



MASSES FOR THE WEEK
 March 21—March 27
 EACH MASS IS OFFERED FOR
 THE INTENTIONS OF EVERYONE
 PRESENT AND FOR THE FOLLOWING:

SATURDAY, MARCH 21

4:00 p.m. Ree Alario; Marie Amy; Marlene Morris; Celina Nuss; Barbara Rush; Captain Houston E. Walker; Marian Wallis

5:30 p.m. Jennifer Johnsrud; Lena A. Miller; Leona O'Dwyer; Nick Ragas

SUNDAY, MARCH 22

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

9:30 a.m. Roberta W. Bruley; Jane O. Chatelain; Norma McClellan; Rosalie R. Ory; Sister Carmela Parisi, RSCJ; John H. Schroder, Jr.; Hilton & Mary Toupes; Jerome J. Triche, Sr.; Gertrude Ursin

11:00 a.m. Camden Boatright; Rnee Chapoton; Nicholas DiBenedetto; Cynthia Hemelt; Thomas G. Murphy; Beverly Orillion; Roy A. Robichaux, Sr.; Sara C. Romano; Barbara Rush; Conchetta G. Salvaggio; Bernadette Theriot; Captain Houston E. Walker.

5:30 p.m. Lena A. Miller; Lena O'Dwyer

MONDAY, MARCH 23

11:30 a.m. Purgatorial List

12:00 p.m. Edward Meyer, Sr.; Lena A. Miller; Leona O'Dwyer; Bryan Wolff

TUESDAY, MARCH 24

11:30 a.m. Woodrow Bergeron, Sr.; Nick Ragas; Barbara Rush

12:00 p.m. Lena A. Miller; Leona O'Dwyer; Elisabeth Robert

WEDNESDAY, MARCH 25

11:30 a.m. Purgatorial List

12:00 p.m. Loretta Doussan; Stephen Losee; Lena A. Miller; Agnes Orth; Father Tim Pieris

THURSDAY, MARCH 26

11:30 a.m. Everett J. Guillory; Barbara Rush; Captain Houston E. Walker

12:00 p.m. Loretta Doussan; Edward Meyer, Sr.; Lena A. Miller; Elisabeth Robert

FRIDAY, MARCH 27

11:30 a.m. Purgatorial List

12:00 p.m. Stephen Losee

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

Laetare Sunday

Solemn High Mass—First Sunday of the month.

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

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

ST. PATRICK'S CONCERT CHOIR—TENEBRAE

Tenebrae, a Service of Darkness, will be presented by St. Patrick's Concert Choir this Sunday, March 22, 2009 at 7:30 p.m.

SUNDAY OFFERING—March 15, 2009

First Collection \$ 7,841

Second Collection* \$ 1,528

* Maintenance and restoration.

SPECIAL LENTEN SERIES

The special Lenten series presented by Father John Payne continues on the following Sundays: March 22; and March 29 between the 9:30 a.m. and 11:00 a.m. Masses. The theme of the series will be "St. Paul and the New Evangelization of John Paul II."

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 20th St. in Metairie, **Saturday, March 28, 2009 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!

LENTEN PRAYERS OF THE CHURCHES EAST AND WEST

WESTERN CHRISTIAN PRAYER

Solemn Vespers for the Fifth Sunday of Lent

St. Patrick's Church

Sunday, March 29, 2009 at 6:30 p.m.

Presider: Reverend Stanley Klores

Reflection: The Very Reverend Anthony Stratis, Dean of the Greek Orthodox Cathedral of The Holy Trinity.

This Service of Vespers will be in the Anglican Rite Usage approved by the Holy See.

EASTERN CHRISTIAN PRAYER

Akathist Service to the Mother of God

Holy Trinity Greek Orthodox Cathedral

Friday, April 3, 2009 at 7:00 p.m.

Presider: His Eminence Metropolitan Alexios of Atlanta

The ancient service of Lenten prayer in honor of the Theotokos, the Holy Mother of God, composed in the sixth century in Constantinople.

RECEPTION TO FOLLOW BOTH SERVICES

ST. PATRICK'S CONCERT CHOIR SCHEDULE

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

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).

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; Tony Clesi; 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; Joan Kimball; Joseph; Stephen Losee; Michael McCarthy; Buddy McInnis; Sally Ann Main; Lucille Ogden; Beverly Orillion; Karen Paprocki; J.Van Provosty; Hugh Ramsey; Tom Roach; Elisabeth Robert; Joseph M. Sonne; Stephanie Summers; Salvador Trentacoste; Turkington Family; Alyssa Vingan

SECURITY PROVIDED AT ALL EVENING SERVICES

FOURTH SUNDAY OF LENT

THE JUDGEMENT OF THE NEXT GENERATION

Just two days after the inauguration, another crowd filled Washington streets, the pro-lifers who gather each year for the “March for Life.” This January 22 marks the 36th anniversary of *Roe v Wade*, and after so many years with little change or improvement, the nation has grown a bit blasé about this annual demonstration against abortion. We still say abortion is a “hot issue”—but if you think about it, it’s not as hot as it used to be. The abortion controversy used to command cover space on magazines, and TV networks showcased hour-long debates. You don’t see that anymore.

You could say that people just got tired of hearing about it. Year after year the two sides said mostly the same thing, and nothing much changed. Eventually, public attention was bound to sidle off to a newer, more exciting topic (gay marriage, anyone?). When attention drifted, it was the pro-choice side that had command of the status quo.

And you could say that that settles that; from now on there will be less and less talk about abortion, and we’ll just get used to things the way they are.

But I can imagine things going a different way. Not soon—maybe not till the baby boomers have passed from the scene—but it’s possible that a younger generation will see abortion very differently. And the reason is, as the saying goes, “Nobody knows when life begins.” With abortions now running around 1.2 million per year, the total number of abortions since *Roe v Wade* is about 49 million. That’s a big number—about a sixth of the US population. It’s a especially big number, if you’re not absolutely sure that it’s not a real loss of human life.

After all, if you saw a little girl hit by a car, you’re going to yell, “Get an ambulance!” not “Get a shovel!” It’s in the very fabric of humanity to be on the side of life, if there’s the faintest hope that life exists. We don’t throw children away when we’re not sure whether they’re alive or not. And, as the pro-choice side never stops saying, it’s not that they’re positive a fetus is “not alive” – it’s that they’re not sure.

When I was a young fire-breathing college feminist in the early 70’s, we didn’t see abortion as a melancholy private decision—it was an act of liberation. By choosing abortion, a woman could show that she was the only person in charge of her life, and bowed to no one else’s control. But this formulation turned sour as the grief felt by post-abortion woman began to accumulate. The flip side of autonomy is loneliness, and for many women, their abortion decision was linked to emotional abandonment.

And then there was the advent of ultrasound technology, enabling live images of a baby moving in the womb. In 1989, word went round the pro-life movement to order the tape of pollster Harrison Hickman’s presentation at that year’s NARAL convention. On it he said, “Nothing has been as damaging to our cause as the advances in technology which have allowed pictures of the developing fetus, because people now talk about that fetus in much different terms than they did 15 years ago. They talk about it as a human being, which is not something that I have an easy answer how to cure.”

So there are some reasons to think that the abortion question has not been settled, but has merely gone underground. That might be a necessary step. It has to go away so that it can be rediscovered, and seen in a fresh light.

I don’t expect that reconsideration soon: my Boomer generation will never see abortion as anything other than the wise and benevolent gift we bestowed on all future generations. We still control the media, the universities, and so forth, and it will take time for all of us to topple off the end of the conveyer belt.

But the time is coming when a younger generation will be in charge, and they may well see abortion differently. They could see it, not as “a woman’s choice” but as a form of state-sanctioned violence inflicted on their generation. It was their brothers and sisters who died; anyone under the age of 36 could have been aborted (and somewhere around a fourth or a fifth of all pregnancies, in fact, are aborted). A younger generation might feel a strange kinship with the brothers and sisters, classmates and coworkers, who are missing.

And I’m afraid that, if they do see things that way, they aren’t going to go easy on my generation. Our acceptance of abortion is not going to look like an understandable goof. The next generation can fairly say, “It’s not like they didn’t know.” They’ll say, “After all, they had sonograms.” And they may judge us to be monsters.

Maybe that won’t happen. Maybe future generations won’t think twice about abortion. But even we who have grown sick of talking about it still harbor some doubts. In particular, people who think of themselves as defenders of the weak and the oppressed must have many a quiet moment when they wonder, “How, in this one issue, did I wind up on the side that’s defending death?”

There’s a lot of ambivalence out there, and a lot of unspoken grief too, I think. So you never know. Pro-choice may have won the day—but sooner or later, that day will end. No generation can rule from the grave. When that time comes, another generation will sit in judgment of ours. And they are not obligated to be kind.

Frederica Mathewes-Green
National Review Online

ABORTION: THE OPPOSITE OF LOVE

Lent teaches us the meaning of love. Jesus endures his passion and crucifixion for each of us, giving himself away that we might have life.

Abortion, on the other hand, is the opposite of love, because it takes life.

Love says, “I sacrifice myself for the good of the other person.”

Abortion says, “I sacrifice the other person for the good of myself.”

Strangely, the same words are used in both cases. Supporters of abortion say, “This is my body, I can do what I want.”

Jesus says, “This is my body, given up for you.” The same words are spoken from opposite ends of the universe, with totally opposite results.

Let us resolve to live those words as Jesus did, giving ourselves away for the good of others, born and unborn.

Father Frank Pavone
Priests For Life