



MASSES FOR THE WEEK
August 9—August 15
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, AUGUST 9

- 4:00 p.m. Ree Alario; Clifton Billiot; Carol Leonard; Maselli Family; Marlene Morris; Terry Searcy; Joy Trapani
- 5:30 p.m. Theresa M. Barry; Mary O'Brien; Barbara Rush; Janice Young

SUNDAY, AUGUST 10

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Roberta W. Bruley; Jane O. Chatelain; Elinor Dorsey; Carol Leonard; Mehmet & Nedime Rende & Family; Joe Murphy, Jr.; Edward M. O'Keefe; Robert B. Ramirez; John H. Schroder, Jr.; Holy Souls in Purgatory
- 11:00 a.m. Alice Cohen; Jeff Marcel; Theodine Reeves; Alfred J. Roussele, Sr.; Barbara Rush

- 5:30 p.m. Mary O'Brien; Leona O'Dwyer

MONDAY, AUGUST 11

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Mary G. Cammarato; Mary O'Brien; Leona O'Dwyer; Robert B. Ramirez; Holy Souls in Purgatory

TUESDAY, AUGUST 12

- 11:30 a.m. Mehmet & Nedime Rende & Family
- 12:00 p.m. Joseph Maselli III; Mary O'Brien; Leona O'Dwyer; Elisabeth Robert; Barbara Rush

WEDNESDAY, AUGUST 13

- 11:30 a.m. Purgatorial List
- 12:00 p.m. C.C. Blaneq III; Stephen Losee; Mary O'Brien; Leona O'Dwyer

THURSDAY, AUGUST 14

- 11:30 a.m. Mehmet & Nedime Rende & Family
- 12:00 p.m. Mary O'Brien; Elisabeth Robert; Barbara Rush

- 5:15 p.m. Mehmet & Nedime Rende & Family

FRIDAY, AUGUST 15

- 11:30 a.m. Purgatorial List
- 12:15 p.m. Jane O. Chatelain; Sister Joanna; Paul J. & Theresa H. Johnson; Mary O'Brien; Chrishina Loeb; Ken Loeb; Rebecca R. Loeb; Victoria Loeb; Stephen Losee; Reverend Mother Mary Regina, OCD; Harper M. Stanley

- 5:15 p.m. Thanksgiving for our clergy and religious

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

Thirteenth Sunday after Pentecost

Solemn High Mass—First Sunday of the month.

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

SECOND COLLECTION—AUGUST 8 & 9, 2008

The second collection this weekend will be taken for St. Patrick's Education Fund. Please be generous.

SUNDAY OFFERING—August 3, 2008

First Collection \$ 8,939

Second Collection* \$ 2,101

* Restoration and maintenance

**ASSUMPTION OF THE BLESSED VIRGIN MARY**

Friday, August 15, 2008

HOLY DAY OF OBLIGATION

Mass Schedule

Thursday, August 14, 2008

Vigil Mass—5:15 p.m.

Friday, August 15, 2008

11:30 a.m.; 12:15 p.m.; 5:15 p.m. (Latin)

ST. JOHN THE BAPTIST CHURCH MORNING OF PRAYER

Cenacle of Our Loving Mother Prayer Group

Saturday, August 16, 2008; 9:00a.m.—11:00a.m.

Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass.

All are invited.

ST. PHILOMENA, VIRGIN MARTYR—AUGUST 11

The flowers on the Blessed Virgin's altar have been donated anonymously in honor of St. Philomena, Virgin Martyr, who was martyred at age 14 on August 10th in Rome during the persecution of Christians by Diocletian in the 3rd century. Her Feast Day is August 11th. Pope Gregory XVI referred to her as "the wonderworker" and St. John Vianney called her the "New Light of the Church Militant" and attributed all of his miracles to her powerful intercession. Her relics are preserved in Mugnano, Italy. *Pax Tecum Filumena.*

ST. PATRICK'S CHOIR—JOYFUL NOISE UNTO THE LORD

All adult parishioners are invited to come and make a "joyful noise unto the Lord." There are openings in both the polyphonic choir and the Gregorian Schola for new members. By singing with either group at Mass, you are actually taking part in the celebration of the liturgy. Do not be shy!!! Please telephone the rectory: 525-4413, or Joseph F. Hoppe, Music Director : 391-2918 for more information.

RCIA—SEPTEMBER 8, 2008

Through baptism we are called to continue the mission of the apostles to evangelize. If you know of anyone who is considering joining the Catholic Church, please speak to them about the *Rite of Christian Initiation of Adults* process which is starting September 8, 2008. Your interest and support may be all they need to make a decision. Interested persons should call the rectory office: 525-4413.

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

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.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Tom Alexander; Tristan Anderton; Del Barry; Patricia Berrigan; Brett Bradley; Sara Cashio; Tony Clesi; Howard Comeaux; Jack & Paula Coughlin; Rene Crane; Fritz Dahlberg; Ralph DeBlanc; Raymond DeBlanc; Al Duroncelet; Rose Fee; Mimi Finley; John Fulcher; Mikell & Pete Johnson; Joan Kimball; Joseph; Lolita Lannan; Stephen Losee; Buddy McInnis; Sally Ann Main; Mary O'Brien; Lucille Ogden; J. Van Provosty; Hugh Ramsey; Tom Roach; Elisabeth Robert; Carmelite Salassi; Adele Silva, Mary Silva; Stephanie Summers; Salvador Trentacoste; Turkington Family; Houston Walker

SECURITY PROVIDED AT ALL EVENING SERVICES

WINDOWS FOR PRAYER

In a small corner of her home, a middle-aged Russian woman of simple, peasant stock lights a small votive candle before a frameless icon of the Madonna. She bows her head in silence before lifting her gaze to the mysterious presence. The moments are few, but precious.

There is little need for words in the presence of the Mother of the Word; close friends understand the meaning of life's pregnant silences. There, in the stillness of time, the woman does nothing but rest in the loving gaze of the mother of her Lord.

The encounter has a gentle, calming effect on her soul. This quiet, prayerful ritual has been going on for years. Day after day, the woman has found momentary respite from the toilsome chores of life by sharing with her close friend the simple yearnings of her heart. Her visit usually lasts only a few short minutes (sometimes less), but over the years it has increasingly become one of the defining moments of her day.

Before the icon, the woman is utterly at home. Her prayer there has slowly transformed her inner awareness of God and has gradually spilled over into everything else she does. Finally, when it is time to go, she lets out a sigh from deep within her soul, makes the Sign of the Cross in her calm Oriental manner, turns toward the kitchen area of her home, lights the fire and goes about setting the table for her family's evening meal.

The Eastern Churches long-revered tradition of praying before icons offers a concrete way of finding the holy in the ordinary affairs of life. Simple moments such as the one just described reminds us of the close bond between sanctity and the routine activities that fill our life. They also show us how icons can mediate a contemplative experience in the midst of the most mundane circumstances. God uses them as a leaven in our life to raise our awareness of the presence of the holy in our midst. As such, they are welcome reminders of God's deep personal care for our life and of His desire to nourish us throughout our long, harrowing journey to holiness.

Icons are more than just pious pictures. The Christian East regards them as transparent mysteries, windows through which a person can glimpse the dimension of the eternal in the present moment. An icon "makes present" in a sacramental way the figures it represents. It participates in the world beyond, mediates the life of that world to the onlooker and serves as an eschatological sign of its final manifestation.

Icons are prayer and contemplation turned into art. Supported philosophically by the Neoplatonic notion of participation, rooted theologically by the doctrine of the Incarnation, they lead the beholder out of the dimensions of space and time and into the realm of spirit.

Icons accomplish this amazing feat by mixing together two fundamentally opposed means of human expression: symbol and image. While the former evokes the presence of what it represents through a kind of absence, the latter does so through visual reproduction. A wooden cross, for example, is a poignant "symbol" of Jesus' passion and death, but differs greatly from a detailed "portrayal" of His crucified, bloodied corpus.

To achieve their effect, icons juxtapose symbols and images to create a sense of the transcendent in our midst. By deliberately combining these opposing forms, they permit neither to reach its natural perfection. The result is a tense balance of countervailing forces that places the icon out of the dimensional boundaries of time and space and brings the

beholder to turn his gaze to the contemplation of the beyond.

Every person is called to become transparent to the divine life, to rediscover the lost image of God within, to become a living icon of Christ. Prayer is the ordinary means that God has given us to bring about this gradual transformation of our life. Before an icon, it can assume many shapes. One may sit or stand in front of the icon and simply ponder its meaning. A person may use the icon as a focal point for centering prayer or rhythmic breathing. One may simply gaze upon the icon and allow oneself to be gazed upon by it in return.

Father Dennis J. Billy, C.S.S.R.

SWIMMING AGAINST THE PRO-CONTRACEPTION STREAM

John L. Allen, Jr., has penned an interesting op-ed piece, "[The Pope vs. the Pill](#)," for the *New York Times*. He writes: "Forty years ago last week, Pope Paul VI provoked the greatest uproar against a papal edict in the long history of the Roman Catholic Church when he reiterated the church's ban on artificial birth control by issuing the encyclical "Humanae Vitae." At the time, commentators predicted that not only would the teaching collapse under its own weight, but it might well bring the "monarchical papacy" down with it. Those forecasts badly underestimated the capacity of the Catholic Church to resist change and to stand its ground."

Indeed. But as Allen points out a few paragraphs later, it's not that the Church merely resists change; rather, it's that the Church continues to develop a deeper understanding of her beliefs, as evidenced (as he mentions) by John Paul II's *Theology of the Body*. Allen concludes by stating: "The encyclical's surprising resilience is a reminder that forecasting the Catholic future in moments of crisis is always a dangerous enterprise — a point with relevance to a more recent Catholic predicament. Many critics believe that the church has not yet responded adequately to the recent sex-abuse scandals, leading to predictions that the church will "have to" become more accountable, more participatory and more democratic. While those steps may appear inevitable today, it seemed unthinkable to many observers 40 years ago that "Humanae Vitae" would still be in vigor well into the 21st century. Catholicism can and does change, but trying to guess how and when is almost always a fool's errand."

Benedict XVI, in less than four years, has already shown some of the ways that vital issues can be addressed. At the heart of his approach is fidelity to the Gospel and the Church's teachings, a willingness to dialogue in a way that is charitable and elicits serious reflection and response, and an emphasis on worship and liturgy as a vital component in revitalizing a culture of life, love, and hope...

The Church's teaching about sexuality, marriage, reproduction, and life goes against the stream; it is a living thing swimming against the deadly current of the culture of death. When that teaching is lived faithfully, taught well, defended with clarity and charity, and articulated with precision and love, it changes lives and transforms hearts. Pope Paul VI has been proven prophetic in his denunciation of contraceptives and the contraceptive mentality... As Chesterton (himself prophetic) noted and as John Paul II demonstrated, true theology—which is not dry discourse, but life-giving contemplation of and communion with the mystery of the Triune God—is an essential part of the answer.

Ignatius Insight