



MASSSES FOR THE WEEK
February 28—March 6
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, FEBRUARY 28

- 4:00 p.m. Ree Alario; Marie Amy; Thelma DeJean; Bob Keyes; Mr. & Mrs. Robert Killeen; Marlene Morris; Barbara Rush; Josephine Siciliano; Captain Houston E. Walker; Marian Wallis
- 5:30 p.m. Theresa M. Barry; Jennifer Johnsrud; Dorothy Keeney; Stephen Losee; Leona O'Dwyer; Robert & Hazel Wells

SUNDAY, MARCH 1

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Kerry Barrios; Elaine M. Briggs; Roberta W. Bruley; Francis Castjohn; Jane O. Chatelain; Elizabeth Eberle; Jayne Hennessey; Bob Keyes; Norma McClellan; Sister Carmela Parisi, RSCJ; John H. Schroder, Jr.; Virginia Swartz; Jerome J. Triche, Sr.
- 11:00 a.m. Lillie M. Bazile; Cynthia Hemelt; Beverly Orillion; Sara C. Romano; Duhe Rouchell; Barbara Rush; Captain Houston E. Walker
- 5:30 p.m. Archie Casbarian

MONDAY, MARCH 2

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Bob Keyes; Leona O'Dwyer; Stephen Luccioni; Bryan Wolff

TUESDAY, MARCH 3

- 11:30 a.m. George Markey; Sara C. Romano; Barbara Rush
- 12:00 p.m. Alice Cohen; Bob Keyes; Leona O'Dwyer; Elisabeth Robert

WEDNESDAY, MARCH 4

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Jean Dominguez; Loretta Doussan; Bob Keyes; Stephen Losee; Tuong Van le

THURSDAY, MARCH 5

- 11:30 a.m. Barbara Rush; Captain Houston E. Walker
- 12:00 p.m. Loretta Doussan; Bob Keyes; Elisabeth Robert; Tuong Van le

FRIDAY, MARCH 6

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Bob Keyes; Stephen Losee

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

First Sunday in Lent

Solemn High Mass—First Sunday of the month.

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

FIRST SATURDAY, MARCH 7, 2009

Crusade for the Conversion of Greater New Orleans

9:00 a.m.—12:00 p.m. Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass. All are invited.

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

SUNDAY OFFERING—February 22, 2009

First Collection \$ 6,721

Second Collection* \$ 1,165

* Maintenance and restoration.

SPECIAL LENTEN SERIES

Father John Payne will present a special Lenten series on the following Sundays: March 15; March 22; and March 29 between the 9:30 a.m. and 11:00 a.m. Masses. (10:30 a.m.—10:55 a.m.). The theme of the series will be "St. Paul and the New Evangelization of John Paul II."

ST. PATRICK'S CONCERT CHOIR SCHEDULE

On all Sundays, prelude music begins at 9:00 a.m.

Sunday, March 1, 2009

9:00 a.m. Prelude music; 9:30 a.m. Mass.

Sunday, March 22, 2009

7:30 p.m. *Tenebrae* (A Service of Darkness).

Palm Sunday, April 5, 2009

9:00 a.m. Prelude music; 9:30 a.m. Mass.

Holy Thursday, April 9, 2009

7:30 p.m. Mass.

Good Friday, April 10, 2009

7:30 p.m. *Voices From the Passion* (A Sacred Cantata).

Holy Saturday, April 11, 2009

8:00 p.m. Easter Vigil.

Easter Sunday, April 12, 2009

9:00 p.m. Prelude music; 9:15 a.m. Mass (Rheinberger Mass in C).

THE COLLECTION FOR THE CHURCH IN CENTRAL AND EASTERN EUROPE

Second collection the weekend of March 7 & 8, 2009, assists the Church in central and eastern Europe in restoring its pastoral capacity. Please be generous.

HOLY LAND PILGRIMAGE—MARCH 11-28, 2009

Father Stanley Klores will be leading a pilgrimage to the Holy Land, March 11-28, 2009. If you would like to have him take a written petition, to be left at the shrine, please enclose your petition in a sealed envelope and deliver it to the rectory office, or place it in any collection basket, before his departure Wednesday, March 11, 2009.

ARCHDIOCESAN ROSARY NOVENA FOR LIFE

Praying for an End to Abortion—10:00 a.m.; the last Saturday of every month in front of Midtown Medical Clinic at 3500 St. Charles Ave. The rosary will be recited followed by Mass at 11:30 a.m. at the National Shrine of Our Lady of Prompt Succor, 2635 State Street. For more information: (504)460-9360; (985) 809-0773.

THE MASS IS THE GREATEST FORM OF CHRISTIAN CHARITY

—Mass request envelopes can be found in the vestibule.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Tom Alexander; The Alpaugh Family; Del Barry; Patricia Berrigan; Brett Bradley; Father Joseph Cazenavette; Jack & Paula Coughlin; Rene Crane; Carol Daigle; Tom Darcy; Ralph DeBlanc; Raymond DeBlanc; Elizabeth DeBuys; Al Duroncellet; Katherine Eagan; Mimi Finley; James A. Fitzmorris; John Fulcher; Bob Keyes; Joan Kimball; Joseph; Stephen Losee; Michael McCarthy; Buddy McInnis; Sally Ann Main; Mary O'Brien; Lucille Ogden; Beverly Orillion; Karen Paprocki; J. Van Provosty; Hugh Ramsey; Tom Roach; Elisabeth Robert; Adele Silva; Mary Silva; Joseph M. Sonne; Stephanie Summers; Salvador Trentacoste; Turkington Family; Alyssa Vingam

SECURITY PROVIDED AT ALL EVENING SERVICES

FIRST SUNDAY OF LENT

“HE FASTED FOR FORTY DAYS AND FORTY NIGHTS, AND AFTERWARDS HE WAS HUNGRY” (MT 4,1-2)

At the beginning of Lent, which constitutes an itinerary of more intense spiritual training, the Liturgy sets before us again three penitential practices that are very dear to the biblical and Christian tradition – prayer, almsgiving, fasting – to prepare us to better celebrate Easter and thus experience God’s power that, as we shall hear in the Paschal Vigil, “dispels all evil, washes guilt away, restores lost innocence, brings mourners joy, casts out hatred, brings us peace and humbles earthly pride” (Paschal Præconium).

For this year’s Lenten Message, I wish to focus my reflections especially on the value and meaning of fasting. Indeed, Lent recalls the forty days of our Lord’s fasting in the desert, which He undertook before entering into His public ministry...

We might wonder what value and meaning there is for us Christians in depriving ourselves of something that in itself is good and useful for our bodily sustenance. The Sacred Scriptures and the entire Christian tradition teach that fasting is a great help to avoid sin and all that leads to it. For this reason, the history of salvation is replete with occasions that invite fasting. In the very first pages of Sacred Scripture, the Lord commands man to abstain from partaking of the prohibited fruit: “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die” (Gn 2, 16-17).

In the New Testament, Jesus brings to light the profound motive for fasting... He Himself sets the example, answering Satan, at the end of the forty days spent in the desert that “man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Mt 4,4). The true fast is thus directed to eating the “true food,” which is to do the Father’s will (cf. Jn 4,34). If, therefore, Adam disobeyed the Lord’s command “of the tree of the knowledge of good and evil you shall not eat,” the believer, through fasting, intends to submit himself humbly to God, trusting in His goodness and mercy.

In our own day, fasting seems to have lost something of its spiritual meaning, and has taken on, in a culture characterized by the search for material well-being, a therapeutic value for the care of one’s body. Fasting certainly brings benefits to physical well-being, but for believers, it is, in the first place, a “therapy” to heal all that prevents them from conformity to the will of God. In the Apostolic Constitution *Pænitentini* of 1966, the Servant of God Paul VI saw the need to present fasting within the call of every Christian to “no longer live for himself, but for Him who loves him and gave himself for him ...

At the same time, fasting is an aid to open our eyes to the situation in which so many of our brothers and sisters live. In his First Letter, Saint John admonishes: “If anyone has the world’s goods, and sees his brother in need, yet shuts up his bowels of compassion from him – how does the love of God abide in him?” (3,17). Voluntary fasting enables us to grow in the spirit of the Good Samaritan, who bends low and goes to the help of his suffering brother (cf. Encyclical *Deus caritas est*, 15). By freely embracing an act of self-denial for the sake of another, we make a statement that our brother or sister in need is not a stranger. It is precisely to keep alive this welcoming and attentive attitude towards our brothers and sisters that I encourage the parishes and every other community to intensify in Lent the custom of private and communal fasts, joined to the reading of the Word of God, prayer and almsgiving. From the

beginning, this has been the hallmark of the Christian community, in which special collections were taken up (cf. 2 Cor 8-9; Rm 15, 25-27), the faithful being invited to give to the poor what had been set aside from their fast (Didascalia Ap., V, 20,18). This practice needs to be rediscovered and encouraged again in our day, especially during the liturgical season of Lent.

From what I have said thus far, it seems abundantly clear that fasting represents an important ascetical practice, a spiritual arm to do battle against every possible disordered attachment to ourselves. Freely chosen detachment from the pleasure of food and other material goods helps the disciple of Christ to control the appetites of nature, weakened by original sin, whose negative effects impact the entire human person. Quite opportunely, an ancient hymn of the Lenten liturgy exhorts: “Utamur ergo parcius, / verbis cibis et potibus, / somno, iocis et arctius / perstemus in custodia – Let us use sparingly words, food and drink, sleep and amusements. May we be more alert in the custody of our senses.”

Dear brothers and sisters, it is good to see how the ultimate goal of fasting is to help each one of us, as the Servant of God Pope John Paul II wrote, to make the complete gift of self to God (cf. Encyclical *Veritatis splendor*, 21). May every family and Christian community use well this time of Lent, therefore, in order to cast aside all that distracts the spirit and grow in whatever nourishes the soul, moving it to love of God and neighbor. I am thinking especially of a greater commitment to prayer, *lectio divina*, recourse to the Sacrament of Reconciliation and active participation in the Eucharist, especially the Holy Sunday Mass. With this interior disposition, let us enter the penitential spirit of Lent.

May the Blessed Virgin Mary, *Causa nostrae laetitiae*, accompany and support us in the effort to free our heart from slavery to sin, making it evermore a “living tabernacle of God.” With these wishes, while assuring every believer and ecclesial community of my prayer for a fruitful Lenten journey, I cordially impart to all of you my Apostolic Blessing.

BENEDICTUS PP. XVI

Excerpt from Pope Benedict XVI’s Lenten Message.

THE SACRAMENT OF PENANCE

“Sin is what puts distance between the believer and God, and it’s the sacrament of confession that brings the two back together....

The sins we commit distance us from God, and, if they are not humbly confessed, trusting in the divine mercy, they will finally bring about the death of the soul.

In the Sacrament of Penance, Christ crucified and risen, through his ministers purifies us with his infinite mercy, restores us to communion with the heavenly Father and our brothers, and makes a gift of his love, joy and peace to us. Let us invoke the Virgin Mary, whom God preserved from every stain of sin, that she help us to avoid sin and to have frequent recourse to the sacrament of confession, the sacrament of forgiveness, whose value and importance for our Christian life needs to be rediscovered today.”

BENEDICT XVI