



MASSES FOR THE WEEK

June 17 - June 23

EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, JUNE 17

- 4:00 p.m. Helen R. Brandt; John E. Brandt; Marlene Morris; Helen S. Ross
- 5:30 p.m. Marta M. Garcia; Peter Wm. Loetzerich

SUNDAY, JUNE 18

- 8:00 a.m. Members of St. Patrick's Church (Propupulo)
- 9:30 a.m. Frank Armstrong; Jane O'Brien Chatelain; Mary Alice Gaudet; Samuel Grabert, Jr. Family; Ann Hankins; Roland Hymel, Sr.; Dr. Charles C. Mary; John Francis Pauli; John H. Schroder, Jr.

- 11:00 a.m. Woodrow J. Bergeron, Sr.; Camden Boatright; Mona Centola; Russell Cuoco; Sidney M. Delaney; Zoe M. Frey; Paul J. Johnson; Janice Marie LaBruyere; Lauren Lorbeck; Damian Peters

- 5:30 p.m. Fr. Cal Cuccia; James Gibert

MONDAY, JUNE 19

- 11:30 a.m. Purgatorial List
- 12:00 p.m. John Eugene Brandt, Jr.

TUESDAY, JUNE 20

- 11:30 a.m. Fr. Paul Desrosiers
- 12:00 p.m. Tucker Horace Couvillion, III

WEDNESDAY, JUNE 21

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Eula Estay

THURSDAY, JUNE 22

- 11:30 a.m. Peter Eugene Leson; Sanctification of Priests & Religious & Conversion of Sinners

- 12:00 p.m. Conchetta Camarata Salvaggio

FRIDAY, JUNE 23

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Laura Louise Loetzerich; Alicia Flynn McKay; In Honor of St. Michael & The Holy Angels

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

Second Sunday after Pentecost

Solemn High Mass—First Sunday of the month.

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

PRAYER TO OUR LADY OF PROMPT SUCCOR

Through the intercession of Our Lady of Prompt Succor, may we be delivered from the suffering inflicted by Hurricanes Katrina and Rita, and spared from further loss of life and property in this hurricane season. Amen

CATHOLIC BOOK STORE USED BOOK FAIR

Saturday, June 24, 10am—4pm on the lawn next to the trailer. A large collection of spiritual works as well as popular reading for all ages.

COFFEE AND DOUGHNUTS

The Claddaugh Group invites all for coffee and doughnuts in Reynolds Hall, after the Sunday morning Masses.

SUNDAY OFFERING—June 11, 2006

First Collection \$7952

Second Collection* \$5132

* Restoration and Maintenance

FEAST OF CORPUS CHRISTI MASS AND PROCESSION

Immaculate Conception Church

130 Baronne St., New Orleans, LA

Sunday, June 18, 2006

3:00 p.m. Mass

4:00 p.m. Corpus Christi Procession to St. Louis Cathedral
Eucharist Adoration and Benediction

Archbishop Alfred Hughes will be the celebrant of the Mass and afterwards process with the Blessed Sacrament, using the *Hope Monstance*, to St. Louis Cathedral. A plenary indulgence is available for all those present and properly disposed.

The *Hope Monstance*, from St. Dominic's Parish, was damaged during Hurricane Katrina and buried under flood waters and mud. Parishioners found it, dug it out and had it restored. On March 15, 2006 Pope Benedict blessed the monstance, for special use during this extended Year of the Eucharist.

An invitation is extended to all children who made their First Communion this year to participate in their special suits and dresses.

Free parking will be available at the Baronne Street Plaza (Old Sears Building).

Parishioners of St. Patrick's are encouraged to participate in this special Mass and procession. There will be no Adoration and Benediction at St. Patrick's on June 18, 2006.

SECOND COLLECTION—RETIREMENT FUND FOR DIOCESAN PRIESTS

The Archdiocese is truly blessed by the service of its many fine and dedicated priests, and by having the services of our 56 retired priests who continue to serve the Church of New Orleans.

The annual collection on Fathers' Day is used to defray the significant costs of the medical and retirement expenses for these retired priests.

Your participation in this collection is a way to say "thank you" to our retired priests for their many years of service to us. I assure you that your support will benefit the priests for years to come.

Most Reverend Alfred C. Hughes

NEW ORLEANS MEDICAL MISSION SERVICES FOUNDATION

New Orleans Medical Mission Services Foundation doctors and businessmen are traveling to Nicaragua on a one week medical mission starting on Saturday June 17, 2006. The doctors will be performing surgical interventions. Please pray for the success of this mission and their safe return.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: D. J. Ales; Frank Armstrong; Patricia Berrigan; Michael Brasset; Margie Case; Michelle Catalanatto; Jim Clynych; Jackie Dabdoub; Grace Daigle; Ralph DeBlanc; Raymond DeBlanc; Regina Dillon; Joseph Ebberman; Beverly Estes; Donald Faust, Jr.; Anette Folse; Joseph French; John G. Fulcher; Frank Hemelt; Marie Herty; Marilyn Kitto; Zivana Kovacevich; Albert Leonhard; Betty Leonard; Reverend Val A. McInnes, O.P.; Colin McInnis; Irene Mackenroth; Carol Mallette; James Martello, Sr.; Joseph Martello, Gerald L. Moran, Jr.; Lucille Ogden; Beverly Orillion; Reverend Tim Pieris; Robert Plaskas; Irene Taormina; Ruth C. (Main) Tator; Ashley Turkington

CORPUS CHRISTI

GNOSTIC AND OTHER NON-NEW TESTAMENT WRITINGS

Texts that were later called “apocryphal gospels” were not considered divinely inspired, such as the “Protoevangelium of James.” Another is the “Infancy Gospel of Thomas.” This book contains stories of wonders supposedly worked by Jesus as a young boy. However, many of these stories are so fantastic and even unbecoming to Jesus—in one, a child dies after the boy Jesus rebukes him for accidentally bumping into him—that this “gospel” was rejected as an unfaithful account of Jesus’ early life.

These writings, most of them coming down to the present day in fragments, have been known and studied from early Christian times. Between 1945 and 1947, a library of seemingly Christian texts was uncovered in Egypt and came to the attention of scholars. Almost all of these texts were unknown until this discovery. Some of them are now known as the “Gnostic gospels.” (These writings should not be confused with the “Dead Sea Scrolls,” texts belonging to the Jewish sect of the Essenes, which were discovered around the same time.)

While these “gospels” may have similarities to Christian teaching, they also reflect the beliefs of Gnosticism, a religious movement that derives its name from “gnosis,” the Greek word for “knowledge.” Central to Gnosticism was belief in a saving knowledge that was not available to everyone but was only for an intellectual and spiritual elite.

Gnosticism was originally thought to be a Christian heresy. Scholars now consider it a religious movement of its own, having a number of sources in the restless religious environment of the ancient world. Some of its branches absorbed elements of Christian belief that were treated very freely. As a result, early Church leaders opposed these “Christian” Gnostics.

Generally, the “Gnostic gospels” contain collections of sayings. They are very unlike the New Testament gospels in that they have little or no narrative about Jesus’ life or about his Passion, death, and Resurrection. While some of the sayings may be similar to those found in the New Testament and ancient in origin, most scholars agree that these “gospels” were, on the whole, written significantly later than the gospels of Matthew, Mark, Luke, and John and may even depend on one or more of them. Some of these writings may have been intended to challenge the authority of the New Testament writings. Despite the similarities, the way to view these texts is neither as “alternatives” nor as supplements to the Christian gospels. They are writings in which Christian persons and beliefs are filtered through the lens of a religious philosophy that, in many important ways, differs from the Christianity of the New Testament

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MARY MAGDALENE

Jesus’ relationship with Mary Magdalene has become an issue when discussing whether Jesus was unmarried. Some of the Gnostic writings have been used to support a claim that Mary was Christ’s spouse. In addition, some have claimed that Jesus intended that she head his Church. The evidence for these claims supposedly lies in a few passages in the Gnostic writings that show a closeness between Jesus and Mary and describe some hostility toward her on the part of St. Peter and St. Andrew. But these passages do not, in fact, actually state either that Mary and Jesus were married or that he intended that she head his Church.

In the New Testament, Mary Magdalene is a prominent disciple of Christ. She is one of the women described as accompanying Jesus on his earthly mission after he cast seven demons out of her (Mk 16:9, Lk 8:1-3). For many centuries she was thought to be the unnamed woman who washed Jesus’ feet with her tears and dried them with her hair (Lk 7:36-50). Although this association is no longer made, it was never an attempt to diminish Mary’s memory, since repentance is the first step for any disciple of Jesus, who began his ministry proclaiming, “The kingdom of God is at hand. Repent, and believe in the gospel” (Mk 1:15).

All four gospels mention Mary Magdalene as being at Calvary when Jesus was crucified and as being present at his tomb to be among the first to hear of his Resurrection. In St. John’s gospel, she is the first recorded person to encounter the Risen Lord.

However, the claims about her made on the basis of the Gnostic texts cannot be taken seriously. First, the Gnostic writings are historically more distant from the time of the apostles and written significantly later than the four New Testament gospels. Second, the prominence of Mary as a

disciple and her closeness to Jesus are confirmed by the gospels, not evaded by them. At the same time, at no point do they offer any support for the gratuitous assertion that Jesus and Mary were married. Jesus is also shown to have a spiritual closeness to several followers: Peter alone; Peter, James, and John together; the “beloved disciple” in St. John’s gospel; and Lazarus and his sisters Martha and Mary. Lastly, the New Testament does not conceal tensions among the apostles, especially, at one point, between Peter and Paul. It is not likely that it would conceal evidence of other conflicts, such as the alleged one between Mary and Peter, if it existed.

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CELEBRATING CORPUS CHRISTI

If we want to understand the meaning of Corpus Christi, the best thing to do is simply to look at the liturgical form in which the Church celebrates and expounds the significance of this feast. Over and above the elements common to all Christian feasts, there are three components especially that constitute the distinctive shape of the way we celebrate this day.

First there is what we are doing right now, meeting together around the Lord, standing before the Lord, for the Lord, and thus standing side by side together. Next there is walking with the Lord, the procession. And finally there is the heart and the climax of it, kneeling before the Lord, the adoration, glorifying him and rejoicing in his presence. Standing before the Lord, walking with the Lord, and kneeling before the Lord, these three therefore are the constituent elements of this day. ...

*Cardinal Joseph Ratzinger
From his book “God Is Near Us”*