



MASSES FOR THE WEEK
February 13—February 19
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, FEBRUARY 13

- 4:00 p.m. Ree Alario; Benjamin Brown; Maselli Family; Marlene Morris; Barbara Rush; Houston E. Walker
- 5:30 p.m. Eddie Carmano; Sidney Grillot; Richard Kernion; Leona O'Dwyer

SUNDAY, FEBRUARY 14

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Wallace Boudreaux; Roberta W. Bruley; Duke Bourgeois; Noelie Bourgeois; Monsignor Joseph Bourgeois; Judith B. Casey; Jane O. Chatelain; Claudia Darden; Ann Jackson; Norma McClellan; John H. Schroder, Jr.; Sr.; Hilda Yacaucchi
- 11:00 a.m. Patricia M. Bahan; Sylvia Bassett; Barry Brechtel; Richard Kernion; Leona O'Dwyer; John W. Ormond; Barbara Rush; Captain Houston E. Walker
- 5:30 p.m. No Mass

MONDAY, FEBRUARY 15

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Dr. & Nancy Minyard; Edward O'Dwyer; Elisabeth Robert; Joed L. Stut

TUESDAY, FEBRUARY 16

- 11:30 a.m. No Mass—church closed Mardi Gras
- 12:00 p.m. No Mass—church closed Mardi Gras

WEDNESDAY, FEBRUARY 17

- 11:00 a.m. Purgatorial List
- 11:45 a.m. Father Stanley Klores
- 12:30 p.m. Stephen Losee; Dr. & Nancy Minyard; Mr. & Mrs. Henry E. Mull, Sr.
- 5:00 p.m. Eddie Carmano

THURSDAY, FEBRUARY 18

- 11:30 a.m. Edward O'Dwyer
- 12:00 p.m. Loretta Dousan; Elisabeth Robert

FRIDAY, FEBRUARY 19

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

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

Quinquagesima Sunday

Solemn High Mass—First Sunday of the month.

Benediction—Third Sunday after the 9:30 A.M. Mass.



The Living Flame of the Sanctuary Light
In Memory of Joseph Maselli

CATHOLIC CHARISMATIC RENEWAL CONFERENCE
For Freedom Christ Has Set Us Free

March 19—21, 2010

Pontchartrain Center, Kenner, LA

Saturday, March 20—Archbishop Aymond will offer Mass; Deacon Alex Jones, Johnnette Benkovic and Father Richard McAlear, OMI will be featured speakers on the theme **“For Freedom Christ Has Set Us Free.”** Teen Workshop on Friday and Saturday. For more information: Catholic Charismatic Renewal: 504-828-1368 or register online at: www.cerno.org. Everyone is cordially invited.

SUNDAY OFFERING—February 7, 2010

First Collection \$ 15,337

Second Collection* \$ 1,518

* Restoration and Maintenance

MASS AND RECTORY OFFICE SCHEDULE

FEBRUARY 14—FEBRUARY 17, 2010

Sunday, Feb. 14 Masses: 8:00 a.m.; 9:30 a.m. & 11:00 a.m.
Church closes after 11:00 a.m. Mass

Cancelled 3:00 p.m. Adoration, Rosary & Benediction
5:30 p.m. Mass

Monday, Feb. 15 Masses 11:30 a.m. and 12:00 p.m.
Rectory office closed.

Tuesday, Feb. 16 Church and rectory office closed.

ASH WEDNESDAY—FEBRUARY 17, 2010

Masses: 11:00 a.m.; 11:45 a.m., 12:30 p.m. and 5:00 p.m.

Distribution of ashes at all Masses.

Confessions before the Masses.

SPECIAL LENTEN SERIES AT ST. PATRICK'S CHURCH

Father Stanley Klores will present a special Lenten series titled *The History of the Mass*. The talk will take place every Sunday during Lent between the 9:30 a.m. and 11:00 a.m. Masses. (10:30a.m.—10:55a.m.)

MAGNIFICAT—INVITES YOU TO A BREAKFAST

The Metairie Chapter of *Magnificat* invites everyone to a breakfast, Thursday, February 25, 2010; 9:00 a.m.—12:00 p.m. (noon)

Jefferson Orleans South, 2536 Edenborn Ave., Metairie 70002

The Reverend Stanley Klores, speaker

Reservations: \$20.00. There will be no tickets issued, please check in at door. For reservations send a check made out to *Magnificat Metairie* to: Jane Margavio, 1005 Maryland Ave, Kenner LA 70062.

Please include the name of each attendee; the deadline for receiving checks is February 19, 2010. **A confirmation card will be sent to you when your check is received.** Since the day is designed to speak to the hearts of women, free of distractions, it is respectfully requested that children not be in attendance. However, mothers with nursing infants are welcome.

ORGAN CONCERT—SUNDAY, FEBRUARY 28, 2010

Dr. Marijim Thoene will present a program of organ music at 3:00 p.m. in the afternoon. All are invited.

ST. PATRICK'S CHURCH TO SPONSOR A ST JOSEPH ALTAR

St. Patrick's Church will sponsor a St. Joseph Altar at Ozanam Inn on March 19, 2010. Monetary donations are now being accepted to defray the cost of building an altar dedicated to St. Joseph on his special feast day. This beautiful tradition, dating back to when many Sicilians arrived in New Orleans at the end of the nineteenth century, is a special devotion to St. Joseph in fulfillment of promises made and favors granted.

Please make your check payable to St. Patrick's Church, specifying that it is for the St. Joseph Altar. We will soon be asking for volunteers to assist in the preparation of the altar. For more information, please call the rectory at 525-4413.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Randall Cashio; S. Michael Cashio, Jr.; Mary Ann Ciravolo; Tony Clesi; Colleen Collet; L Darcy; R.J. DeBlanc; R.F. DeBlanc; Al Duroncellet; Bryan Evans; Robert Evans; Mimi Finley; John Fulcher; Marie Gattuso; A.P. Gaudet, Jr.; Bob Held; Howard Henriques; Milton J. Hock, Jr.; Karen Ibraheim; Joan Kimball; Belinda Lazaro; Stephen Losee; Mary A. McKay; Sally Ann Main; Maudie Megeson; Joan C. O'Brien; Lucille Ogden; Beverly Orillion; Karen Paprocki; J.Van Provosty; Tom Roach; Elisabeth Robert; M. Schuss; Joseph M. Sonne; Pierre Stouse; Stephanie Summers

SIXTH SUNDAY IN ORDINARY TIME

2010 LENTEN MESSAGE OF THE HOLY FATHER BENEDICT XVI

"Each year, on the occasion of Lent, the Church invites us to a sincere review of our life in light of the teachings of the Gospel. This year, I would like to offer you some reflections on the great theme of justice, beginning from the Pauline affirmation: 'The justice of God has been manifested through faith in Jesus Christ'.

"First of all, I want to consider the meaning of the term 'justice', which in common usage implies 'to render to every man his due', according to the famous expression of Ulpian, a Roman jurist of the third century. In reality, however, this classical definition does not specify what 'due' is to be rendered to each person. What man needs most cannot be guaranteed to him by law. In order to live life to the full, something more intimate is necessary that can be granted only as a gift: we could say that man lives by that love which only God can communicate since He created the human person in His image and likeness. Material goods are certainly useful and required - indeed Jesus Himself was concerned to heal the sick, feed the crowds that followed Him and surely condemns the indifference that even today forces hundreds of millions into death through lack of food, water and medicine - yet 'distributive' justice does not render to the human being the totality of his 'due'. Just as man needs bread, so does man have even more need of God. St. Augustine notes: if 'justice is that virtue which gives everyone his due ... where, then, is the justice of man, when he deserts the true God?'

"The Evangelist Mark reports the following words of Jesus, which are inserted within the debate at that time regarding what is pure and impure: 'There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him. ... What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts'. Beyond the immediate question concerning food, we can detect in the reaction of the Pharisees a permanent temptation within man: to situate the origin of evil in an exterior cause. Many modern ideologies deep down have this presupposition: since injustice comes 'from outside', in order for justice to reign, it is sufficient to remove the exterior causes that prevent it being achieved. This way of thinking - Jesus warns - is ingenuous and short-sighted. Injustice, the fruit of evil, does not have exclusively external roots; its origin lies in the human heart, where the seeds are found of a mysterious co-operation with evil. With bitterness the Psalmist recognizes this: 'Behold, I was brought forth in iniquity, and in sin did my mother conceive me'. Indeed, man is weakened by an intense influence, which wounds his capacity to enter into communion with the other. By nature, he is open to sharing freely, but he finds in his being a strange force of gravity that makes him turn in and affirm himself above and against others: this is egoism, the result of original sin. Adam and Eve, seduced by Satan's lie, snatching the mysterious fruit against the divine command, replaced the logic of trusting in Love with that of suspicion and competition; the logic of receiving and trustfully expecting from the Other with anxiously seizing and doing on one's own, experiencing, as a consequence, a sense of disquiet and uncertainty. How can man free himself from this selfish influence and open himself to love?

"At the heart of the wisdom of Israel, we find a profound link between faith in God who 'lifts the needy from the ash heap' and justice towards one's neighbour. The Hebrew word itself that indicates the virtue of justice, 'sedaqah', expresses this well. 'Sedaqah', in fact, signifies on the one hand full acceptance of the will of the God of Israel; on the other hand, equity in relation to one's neighbour, especially the poor, the stranger, the orphan and the widow. But the two meanings are linked because giving to the poor for the Israelite is none other than restoring what is owed to God, who had pity on the misery of His people. It was

not by chance that the gift to Moses of the tablets of the Law on Mount Sinai took place after the crossing of the Red Sea. Listening to the Law presupposes faith in God who first 'heard the cry' of His people and 'came down to deliver them out of hand of the Egyptians'. God is attentive to the cry of the poor and in return asks to be listened to: He asks for justice towards the poor, the stranger, the slave. In order to enter into justice, it is thus necessary to leave that illusion of self-sufficiency, the profound state of closure, which is the very origin of injustice. In other words, what is needed is an even deeper 'exodus' than that accomplished by God with Moses, a liberation of the heart, which the Law on its own is powerless to realize. Does man have any hope of justice then?

"The Christian Good News responds positively to man's thirst for justice, as St. Paul affirms in the Letter to the Romans: 'But now the justice of God has been manifested apart from law ... the justice of God through faith in Jesus Christ for all who believe. For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by His grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by His blood, to be received by faith'.

"What then is the justice of Christ? Above all, it is the justice that comes from grace, where it is not man who makes amends, heals himself and others. The fact that 'expiation' flows from the 'blood' of Christ signifies that it is not man's sacrifices that free him from the weight of his faults, but the loving act of God Who opens Himself in the extreme, even to the point of bearing in Himself the 'curse' due to man so as to give in return the 'blessing' due to God. But this raises an immediate objection: what kind of justice is this where the just man dies for the guilty and the guilty receives in return the blessing due to the just one? Would this not mean that each one receives the contrary of his 'due'? In reality, here we discover divine justice, which is so profoundly different from its human counterpart. God has paid for us the price of the exchange in His Son, a price that is truly exorbitant. Before the justice of the Cross, man may rebel for this reveals how man is not a self-sufficient being, but in need of Another in order to realize himself fully. Conversion to Christ, believing in the Gospel, ultimately means this: to exit the illusion of self-sufficiency in order to discover and accept one's own need - the need of others and God, the need of His forgiveness and His friendship.

"So we understand how faith is altogether different from a natural, good-feeling, obvious fact: humility is required to accept that I need Another to free me from 'what is mine', to give me gratuitously 'what is His'. This happens especially in the Sacraments of Reconciliation and the Eucharist. Thanks to Christ's action, we may enter into the 'greatest' justice, which is that of love, the justice that recognizes itself in every case more a debtor than a creditor, because it has received more than could ever have been expected. Strengthened by this very experience, the Christian is moved to contribute to creating just societies, where all receive what is necessary to live according to the dignity proper to the human person and where justice is enlivened by love.

"Dear brothers and sisters, Lent culminates in the Paschal Triduum, in which this year, too, we shall celebrate divine justice - the fullness of charity, gift, salvation. May this penitential season be for every Christian a time of authentic conversion and intense knowledge of the mystery of Christ, who came to fulfill every justice. With these sentiments, I cordially impart to all of you my apostolic blessing".

BENEDICTUS PP. XVI