



MASSES FOR THE WEEK
January 13—January 19
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, JANUARY 13

4:00 p.m. Carnegie-Brown Family; Marlene Morris;
Marie Livaccari Neumeyer; Nickolas
Siciliano

5:30 p.m. Theresa M. Barry; Jonathan McCall

SUNDAY, JANUARY 14

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

9:30 a.m. Marlene Cascio; Jane O'Brien Chatelain;
Charles Gegg; Frank C. Hemelt; Mr. &
Mrs. Frank Hemelt; Deborah Leftwich;
Stephen Maringo; Laurence & Nancy Roy;
John H. Schroder, Jr.; Mr. & Mrs. Skaggs;
Cliff Thomas

11:00 a.m. Camden Boatright; Rita M. Fanning;
Dorothy Luquet; Luda Peck; Roy A.
Robichaux, Sr.; Barbara Mary Ruiz;
Dr. & Mrs. Charles Taggart;

5:30 p.m. Sanctification of Priests

MONDAY, JANUARY 15

11:30 a.m. Purgatorial List

12:00 p.m. Adrian Duplantier; Mr. & Mrs. Frank
Hemelt; Wanda L. Johnson & Family;
Carol Ragas

TUESDAY, JANUARY 16

11:30 a.m. Mr. & Mrs. Frank Hemelt;

Mr. Duncan Strachan

12:00 p.m. Lindsey Dale

WEDNESDAY, JANUARY 17

11:30 a.m. Purgatorial List

12:00 p.m. Mr. & Mrs. Frank Hemelt;
Stephen Andrew Losee

THURSDAY, JANUARY 18

11:30 a.m. Mr. & Mrs. Frank Hemelt; Maringo Family

12:00 p.m. Charlotte LeFriant

FRIDAY, JANUARY 19

11:30 a.m. Purgatorial List

12:00 p.m. Mr. & Mrs. Frank Hemelt

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

Second Sunday after Epiphany

Solemn High Mass—First Sunday of the month.

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

COFFEE AND DOUGHNUTS

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

THIRD SATURDAY, JANUARY 20, 2007

ST. JOHN THE BAPTIST CHURCH

*Cenacle of Our Loving Mother, a prayer group of the
Marian Movement of Priests*

Saturday, November 18, 2006 @ 9:00am—11:00am

SUNDAY OFFERING—January 7, 2007

First Collection \$ 8,992

Second Collection* \$ 2,628

* Restoration and Maintenance

**EXCITING NEWS FOR ST. PATRICK'S TEENS FROM
FATHER KLORES**

St. Patrick's is in the process of beginning a dynamic teen
youth group. The name of the group is the *Dead Theologians
Society*. It is a Catholic apostolate for high school age teens.
Through the Saints of yesterday, the *Dead Theologians
Society* inspires the youth of today to become the saints of
tomorrow. A special charism of the Society is to pray for the
release of the Souls in Purgatory. Its motto is, "Dead to the
World, alive in Christ!" Society members meet at their
parishes to learn the lives of the Saints, their heroic virtue and
listen to their inspirational writings. Currently, membership in
DTS is in the thousands across the country with numerous
stories of conversions and vocations. Let us know if your high
school age teen is interested.

For information or brochure: Phillip Bellini: (504) 251-4873

Website: www.deadtheologiansociety.com

CHRISTMAS POINSETTIAS

The poinsettias that decorated the altar during the Christmas Season
have been placed in the patio area adjacent to Reynolds Hall and can
be picked up by their donors this weekend.

GOLDEN WEDDING ANNIVERSARY CELEBRATION

The Archdiocesan Golden Wedding Anniversary celebration will
take place Sunday, June 24, 2007; 3:00 p.m.; St. Philip Neri Church
in Metairie. This celebration will not be a Mass, but a Prayer
Service. All participants must contact the rectory office to obtain a
registration form that is to be completed and returned to the office
before **Wednesday, March 28, 2007**. Preparation time is needed to
mail confirmation letters, prepare scrolls and assign seating for the
couples.

CALL FOR ACOLYTES

Acolytes serve in the liturgical life of the parish, especially in the
celebration of the Mass. St. Patrick's Parish seeks inquires from
Catholic men, age 18 or older, single or married, sensing a call to
the ministry of acolyte, especially for altar service at the 9:30am
and 11:00am Sunday Masses. Interested men are invited to
contact:

Robert Ramirez—899-3048, evenings or weekend

Email: bramirez@bellsouth.net

STAY INFORMED...

Log on to St. Patrick's website: www.oldstpatricks.org

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; Harold
Berrigan, Jr.; Michael Brasset; Lillian Capozzi; Margie Case;
Michelle Catalanatto; Tony Clesi; Jim Clynych; John Copes; Jackie
Dabdoub; Grace Daigle; Ralph DeBlanc; Raymond DeBlanc; Regina
Dillon; The Dunlap Family; Joseph Ebberman; Donald Faust, Jr.;
Mildred Flynn; Anette Folse; Joseph French; John G. Fulcher; Kelly
Granier; Charles Gegg; Frank Hemelt; Marie Herty; Marilyn Kitto;
Zivana Kovacevich; Brenda Lawson; Carrie LeBoef; Albert Leonhard;
Betty Leonard; Alton Lewis; Glenda Liuzza; Stephen Andrew Losee;
Dorothy Luquet; Reverend Val A. McInnes, O.P.; Irene Mackenroth;
Carol Mallette; Eric McDonald; Colin McInnis; Joseph Morales;
Gerald L. Moran, Jr.; Madeleine Nicoladis; Suzanne Nogues; Lucille
Ogden; Beverly Orillion; Robert Plaskas; J. Van Provosty; Hugh
Ramsey; Tom Roach; Charlene Taranto; Ashley Turkington.

SECOND SUNDAY IN ORDINARY TIME

LORD, TEACH US TO PRAY

In ecclesiastical circles today one often hears the lament, "The faith is evaporating." Despite an unprecedented "pastoral approach", the faith of many Christians in fact appears to be "growing cold" or even, to put it colloquially, to be "evaporating". There is talk of a great crisis of faith, among the clergy no less than among the laity.

This loss of faith, which is so often lamented in the West, stands nevertheless in contrast to a seemingly paradoxical fact: This same Western world is simultaneously producing an immense stream of theological and, above all, spiritual literature, which swells year after year with thousands of new titles. To be sure, among them are many ephemeral fads created solely to be marketed. Yet numerous classical works of spirituality, too, are being critically edited and translated into all the European languages, so that the modern reader has available to him a wealth of spiritual writings that no one in antiquity would even have dreamed of.

This abundance would really have to be taken as the sign of an unprecedented flourishing of the spiritual life--were it not for the aforementioned loss of faith. This flood of books, therefore, is probably rather the sign of a restless search that still somehow does not seem to reach its goal. Many, of course, read these writings, and they may also marvel at the wisdom of the Fathers--yet in their personal lives nothing changes. Somehow the key to these treasures of tradition has been lost. Scholars speak in this regard of a *break in tradition*, which has opened up a chasm between the present and the past.

Many sense this, even if they are unable to formulate the problem as such. A feeling of discontent grips ever-larger circles. People look for a way out of the spiritual crisis, which many then think they have found (appealing to a very broad notion of ecumenism) in an openness to the non-Christian religions. The extremely wide assortment of "spiritual masters" of various schools makes easier that first step beyond the boundaries of one's own religion, in a way that the readers do not suspect. Then, too, those who are searching hungrily encounter a gigantic market of literature, ranging from the "spiritual" through the "esoteric". And many think that they have even found there what they had looked for in vain within Christianity, or else what was supposedly never there in the first place.

... The faith "evaporates" when it is no longer *practiced* in a way that accords with its essence. "Praxis" here does not mean the various forms of "social action" that perennially have been the obvious expression of Christian *agape*. However indispensable this "outreach" is, it becomes merely external, or (as a flight into activism) even a subtle form of *acedia*, of boredom, whenever there is no longer any corresponding "reach within".

Prayer is the "interior striving" par excellence--prayer in the fullest sense acquired by this term in Scripture and tradition. "Tell me *how* you pray, and I will tell you what you believe", one could say, as a variation on a familiar adage. In prayer, right down to the practical methods of prayer, it becomes evident what constitutes the essence of being a Christian: how the believer stands in relation to God and to his neighbor.

Hence one can say, with some exaggeration: *Only in prayer is the Christian really himself.*

Christ himself is the best proof of this. For does not his

essence, his unique relationship to God, whom he calls "my Father", become evident precisely in his prayer, as it is portrayed in the Synoptic Gospels with restraint and then by John with complete clarity? The disciples, in any case, understood this, and when they asked him, "Lord, teach us to pray", Jesus taught them the Our Father. Even before there was a Creed to sum up the Christian faith, this simple text epitomized what it means to be a Christian, precisely *in the form of a prayer*--that is to say, that new relationship between God and man which the only begotten, incarnate Son of God established in his own Person. This is certainly no coincidence.

... The purest expression of this "being turned toward God" to be found here on earth is prayer, in which the creature does in fact "turn" toward his Creator, in those moments when the person at prayer "seeks the face of God" and asks that the Lord might "let his face shine" upon him. In these and similar phrases from the Book of Psalms, which are by no means merely poetic metaphors, the fundamental experience of biblical man is expressed, for whom God is not an abstract, impersonal principle, after all, but rather is Person in the absolute sense. God turns toward man, calls him to himself, and wants man to turn to him also. And man does this quintessentially in prayer, in which he, with both soul *and* body, "places himself in God's presence".

Excerpt from *Earthen Vessels: The Practice of Personal Prayer According to the Patristic Tradition*, by Father Gabriel Bunge, O.S.B.

THE GENEROSITY OF JESUS

He Always Give Us More Than We Ask Him For

Jesus does not refuse us anything. In particular does he grant us what we ask for through his Mother. She takes it upon herself to unravel our prayers if they are somewhat tangled up, just as mothers do. He always grants us more, much more, than we ask for, as he did at that wedding feast at Cana in Galilee. An ordinary wine would have been enough, even one inferior to what had already been served, and very probably a much smaller quantity would have been sufficient.

Saint John is particularly interested in emphasizing that it was a matter of *six stone jars ... each holding twenty or thirty gallons*. He wants to show how abundant the gift was, just as he tells us about the miracle of the multiplication of the loaves. Indeed one of the signs of the Messiah's coming was to be this very abundance.

We find here the concurrence of two fundamental images which had been used to describe the true Messiah: the wedding feast and the marriage ceremony... It is the joy and intimacy that God wants to have with all of us.

Those first disciples, one of whom was Saint John, were amazed. The miracle helped them to take a step forward in their newly-found faith. Jesus confirms them in their faith, as he does all those who follow him.

Do whatever he tell you. These are Our Lady's last words in the Gospel. There could have been no better words, no more profitable advice.

Francis Fernandez