



**MASSES FOR THE WEEK**  
February 25—March 3  
EACH MASS IS OFFERED FOR  
THE INTENTIONS OF EVERYONE  
PRESENT AND FOR THE FOLLOWING:

**SATURDAY, FEBRUARY 25**

4:00 p.m. David L. Garrison, Jr.; Marlene Morris  
5:30 p.m. Joseph Giarrusso, Sr.; Michael Roussel, Sr.;  
John H. Schroder, Jr.

**SUNDAY, FEBRUARY 26**

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

9:30 a.m. Roberta W. Bruley; Jane O'Brien  
Chatelain; Maria Ferra; Kathy Hartson;  
Nancy Hartson; Elijah Luke Hunter; Shaun  
& Jennifer Hunter; Bishop Sam Jacobs &  
Diocese of Houma-Thibodoux; Danny  
LeBouef & Family; Maselli Family;  
Margaret Bolden Matis; Kevin Mazarac &  
Family; Father Jim Morrison; John H.  
Schroder, Jr.; Dr. & Mrs. Marion G.  
Simpson; Chris Terrcina & Family

11:00 a.m. Michelle Rene Grady; Cindy Hemelt;  
Albert Joseph Krail, Jr.; John & Irma  
Schultz; Charles J. Zuppardo

5:30 p.m. Mass canceled

**MONDAY, FEBRUARY 27**

11:30 a.m. Purgatorial List

12:00 p.m. Alicia Flynn McKay

**TUESDAY, FEBRUARY 28**

Mardi Gras—Church closed

**WEDNESDAY, MARCH 1**

11:00 a.m. Purgatorial List

11:45 a.m. In Honor of St. Michael & Holy Angels

12:30 p.m. Victor J. Cherbonnier

5:00 p.m. Janice Marie LaBruyere

**THURSDAY, MARCH 2**

11:30 a.m. Sanctification of priests & conversion of  
sinners

12:00 p.m. Patrick Stephen Villalobos

**FRIDAY, MARCH 3**

11:30 a.m. Purgatorial List

12:00 p.m. Susan Gantar; Melba Henderson;  
Joh Springman

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

*Quinquagesima*

**Solemn High Mass**—First Sunday of the month.

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

**FIRST FRIDAY, MARCH 3, 2006**

7:00 p.m. Confessions

7:30 p.m. Latin Tridentine Mass

8:30 p.m. Exposition of the Blessed Sacrament  
Reparation Hour to the Sacred Heart of Jesus

9:30 p.m. Benediction

**FIRST SATURDAY, MARCH 4, 2006**

**MORNING OF PRAYER—9:00 A.M.—12:00 P.M.**

Eucharistic Adoration, Rosary, Confessions, Holy Mass  
and Novena.

**THE MASS IS THE GREATEST FORM OF  
CHRISTIAN CHARITY**

Mass request envelopes can be found in the vestibule.

**SUNDAY OFFERING**—February 19, 2005

First Collection \$ 4,922

Second Collection\* \$ 3,165

\*Church of Central and Eastern Europe

**CHURCH AND RECTORY OFFICE SCHEDULE**

**FEBRUARY 25—FEBRUARY 28**

Saturday, Feb. 25 4:00p.m. and 5:30p.m.  
Sunday, Feb. 26 8:00a.m.; 9:30a.m.; and 11:00a.m.  
**Church closes after the 11:00 a.m. Mass**  
5:30p.m. Mass—canceled  
Monday, Feb. 27 11:30a.m. and 12:00p.m.  
Rectory office closed.  
Tuesday, Feb. 28 Church and rectory office closed.

**ASH WEDNESDAY SCHEDULE**

**MARCH 1, 2006**

**FAST** (All Catholics 18 yrs.—59 yrs. one full meal)

**AND**

**ABSTINENCE** (14 yrs. and older, abstain from meat)

Masses: 11:00a.m.; 11:45a.m.; 12:30p.m.; and 5:00p.m.

Distribution of Ashes—At all Masses

Confessions—Before the Masses

**LENTEN SCHEDULE**

Way of the Cross Fridays during Lent following the  
12:00p.m. Mass

Confessions Before the Masses

**SPECIAL LENTEN SERIES—MARCH 12, 19 AND 26, 2006**

A special Lenten series will be given between the 9:30a.m. and  
11:00a.m. Sunday Masses (10:30a.m.—10:55a.m.), by Professor  
David Liberto, Professor of Systematic Theology at Notre Dame  
Seminary. The theme of Dr. Liberto's series will be: **Discourses  
On Love**. The talks, to be given in church, will be held on the  
following Sundays: March 12, 19 and 26.

**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.

**MASS FOR THE SICK—SUNDAY, MARCH 5, 2006**

The Most Reverend Archbishop Alfred C. Hughes will celebrate a  
special liturgy for the sick at 11:00a.m. Sunday, March 5, 2006 at St.  
Louis Cathedral. This 11:00a.m. Sunday Mass at the cathedral is  
televised each week.

**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 Brassett; Margie Case;  
Michelle Catalanatto; Jim Clynch; Jackie Dabdoub; Grace Daigle;  
Ralph DeBlanc; Raymond DeBlanc; Regina Dillon; Joseph  
Ebberman; Donald Faust, Jr.; Anette Folse; 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 McInnis; Irene Mackenroth;  
Joseph Martello, Gerald L. Moran, Jr.; Lucille Ogden; Beverly  
Orillion; Reverend Tim Pieris; Robert Plaskas; M.G. "Doc"  
Simpson; Irene Tarormina.

**GRADUAL FOR THE 11:00 A.M. SUNDAY MASS**

Psalm 119: 1 & 2, "In my trouble I cried to the Lord, and he heard  
me. O Lord, deliver my soul from wicked lips, and from a deceitful  
tongue."

## EIGHTH SUNDAY IN ORDINARY TIME

### THE MESSAGE OF BENEDICT XVI FOR LENT 2006

*JESUS, AT THE SIGHT OF THE CROWDS, WAS MOVED WITH PITY (GOSPEL OF ST. MARK)*

"Lent is a privileged time of interior pilgrimage towards Him Who is the fount of mercy. It is a pilgrimage in which He Himself accompanies us through the desert of our poverty, sustaining us on our way towards the intense joy of Easter.

"Even in the 'valley of darkness' of which the Psalmist speaks, while the tempter prompts us to despair or to place a vain hope in the work of our own hands, God is there to guard us and sustain us. Yes, even today the Lord hears the cry of the multitudes longing for joy, peace, and love. As in every age, they feel abandoned. Yet, even in the desolation of misery, loneliness, violence and hunger that indiscriminately afflict children, adults, and the elderly, God does not allow darkness to prevail.

"In fact, in the words of my beloved Predecessor, Pope John Paul II, there is a 'divine limit imposed upon evil,' namely, mercy. It is with these thoughts in mind that I have chosen as my theme for this Message the Gospel text: 'Jesus, at the sight of the crowds, was moved with pity.'

"In this light, I would like to pause and reflect upon an issue much debated today: the question of development. Even now, the compassionate 'gaze' of Christ continues to fall upon individuals and peoples. He watches them, knowing that the divine 'plan' includes their call to salvation. Jesus knows the perils that put this plan at risk, and He is moved with pity for the crowds. He chooses to defend them from the wolves even at the cost of His own life. The gaze of Jesus embraces individuals and multitudes, and He brings them all before the Father, offering Himself as a sacrifice of expiation.

"Enlightened by this Paschal truth, the Church knows that if we are to promote development in its fullness, our own 'gaze' upon mankind has to be measured against that of Christ. In fact, it is quite impossible to separate the response to people's material and social needs from the fulfillment of the profound desires of their hearts. This has to be emphasized all the more in today's rapidly changing world, in which our responsibility towards the poor emerges with ever greater clarity and urgency. My venerable predecessor, Pope Paul VI, accurately described the scandal of underdevelopment as an outrage against

humanity. In this sense, in the Encyclical 'Populorum Progressio,' he denounced 'the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness' and 'oppressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions.'

"As the antidote to such evil, Paul VI suggested not only 'increased esteem for the dignity of others, the turning towards the spirit of poverty, cooperation for the common good, the will and desire for peace,' but also 'the acknowledgement by man of supreme values, and of God, their source and their finality'...

"In the face of the terrible challenge of poverty afflicting so much of the world's population, indifference and self-centered isolation stand in stark contrast to the 'gaze' of Christ. Fasting and almsgiving, which, together with prayer, the Church proposes in a special way during the Lenten Season, are suitable means for us to become conformed to this 'gaze.' The examples of the saints and the long history of the Church's missionary activity provide invaluable indications of the most effective ways to support development.

"Even in this era of global interdependence, it is clear that no economic, social, or political project can replace that gift of self to another through which charity is expressed. Those who act according to the logic of the Gospel live the faith as friendship with God Incarnate and, like Him, bear the burden of the material and spiritual needs of their neighbors. They see it as an inexhaustible mystery, worthy of infinite care and attention. They know that he who does not give God gives too little; as Blessed Teresa of Calcutta frequently observed, the worst poverty is not to know Christ. Therefore, we must help others to find God in the merciful face of Christ. Without this perspective, civilization lacks a solid foundation...

"Moved like Jesus with compassion for the crowds, the Church today considers it her duty to ask political leaders and those with economic and financial power to promote development based on respect for the dignity of every man and woman. An important litmus test for the success of their efforts is religious liberty, understood not simply as the freedom to proclaim and celebrate

Christ, but also the opportunity to contribute to the building of a world enlivened by charity. These efforts have to include a recognition of the central role of authentic religious values in responding to man's deepest concerns, and in supplying the ethical motivation for his personal and social responsibilities. These are the criteria by which Christians should assess the political programs of their leaders.

"We cannot ignore the fact that many mistakes have been made in the course of history by those who claimed to be disciples of Jesus. Very often, when having to address grave problems, they have thought that they should first improve this world and only afterwards turn their minds to the next. The temptation was to believe that, in the face of urgent needs, the first imperative was to change external structures. The consequence, for some, was that Christianity became a kind of moralism, 'believing' was replaced with 'doing.' Rightly, therefore, my Predecessor, Pope John Paul II, of blessed memory, observed: 'The temptation today is to reduce Christianity to merely human wisdom, a pseudo-science of well-being. In our heavily secularized world, a gradual secularization of salvation has taken place, so that people strive for the good of man, but man who is truncated... We know, however, that Jesus came to bring integral salvation.'

"It is this integral salvation that Lent puts before us, pointing towards the victory of Christ over every evil that oppresses us. In turning to the Divine Master, in being converted to Him, in experiencing His mercy through the Sacrament of Reconciliation, we will discover a 'gaze' that searches us profoundly and gives new life to the crowds and to each one of us. It restores trust to those who do not succumb to skepticism, opening up before them the perspective of eternal beatitude. Throughout history, even when hate seems to prevail, the luminous testimony of His love is never lacking. To Mary, 'the living fount of hope,' we entrust our Lenten journey, so that she may lead us to her Son. I commend to her in particular the multitudes who suffer poverty and cry out for help, support, and understanding. With these sentiments, I cordially impart to all of you a special Apostolic Blessing."

*Benedict XVI*