



MASSES FOR THE WEEK

June 24 - June 30

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

SATURDAY, JUNE 24

4:00 p.m. Beatrice K. Houin; Marlene Morris
5:30 p.m. Ursula McKee

SUNDAY, JUNE 25

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

9:30 a.m. Jane O'Brien Chatelain; Mary Alice
Gaudet; Raymond Marshall; Father Tim
Pieris; Peggy Sawyer; John H. Schroder,
Jr.; Father Jerry Villarrubia

11:00 a.m. Tucker Horace Couvillion III; Eula Estay;
Zoe M. Frey; Ann Hankins; Clara Mary
Harter; Mildred Hymel; Mary Morissette;
Roy A. Robichauz, Sr.

5:30 p.m. Sanctification of Priests

MONDAY, JUNE 26

11:00 a.m. Funeral Mass for Father Timothy Pieris
12:00 p.m. No Mass

TUESDAY, JUNE 27

11:30 a.m. Father Stanislaus Manikowski
12:00 p.m. Helen R. Brandt; John E. Brandt;
Helen S. Ross

WEDNESDAY, JUNE 28

11:30 a.m. Purgatorial List
12:00 p.m. Bryan Foley

THURSDAY, JUNE 29

11:30 a.m. Joan Pampinella
12:00 p.m. John Paul II

FRIDAY, JUNE 30

11:30 a.m. Purgatorial List
12:00 p.m. Scott Grabert; Pete & Laura Loetzerich;
Maselli Family

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

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

**ADORATION OF THE BLESSED SACRAMENT
AND BENEDICTION**

Every Sunday 3:00 p.m.—5:00 p.m.

PRAYER TO OUR LADY OF PROMPT SUCCOR

Our Father in heaven, through the powerful intercession
of Our Lady of Prompt Succor, spare us from all harm
during this hurricane season, and protect us and our
homes from all disasters of nature.
Our Lady of Prompt Succor, hasten to help us. Amen.

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

FIRST SATURDAY, JULY 1, 2006

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

**CRUSADE FOR THE CONVERSION OF GREATER
NEW ORLEANS**

Eucharistic Adoration, Rosary, Confession, Novena and
Holy Mass All are invited.

SUNDAY OFFERING—June 18, 2006

First Collection \$ 8,372

Second Collection* \$ 3,220

* Archdiocese Aged & Infirm Priests

FATHER TIMOTHY PIERIS

Father Timothy Pieris, who for many years served our parish as a
faithful Father Confessor, and celebrated his Diamond Jubilee of
Ordination to the Sacred Priesthood, here at St. Patrick's Church this
past March 19, 2006, died Tuesday, June 20, 2006 in Nashville, TN.

Funeral services and Mass will be held at St. Patrick's Church.

Monday, June 26, 2006

9:30am Visitation

11:00am Funeral Mass

Archbishop Alfred C. Hughes, celebrant

Father Stanley Klores, con-celebrant

*Eternal rest grant unto him, O Lord, and let perpetual light shine
upon him. May he rest in peace. Amen.*

ST. PATRICK'S STAINED GLASS SKYLIGHT

Work has been started, by the Conrad Schmitt Studios of New Berlin,
Wisconsin, to restore the stained glass skylight over the main altar.
Many turn-of-the-century American stained glass windows only have
a life expectancy of about 100 years. This is directly due to the
composition of the lead and the means in which the studios fabricated
them. Several of the stained glass windows in St. Patrick's Church
date from the 1916's. Once properly releaded, and set we can expect
the stained glass and lead matrix to last for generations.

The stained glass panels are being carefully removed, crated and
transported to CSS where they will be photographed and documented
before cleaning. Then missing glass or poorly matched glass from
pervious restoration campaigns replaced, panels releaded or re-glazed,
and all necessary work done to restore the panels. Once the extensive
restoration is completed the panels will be shipped back to the church
for installation. This thorough restoration should be completed by the
end of the year and St. Patrick's newly restored stained glass skylight
should be in place for the start of 2007.

UPDATING PARISH RECORDS

Please contact the rectory office (525-4413) if you have had a recent
change in **address and/or telephone number.**

ST. PATRICK'S MEMBERSHIP REGISTRATION

To become a registered member of St. Patrick's Church new members,
along with members of St. John the Baptist Church, are asked to
submit an Archdiocese of New Orleans registration card (white) to the
rectory office. The cards can be obtained by calling: 525-4413. Please
indicate on the card if you are a member of St. John the Baptist.

**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.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers
especially: Ree Alario; D. J. Ales; Patricia Berrigan; Michael Brasset;
Margie Case; Michelle Catalanatto; Jim Clynych; Jackie Dabdoub;
Grace Daigle; Ralph DeBlanc; Raymond DeBlanc; Regina Dillon;
Joseph Ebberman; Donald Faust, Jr.; Anette Folse; Joseph French;
John G. Fulcher; 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; Carol Mallette; James Martello, Sr.;
Joseph Martello, Gerald L. Moran, Jr.; Lucille Ogden; Beverly
Orillion; Reverend Tim Pieris; Robert Plaskas; Peter Robbins; Irene
Taormina; Ashley Turkington; Frank Vonhoven

TWELFTH SUNDAY IN ORDINARY TIME

REMEMBRANCE OF ENCYCLICAL ON DEVOTION TO SACRED HEART

Today, 50 years later, the Prophet Isaiah's words, which Pius XII placed at the beginning of the Encyclical with which he commemorated the first centenary of the extension of the Feast of the Most Sacred Heart of Jesus to the entire Church, have lost none of their meaning: "With joy you will draw water from the wells of salvation" (Isaiah 12:3).

By encouraging devotion to the Heart of Jesus, the Encyclical "Haurietis Aquas" exhorted believers to open themselves to the mystery of God and of his love and to allow themselves to be transformed by it...

The Redeemer's pierced side is the source to which the Encyclical "Haurietis Aquas" refers us: We must draw from this source to attain true knowledge of Jesus Christ and a deeper experience of his love. Thus, we will be able to understand better what it means to know God's love in Jesus Christ, to experience him, keeping our gaze fixed on him to the point that we live entirely on the experience of his love, so that we can subsequently witness to it to others.

Indeed, to take up a saying of my venerable Predecessor John Paul II, "In the Heart of Christ, man's heart learns to know the genuine and unique meaning of his life and of his destiny, to understand the value of an authentically Christian life, to keep himself from certain perversions of the human heart, and to unite the filial love for God and the love of neighbor."

Thus: "The true reparation asked by the Heart of the Savior will come when the civilization of the Heart of Christ can be built upon the ruins heaped up by hatred and violence..."

Since God revealed himself most profoundly in the Incarnation of his Son in whom he made himself "visible," it is in our relationship with Christ that we can recognize who God really is (cf. "Haurietis Aquas," Nos. 29-41; "Deus Caritas Est," Nos. 12-15).

And again: since the deepest expression of God's love is found in the gift Christ made of his life for us on the Cross, the deepest expression of God's love, it is above all by looking at his suffering and his death that we can see God's infinite love for us more and more clearly: "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

Moreover, not only does this mystery of God's love for us constitute the content of the worship of and devotion to the Heart of Jesus, but in the same way it is likewise the content of all true spirituality and Christian devotion. It is consequently important to stress that the basis of the devotion is as old as Christianity itself...

It is obvious that experience and knowledge cannot be separated: The one refers to the other. Moreover, it is essential to emphasize that true knowledge of God's love is only possible in the context of an attitude of humble prayer and generous availability...

Faith, understood as a fruit of the experience of God's love, is a grace, a gift of God. Yet human beings will only be able to experience faith as a grace to the extent that they accept it within themselves as a gift on which they seek to live. Devotion to the love of God, to which the Encyclical "Haurietis Aquas" invited the faithful (cf. No. 72), must help us never to forget that he willingly took this suffering upon himself "for us," "for me."

When we practice this devotion, not only do we recognize God's love with gratitude but we continue to open ourselves to this love so that our lives are ever more closely patterned upon it. God, who poured out his love "into our hearts through the

Holy Spirit who has been given to us" (cf. Romans 5:5), invites us tirelessly to accept his love. The main aim of the invitation to give ourselves entirely to the saving love of Christ and to consecrate ourselves to it (cf. "Haurietis Aquas," No. 4) is, consequently, to bring about our relationship with God.

This explains why the devotion, which is totally oriented to the love of God who sacrificed himself for us, has an irreplaceable importance for our faith and for our life in love.

Whoever inwardly accepts God is molded by him. The experience of God's love should be lived by men and women as a "calling" to which they must respond. Fixing our gaze on the Lord, who "took our infirmities and bore our diseases" (Matthew 8:17), helps us to become more attentive to the suffering and need of others.

Adoring contemplation of the side pierced by the spear makes us sensitive to God's salvific will. It enables us to entrust ourselves to his saving and merciful love, and at the same time strengthens us in the desire to take part in his work of salvation, becoming his instruments. ...

BENEDICTUS PP. XVI

...In John's account of the Last Supper, he has a disciple, whom he describes as "the one whom Jesus loved", reclining on the breast of Jesus. Obviously this connotes a deep intimacy, but it's also meant to convey something else. If you lean your ear on someone's chest you are able to hear that person's heartbeat and that sound eventually begins to gently reverberate throughout your own body.

So this is the image, the image of perfect discipleship for John: We are "the one whom Jesus loves" and we need to have our heads on Jesus' breast so as to hear his heartbeat and, from there, look out at the world. Being attuned to Christ's heartbeat and reclining in solace and intimacy on his breast will give us both the vision and the sustenance we need to live our lives as we should...

The image works this way: We are to put our heads on Christ's breast, feel that intimacy, hear his heartbeat, be filled with the comfort of that, and then let the energy and strength we feel there flow out, through us, into the world. And that is meant to fill us with the vision and sustenance we need to live as we should.

In terms of vision: When we are listening to Christ's heartbeat and looking out at the world from there, we will see what it means to love purely, beyond ideology, beyond being liberal or conservative, beyond different schools of thought, and beyond our opinions and those of others. We will also have a vision of self-sacrifice, beyond our own comfort, own ambitions, and society's sincere, though shrunken, capacity to renounce pleasure and the immediate for something deeper and more meaningful long-range.

In terms of sustenance: When we are listening to Christ's heartbeat, feeling his comfort, and looking out at the world from there, we will also more easily find the strength to keep our hearts soft when everything beckons us to be hard, our tongues gentle when everything is gossip and slander, and ourselves aware of others' gifts when all around there is jealousy. We will more easily find the capacity to forgive despite our wounds, to live chastity inside an over-stimulated culture, to see beauty inside dram and duty, to see the sacred inside of the humdrum, and to remain aware of God's presence inside a godlessness that sometimes overwhelms us.

Our sensitivity must be a stethoscope that hears the beat of the complex and fascinating heart of Christ.

Ron Rolheiser, OMI