



**MASSES FOR THE WEEK**  
 March 10—March 16  
 EACH MASS IS OFFERED FOR  
 THE INTENTIONS OF EVERYONE  
 PRESENT AND FOR THE FOLLOWING:

**SATURDAY, MARCH 10**

- 4:00 p.m. Father Van Constant; F. Wayne Frey; Nydia V. Kinler; Lillian Roberta Leson; Marlene Morris; Gerard Tallon
- 5:30 p.m. Theresa M. Barry; Ronnie & Pat Dallco; Jonathan McCall; Dr. Alfred E. Ramirez, Jr.

**SUNDAY, MARCH 11**

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Edith Bell; Roberta Wynne Bruley; Jane O'Brien Chatelain; Vera Clement; Father Van Constant; John M. Coogan; Kale Crosby; Tony Cutitto; Ethel Hayes; Dr. Alfred E. Ramirez, Jr.; John H. Schroder, Jr.; Tom & Dottie Watson & Family
- 11:00 a.m. Anne Gabrielle Baile; Anne Hathaway Roland; Hazel B. Smith; Dr. & Mrs. Charles Tggart
- 5:30 p.m. Ronnie & Pat Dallco; Nidia V. Kinler

**MONDAY, MARCH 12**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Father Van Constant; Nidia V. Kinler; Joseph Maselli, III; Dr. Alfred E. Ramirez, Sr.; Hazel B. Smith

**TUESDAY, MARCH 13**

- 11:30 a.m. Alice Cohen; Stephen Luccioni; Dr. Alfred E. Ramirez, Jr.
- 12:00 p.m. Father Van Constant; Angelina Gattuso; Nidia V. Kinler; Hazel B. Smith

**WEDNESDAY, MARCH 14**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Alphonse "Tony" Cutitto, Jr.; Nidia V. Kinler; Stephen Andrew Losee; Dr. Alfred E. Ramirez, Jr.; Hazel B. Smith

**THURSDAY, MARCH 15**

- 11:30 a.m. Dr. Alfred E. Ramirez, Jr.
- 12:00 p.m. Nidia V. Kinler; John H. Schroder, Jr.; Hazel B. Smith

**FRIDAY, MARCH 16**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Iris Francioni Gravlee; Nidia V. Kinler; Dr. Alfred E. Ramirez, Jr.

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

*Third Sunday in Lent*

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

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

**LENTEN SCHEDULE**

**WAY OF THE CROSS**

Every Friday after the 12:00p.m. Mass

**SPECIAL LENTEN SERIES—SUNDAY, MARCH 11 AND 18**

Between the 9:30a.m. and 11:00a.m. Sunday Masses  
 Dr. James Jacobs, Professor of Philosophy at Notre Dame Seminary. The theme: *Foundation of the Spiritual Life, A Transcendental Meditation.*

**SUNDAY OFFERING**—March 4, 2007

First Collection \$ 9,962

Second Collection\* \$ 3,097

\* Aid for the Church in Central & Eastern Europe

**ST. PATRICK'S DAY—PONTIFICAL HIGH MASS**

Saturday, March 17, 2007

Pontifical High Mass at 11:30 A.M.

Archbishop Alfred Hughes, Celebrant

Reception in the rectory following the Mass

Everyone is invited

**ECUMENICAL GATHERING**

Friday, March 16, 2007, from 11:30 A.M.—1:00 P.M.

Our Lady of Good Counsel Church

1235 Louisiana Avenue, New Orleans

Interfaith Communications International is sponsoring a Pre-St. Patrick's Day Ecumenical Gathering which will include a meditation and insights about the spirituality of St. Patrick by Archbishop Philip M. Hannan; Very Reverend William Gaines, former Dean of Holy Trinity Greek Orthodox Cathedral, and Dr. Will Mackintosh, Interfaith Communications. Coffee and sandwiches are included. For reservations: 504-891-1906; 504-899-2200.

**MARDI GRAS BEAD COLLECTION—MARCH 12-25, 2007**

Don't know what to do with that large pile of carnival beads on the dining room table? Bring them to St. Patrick's! The Claddaugh Group is sponsoring a carnival bead drive for THE JOY CENTER at St. Michael's Special School. The JOY (Jobs of Youth) CENTER is an activity center on campus that services St. Michael's graduates after the age of 21. It is a job environment that strengthens and reinforces the work habits and attitudes of the clients. The drive will begin on Monday, March 12 and end Sunday, March 25. Please donate your beads to this worthy cause.

**SACRED CONCERT PRESENTED BY ST. PATRICK'S CHOIR**

*THE SEVEN LAST WORDS OF CHRIST*— by Theodore Dubois

Good Friday, April 6, 2007 at 7:00 P.M.

Presented by St. Patrick's Choir, sung in English with Sara Jane McMahon, Thomas Rushing, René Toups as soloists. Security will be provided for the evening.

**COFFEE AND DOUGHNUTS**

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

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

To schedule a Mass, please fill out the Mass Form 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; Harold Berrigan, Jr.; Michael Brasset; Lillian Capozzi; Margie Case; Michelle Catalanatto; Tony Clesi; Jim Clynych; Celestine Cook; 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; Frank Hemelt; Marie Herty; Marilyn Kitto; Zivana Kovacevich; Brenda Lawson; Carrie LeBoef; Albert Leonhard; Betty Leonard; Alton Lewis; Glenda Liuzza; Dorothy Luquet; Reverend Val A. McInnes, O.P.; Irene Mackenroth; Carol Mallette; 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; Mercedes Sunseri; Charlene Taranto; Ashley Turkington; Eleanor Mary Wells

# THIRD SUNDAY OF LENT

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## LENT AND *OUR FATHER*—THE PATH OF PRAYER

"Our Father, who art in heaven..."

You know the rest, don't you? You recite the "Our Father" every Sunday, you say it when you pray the Rosary, and perhaps you recite it to yourself while you are driving, in line at the store, or before you go to bed. You can say the Lord's Prayer without even thinking about it. It's like taking a breath of air, a part of life that can be taken for granted, as sure as the rising and setting of the sun.

That comfort level can be a good thing. But it can also be a problem. Maybe the *Our Father* is sometimes too easy to recite without paying attention to what it says. Perhaps it becomes too easy to say without stopping to consider what we are actually saying.

What does it mean to call God "Our Father"? What are we praying for when we say, "Hallowed be your name"? Where and what is the kingdom? Does God tempt us? Or allow us to be tempted? It takes only a few seconds to say and it's only fifty-five words in length. You've watched commercials that are longer than fifty-five words. You've read help wanted ads that have more words than does the *Our Father*. There are sentences in State of the Union addresses more than fifty-words in length.

Of course, we don't equate the prayer give to us by Jesus with television commercials, help wanted ads, or presidential addresses. But do we sometimes give it less attention than it deserves? If so, it's good to slow down from time to time and ask ourselves: Do we take it for granted? Do we think of it as "the fundamental Christian prayer"? As "the summary of the whole Gospel"? As "the most perfect of prayers"? Those are all descriptions of the Lord's Prayer found in the Catechism of the Catholic Church. Saint Thomas Aquinas remarks, "In it we ask, not only for all the things we can rightly desire, but also in the sequence that they should be desired. This prayer not only teaches us to ask for things, but also in what order we should desire them."

Lent is a time for assessing our desires, examining our motives, and adjusting our priorities. It is also a time of prayer, and without prayer our attempts at assessment, examination, and adjustment will fail. Prayer is always an essential reality for the Christian, and our awareness of this is heightened during Lent.

It is a sacred time of reflection and self-examination, a forty-day journey into the desert. It begins on Ash Wednesday, when a charred cross is traced across our brows, a reminder of our mortality: "For you are dust, and to dust you shall return." As we travel those forty days and as we struggle with our weaknesses and sinfulness, we should hunger and thirst more deeply for God. But we should also know that our heavenly Father not only wishes to satisfy our thirst, He thirsts for us. "Whether we realize it or not," the Catechism states, "prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him."

There exists, then, an intimate relationship between Lent, prayer, and the *Our Father*. Lent is a journey into the heart of God and into the mystery of His love for us. In a Lenten message in 2000, Pope John Paul II said, "Lent helps Christians to enter more deeply into this 'mystery hidden for ages.' It leads them to come face to face with the word of the living God and urges them to give up their own selfishness in order to receive the saving activity of the Holy Spirit."

Prayer is essential to that encounter with God, as the Holy Father points out: "The journey to which Lent invites us takes place

above all in prayer." And the *Our Father* is the fundamental of the Christian Faith, a perfect summary of the Gospel, and the most perfect of prayers.

So what does it mean to call God "Our Father"? It means we are children of God. By virtue of baptism and faith we are part of Christ's Body, the Church, and are able to approach God with filial boldness. We can only know the Father through the Son, for "no one knows the Father except the Son and anyone to whom the Son chooses to reveal him." It's not a right and it should never be taken for granted. It is a gift and grace, and it should fill us with joy and trust, humility and awe.

Prior to Jesus, mankind did not commonly refer to God as Father. Standing before the burning bush, Moses is told to not come near, but to remove his sandals, for he was on holy ground. When Moses asked for God's name, God replied: "I AM WHO I AM." Now, because of the work of Jesus, the Son of God, we are able to call God, "Abba! Father!" We are sons of God, Paul explains, "through faith in Christ Jesus."

This gift of sonship is free, but it is not free of suffering or trials. On Ash Wednesday, when a charred cross is traced across our brows, we are reminded our mortality: "For you are dust, and to dust you shall return."

We are also reminded that the brow of the Son of Man was marked with thorns and blood, with suffering and sacrifice. As disciples of Jesus, we must take up our cross. As children of the Father, we must lose our life in order to find it. On Ash Wednesday, we set out on a journey with the goal of losing ourselves so that we might find ourselves. And the Lord's Prayer will help us on that path. "Thus the Lord's Prayer reveals us to ourselves," the Catechism remarks, "at the same time that it reveals the Father to us."

Carl Olson, Editor  
*Ignatius Insight*

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## THE TOMB

There is much to regret when a major cable television channel, as Easter approaches, airs a documentary claiming to have discovered Jesus' tomb with his remains still inside it.

The Resurrection is not simply vital to our faith. It is the very basis for our faith. St. Paul put it best when he said: "If Christ has not been raised, your faith is vain; you are still in your sins" (1 Corinthians 15). As regrettable as it is to think that such a documentary would air at all, there is plenty of cause for hope.

Public relations experts say that there is no such thing as bad press — even the wrong kind of attention is still attention. That is not exactly true, but when it comes to Jesus, we often see just such a paradoxical phenomenon. There are some people who obstinately and deliberately want to reject him, but by and large, it seems that the more interest and attention focused on Jesus, the more people come to believe in and follow him...

Not only is there ample evidence that the resurrection was real, but Christ lives still. And he truly helps us to know him, if we ask.

Father Owen Kearns, Publisher  
*National Catholic Register*