



MASSES FOR THE WEEK  
July 11—July 17  
EACH MASS IS OFFERED FOR  
THE INTENTIONS OF EVERYONE  
PRESENT AND FOR THE FOLLOWING:

- SATURDAY, JULY 11**  
4:00 p.m. Sal V. Greco; Marlene Morris; Barbara Rush; Maselli Family; Captain Houston E. Walker  
5:30 p.m. Theresa M. Barry; Mary G. Cammarata; Sister Carmela Parisi  
**SUNDAY, JULY 12**  
8:00 a.m. Members of St. Patrick's Church (Propopulo)  
9:30 a.m. Roberta W. Bruley; Jane O. Chatelain; Frank P. Formusa; Sal V. Greco; Peter Grisaro; Bridget Guidry; Norma McClellan; Carol Mallett; Norma McClellan; John H. Schroder, Jr.; Jerome J. Triche, Sr.  
11:00 a.m. Melba H. Adams; Camden Boatright; Howard Brodhead; Debi Hamburger; Brigid I. Perry; Roy A. Robichaux, Sr.; Captain Houston E. Walker  
5:30 p.m. Joseph Maselli III; Ethelyn P. Navarro; Leona O'Dwyer; Sister Carmela Parisi; Lynn M. Thornton  
**MONDAY, JULY 13**  
11:30 a.m. Purgatorial List  
12:00 p.m. Leona O'Dwyer; Sister Carmela Parisi  
**TUESDAY, JULY 14**  
11:30 a.m. Sister Carmela Parisi; Barbara Rush  
12:00 p.m. Leona O'Dwyer; Elisabeth Robert  
**WEDNESDAY, JULY 15**  
11:30 a.m. Purgatorial List  
12:00 p.m. Loretta Doussan; Stephen Losee; Sister Carmela Parisi  
**THURSDAY, JULY 16**  
11:30 a.m. Sister Carmela Parisi  
12:00 p.m. Loretta Doussan; Elisabeth Robert  
**FRIDAY, JULY 17**  
11:30 a.m. Purgatorial List  
12:00 p.m. Stephen Losee; Sister Carmela Parisi

**GREGORIAN LATIN MASS—Sunday at 9:30 a.m.**  
*Sixth Sunday after Pentecost*  
**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—Sunday, 3:00pm—5:00pm**

**COFFEE AND REFRESHMENTS**

After the Sunday morning Masses, the Claddaugh Group hosts coffee and pastries in the Monsignor Reynolds Hall, directly behind the rectory. Everyone is invited.

**FLOWERS FOR THE ALTAR**

To honor a loved one by donating flowers for the altar please call Jessie at 525-4413.

**SUNDAY OFFERING—July 5, 2009**

First Collection \$ 6,246  
Second Collection\* \$ 1,413

\* Maintenance and restoration

**ST. JOHN THE BAPTIST CHURCH MORNING OF PRAYER—**  
*Cenacle of Our Loving Mother Prayer Group*  
Saturday, July 18, 2009; 9:00 a.m.—11:00 a.m.  
Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass.  
All are invited.

**ARCHDIOCESAN SPIRITUALITY CENTER**

The Center is offering *Getting the Most Out of Spiritual Direction*, a three session workshop that will focus on the purpose of spiritual direction, its difference from pastoral counseling, catechesis and faith companionship as well as guidance on how to prepare for spiritual direction.

Dates: August 13, 20, 27, 2009; Time: 6:30 pm – 8:30 pm

Where: The Archdiocesan Spirituality Center; St. Joseph Hall; Notre Dame Seminary

Presenter: Sister Noel Toomey, O.P.

For more information: 504-861-3254

**EUCHARISTIC PILGRIMAGE—OCTOBER 5-8, 2009**

Father Stanley Klores will lead a Eucharistic pilgrimage to Eternal Word Television Network and the Shrine of the Most Blessed Sacrament in Culman Alabama, October 5-8, 2009. Space is limited on a *first-come* basis for this pilgrimage that features bus transportation; 3 nights accommodations in Culman; many meals; transfers between lodging, EWTN and Shrine; tickets for taping of a television show at EWTN and much more. Price \$475 per person, based on double occupancy. For additional information contact Van & Pat Stevens: (225) 928-8335 or Catholic Journeys: (504) 834-4951. Registration deadline: July 31, 2009.

**RITE OF CHRISTIAN INITIATION FOR ADULTS**

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 RCIA process which will start Monday, September 14, 2009. Your interest and support may be all they need to make a decision. Interested parties can obtain information by contacting the director of the RCIA program: Robert Ramirez: (504)899-3048; e-mail: bramirez@bellsouth.net; or the rectory office.

**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.

**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; Del Barry; Patricia Berrigan; Brett Bradley; Barbara Brennan; Tony Clesi; Rene Crane; Carol Daigle; Tom Darcy; Ralph DeBlanc; Raymond DeBlanc; Elizabeth DeBuys; Al Duroncelet; Katherine Eagan; Melvin Ferlita, Sr.; Mimi Finley; John Fulcher; Howard Henriques; Milton J. Hock, Jr.; Joyce Kelly; Joan Kimball; Belinda Lazaro; Joseph; Stephen Losee; Michael McCarthy; Mary A. McKay; Buddy McInnis; Sally Ann Main; Lucille Ogden; Beverly Orillion; Karen Paprocki; J.Van Provosty; Tom Roach; Elisabeth Robert; Eleanor Smith; Joseph M. Sonne; Stephanie Summers; Alyssa Vingan

# FIFTEENTH SUNDAY IN ORDINARY TIME

## A NEW FRAMEWORK FOR SOCIAL JUSTICE

*Pope Places Charity and Truth at Heart of Debate*

Benedict XVI has something for everyone in "Caritas in Veritate" -- from praising profit (21) to defending the environment (48). But in these cases, as in all the others, he calls for a discernment and a purification by faith and reason (56) that should temper immoderate and one-sided enthusiasms.

Once again, Pope Benedict shows himself to be a theologian of synthesis and fundamental principles. In the titles of his three encyclicals he has used only five nouns: God, Love, Hope, Salvation, and Truth -- the most fundamental of realities. And in the opening greeting of this encyclical he succinctly describes the contents: "on integral human development in charity and truth."

Note that from this very greeting Pope Benedict has changed the whole framework of the debate on "the social question." This was expected to be -- and is -- his encyclical on "social justice." And indeed "justice" and "rights" find their proper place in a larger synthesis. But the priority is established from the outset, the foundation is laid, with "charity" and "truth." "Charity is at the heart of the Church's social doctrine" (2). "Without truth, without trust and love for what is true, there is no social conscience and responsibility, and social action ends up serving private interests and the logic of power" (5).

Another fundamental principle, and a central theme of this pontificate, is the continuity of the Church and her teaching. Surprisingly, the central ecclesiastical text from the past is Pope Paul VI's "Populo rum Progressio," and Pope Benedict makes it clear that we do not have "two typologies of social doctrine, one pre-conciliar and one post-conciliar, differing from one another: On the contrary, there is a single teaching, consistent and at the same time ever new" (12). This principle of continuity was expressed centrally in Benedict's first address as Pope on April 20, 2005, and again to the Roman curial cardinals on Dec. 22 of that year.

Within this fundamental material context of charity and truth, and the fundamental formal context of the continuity of the Church's teaching, Pope Benedict situates the centerpiece of the Church's social teaching: "integral human development." And by "integral" he means "it has to promote the good of every man and of the whole man" (18, quoting Paul VI). Among the important dimensions of this wholeness, he notes that integral human development must be open to the transcendent (11: "authentic human development concerns the whole of the person in every single dimension. Without the perspective of eternal life, human progress in this world is denied breathing-space.") and it must be open to life (28: "Openness to life is at the center of true development").

The inclusiveness of this integration is emphatically and perhaps surprisingly exemplified in paragraph 39. There, the Pope states that the "logic of the market and the logic of the state," i.e., free economic exchange with political oversight and restraint, are not enough to secure human flourishing. There must also be "solidarity in relations between citizens, participation and adherence, actions of gratuitousness" or, as he says in summary, "increasing openness, in a world context, to forms of economic activity marked by quotas of gratuitousness and communion." Pope Benedict insists on a "third economic factor" in addition to the market and the state: gratuitousness.

Here is a radiant example of the fundamental, synthetic, and discerning character of Pope Benedict's formulation of the

Church's social teaching, one which for me is worth the whole encyclical for its clarity, depth, and common sense: "If there is lack of respect for the right to life and a natural death, if human conception, gestation and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology. It is contradictory to insist that future generations respect the natural environment when our educational system and laws do not help them to respect themselves" (51).

There are times when one is especially proud of the blessing of the Catholic faith. This is one of them

*Father Joseph Fessio, SJ*

*Zenit*

*Jesuit Father Joseph Fessio is the editor of Ignatius Press and theologian in residence at Ave Maria University. Father Fessio is also a former student of Joseph Ratzinger and belongs to Ratzinger's "Schülerkreis."*

### YEAR FOR PRIESTS



The great patron saint of priests, St. John Mary Vianney taught his parishioners primarily by the witness of his life. It was from his example that they learned to pray, halting frequently before the tabernacle for a visit to Jesus in the Blessed Sacrament. "One need not say much to pray well, we know that Jesus is there in the tabernacle. Let us open our hearts to Him, let us rejoice in His sacred presence, that is the best prayer." And he would urge them: "Come to Holy Communion, my brothers and sisters, come to Jesus. Come to live from Him in order to live with Him... Of course you are not worthy of Him, but you need Him!" This way of educating the faithful to the Eucharistic presence and to Communion proved most effective when they saw him celebrate the Holy Sacrifice of the Mass. Those present said that "it was not possible to find a finer example of worship... he gazed upon the Host with immense love." "All good works, taken together, do not equal the sacrifice of the Mass since they are human works, while the Holy Mass is the work of God," the Cure would say. He was convinced that the fervor of a priest's life depended entirely upon the Mass: "The reason why a priest is lax is that he does not pay attention to the Mass! My God, how we ought to pity a priest who celebrates as if he were engaged in something routine!" He was accustomed, when celebrating, also to offer his own life in sacrifice: "What a good thing it is for a priest each morning to offer himself to God in sacrifice!"

*Pope Benedict XVI  
June 18, 2009*