



MASSSES FOR THE WEEK  
May 5—May 11  
EACH MASS IS OFFERED FOR  
THE INTENTIONS OF EVERYONE  
PRESENT AND FOR THE FOLLOWING:

**SATURDAY, MAY 5**

4:00 p.m. Michael Mark Gahagan; Cammarata Guizzardi Family; The Heine Family; Marlene Morris

5:30 p.m. Albert Weiden Bacher; Sr. Cor Marie Foley; Fr. Stanley Klores; Clement F. Perschall, Jr.

**SUNDAY, MAY 6**

8:00 a.m. Members of St. Patrick's Church (Propopulo)

9:30 a.m. Roberta W. Bruley; Jane O. Chatelain; Gertrude Delcarpio; Vernon Main; Joseph Maselli; Norma McClellan; Bernadine Miller; Celine Nuss; Ed Orozco; John H. Schroder, Jr; Sean M. Stilts

11:00 a.m. Jean M. Berrigan; Barry Brechtel; Joseph DiLeo II; The Heine Family; Dorothy Luquet; B. Miller; Robert J. Schoen

5:30 p.m. Msgr. Clinton J. Doskey

**MONDAY, MAY 7**

11:30 a.m. Purgatorial List

12:00 p.m. Raymond Spain

**TUESDAY, MAY 8**

11:30 a.m. Becky Brechtel; Fr. Victor Celio

12:00 p.m. Dorothy Luquet

**WEDNESDAY, MAY 9**

11:30 a.m. Purgatorial List

12:00 p.m. Monsignor John Reynolds

**THURSDAY, MAY 10**

11:30 a.m. Becky Brechtel; Msgr. Robert Guste

12:00 p.m. Meredith Naeff

**FRIDAY, MAY 11**

11:30 a.m. Purgatorial List

12:00 p.m. Mary G. Cammarata

**GREGORIAN LATIN MASS—Sunday at 9:30 a.m.**

*Fourth Sunday after Easter*

Benediction—Third Sunday after the 9:30 A.M. Mass.

*Eucharistic Adoration; Rosary;  
Benediction of the Blessed Sacrament :  
Every Sunday 3:00 p.m.—5:00 p.m.*

The Living Flame of the Sanctuary Light

**In Memory Of**

**Joseph Maselli and Joseph Maselli III**

Votive Candles on the altar of the Sacred Heart of Jesus

**In Memory Of**

**Vernon J. Main, Jr.**

**POTLUCK IN RECTORY—MARK YOUR CALENDAR**

The Claddaugh group will host a potluck on Saturday, June 23rd, in the rectory, following the 5:30pm vigil Mass at St. Patrick's Church. Please bring a covered dish to share. Beverages will be provided. Young adults are especially encouraged to come meet and greet one another. Everyone is welcome to attend. Please contact Kai Theriot at 504-940-8045, or kaitheriot@msn.com with any questions you may have.

**WEEKEND OFFERING—April 29, 2012**

First Collection \$ 12,025

Second Collection\* \$ 5,125

\* Retired archdiocesan priests

**THE ORDER OF ST. LOUIS MEDALLION**

The ceremony will take place Sunday, May 6, 2012 at St. Louis Cathedral. The recipient receiving the honor from St. Patrick's Church is Mrs. Phyllis Taylor, who is being recognized for her steadfast devotion to St. Patrick's. Congratulations Mrs. Taylor!

**SOLEMN REQUIEM MASS SPONSORED BY PURGATORIAL SOCIETY**

St. John the Baptist Church

1139 Oretha Castle Haley Blvd. (formerly Dryades St.)

Tuesday, May 8, 2012

6:30 p.m.—Rosary

7:00 p.m.—Mass

Parking on premises; enter through the gate on South Rampart Street.

Everyone is invited. **SECURITY PROVIDED**

**ANNUAL MOTHER'S DAY ROSARY CRUSADE FOR LIFE**

Saturday, May 12, 2012; 8:00a.m.—9:30a.m.

Causeway Medical Clinic; 3044 Ridgelake Drive, Metairie

The 14<sup>th</sup> Annual Mother's Day Rosary Crusade for Life, led by Archbishop Gregory Aymond and priests from this archdiocese, will pray the twenty decades of the rosary followed by the inspirational testimony of Sarah Hull and her miracle baby. Please invite your friends and relatives to participate. For more information please call Pam Richard at (504) 460-9360 or (985) 809-0773.

**MAY CROWNING - SUNDAY, MAY 13, 2012**

The May crowning of the Blessed Virgin Mary will take place on Sunday, May 13, 2012 at the 9:30a.m. Mass and the 11:00a.m. Mass. Everyone is encouraged to bring flowers and place them near the statue of the Blessed Virgin Mary.

**FATHER STANLEY KLORES ON PILGRIMAGE**

Father Klores will be on a pilgrimage and away from the rectory during the month of May. Our prayers and best wishes for a safe journey go with Father and his group as they travel sacred places. Please hold any messages, phone calls, etc. until his return in June.

**MARCH FOR LIFE IN ROME**

*An entire generation in Italy has been lost since abortion was legalized in 1978, a law which has claimed the lives of more than 5 million unborn children. On May 13, the feast of Our Lady of Fatima, Rome will host its first March for Life to protest the legalization of abortion in Italy.*

The inspiration for this year's March for Life in Rome comes from the March which is held every year in Washington D.C. "We have been participating for many years at the March for Life in Washington," Virginia Coda Nunziante, one of the March's organizers explained, "and we saw how important that was; always, year after year, more and more crowds, and many young people, and especially the result it had on the national level, and on the political level."  
*Zenit*

**COFFEE AND REFRESHMENTS**

After the Sunday morning Masses; in Monsignor Reynolds Hall, directly behind the rectory. Everyone is invited.

**PRAYERS FOR THE FAITHFUL**

For the sick of our parish and those who have asked for our prayers especially: Patrick Albert; Becky Brechtel; Tony Clesi; Howard Comeaux; Walton Lamar Edwards III; Kathleen Gaudet; Jerry Harris; Albert Leonhard; Beverly Orillion; Carmen Quintanilla; Peter Robbins; James Seese; Eleanor Smith; Sandy Turkington; Nell Pape Waring; Susan Weyer

# FIFTH SUNDAY OF EASTER

## GOD SPEAKS THROUGH THE SILENCE

In the Post-Synodal Apostolic *Exhortation Verbum Domini*, I made reference to the role that silence assumes in the life of Jesus, especially on Golgotha: "Here we find ourselves before the "word of the cross" (1 Corinthians 1:18). The word is muted; it becomes mortal silence, for it has "spoken" exhaustively, holding back nothing of what it had to tell us. Faced with this silence of the cross, St. Maximus the Confessor places upon the lips of the Mother of God this touching phrase: "Wordless is the Word of the Father, who made every creature which speaks; lifeless are the eyes of the one at whose word and whose nod all living things move".

The cross of Christ not only portrays the silence of Jesus as His final word to the Father; it also reveals that God speaks through the silence: "The silence of God, the experience of the distance of the almighty Father, is a decisive stage in the earthly journey of the Son of God, the incarnate Word. Hanging from the wood of the cross, he lamented the suffering caused by that silence: 'My God, my God, why have you forsaken me?' (Mark 15:34; Matthew 27:46). Advancing in obedience to his very last breath, in the obscurity of death, Jesus called upon the Father. He commended himself to him at the moment of passage, through death, to eternal life: 'Father, into your hands I commend my spirit' (Luke 23:46)". The experience of Jesus on the cross speaks deeply of the situation of the man who prays and of the culmination of prayer: after having heard and acknowledged God's Word, we must also measure ourselves by God's silence, which is an important expression of the same divine Word.

The interplay of word and silence that marks the prayer of Jesus during his entire earthly life -- especially on the cross -- also touches our own lives of prayer, in two ways. The first concerns our welcoming of God's Word. Interior and exterior silence are necessary in order that this word may be heard. And this is especially difficult in our own day. In fact, ours is not an age which fosters recollection; indeed, at times one has the impression that people have a fear of detaching themselves, even for a moment, from the barrage of words and images that mark and fill our days. For this reason, in the already mentioned *Exhortation Verbum Domini*, I recalled the necessity of our being educated in the value of silence: "Rediscovering the centrality of God's word in the life of the Church also means rediscovering a sense of recollection and inner repose. The great patristic tradition teaches us that the mysteries of Christ all involve silence. Only in silence can the word of God find a home in us, as it did in Mary, woman of the word and, inseparably, woman of silence".

This principle -- that without silence we neither hear nor listen nor receive the word -- applies above all to personal prayer, but it also pertains to our liturgies: in order to facilitate an authentic listening, they must also be rich in moments of silence and unspoken receptivity. St. Augustine's observation forever holds true: *Verbo crescente, verba deficient* -- "When the Word of God increases, the words of men fail". The Gospels often present Jesus -- especially at times of crucial decisions -- withdrawing alone to a place set apart from the crowds and from his own disciples, in order to pray in the silence and to abide in his filial relationship with God. Silence is capable of excavating an interior space in our inmost depths so that God may abide there, so that his Word may remain in us, so that love for him may be rooted in our minds and in our hearts and animate our lives. The first way, then: to learn silence, [to learn] the openness to listening that opens us to the other, to the Word of God.

However, there is a second important element in the relation of silence with prayer. For in fact there exists not only our silence, which disposes us to listening to God's Word; often in our prayer, we find ourselves before the silence of God; we experience a sense of abandonment; it seems to us that God is not listening and that He does not respond. But this silence of God -- as Jesus also experienced -- is not a sign of His absence. The Christian knows well that the Lord is present and that he is listening, even in the darkness of suffering, rejection and solitude. Jesus reassures the disciples and each one of us that God knows well our needs at every moment of life. He teaches the disciples: "In praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask Him" (Matthew 6:7-8): an attentive, silent, open heart is more important than many words.

God knows us intimately, more deeply than we know ourselves, and He loves us: and knowing this should suffice. In the Bible, Job's experience is particularly significant in this regard. This man quickly loses everything: family, wealth, friends, health; it seems that God's attitude towards him is precisely one of abandonment, of total silence. And yet Job, in his relationship with God, speaks with God, cries out to God; in his prayer, despite everything, he preserves his faith intact and, in the end, he discovers the value of his experience and of God's silence. And thus, in the end, turning to his Creator, he is able to conclude: "I had heard of thee by the hearing of the ear, but now my eye sees thee" (Job 42:5): nearly all of us know God only through hearsay, and the more we are open to His silence and to our silence, the more we begin to know Him truly. This supreme confidence, which opens way to a profound encounter with God, matures in silence. St. Francis Severio prayed, saying to the Lord: I love you, not because you can give me heaven or condemn me to hell, but because you are my God. I love You, because You are You....

The prayer of Jesus indicates to us who are often preoccupied by the efficiency of our work and the concrete results we achieve that we need to stop and to experience moments of intimacy with God, "detaching ourselves" from the daily din in order to listen, to go to the "root" that supports and nourishes life. One of the most beautiful moments in the prayer of Jesus is precisely the moment when he -- in order to face the disease, distress and limitations of his interlocutors -- turns to his Father in prayer, thus teaching those around him where the source of hope and salvation is to be sought....

Jesus reaches the heights of the depth of his prayer to the Father during his Passion and Death, when he pronounces his supreme "yes" to the plan of God and reveals how the human will finds its fulfillment precisely in adhering fully to the divine will, rather than the opposite. In Jesus' prayer, in his cry to the Father on the Cross, "all the troubles, for all time, of humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up ... Here the Father accepts them and, beyond all hope, answers them beyond all hope, answers them by raising his Son. Thus is fulfilled and brought to completion the drama of prayer in the economy of creation and salvation.

*Pope Benedict XVI  
Inside the Vatican*