



MASSES FOR THE WEEK  
August 1—August 7  
EACH MASS IS OFFERED FOR  
THE INTENTIONS OF EVERYONE  
PRESENT AND FOR THE FOLLOWING:

**SATURDAY, AUGUST 1**

- 4:00 p.m. Ree Alario; Cammarata Guzzardi Family; Marlene Morris; Oliver Pivert, Jr.; Barbara Rush; Captain Houston E. Walker
- 5:30 p.m. Theresa M. Barry; Pam Estes; Josh Farmer; Leona O'Dwyer; Sister Carmela Parisi

**SUNDAY, AUGUST 2**

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Jerry Bagwell; Roberta W. Bruley; Jane O. Chatelain; Louis Eichhorn, Jr.; Peter Grisaro; Norma McClellan; Johnie Phillips; Freddie Robinson; Carmelite Salassi; John H. Schroder, Jr.; Susie Schroder; Jerome J. Triche, Sr.; Helen Vasquez

- 11:00 a.m. Alice E. deMontluzin; Josh Farmer; Mrs. Grundmeyer; Sister Carmela Parisi; Oliver Pivert, Jr.; Barbara Rush; Virginia Valikonis; Fr. Vinh; Capt. Houston E. Walker

- 5:30 p.m. Kevin Breland; Pam Estes; Leona O'Dwyer; Lynn McLeod Thornton

**MONDAY, AUGUST 3**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Pam Estes; Josh Farmer; Stephen Luccioni; Leona O'Dwyer; Oliver Pivert, Jr.; Fr. Vinh

**TUESDAY, AUGUST 4**

- 11:30 a.m. Pam Estes; Josh Farmer; George Markey; Barbara Rush

- 12:00 p.m. Alice Cohen; Leona O'Dwyer; Elisabeth Robert; Fr. Vinh

**WEDNESDAY, AUGUST 5**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Jean Dominguez; Mike O'Connell; Leona O'Dwyer; Stephen Losee; Fr. Vinh

**THURSDAY, AUGUST 6**

- 11:30 a.m. Pam Estes; Josh Farmer; Barbara Rush
- 12:00 p.m. Loretta Doussan; Elisabeth Robert

**FRIDAY, AUGUST 7**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Loretta Doussan; Stephen Losee; Barbara Rush

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

*Ninth 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 26, 2009**

First Collection \$ 12,232

Second Collection\* \$ 4,672

\* Brothers of the Sacred Heart

**YEAR OF THE PRIEST—TUESDAY, AUGUST 4, 2009**

A special Mass to celebrate the promulgation of the Year of the Priest will be concelebrated Tuesday, August 4, 2009, the Feast day of St. John Vianney. 7:00 p.m. at Good Shepherd Church (formerly St. Stephen's Church), 1025 Napoleon Avenue, New Orleans. Everyone is invited to attend.

**WORD OF GOD SCRIPTURE CONFERENCE**

August 8-9, 2009 at the Pontchartrain Center; Kenner, LA

Theme: *The Sacraments of Service: Marriage and the Priesthood*

Presenters: Dr. Brant Pitre; Dr. Peter Kreeft; Dr. John Bergsma; Profesor Michael Barber.

Archbishop Alfred Hughes will celebrate Mass to conclude the conference.

For more information: [www.Catholic-Productions.com](http://www.Catholic-Productions.com)

Catholic Productions: (985) 308-0100.

**MARRIED COUPLES RETREAT—ST. JOSEPH ABBEY**

September 19-20, 2009; St. Joseph Abbey Christian Life Center

Theme: Hope; Retreat Master: Father Thomas Perrier O.S.B.

For more information: Jason Angelette (504) 830-3716 or visit the website: [www.willwoods.org](http://www.willwoods.org).

**FLU AND PNEUMONIA SHOTS—MAJORIA DRUGS**

Majoria Drugs—1805 Metairie Road

Starting September 1, 2009; every Tuesday, Thursday & Saturday

Time: 10:00 a.m.—2:00 p.m.

Anyone having Medicare Part B will receive the vaccine at no charge. We will also be able to bill Humana/OHP this year. Privately paying the cost of the flu shot is \$30, the pneumonia shot is \$50. Contact Majoria Drugs at (504) 835-7211 for more information.

**EXTRAORDINARY MINISTERS OF HOLY COMMUNION—READER/PROCLAIMER WORKSHOP**

September 12—December 5, 2009. Pre-Registration required.

Candidates parish should register attendees with pastor's permission.

Telephone: 504-861-6300; Fax: 504-866-2906

Email: [worship@archdiocese-no.org](mailto:worship@archdiocese-no.org);

**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 Vingano

## EIGHTEENTH SUNDAY IN ORDINARY TIME

### THE PAULINE CHAPEL

The Pauline Chapel is not open to visitors. Situated in the Vatican buildings just a few steps from the Sistine Chapel, it is a place of prayer reserved for the pope. After undergoing a complete restoration, it was reopened for worship on Saturday, July 4, by Benedict XVI, who presided over vespers there. But at least two new developments must be noted.

The first is that the renovation included a restructuring of the sanctuary, in fidelity to the liturgical tradition.

Benedict XVI has put the previous altar back in its place, although still a short distance from the tabernacle, restoring the celebration of all "facing the Lord." He has had the ambo removed, and the communion rail put back in its place. The red carpet has disappeared from both the floor and the walls, which have been restored to their original appearance.

The second important new development concerns the interpretation of the two frescoes by Michelangelo dedicated to St. Peter and St. Paul, in particular the interpretation of Peter's expression.

The traditional interpretation says that Peter - while he is about to be crucified upside down - is turned to look at everyone who enters the chapel, to remind him that martyrdom can be the fate of those who follow Jesus.

In support of this interpretation, it is recalled that until 1670, many conclaves were held in the Pauline Chapel. Peter was looking into the eyes of the cardinals preparing to elect his successor. And the newly elect, who from then on would go into that chapel to pray, would exchange glances each time with the first of the apostles.

So then, the new development is that Benedict XVI has distanced himself from it...

The pope said that Peter's gaze, instead of being directed at the visitor, is instead intended to be directed at the face of Paul on the opposite wall: at Paul, who bears within himself the light of the risen Christ. "It is as if Peter, in the hour of the supreme trial, were seeking that light which gave the true faith to Paul."

Naturally, the pope added, this does not change the fact that this dialogue of gazes between the two apostles is a great lesson for those who enter to pray in the Pauline Chapel, and in particular for the successors of Peter.

The following is the central passage of Benedict XVI's homily at vespers on July 4, 2009, in the Pauline Chapel, dedicated to the two apostles frescoed by Michelangelo:

[...] The eyes are drawn first of all by the faces of the two apostles. It is already clear from their position that these two faces play a central role in the iconographic message of the chapel. But, beyond their placement, they draw us immediately beyond the image: they question us, and prompt us to reflect.

First of all, let us examine Paul: why is he represented with such an old face? It is the face of an old man, while we know - and Michelangelo also knew this well - that the call of Saul on the road to Damascus took place when he was about thirty years old. The decision of the artist already brings us beyond pure realism, it makes us go beyond the simple narration of events in order to usher us into a more profound level. The face of Saul-Paul - which is actually that of the artist himself, elderly, restless, and in search of the light of truth - represents the human being in need of a light from above. This is the light of divine grace, indispensable for acquiring new vision with which to perceive the reality oriented to the "hope that waits for you in heaven" - as the apostle writes in the opening salutation of the letter to the Colossians. (1,5).

Having fallen to the ground, Saul's face is illuminated from above, by the light of the Risen One, and, in spite of its dramatic nature, the depiction inspires peace and infuses trust. It expresses

the maturity of the man who is illuminated inside by Christ the Lord, while around him turns a disarray of events in which all of the figures look like they are caught up in a whirlwind. The grace and peace of God have enveloped Saul, they have conquered and transformed him from within. He will proclaim this same "grace" and this same "peace" to all of his communities on his apostolic voyages, with a seasoned maturity not of age, but of spirit, given to him by the Lord himself.

Here therefore, in the face of Paul, we can already perceive the heart of the spiritual message of this chapel: the miracle of Christ's grace, which transforms and renews man through the light of his truth and his love. This is what constitutes the novelty of conversion, of the call to faith, which finds its fulfillment in the mystery of the Cross.

From the face of Paul we move to that of Peter, depicted at the moment in which his inverted cross is being raised, who turns to look at those who are observing him. This face also surprises us. Here the age represented is correct, but it is the expression that amazes and puzzles us. Why this expression? It is not an image of suffering, and the figure of Peter communicates surprising physical vigor. The face, especially the forehead and the eyes, seem to express the interior state of a man facing death and evil: there is a sense of confusion, an expression reaching outward intently, almost as if seeking something or someone in the final hour. And the faces of the people around him are also remarkable for their eyes: a chain of restless expressions, some of them even fearful or dismayed.

What does all of this mean? It is what Jesus had told this apostle in advance: "when you are old, another will take you where you do not wish to go"; and the Lord had added: "Follow me" (John 21:18,19). And here it is, at this very moment is the culmination of discipleship: the disciple is not greater than his Master, and now experiences all of the bitterness of the cross, of the consequences of sin that separates from God, all the absurdity of violence and deceit. If one comes to meditate in this chapel, one cannot escape the radical nature of the question that is posed from the cross: the cross of Christ, head of the Church, and the cross of Peter, his vicar on earth.

The two faces that we have stopped to consider are across from each other. One could even believe that Peter's face is turned toward Paul, who, for his part, does not see, but bears within himself the light of the risen Christ. It is as if Peter, in the hour of the supreme trial, were seeking that light which gave the true faith to Paul.

And so it is that in this sense, the two icons can become two acts in a single drama: the drama of the Paschal mystery: cross and resurrection, death and life, sin and grace. The chronological order of the events represented may have been overturned, but what emerges is the plan of salvation, that plan which Christ himself realized in himself by bringing it to fulfillment, as we have just sung in the hymn from the letter to the Philippians.

For those who come to pray in this chapel, and for the pope first of all, Peter and Paul become teachers of faith. With their testimony, they invite us to go to the depths, to meditate in silence on the mystery of the cross, which accompanies the Church until the end of time, and to welcome the light of the faith, thanks to which the apostolic community can extend to the ends of the earth the missionary and evangelizing action entrusted to it by the risen Christ. Here there are no solemn celebrations with the people. Here the successor of Peter and his collaborators meditate in silence and adore the living Christ, present especially in the most holy sacrament of the Eucharist. [...]