



MASSES FOR THE WEEK
February 11—February 17
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, FEBRUARY 11

- 4:00 p.m. Mary Guzzardi Commarata;
Muriel Hanemann; Marlene Morris;
5:30 p.m. Theresa M. Barry
SUNDAY, FEBRUARY 12
8:00 a.m. Members of St. Patrick's Church
(Propopulo)
9:30 a.m. Roberta W. Bruley; Linda Bunnell; Jane
O'Brien Chatelain; Anthony Chimento;
Leonard Cichon; Fr. Van Constant & his
intentions; Lucille Corpora; Rosalie Davis;
Maria Ferra; Bishop Sam Jacobs & Diocese
of Houma-Thibodoux; Joseph Maselli, III;
John H. Schroder, Jr.; Dr. & Mrs. Marion
G. Simpson; Col. Joseph D. Wright;
Marcelle J. Wright
11:00 a.m. Audrey Azzarello; Camden Boatright;
The Dyer Family; Albert Joseph Krail, Jr.;
Roy A. Robichaux, Sr.; Jean Segura;
Charles J. Zuppardo
5:30 p.m. Thomas A. Fettes; John & Irma Schultz
MONDAY, FEBRUARY 13
11:30 a.m. Purgatorial List
12:00 p.m. Pope John Paul II
TUESDAY, FEBRUARY 14
11:30 a.m. The Glendal Brupbacher Family;
Mark Christian & Sue Medish
12:00 p.m. Janice Marie LaBruyere; Joseph
Loustaunau Stutts; Rene & Lola Tricon;
Charles J. Zuppardo
WEDNESDAY, FEBRUARY 15
11:30 a.m. Purgatorial List
12:00 p.m. Muriel Haneman
THURSDAY, FEBRUARY 16
11:30 a.m. Melba Henderson; Jon Springman
12:00 p.m. David L. Garrison, Jr.
FRIDAY, FEBRUARY 17
11:30 a.m. Purgatorial List
12:00 p.m. Michael Mariano

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

Septuagesima

Solemn High Mass—First Sunday of the month.
Benediction—Third Sunday after the 9:30 a.m. Mass.

THE MASS IS THE GREATEST FORM OF CHRISTIAN CHARITY

To schedule a Mass, please fill out the Mass Form (ivory-colored envelope) found in the vestibule of the church and deliver it to the rectory office, or place it in the collection basket.

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

ADORATION OF THE BLESSED SACRAMENT AND BENEDICTION

EVERY SUNDAY 3:00 P.M.—5:00 P.M.

SUNDAY OFFERING—February 5, 2005

First Collection \$ 4,606

Second Collection* \$ 2,592

*Catholic Charities

SAINT PATRICK'S RESPECT LIFE COMMITTEE

The group will pray a rosary in front of Louisiana's largest abortion clinic on the corner of Ridgelake Drive and 20th Street in Metairie, **Saturday, February 18, 2006 at 9:00 a.m.** Prayers will be offered for the babies who are scheduled to be killed, and for their mothers, and for the conversion of our country. Father Stan Klores will lead us in prayer. Everyone is invited!

CENACLE OF OUR LOVING MOTHER

Saturday, February 18, 2006—St. Patrick's Church

9:00 a.m. Chaplet of Divine Mercy and the rosary

10:00 a.m. Holy Mass

The prayer group will meet on February 18, 2006, and thereafter the 3rd Saturday of each month, at St. Patrick's Church. Everyone is invited to attend. This prayer group is a cenacle of the Marian Movement of Priests, and its purpose is to promote and to deepen consecration to the Immaculate Heart of Mary and, of course, to pray for priests. **Father Stan Klores** is the spiritual director.

The Cenacle of Our Loving Mother will be joining the Prayer Warriors of St. Joan of Arc for the special intention of the conversion of Greater New Orleans. For information contact: Cindy Hemelt: 433-9613; Nancy Albert: 218-5057.

ST. PATRICK'S CHOIR—SUNDAY, MARCH 5, 2006**TENEBRAE—SERVICE OF DARKNESS**

Tenebrae is a word derived from Latin meaning "darkness." Through word and music, the service dramatizes the suffering, death, and burial of Jesus Christ. This *Service of Darkness* will be presented by the choir in St. Patrick's Church on Sunday, March 5, 2006 at 7:30 p.m. All are invited.

ABBEY YOUTH FESTIVAL

Saturday, April 1, 2006

St. Joseph Abbey & Seminary College

The festival will feature top Catholic speakers, great Christian music and provide opportunities for participation in the sacraments of Reconciliation and Holy Eucharist. Archbishop Alfred Hughes will be the main celebrant at the 11:15 a.m. Mass. You can register on line at www.abberfest.org or log on at info@abbeyfest.org for more information.

GOLDEN WEDDING ANNIVERSARY CELEBRATION

Sunday, June 11, 2006 at 3:00 p.m.

St. Philip Neri Church—Metairie, LA

To participate in the Golden Wedding Anniversary celebration, a Prayer Service, please contact the rectory office prior to Wednesday, April 5, 2006 to complete the registration form.

YOUNG AT HEART—APRIL 21-26, 2006

The CYO Youth and Young Adult Ministry is sponsoring a Young at Heart program that will travel to San Antonio, Mission San Jose and Austin, Texas. This is a fund raiser event, the monies are used to help with programming for the youth of the archdiocese. For more information please call: (504) 836-0551 ext. 21.

PRAYERS OF THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Ree Alario; D. J. Ales; Michael Brasslet; Michelle Catalanatto; Jim Clynych; Jackie Dabdoub; Grace Daigle; Ralph DeBlanc; Raymond DeBlanc; Regina Dillon; Joseph Ebberman; Donald Faust, Jr.; Anette Folsie; Joseph French; Catherine Gegenheimer; Frank Hemelt; Marie Herty; Celeste Judell; Marilyn Kitto; Zivana Kovacevich; Albert Leonhard; Betty Leonard; Reverend Val A. McInnes, O.P.; Colin McInnes; Irene Mackenroth; Joseph Martello, Lucille Ogden; Beverly Orillion; Reverend Tim Pieris; Robert Plaskas; M.G. "Doc" Simpson; Irene Tarormina.

SIXTH SUNDAY IN ORDINARY TIME

THE SECRET OF LOVE, ACCORDING TO BENEDICT XVI

Breaking with tradition, Benedict XVI decided to present personally his encyclical "Deus Caritas Est" to readers of Famiglia Cristiana, the biggest weekly magazine in Italy.

The Pope wrote the lines which follow, taking advantage of the decision of the magazine's editors, St. Paul's Publications, to give readers a copy of the document with the Feb. 5 issue.

Dear Readers of Famiglia Cristiana

I am very pleased that Famiglia Cristiana has sent you at home the text of my encyclical and has given me the possibility to accompany it with some words to facilitate its reading. Initially, in fact, the text might seem a bit difficult and theoretical. However, when one begins to read it, it becomes evident that I only wished to respond to a couple of very concrete questions for Christian life

The first question is the following: Is it possible to love God?; more than that: Can love be something that is obligatory? Is it not a feeling that one has or does not have? The answer to the first question is: Yes, we can love God, given that He has not remained at an unreachable distance but has entered and enters into our lives. He comes to meet each one of us: in the sacraments through which he acts in our lives; with the faith of the Church, through which he addresses us, making us meet with men touched by Him, who transmit light to us; with dispositions through which he intervenes in our lives; also with the signs of the creation he has given us.

Not only has he offered us love, above all he lived it first and knocks on the door of our hearts in many ways to elicit our response of love. Love is not only a feeling; to it also belong the will and the intelligence. With his Word, God addresses our intelligence, our will and our feelings, so that we may learn to love him "with our whole heart and our whole soul." We do not find love, in fact, suddenly all ready; instead, so to speak, it matures. We can learn to love gradually, so that love will involve all our strength and will open the way to an honest life.

The second question is the following: Can we really love our "neighbor" when he is strange or even disagreeable? Yes, we can, if we are God's friends, if we are Christ's friends and, in this way, it becomes ever clearer that He has loved and loves us, though we often turn our gaze from Him and live according to other criteria. If, instead, friendship with God becomes for us something ever more important and decisive, then we will begin to love those whom God loves and who are in need of us. God wants us to be

friends of his friends and we can be so, if we are interiorly close to them.

Finally, this question is also posed: With her commandments and prohibitions, does not the Church embitter the joy of "eros," of feeling ourselves loved, which pushes us toward the other and seeks to be transformed into union? I have tried to show in the encyclical that the most profound promise of "eros" can mature only when we do not seek transitory and sudden happiness alone. On the contrary, together we find the patience to discover the other increasingly in the depth of his person, in the totality of body and soul, so that, finally, the other's happiness is more important than our own. Then, we no longer want to receive something but give ourselves and in this liberation from his "I" man finds himself and is filled with joy.

I speak in the encyclical of a journey of purification and maturation necessary so that the true promise of "eros" may be fulfilled. The language of the tradition of the Church has called this process "education in chastity," which, in the end, means nothing other than to learn the totality of love in the patience of growth and maturation.

In the second part there is talk of charity, in the service of the communal love of the Church toward all who suffer in body or soul and are in need of the gift of love. Two questions arise here above all: Can the Church leave this service to other philanthropic organizations? The answer is no. The Church cannot do so. The Church must practice love toward the neighbor including as a community; otherwise, it would proclaim the love of God in an incomplete and insufficient way.

The second question: Would it not be better to promote an order of justice in which there are no needy, and charity would become something superfluous? The answer is the following: Undoubtedly the end of politics is to create a just order in society, where what is proper to each one is recognized and where no one suffers from abject poverty. In this case, justice is the true object of politics, as peace cannot exist

without justice. By her very nature, the Church does not engage in politics in the first person; rather, she respects the autonomy of the State and of its institutions.

The search for this order of justice corresponds to common reason, just as politics is something that affects all citizens. Often, however, reason is blinded by interests and the will to power. Faith serves to purify reason, so that it may see and decide correctly. Therefore, it is the task of the Church to cure reason and reinforce the will to do good. In this connection, without engaging in politics, the Church participates passionately in the battle for justice. It corresponds to Christians involved in public service to always open, in their political action, new ways for justice.

However, I have only answered the first half of our question. The second half, which I like to stress in the encyclical, says thus: Justice never makes love superfluous. Beyond justice, man will always need love, which alone is able to give a soul to justice. In a world so profoundly wounded, as the one we know in our days, this affirmation does not need demonstrations. The world expects the testimony of Christian love that is inspired in faith. In our world, often so dark, the love of God shines with this love.

Benedict XVI

The more people set aside belief in God the creator, the greater the danger they will lose respect for the value and dignity of human life... When people stop thinking of human life as a creation of God they begin to think they have complete control over it... Where God is absent, the human person is no longer respected... Every human life deserves and needs to be defended and promoted... When every human life is loved because it is created by God, then efforts to defend life – whether the life of a newborn, the infirm or the dying – become effective

Benedict XVI