



St. Angela Merici
Pray for Us

ST. ANGELA MERICI PARISH

Archdiocese of New Orleans

Rectory: 901 Beverly Garden Drive, Metairie, Louisiana 70002

Rectory: (504) 835-0324 • School: (504) 835-8491

Office of Religious Education: (504) 835-0324

www.stangela.org

Sunday Masses: Saturday, 4:00 P.M. (Eve of Sunday)

Sunday: 8:00 A.M., 9:30 A.M., 11:00 A.M.

Weekday Masses: 6:15 A.M.; 8:30 A.M.; Saturday, 8:30 A.M.

Holy Day of Obligation: See the Parish Bulletin for Schedule

Our Lady of Perpetual Help Novena: Tuesday, following 8:30 A.M. Mass

Confessions: Saturday, 5:30 P.M. to 6:00 P.M., or by appointment

Dear Parishioners,

This is the Year of the Mass in our Archdiocese. Its formal title is: A Year of Renewal: Offering a Worthy Sacrifice of Praise. The focus here is on *our* renewal: to refresh our understanding of the Mass, to increase our appreciation of and commitment to Mass, and thus to participate more fully in the Mass each and every time we come together for this central act of our worship. You join in this dialogue at every Mass: "Let us give thanks to the Lord our God," the priest says; and you respond, "It is right and just." It is, again as we say in our prayers, "our duty and our salvation" to give God thanks for all of the blessings of this life: for God's constant presence and support, for the guidance of the Holy Spirit in our lives, for family and friends who journey with us, for the example of the Saints and others around us in this "holy Church" who nurture our courage and our perseverance and who are with us to celebrate the small and large joys of life. Yes, it is right to give God thanks and praise.

This Lent, Archbishop Gregory Aymond asks us to join in a single focus and activity to help increase our devotion to Mass. He asks that we read a small book entitled, *The Mass Explained*, and join in small-group discussions to study this book.

Here at St. Angela, we will do this in two ways. I have asked all those who serve in leadership roles in our parish to host a group discussion either in their home or at our parish facilities. Many have agreed to do this. Those hosting groups in their homes are inviting neighbors and friends to join them. Those hosting groups at our parish facilities have told us the days of the week and time of day they are available. (Sessions for youth will be conducted and advertised through our Youth Ministry program.)

This weekend or next, we ask you to sign up for one of the sessions that will be held on campus. Sign-up sheets clearly indicating days of the week and time of day will be on tables in church. Sign up for the one most convenient for you and take one of the books.

The discussion groups will meet once a week for one hour, beginning in the Second Week of Lent. Groups will conclude before Holy Week.

Four hours of your time to increase your love for and commitment to the Holy Sacrifice of the Mass: that is what we are asking this Lent.

Thanks to all who supported the Super Bowl raffle! Proceeds from that activity totaled \$30,985.91. Most of this will be given to our parish school, in support of the Catholic education and formation of our young people.

Again, we thank Tom and Gayle Benson for the generous donation of the Super Bowl tickets! We see Mr. and Mrs. Benson here at Mass at St. Angela on occasion, so be sure to thank them the next time they have the opportunity to worship with us.

Please go to the this website of our bishops to read more information about the HHS mandate and the "Contact Congress" link to let your voice be heard in defense of our religious liberty: <http://www.usccb.org/issues-and-action/religious-liberty/conscience-protection/index.cfm>.

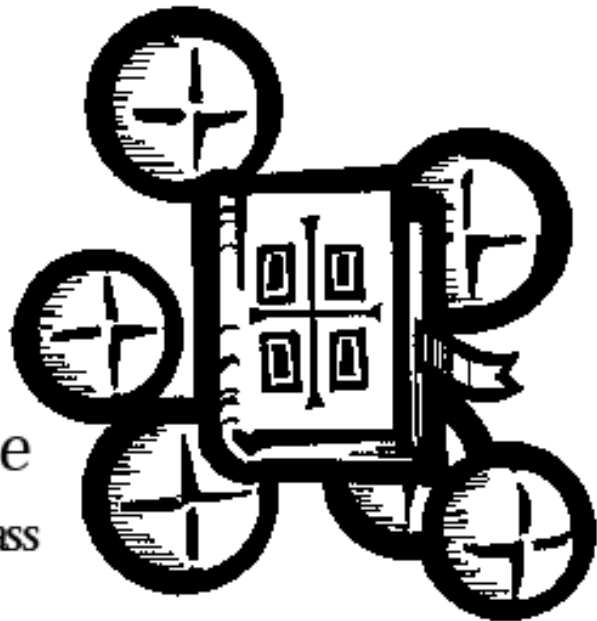
This can also be accessed through the USCCB home page at www.usccb.org.

Please note that, because of parades in our area and our need to secure the campus and facilities, there will be no Confessions on Saturday, February 11 or Saturday, February 18. Please contact the rectory to make an appointment with Fr. Peter or me for this Sacrament until we resume our regular schedule on February 25.

Fr. Ken

Give Thanks and Praise

A Popular Explanation of the Mass



Part 9

The Liturgy of the Eucharist

The Communion Rite

To share bread, to share drink, are natural human gestures. They are signs of sharing our lives with others. They are very human and simple ways of opening up ourselves to others, of expressing our need for one another, of showing that we all are to participate in life on earth together. The sharing of a meal is among the most ancient signs of love and friendship.

To share the eucharistic bread, to share the eucharistic cup, are the logical conclusion and climax of our eucharistic celebration. The command of the Lord was to "take and eat" and "take and drink." The eucharist was instituted by Christ to be the spiritual and life-giving food of his people.

In the earliest celebrations of the eucharist the presider, after the people's Amen at the conclusion of the eucharistic prayer, merely had to break the bread, after which the minister and people received the body and blood of the Lord. But the growing desire to express mutual love, unity, and forgiveness as well as to endow this part of the Mass with a more developed ritual structure resulted in the breaking of the bread and the distribution of the eucharist being placed within a rather expanded framework. Today we can distinguish three major steps within the communion rite:

- The Preparation for Communion;
- The Communion itself;
- The Period after Communion.

Rites of Preparation

A number of prayers and actions help to prepare us to share the Lord's body and blood. Serving as a link between the eucharistic prayer and the reception of the eucharist, these rites are intended to stir up our desire for unity, to attune our minds and hearts to the deep meaning and demands of our participation in the eucharistic meal.

Our Father: We begin our preparation with the Our Father, a text common to all Christians, a prayer that asks for daily bread which for us also includes the eucharistic bread. It is also a prayer that requests the forgiveness of sins. The priest then goes on to request the Lord to grant us peace. Everyone joins in the concluding acclamation ("For the kingdom. . ."), a statement which has long been associated with the Our Father in the history of Christianity. As we prepare ourselves to approach the eucharistic table, our attention is drawn to others and their desire for peace, justice, and love.

Kiss of Peace: This ancient liturgical gesture, brought into more prominence by the recent reform of the Mass, recalls that we are to be a people united with one another in the peace of Christ who is present among us. Our handshake, our embrace, our kiss show our willingness to live in the peace of Christ. By word and action we both find and pray for peace in one another.

Breaking of the Bread: This rite, going back to the Last Supper itself, is the principal action for preparing for communion. So important was this action that in early Christianity the whole eucharistic celebration was known as "the breaking of the bread" (confer Acts 2:32). St. Paul explains the meaning of the gesture:

And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf. (1 Corinthians 10:16-17)

The action therefore is one of unity. Just as the bread has become the body of Christ, so we who share this one bread, whatever be our diversity, become one body in Christ.

For the breaking of the bread to appear as the significant action it is meant to be, the community must use bread that can be broken and shared. Although small breads consecrated at the same celebration may also be used, care is to be taken that at least some of the people receive portions from the large host(s) broken at this time. The routine distribution of eucharistic bread which has been reserved in the tabernacle destroys the unity of the eucharistic action. The flow of the liturgy is one of the people presenting gifts of bread and wine, the priest in the name of all proclaiming a consecratory prayer over these gifts, and the people then receiving back the transformed gifts as the eucharistic body and blood of the Lord.

Accompanying the breaking of the bread is the *Lamb of God*, a litany-song repeated as often as is necessary to fill out the rite. The text recalls that every eucharist is a memorial of the new Passover, of Christ the Paschal Lamb who brings forgiveness and peace.

Silent Prayer: The celebration now offers each one of us a time for silent preparation. The priest prays quietly with the help of texts found in the sacramentary. We also have time to engage in our own prayer—a time that is not to be supplanted by the presider praying aloud.

Invitation to Communion: A formal invitation to receive the Lord's body and blood has long been traditional in the Church. Our present formula strikes a balance between a worthiness rooted in baptism ("Blessed are those called...") and a humility possessed by the centurion ("Lord, I am not worthy...").

Distribution of the Eucharist

The whole movement of the communion rite till now has been to stress our unity in Christ, since our participation at the Lord's table is not to be one whereby a number of individuals just happen to engage in a similar action at the same time. Rather, the communion is the community's coming forward together to share together in the eucharistic meal. This is a common action of the people, not just a series of individual actions.

An Affirmation of Belief: As a sign of service to one another a minister, saying "The Body of Christ" and "The Blood of Christ" presents the eucharistic bread and wine to the communicant, who bows his or her head as a sign of reverence. Of special significance is the invitation to receive the Lord's body since this text highlights the importance of the assembled people as the body of Christ. St. Augustine explained the meaning of the phrase:

What is meant by one bread? St. Paul interpreted it briefly: "We, being many, are one body." This bread is the body of Christ, to which the Apostle refers when he addressed the Church: "Now you are the body of Christ and his members." That which you receive, that you yourselves are by the grace of the redemption, as you acknowledge when you respond Amen. What you witness here is the sacrament of unity. (Sermon 272)

What we affirm by our Amen is that we believe that Christ is indeed present in the sacrament, in the community, and in the communicant. This is why the minister of communion does not say "Receive the body of Christ" or "This is the body of Christ."

The Full Sign: The restoration of the cup to all members of the assembly has been one of the most significant liturgical developments within recent years. It is true that the Church has always taught that Christ is received whole and entire even when communion is received under one form only. Nevertheless, Christ did say that we are also to "take and drink." By our sharing in the cup the sign of the meal is more apparent. Receiving from the cup is a sign of the new covenant (Luke 22:20), the guarantee and expectation of the heavenly banquet (Mark 26:29), and the sign of union with Christ who suffered (Mark 10:38-39). Although the minister may dip a portion of the eucharistic bread into the wine (intinction), this form of communion is not generally recommended since the action of "drinking" is lost.

Unity Expressed through Song: As a vocal expression of our unity in Christ, we often sing as we share in the eucharistic meal. By common song we express our joy in Christ, our oneness together, our mutual love. We show that the eucharist is indeed the sacrament of the Church's unity.

Period after Communion

We engage in two actions here: we pray in silence or in song; we join in a formal spoken prayer which brings the communion rite to an end.

Silent Prayer/Song of Praise: As people we need moments when each of us can speak with the Lord in our own way. So much needs to be said and to be heard. We need opportunities to open our heart to Christ and to respond to his presence in our lives. We are afforded such an occasion after the reception of the eucharist in a time for silent prayer. Yet even this has a communal dimension since the unspoken prayer of each of us will be summed up in the concluding prayer which follows.

As an alternative to silent prayer, however, we may sing a hymn of praise or a psalm. And yet adequate time for silent prayer should be provided.

Prayer after Communion: The communion rite comes to a close as the priest gathers up the silent prayer of all as he requests that the effects of the eucharist may take root in the lives. By our Amen we show that this prayer is indeed the prayer of the community.

We have prepared ourselves to celebrate the Mass as a people united in Christ, we have heard the word of Christ proclaimed in our midst, we have celebrated the eucharistic memorial of Christ. It now remains for us to bring our celebration to an end. We will discuss the concluding rite next time.

MASS INTENTIONS

Saturday, February 11

8:30a.m. Al Landry

Sunday, February 12

4:00p.m. Vigil

Irene Lacrouts	Frank and Miriam Zimmerman
Horace Bouvier	Terry P. Gerstner, Jr.
June W. Calcagno	Edward J. Appel, Jr.
Lawrence Chigoy	Harvey Lee Ducote
Emma Jeansonne	John B. Punch and Margaret Punch-Ladner
Michael Neeb	Mary and Emile R. Hammel, Jr.
Patrick Freeman	Hartie and Rose Mae Trosclair
Rosemary Gaudry	Bostwick and Meydrich Families
Alton Landry	Bordelon and Pizzo Families
Special Intention	Lucretia Achary (*)
Patricia Delaney	Lucille Ormond (*)
Jackie Miele	Lee Roy Soignet
8:00a.m.	For the Parish
9:30a.m.	Richard Deas
11:00a.m.	
Alton A. Landry	Nathan Trepagnier
Charles Eck	Rose Mary Canale
David Monroe	Emile A. Schayot, Jr.
Lorraine Keen	Joseph S. Ebbermann
Donna Oddo (*)	Purgatorial List
Richard Lipscomb (*)	

Monday, February 13

6:15a.m. Anne Neider Leach
8:30a.m. Gerard Maxwell

Tuesday, February 14

6:15a.m. Amalia Velasquez
8:30a.m. Horace Bouvier

Wednesday, February 15

6:15a.m. Ida Cook Ehret
8:30a.m. Al Landry

Thursday, February 16

6:15a.m. Angelina and Russell Talamo
8:30a.m. Kathleen and William Steen (*)

Friday, February 17

6:15a.m. Souls in Purgatory
8:30a.m. Horace Bouvier

Saturday, February 18

8:30a.m. Al Landry

(*) denotes living



Rest in Peace

In your charity please pray for the soul of

Dorothy Jacob

who died recently, and for those who mourn her.
~ May all of our beloved dead rest in peace ~

SALA Altar Ladies Team No. 2 will clean the church on Saturday, February 4.

SALA Church Linen Team No. 1 will clean linens on Saturday, February 4.

ST. ANGELA MERICI NEWS



Welcome To Our Newly Baptized

Carter Anthony Zulli

ST. ANGELA MERICI PRAYER GROUP

Please consider this a personal invitation to join the St. Angela Prayer Group. There is something powerful happening here. A group of dedicated women meet here every Wednesday morning in the Conference Room from 9:30-11:30 a.m. We spend time in prayer, general and personal intentions, quiet time for reflection, and song. We have Mass on the third Wednesday of each month at 10:30 a.m. with a visiting priest as celebrant. This month, on February 15th, our celebrant will be Fr. Luis Rodriguez.

This group has been praying together for 40 years, experiencing the love of God, and in His love, sharing the joys and sorrows of life. Many of our prayers have been answered. Make your Wednesdays special. Bring a friend, come and see.

BULLETIN INFORMATION

The bulletin is prepared in advance and is submitted to the publisher on Monday morning. If you would like to include information about your group or organization, it should be submitted 2 weeks prior to the published date. Example: Information to be included in the bulletin of March 4 should be submitted by February 13. The preferred method would be to email the info to the parish secretary, dianne@stangela.org, if this is not possible, you may bring the information to the rectory. If you have any questions, please call Dianne @ 835-0324.

The Sanctuary Candle This Week
burns in loving memory of

Harvey Lee Ducote



Sanctuary Flowers This Week
are in loving memory of

Lorraine Keen



Flowers at Mary's Shrine This Week
are in loving memory of

Blanca Jimenez



CHURCH SUPPORT

February 5

Weekly Collection \$16,179.31

CALENDAR

Saturday, February 11

8:00A-3:00P, Play Auditions, gym
1:30-3:30P, CYO Bingo Service Project, Chateau de Notre Dame

Sunday, February 12

9:30A, Children's Liturgy, Church
11:00A, RCIA Dismissal, Church
6:30-8:00P, CYO General Meeting, gym

Monday, February 13

3:15-4:15P, G.S. Troop 3 Meeting, Mrs. Toups Classroom
3:30P, Boy's Basketball, gym
7:00P, Co-Op Meeting, gym

Tuesday, February 14

10:00A, Lower Grade Mass, Church
9:15A, Bible Study, Religious Ed. Library
9:30A, Lord, Teach Me to Pray, Board Room
10:15A, NAIM Bereavement Meeting, Conference Room
3:30P, Boy's Basketball, gym
6:30P, Men's Basketball, gym
6:30P, Den 7 Tiger Cub Meeting, Board Room
7:00P, Adult Choir Practice, Church

Wednesday, February 15

8:30A, Upper Grade School Mass, Church
9:30A, Prayer Group Meeting/Mass, Conference Room
3:15P, Daisy Trp. 450 Meeting, Downstairs Classroom
3:15P, Children's Choir Practice, Church
3:30P, Boys Basketball, gym
7:00P, Boy Scout Trp. 45 Meeting, Conference Room
7:00P, KC Metro Meeting, gym

Thursday, February 16

3:30P, Boys Basketball, gym
6:30P, Men's Basketball, gym
7:00P, Elliott's Coaches Meeting, Conference Room

Friday, February 17

11:00A, Krewe of SAM Parade, School Yard
11:30A, Early School Dismissal

Parish Clergy and Staff

Pastor: Rev. Msgr. Kenneth Hedrick

Parochial Vicar: Rev. Peter Tomczak

Deacons: Mr. Raymond Heap, Mr. Gilbert Schmidt
Mr. Nicholas Chetta, Mr. David Aaron

Dir. Of Religious Education:

Sister Paula Marie Derise, O. Carm.

Business Manager: Mrs. Jackie Appleton

Minister of Music: Mr. Peter Weilbaeher

School Principal: Mrs. Colleen Remont
(504) 835-8491

Minister of Youth: Mrs. Diane Kratochvil

Readings for the Week of February 12, 2012

Sunday: Lv 13:1-2, 44-46/1 Cor 10:31--11:1/
Mk 1:40-45

Monday: Jas 1:1-11/Mk 8:11-13

Tuesday: Jas 1:12-18/Mk 8:14-21

Wednesday: Jas 1:19-27/Mk 8:22-26

Thursday: Jas 2:1-9/Mk 8:27-33

Friday: Jas 2:14-24, 26/Mk 8:34--9:1

Saturday: Jas 3:1-10 /Mk 9:2-13

Next Sunday: Is 43:18-19, 21-22, 24b-25/2 Cor 1:18-22/
Mk 2:1-12