died shortly after that at the age of nine, and her brother Francisco died at ten. Pope Francis has gone to Fatima and declare both of them saints. The beatification process began a few years ago for Lucia, who died in 2005 at the age of 97.

The ways that some have tried to read their own ideas into the messages do not detract from the astonishing manner in which these untutored visionaries conveyed such powerful descriptions of things eternal, and even spoke of Russia and the Communist revolution, of which they had no earthly knowledge. Most riveting was the promise the Lady gave of a "sign" which then happened exactly on the appointed day on October 13 when over 60,000 people, including many who had come to scoff, saw the sun appear to spin and seem to plummet near the ground.

In 1981 as a student in Rome, I saw the chaos on May 13 when St. John Paul II was shot. A year later, he went to Fatima and presented one of the bullets to the shrine, saying that he had come "because, on this exact date last year in St. Peter's Square in Rome, there was an attempt on the life of your Pope, which mysteriously coincided with the anniversary of the first vision at Fatima, that of 13 May 1917. The coincidence of these dates was so great that it seemed to be a special invitation for me to come here." It has been said that coincidences are God's way of remaining invisible.

In 2000, the future Pope Benedict XVI, having visited Sister Lucia, wrote: "The Evil One has power in this world, as we see and experience continually; he has power because our freedom continually lets itself be led away from God. But since God himself took a human heart and has thus steered human freedom towards what is good, the freedom to choose evil no longer has the last word."

*Fr. George Rutler
Church of Saint Michael the Archangel*