



MASSES FOR THE WEEK
 July 18—July 24
 EACH MASS IS OFFERED FOR
 THE INTENTIONS OF EVERYONE
 PRESENT AND FOR THE FOLLOWING:

- SATURDAY, JULY 18**
 4:00 p.m. Ree Alario; Marlene Morris; Barbara Rush;
 Captain Houston E. Walker
 5:30 p.m. Sister Carmela Parisi
- SUNDAY, JULY 19**
 8:00 a.m. Members of St. Patrick's Church (Propopulo)
 9:30 a.m. Roberta W. Bruley; Jane O. Chatelain; Frank
 P. Formusa; Peter Grisaro; Norma McClellan;
 Carol Mallett; Sister Carmela Parisi; John H.
 Schroder, Jr.; Jerome J. Triche, Sr.; Mildred
 Willis
 11:00 a.m. Melba H. Adams; Mrs. Grundmeyer;
 Captain Houston E. Walker
 5:30 p.m. AnnaMae DiGange; Ethelyn P. Navarro;
 Leona O'Dwyer; Lynn M. Thornton; Hilton
 & Mary Touns
- MONDAY, JULY 20**
 11:30 a.m. Purgatorial List
 12:00 p.m. Leona O'Dwyer; Sister Carmela Parisi
- TUESDAY, JULY 21**
 11:30 a.m. Sister Carmela Parisi; Barbara Rush
 12:00 p.m. Leona O'Dwyer; Elisabeth Robert
- WEDNESDAY, JULY 22**
 11:30 a.m. Purgatorial List
 12:00 p.m. Loretta Doussan; Stephen Losee; Sister
 Carmela Parisi; Conchetta C. Salvaggio
- THURSDAY, JULY 23**
 11:30 a.m. Sister Carmela Parisi
 12:00 p.m. Loretta Doussan; Elisabeth Robert
- FRIDAY, JULY 24**
 11:30 a.m. Purgatorial List
 12:00 p.m. Stephen Losee; Sister Carmela Parisi

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

LET'S KEEP IN TOUCH



The rectory office is updating the parish records. Please contact the office (525-4413) if you have had a recent change in **address and/or telephone number**.

FLOWERS FOR THE ALTAR

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

SUNDAY OFFERING—July 12, 2009

First Collection \$ 9,446
 Second Collection* \$ 1,950

* Maintenance and restoration

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 Street in Metairie, **Saturday, July 25, 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!

SECOND COLLECTION—BLACK AND INDIAN MISSION

Mandated by the III Plenary Council in 1884, the National Collection for Black and Indian people continues as the embodiment of the Church's concern for evangelizing the Black and Indian peoples of the United States. The funds are distributed as grants to dioceses throughout the United States, supporting and strengthening evangelization programs which otherwise would cease. Please be generous to the special collection this weekend.

EUCCHARISTIC 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.

PASSIO DOMINI—DEDICATED TO PRAYING FOR PRIESTS

Every Thursday evening at the National Shrine of Our Lady of Prompt Succor (Ursuline Academy campus).
 8:00 p.m. Adoration and confessions; 9:00 p.m. Holy Mass

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; 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; Marie Gattuso; Glenn & Christine Harper; Bob Held; Howard Henriques; Milton J. Hock, Jr.; Karen Ibraheim; 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

SIXTEENTH SUNDAY IN ORDINARY TIME

THE POPE ON 'LOVE IN TRUTH'

In his much anticipated third encyclical, *Caritas in Veritate* (Love in Truth), Pope Benedict XVI does not focus on specific systems of economics -- he is not attempting to shore up anyone's political agenda. He is rather concerned with morality and the theological foundation of culture. The context is of course a global economic crisis -- a crisis that's taken place in a moral vacuum, where the love of truth has been abandoned in favor of a crude materialism. The pope urges that this crisis become "an opportunity for discernment, in which to shape a new vision for the future."

Yet his encyclical contains no talk of seeking a third way between markets and socialism. Words like greed and capitalism make no appearance here, despite press headlines following the publication of the encyclical earlier this week. People seeking a blueprint for the political restructuring of the world economy won't find it here. But if they look to this document as a means for the moral reconstruction of the world's cultures and societies, which in turn influence economic events, they will find much to reflect upon.

Caritas in Veritate is an eloquent restatement of old truths casually dismissed in modern times. The pope is pointing to a path neglected in all the talk of economic stimulus, namely a global embrace of truth-filled charity.

Benedict rightly attributes the crisis itself to "badly managed and largely speculative financial dealing." But he resists the current fashion of blaming all existing world problems on the market economy. "The Church," he writes, "has always held that economic action is not to be regarded as something opposed to society." Further: "Society does not have to protect itself from the market, as if the development of the latter were ipso facto to entail the death of authentically human relations."

The market is rather shaped by culture. "Economy and finance . . . can be used badly when those at the helm are motivated by purely selfish ends. Instruments that are good in themselves can thereby be transformed into harmful ones. But it is man's darkened reason that produces these consequences, not the instrument per se. Therefore it is not the instrument that must be called to account, but individuals, their moral conscience and their personal and social responsibility."

The pope does not reject globalization: "Blind opposition would be a mistaken and prejudiced attitude, incapable of recognizing the positive aspects of the process, with the consequent risk of missing the chance to take advantage of its many opportunities for development." He says that "the world-wide diffusions of prosperity should not . . . be held up by projects that are protectionist." More, not less, trade is needed: "the principal form of assistance needed by developing countries is that of allowing and encouraging the gradual penetration of their products into international markets."

The encyclical doesn't attack capitalism or offer models for nations to adopt. "The Church does not have technical solutions to offer," the pope firmly states, "and does not claim 'to interfere in any way in the politics of States.' She does, however, have a mission of truth to accomplish, in every time and circumstance . . ." Benedict is profoundly aware that economic science has much to contribute to human betterment. The Church's role is not to dictate the path of research but to focus its goals. "Economic science tells us that structural insecurity generates anti-productive attitudes wasteful of human resources. . . . Human costs always include economic costs, and economic dysfunctions always involve human costs."

He constantly returns to two practical applications of the principle of truth in charity. First, this principle takes us beyond earthly demands of justice, defined by rights and duties, and introduces essential moral priorities of generosity, mercy and communion -- priorities which provide salvific and theological value. Second, truth in charity is always focused on the common good, defined as an extension of the good of individuals who live in society and have broad social responsibilities. As for issues of population, he can't be clearer: "To consider population increase as the primary cause of underdevelopment is mistaken, even from an economic point of view."

Several commentators have worried about his frequent calls for wealth redistribution. Benedict does see a role for the state here, but much of the needed redistribution is the result of every voluntary and mutually beneficial exchange. To understand such passages fully and accurately, we do well to put our political biases on the shelf.

This encyclical is a theological version of his predecessor's more philosophical effort to anchor the free economy's ethical foundation. Much of it stands squarely with a long tradition of writings of a certain "classical liberal" tradition, one centered on the moral foundation of economics, from St. Thomas Aquinas and his disciples, Frederic Bastiat in the 19th century, Wilhelm Roepke, and even the secular F.A. Hayek in the 20th century. It also clearly resonates with some European Christian democratic thought.

Caritas in Veritate is a reminder that we cannot understand ourselves as a human community if we do not understand ourselves as something more than the sum of our material parts; if we do not understand our capacity for sin; and if we do not understand the principle of communion rooted in the gratuitousness of God's grace. Simply put, to this pope's mind, there is no just or moral system without just and moral people.

Father Robert Sirico

Each new priest brings with him a special blessing: "Blessed is he who comes in the name of the Lord." For in every priest it is Christ himself who comes. If, as Saint Cyprian said, the Christian is "another Christ" - *Christianus alter Christus*—with all the more reason it can be said: *Sacerdos alter Christus*.

May God sustain in all priests a grateful awareness of the gift they have received; may he also awaken in many young men a ready and generous response to his call to give themselves completely to the cause of the Gospel. The men and women of our time, who have such need of meaning and hope, will greatly benefit from their witness. And the Christian community will rejoice, knowing that it can look forward with confidence to the challenges of the approaching Third Millennium.

May the Virgin Mary accept this testimony of mine as filial homage, for the glory of the Blessed Trinity. May she make it fruitful in the hearts of my brothers in the priesthood and of many members of the Church. May she make it a leaven of fraternity also for the many people who, although they do not share the same faith, often listen to my words and engage me in sincere dialogue.

*Servant of God,
John Paul II*