



MASSSES FOR THE WEEK
August 19 - August 25
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, AUGUST 19

- 4:00 p.m. Charles Blanchard; Thomas Davis Madere;
Marlene Morris; Myrthe Webre
5:30 p.m. Msgr. Francis Boeshans; Sister Helen
Groudin; Mrs. Harry McCall, Jr.

SUNDAY, AUGUST 20

- 8:00 a.m. Members of St. Patrick's Church
(Propopulo)
9:30 a.m. Jane O'Brien Chatelain; Bruno & Ida
Franceschina; Salvadore & Frances
Gambino; Miriam Ogden; Father H.
William Reed; John H. Schroder, Jr.

11:00 a.m. Faye Gesser; Joseph & Rose McMahon

5:30 p.m. Holy Souls in Purgatory

MONDAY, AUGUST 21

11:30 a.m. Purgatorial List

12:00 p.m. Jim & Penny Hitt & Sons

TUESDAY, AUGUST 22

11:30 a.m. Sister Angela Murphy, O.S.U.; Father
Timothy Pieris; Conversion of Sinners;
Sanctification of Priests & Religious

12:00 p.m. Eula Estay; Father Timothy Pieris;
Conchetta Cammarata Salvaggio;
Stephen Young

WEDNESDAY, AUGUST 23

11:30 a.m. Purgatorial List

12:00 p.m. Dawn Marino; Arlene Rogers

THURSDAY, AUGUST 24

11:30 a.m. Paul J. Schneider

12:00 p.m. Amanda Grabert & Cody Cortez

FRIDAY, AUGUST 25

11:30 a.m. Purgatorial List

12:00 p.m. Thomas Davis Madere

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

Eleventh 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

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

UPDATING PARISH RECORDS

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

SUNDAY OFFERING—August 13, 2006

First Collection \$ 7,886

Second Collection* \$ 2,603

* Restoration and Maintenance

EWTN GLOBAL CATHOLIC NETWORK—25 YEARS

August 15, 2006 marked EWTN's 25th anniversary and the Network
commemorated this milestone with a year-long celebration of special
events. DVD highlights from the Birmingham conference, with
speakers such as Fr. John Corpai, can be purchased from the EWTN
web site: www.ewtn.com. EWTN, the largest religious media network
in the world, is supported entirely by donations from viewers.. To help
EWTN spread the Eternal Word, donations may be made by telephone:
1 - 205 - 795 - 5777; or via the web site.

Copies of the EWTN program schedule are available in the vestibule.

HURRICANE KATRINA ANNIVERSARY MEMORIALS

Sunday, August 27, 2006

St. Louis Cathedral—11:00 a.m. Mass

Victims and losses suffered by the city will be remembered at Mass.

Tuesday, August 29, 2006—7:00 p.m.

St. Louis Cathedral

The Archdiocese will host an interfaith prayer service, concluding
with a concert by the Louisiana Philharmonic Orchestra and the
tolling of the "Katrina Bell." WWL-TV will televise the events.

**ARCHDIOCESAN MORNING OF SPIRITUALITY FOR MEN
SEPTEMBER 16, 2006**

Theme: *The Eucharist: Calm in the Storm*

St. Anthony of Padua Church; 9:00 a.m.—1:00 p.m.

Archbishop Alfred C. Hughes will celebrate Eucharist and preach.

Speakers: Dr. Chris Baglow; Father Matthew Clark, O.S.B.

Confessions: English, Spanish and Vietnamese.

The schedule includes prayer, talks, opportunity for reconciliation and
Eucharist.

RITE OF CHRISTIAN INITIATION FOR ADULTS

The St. Patrick's RCIA program resumes this fall with registration
and a preliminary class **Monday, September 18, 2006 at 7:00 p.m.**
in the church rectory. RCIA is a course of instruction required for
adults (baptized or not) who wish to be received into the Catholic
Church, as well as Catholic adults who have not yet received the
sacrament of confirmation. For more information: 525-4413.

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.

**THE MASS IS THE GREATEST FORM OF CHRISTIAN
CHARITY—**Mass request envelopes can be found in the vestibule.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers
especially: Ree Alario; D. J. Ales; J. Frank Armstrong; Patricia
Berrigan; Michael Brassett; Margie Case; Michelle Catalanatto; Jim
Clynch; Jackie Dabdoub; Grace Daigle; Ralph DeBlanc; Raymond
DeBlanc; Regina Dillon; The Dunlap Family; Joseph Ebberman;
Beverly Estes; Cardinal Francis George, O.M.L.; Donald Faust, Jr.;
Anette Folse; Joseph French; John G. Fulcher; Archbishop Philip M.
Hannan; Frank Hemelt; Marie Herty; Celeste Judell; Marilyn Kitto;
Zivana Kovacevich; Albert Leonhard; Betty Leonard; Dorothy
Luquet; Reverend Val A. McInnes, O.P.; Colin McInnis; Irene
Mackenroth; Carol Mallette; James Martello, Sr.; Joseph Martello,
Joseph Morales; Gerald L. Moran, Jr.; Madeleine Nicoladis; Lucille
Ogden; Beverly Orillion; Robert Plaskas; J. Van Provosty; Irene
Taormina; Ashley Turkington; Jonathan Weiler

TWENTIETH SUNDAY IN ORDINARY TIME

BENEDICT AND THE MARTYRS

There's no greater horror, no greater sin, no bigger scandal.

But we usually don't think of Christian disunity as a problem at all.

It may have been a problem in the year 1000 in the Great Schism – but we've learned to live with it since then. The Protestant denominations take things too far, multiplying since the Reformation until they have become so numerous today that they are nearly impossible to count.

But for many of us, it can seem almost a positive thing: Why not divide Christians into separate places where each feels comfortable?

What's so horrific about Christian disunity? The *Catechism of the Catholic Church* describes the "sin" of disunity and its consequence: "ruptures that wound the unity of Christ's Body" (No. 817). This is not mere symbolism. The church is the body of Christ, and it is meant to manifest Christ's presence in the world. When it cannot do so with credibility, Christ's mission is seriously impaired.

The consequences of this great sin are with us every day.

Relativism, the conviction that there is no absolute truth, is at the root of many of the rationalizations that form the basis of modern sins. Why shouldn't I do what I like with whomever I like? What does dishonesty matter if it doesn't harm anyone and I get what I want? Who's to say abortion is wrong? When it's so expensive to keep the elderly alive, why should we?

Only an appeal to an absolute moral order can answer these questions, but modern ears are deaf to those appeals.

There are many reasons for this disconnect in logic. But one of the most important surely must be the relativism that is written into the very heart of our attitude toward God, the creator of truth. We have convinced ourselves that many denominations can equally claim to tell the truth about Christianity, each coming to a different conclusion on this or that aspect of doctrine, and that it's rude or worse to claim that one is truer than another.

If we can accept directly contradictory statements about the basis of all reality – the reality of God – as equally true, then what, exactly, is the status of truth?

Thus, even in Christian countries, the witness of Christ's followers is tainted. The problem simply takes on a more toxic form when Christians of different stripes bicker and fight. We are meant to be the light of the world, but instead, we too often give the world an easy excuse for agnosticism about Christ – and comfort for its moral darkness.

Pope Benedict XVI announced from the beginning of his pontificate that he would "work without sparing energies for the reconstitution of the full and visible unity of all the followers of Christ."

He "truly feels the pain of a weakened witness by Christians before a world urgently in need of divine truth and love," said Bishop Brian Farrell, secretary of the Pontifical Council for Promoting Christian Unity.

His work of unity began before he became pope, for instance in the year 2000 document *Dominus Iesus (The Lord Jesus)*. It clearly defined what unites Christians, what separates them from non-Christians – and what separates them from each other.

But the astounding signs of success we've been reporting

on in our series on Benedict's strides toward unity may be attributable to something else.

Pope John Paul II pointed it out in his 1995 encyclical on Christian unity, *Ut Unum Sint (That They May Be One)*.

At the end of the 20th century, a powerful reality has unified Christians, he writes: the unprecedented number of martyrs. Fascist regimes throughout the 20th century, from Mexico to Eastern Europe to China, were not very particular about doctrinal differences in their zeal to stamp out the Christian faith. Orthodox Christians, Catholics and even some Protestant believers were seen as obstacles to the state's progress, and were targeted for elimination.

"These brothers and sisters of ours, united in the selfless offering of their lives for the kingdom of God, are the most powerful proof that every factor of division can be transcended and overcome in the total gift of self for the sake of the gospel," writes the pope.

After a century of anti-Christian violence, "believers in Christ, united in following in the footsteps of the martyrs, cannot remain divided," he said.

As the old saying has it, the blood of the martyrs is the seed of Christianity. Pope Benedict's clarity and zeal for unity will be indispensable tools for unity. But it's Christ's prayer "That they may be one," and the prayers of so many who joined their sacrifices to his, that will make the church united once again.

National Catholic Register

BENEDICT XVI: "SO THAT WE CAN SEE THAT BELIEVING IS BEAUTIFUL"

The following is from an exclusive interview with German broadcasters, August 14, 2006

... Christianity, Catholicism, isn't a collection of prohibitions: it's a positive option. It's very important that we look at it again because this idea has almost completely disappeared today. We've heard so much about what is not allowed that now it's time to say: we have a positive idea to offer, that man and woman are made for each other, that the scale of sexuality, eros, agape, indicates the level of love and it's in this way that marriage develops, first of all, as a joyful and blessing-filled encounter between a man and a woman, and then the family, that guarantees continuity among generations and through which generations are reconciled to each other and even cultures can meet. So, firstly it's important to stress what we want. Secondly, we can also see why we don't want something. I believe we need to see and reflect on the fact that it's not a Catholic invention that man and woman are made for each other, so that humanity can go on living: all cultures know this. As far as abortion is concerned, it's part of the fifth, not the sixth, commandment: "You shall not kill!". We have to presume this is obvious and always stress that the human person begins in the mother's womb and remains a human person until his or her last breath. The human person must always be respected as a human person. But all this is clearer if you say it first in a positive way...