



MASSES FOR THE WEEK  
February 16—February 22  
EACH MASS IS OFFERED FOR  
THE INTENTIONS OF EVERYONE  
PRESENT AND FOR THE FOLLOWING:

**SATURDAY, FEBRUARY 16**

4:00 p.m. Ree Alario; Clare Cazalot; Marlene Morris;  
Scott Lala

5:30 p.m. Cyril Tallon

**SUNDAY, FEBRUARY 17**

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

9:30 a.m. Roberta W. Bruley; Rene Landry; Norma  
McClellan; Mrs. Isabel McFadden; Marc  
Molyneux, Jr.; John H. Schroder, Jr

11:00 a.m. Camden Boatright; Cindy Hemelt; Francis  
Lambat; Roy A. Robichaux, Sr.

5:30 p.m. Joseph Miller, Jr.

**MONDAY, FEBRUARY 18**

11:30 a.m. Purgatorial List

12:00 p.m. Marian Hoehne

**TUESDAY, FEBRUARY 19**

11:30 a.m. Easter Mackin

12:00 p.m. Elisabeth Robert

**WEDNESDAY, FEBRUARY 20**

11:30 a.m. Purgatorial List

12:00 p.m. Stephen A. Losee

**THURSDAY, FEBRUARY 21**

11:30 a.m. Mildred Aeschliman

12:00 p.m. Elisabeth F. Robert

**FRIDAY, FEBRUARY 22**

11:30 a.m. Purgatorial List

12:00 p.m. Stephen A. Losee

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

*Second Sunday in Lent*

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

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

**CHURCH IN EASTERN EUROPE COLLECTION  
FEBRUARY 16-17, 2008**

While the countries of central and eastern Europe and the former USSR endured decades of communist oppression, the Church suffered grave wounds to its spiritual life and pastoral capacity to serve its people. For generations Church leaders were killed or imprisoned. Catechists were persecuted, and churches, monasteries, and seminaries were closed or destroyed.

As a result of this severe repression, the Church was greatly weakened. The bishops of the region are faced with the formidable task of restoring its church structures and, more importantly, rebuilding the spiritual center of its communities.

The Office to Aid the Catholic Church in Central and Eastern Europe provides a focal point for Catholics of the United States to express our compassion and solidarity with our brothers and sisters whose faith has endured such great suffering.

Please be generous to this enormous need.

**SUNDAY OFFERING—February 10, 2008**

First Collection \$ 15,898

Second Collection\* \$ 3,036

\* Catholic Charities

**LENTEN SCHEDULE**

All Fridays of Lent

*Way of the Cross* after the 12:00 p.m. Mass.

All Sundays of Lent

3:00 p.m. Adoration

4:00 p.m. Solemn Vespers

5:00 p.m. Benediction

5:30 p.m. Mass

**ST. PATRICK'S CHOIR SCHEDULE**

Sunday, March 2, 2008 at 7:30 p.m.

**TENEBRAE**—A Service of Darkness

Good Friday, March 21, 2008 at 7:30 p.m.

**THE SEVEN LAST WORDS OF CHRIST**

**SAINT PATRICK'S RESPECT LIFE COMMITTEE**

Saint Patrick's Respect Life Committee, led by Father Klores, will pray a rosary in front of Louisiana's largest abortion facility, on the corner of Ridgelake Drive and 20<sup>th</sup> St. in Metairie, **Saturday, February 23, 2008 at 9:00a.m.** Prayers will offered for the babies who are scheduled to be killed, their mothers **AND FATHERS** and the conversion of our country. Everyone is invited!

**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 service at the 11:00am Sunday Mass. Interested men are invited to contact:

Robert Ramirez—899-3048, evenings or weekend

Email: bramirez@bellsouth.net.

**TO BECOME A REGISTERED PARISHIONER OF  
ST. PATRICK'S PARISH**

Call the rectory office at 525-4413 if you would like to become an active member of St. Patrick's Parish.

**PREPARATION FOR BAPTISM**

To schedule a baptism at St. Patrick's Church, please contact the rectory office at least six (6) weeks in advance of the desired date of baptism. Telephone: (504) 525-4413.

**ST. PATRICK'S HISTORY**

Copies of the recent reprinting of the book *St. Patrick's Church 1833-1992* are on sale in Reynolds Hall after the Sunday morning Masses. The price is \$20.

**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: Tom Alexander; Patricia Berrigan; Brett Bradley; Sara Cashio; Eugenie Cazalot; Howard Comeaux; Rene Crane; Ralph DeBlanc; Raymond DeBlanc; Ann Clair Duplechin; Rose Fee; John Fulcher; Lolita Lannan; Stephen Losee; Lucille Ogden; Stephanie Summers; Hugh Ramsey; Tom Roach; Elisabeth Robert; Diane Sikes; Adele Silva, Mary Silva; Turkington Family; Myrthe Webre

**SECURITY PROVIDED AT ALL EVENING SERVICES**

## SECOND SUNDAY OF LENT

### LENT AND REALITY

Here's what to give up this Lent: the doubt that goes, "I can never get closer to God because I'm too sinful, too flawed, too weak." This is a lethal attitude, for it is based on the false presumption that we can possess something of our own — that does not come from God — by which we can please God. Nothing could be farther from the truth. Only what is from God can please God. But as long as such error persists, we estrange ourselves from God. Lent is not about lamenting our inadequacy. Rather, it is a graced moment to receive from God what he is eager to give us so that we can live the friendship with him that he desires.

#### How do we approach reality?

As one contemporary theologian has explained it, God does not judge us on the level of our ethical blamelessness, but on the way we approach reality . . . starting with the reality of our deficiencies and imperfection. There's a reason why Lent begins with the command, "Remember that you are dust!" Self-confident self-knowledge of our nothingness and misery stands as the indispensable starting point for salvation simply because that is the reality which we are forced to face every day. For salvation by definition is an escape from our own inability.

The trouble is that, on account of our fallen state, we try to compensate for the lack we find in ourselves by attempting to be self-sufficient. Seized by a strange contradiction, we strive to please God by proving that we can get along without him. When delusion such as this infests our life, God acts. In his mercy, God permits our soul to be covered with a kind of darkness in which we feel separated from him — we may even wonder if God hates us.

There's a reason for the darkness. God knows how tempted we are to withdraw from him whenever we experience the defects in ourselves that displease him. The truth is, however, that instead of withdrawing, the most reasonable thing we can do when that feeling strikes is to renew our act of love and confidence in God's love for us. The Lord allows the darkness precisely to move us to unite ourselves all the more closely to him who alone is the Truth. For the only logical thing to do when enshrouded in darkness is to reach for the Light.

#### Doing the impossible

Still — we panic! We feel as if we are obliged to do for God what we know we are unable to do. But the point of this pressure is to convince us to receive everything from God. We can be sure that God himself is the one who, in his mercy, moves us to do what is not within our own power. This is the Father's way of opening us a little more to himself by making us a little more in the likeness of his crucified Son. For nothing glorifies God like the confidence in his mercy that we display when we feel indicted by our frailty and inability. The experience of our hopelessness is a heaven-sent chance to exercise supremely confident trust. God delights in giving us the grace to trust him.

Sadly, for those who refuse God's gift of confidence, the darkness can turn to despair. Yet even in despair the miracle of mercy is at work. Father Jean-Baptiste Henri Lacordaire, the 19th century Dominican priest who was responsible for the revival of the Order of Preachers in France after the French Revolution, makes this astonishing remark: "There is in despair a remnant of human greatness, because it includes a contempt for all created things, and consequently an indication of the incomparable capacity of our being." In our darkness, the incomparable capacity of our being will settle for nothing less than the embrace of the Infinite. Like nothing else, our helplessness moves us to cry out for that embrace in confidence and trust. The cry of forsakenness that Jesus emits from the cross is just this.

#### The grace of being forsaken

Saint Paul wrote, "We were left to feel like men condemned to death so that we might trust, not in ourselves, but in God who raises the dead" (2 Cor 1:9 NAB © 1971). That's the point. That's the challenge of Lent. God wants us to have the strength to believe in his love so much that we confidently beg for his mercy no matter how much we may feel the horror of death in ourselves.

We become like little children fit for heaven when we no longer look for peace and security in our own strength, in our own goodness. This grace lies at the root of the famous serene assurance of Saint Thérèse of Lisieux: "Ah! Lord, I know you don't command the impossible. You know better than I do my weakness and imperfection . . . Now I am astonished at nothing. I am not disturbed at seeing myself weakness itself. On the contrary, it is in my weakness that I glory, and I expect each day to discover new imperfections in myself." God is not interested in our prowess or prestige; he came to call sinners; he loves the lost sheep; he promises the good thief paradise.

Let us this Lent, in the face of all our sins, our limitations, and our weakness cry out with Jesus, "My God, why have you forsaken me?" And let us do so with certainty — not doubt or desperation — because our union with Christ crucified has given us The Way to approach reality. In our asking we hold the Answer.

*Father Peter John Cameron, O.P.*

### THE CHAIR OF SAINT PETER—FEBRUARY 22

This feast celebrates the fact that Peter established his See in Rome. Christians were known to have celebrated this feast before the Fourth Century. The original name found on the ancient calendars was *Natale Petri de Cathedra* and the original date was 22 February.

*The Lord said to Simon Peter: I have prayed that your faith may not fail; and you in your turn must strengthen your brothers (Lk 22:32).*

The *Chair* of Saint Peter refers to his seat of authority. The Fathers of the Church used this term as a symbol of a bishop's authority, paying special regard to the Bishop of Rome. In the Third Century, Saint Cyprian wrote: *Peter holds primacy so as to show that Christ's Church is one, that his Chair is one.*

For many years, the people of Rome had on display a wooden chair which Saint Peter reputedly sat upon. Saint Damasus moved this relic to the baptistry of the newly build Vatican in the fourth century. The chair was seen and honoured by thousands of pilgrims from all over Christendom. At the time when the present Basilica of Saint Peter was erected, it was thought advisable to preserve the chair in bronze and gold.

Before the fourth century, in the earliest liturgical calendars of the Church one finds this feast, *Natale Petri de Cathedra*, the celebration of the institution of the papacy. This feast highlights the fact that the Bishop of Rome has jurisdiction throughout the entire world. It has been a long-standing custom to commemorate the consecration of bishops in their respective dioceses. Yet these commemorations pertained solely to the limits of each diocese. The *Chair* of Peter, however, is unique in that it extends to all Christianity and has done so from the first centuries. As Saint Augustine has pointed out on a sermon for this feast: *Our forefathers gave the name 'Chair' to the feast so that we might remember that the Prince of the Apostles was entrusted with the "Chair" of the episcopate.* We should be sure to review the quality of our love and obedience to the Pope.

*Francis Fernandez*