



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

SATURDAY, SEPTEMBER 13

4:00 p.m. Ree Alario; Florence Ansardi; Carol Leonard; Marlene Morris; Maselli Family; Barbara Rush

5:30 p.m. Theresa M. Barry; Leona O'Dwyer;
Three Special Intentions

SUNDAY, SEPTEMBER 14

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

9:15 a.m. Roberta W. Bruley; Jane O. Chatelain; Family of Delbert Hale; Family of Johnny Hernandez; Carol Lenoard; W. Lester Mitts; Isabelle B. Murphy; Maureen S. Reed; Mehmet & Nedime Rende & Family; Ray Risley; John H. Schroder, Jr

11:00 a.m. Family of Diana Adamsk; Margaret Abide; Cecilia M. Barbier; Family of Robert Barklay, Jr.; Alice Cohen; John Ormond; Mrs. John Ormond; Barbara Rush; Mr. & Mrs. Joseph Shirer, Sr.

5:30 p.m. Loretta Doussan; Mark A. Toups; Zahlten Family

MONDAY, SEPTEMBER 15

11:30 a.m. Purgatorial List

12:00 p.m. Leona O'Dwyer; Jeanne Perret

TUESDAY, SEPTEMBER 16

11:30 a.m. Barbara Rush

12:00 p.m. C.G. Blancq III; Leona O'Dwyer

WEDNESDAY, SEPTEMBER 17

11:30 a.m. Purgatorial List

12:00 p.m. Barbara Rush

THURSDAY, SEPTEMBER 18

11:30 a.m. Holy Souls in Purgatory

12:00 p.m. Loretta Doussan

FRIDAY, SEPTEMBER 19

11:30 a.m. Purgatorial List

12:00 p.m. Mary M. O'Brien; Leona O'Dwyer

Mass request envelopes can be found in the vestibule

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

Exaltation of the Holy Cross

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, 3:00pm—5:00pm

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

SUNDAY OFFERING—August 31, 2008

First Collection \$ 1,121

Second Collection* \$ 191

* Restoration and maintenance

SUNDAY OFFERING—September 7, 2008

First Collection \$ 8,625

Second Collection* \$ 1,668

THE EXALTATION OF THE HOLY CROSS

SUNDAY, SEPTEMBER 14, 2008 AT 9:15 A.M.

St. Patrick's Choir, accompanied by orchestra, will sing F. Schubert's *Mass in G* at the 9:15 A.M. Mass. Note the early start of this Mass.

GREGORIAL LATIN MASS MISSALS

New Latin-English Booklet Missals for the Gregorial Latin Mass have been generously donated in memory of John G. Schroder, Jr.

RITE OF CHRISTIAN INITIATION FOR ADULTS

The 2008 fall program for RCIA has started and will meet every Monday at 7:00 p.m. in the rectory. Interested candidates should contact Robert Ramirez: 460-5041; email: bramirez@bellsouth.net for complete information about the program.

ST. JOHN THE BAPTIST CHURCH MORNING OF PRAYER—

Cenacle of Our Loving Mother Prayer Group

Saturday, September 20, 2008; 9:00a.m.—11:00a.m.

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

All are invited.

ST. PATRICK'S EVENING OF CELEBRATION

Invitations have been mailed for *St. Patrick's Evening of Celebration* to be held Friday, September 26, 2008. If anyone has not received their invitation please contact Jessie: 525-4413.

CATHOLIC COMMUNICATIONS CAMPAIGN

The annual collection for the Catholic Communications Campaign will be taken during the second collection at all Masses next weekend, September 20-21, 2008.

Established by the U. S. Bishops in 1979, the Catholic Communications Campaign has been spreading the Gospel message locally and nationally on radio, television, in print and on the Internet. Donations from Catholic parishioners make the work of the CCC possible. Please be generous.

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.

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; Patricia Taggart; Salvador Trentacoste; Turkington Family; Father Peter Vandercook; Houston Walker

SECURITY PROVIDED AT ALL EVENING SERVICES

EXALTATION OF THE HOLY CROSS

SAINT PAUL AND THE CROSS OF JESUS CHRIST

In writing to the people of the city of Corinth, the apostle Paul emphatically states, “I resolved to know nothing while I was with you except Jesus Christ, and him crucified” (1 Cor 2: 2). Why this insistence, this priority on Jesus crucified in the life of Saint Paul?

Think about it: Who are you attracted to for friendship? The virtues that we look for in potential friends always include humility, self-sacrifice, and the willingness to forgive. With amazement, Saint Paul states that Jesus humbled himself, becoming obedient to death, even death on a cross (Phil 2: 8). In this act, Paul recognizes the miracle that he has been loved as a friend by the best of Friends. The night before he died, Jesus spoke out loud what we consider to be the *sine qua non* criterion for friendship: “No one has greater love than this, to lay down one’s life for one’s friends” (In 15:13). And as the Apostle himself observes, “only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die” (Rom 5:7). Saint Paul cannot get over the fact that Jesus Christ did just this for him. The cross for Paul is an unending event that returns him to that galvanizing moment of being loved by Jesus so that, with every remembrance of the cross, that relationship begins anew.

Acknowledging this took a heroic act of humility on Paul’s part. In a passage from the letter to the Colossians, Paul could well be speaking to himself: “Even when you were dead (in) transgressions..., he brought you to life along with him, having forgiven us all our transgressions; obliterating the bond against us,... he also removed it from our midst, nailing it to the cross” (Col 2: 13-14).

Thus, to be himself in the most authentic way, Paul’s attention must remain fixed on Christ’s cross. For what Paul formerly could never face in himself—whether it was his shame or fear or pride or denial or a sense of fatalistic dread—has met its match in the crucified Christ. Every contradictory, subversive, and impossible condition that Paul experienced in himself gets reconciled in Christ. He proclaims that in Christ “all the fullness was pleased to dwell,/and through him to reconcile all things for him,/ making peace by the blood of his cross” (Col 1: 19-20).

Saint Paul does not want to live even one second without recollecting the cause of such inconceivable reconciliation. One can almost hear the joyous hope in his voice as Paul declares: “And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him” (Col 1: 21-22).

Paul recognizes clearly that the crucifixion was Christ’s perfect way of belonging to the Father. There can be no better manifestation of obedience and of ultimate power, which is nothing but love, than through the free abandonment of the Son to the Father on the cross. It leads Paul to want to repeat that pattern as the very mode and method of his life. He writes, “Now those who belong to Christ (Jesus) have crucified their flesh with its passions and desires” (Gal 5: 24). Why? Not because of a “moral ought” or the prowess of will power, but because of *affection*. The crucifixion is Christ’s consummate way of loving his Father. Saint Paul wants to join in that Golgothic fight of love.

Paul does not regard the cross from the perspective of its horror, its hardship, or its hurt. He sees it as a *chance*. The cross

is the way to break out of our crippling self-reliance so as to depend fully on God. Without the cross in our life, how comfortable we would become—how complacent and self-content. The cross is the ingenious cleverness of the Father’s mercy. The cross is a divine strategy that keeps us from collapsing back into ourselves. The cross is the way that God persistently calls us back to him, moment by moment, detaching us from all our secret supports by which we would connive to become autonomous and self-serving.

Saint Paul lived with joyous *wonder* before the cross: “We know that our old self was crucified with him... that we might no longer be in slavery to sin” (Rom 6: 6). And again, “I have been crucified with Christ; yet I live, no long I, but Christ lives in me” (Gal 2: 19-20). And again, “We who live are constantly being given up to death for the sake of Jesus, so that the life of Jesus may be manifested in our mortal flesh” (2 Cor 4: 11). And again, we are “always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body” (2 Cor 4: 10). In sum, the cross is Paul’s privileged way of sharing in Christ’s belonging to his Father: “Whether we live or die, we are the Lord’s” (Rom 14: 8).

And so, Saint Paul declares, “May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world” (Gal 6: 14). For “the message of the cross... to us who are being saved... is the power of God” (1 Cor 1: 18).

Peter John Cameron, O.P.

CHRISTIAN MORALS FRAME THE WAY YOU THINK

People who take God seriously will not remain silent about their faith. They will often disagree about doctrine or policy, but they won’t be quiet. They can’t be. They’ll act on what they believe, sometimes at the cost of their reputations and careers. Obviously the common good demands a respect for other people with different beliefs and a willingness to compromise whenever possible. But for Catholics, the common good can never mean muting themselves in public debate on foundational issues of faith or human dignity. Christian faith is always personal but never private. This is why any notion of tolerance that tries to reduce faith to a private idiosyncrasy, or a set of opinions that we can indulge at home but need to be quiet about in public, will always fail. ...

Christian morals profoundly frame the way you think and live... Christianity has so deeply shaped our environment that we take it for granted. Even people who have no faith at all live in a world largely created by the Christian faith...

The United States is larger and more diverse than it was two hundred years ago. We face many new challenges. But unless we solve our problems in a way consistent with our founding beliefs and principles, we will become a very different nation. American identity as a nation is not built on ethnicity. It comes from a specific, religiously informed understanding of the world and human nature, and the convictions that derive from this understanding. This is where the effort to exclude religious faith from the discussion of public issues is so damaging and often so dishonest...

Americans have always believed in *nonsectarian* public institutions. But the founders never intended a nation that privatizes religion and excludes it from involvement in public affairs. Nor did they create any such nation. The secularism proposed today for our public life is not religion-neutral. It is *antireligious*.

Excerpt from *Render Unto Caesar*
Archbishop Charles J. Chaput, OFM, Cap.