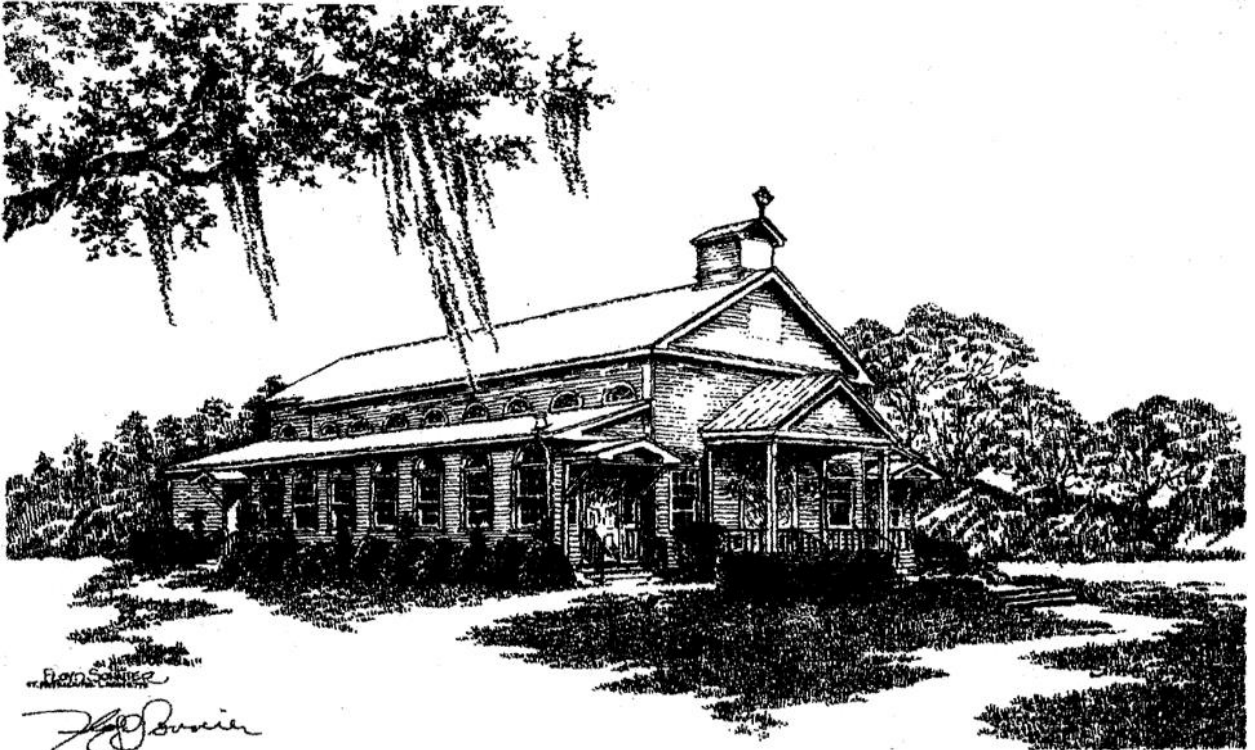


St. Patrick Catholic Church

April 14, 2024 – Third Sunday of Easter



L'Église St. Patrick

Office Hours

Mon-Thurs:
9 a.m.-12 noon and 1-3 p.m.
Fri: closed

Holy Mass

Saturday: 4 p.m.
Sunday: 8:30 & 10 a.m.
Monday-Friday: 7:30 a.m.

Confessions

Saturday: 3:20-3:50 p.m.
Weekdays: 7-7:25 a.m.

Fr Joshua Guillory
Pastor

Anna Walker
Secretary
Sharon Savoie
Sacristan

Natalie Connor **Faye Drobnic**
Shana Sampia **Mickie Sibley**
Musicians

406 E Pinhook Road
Lafayette, LA 70501-8727
Phone: 337-237-0988

Adoration Chapel
in parish hall
at 107 Petro St
across from church

www.stpat.org
office@stpat.org

Third Sunday of Easter
April 14, 2024

MASS INTENTIONS FOR THE WEEK

Saturday, April 13

4 p.m.: Dr & Mrs Leonard Rolfes; John P Zagar; Marguerite Montagnet

Sunday, April 14

8:30 a.m.: Jeremy & Meg Dean; Helen Vallot

10 a.m.: For Parishioners

Monday, April 15

7:30 a.m.: Ronald Lege family

Tuesday, April 16

7:30 a.m.: Bonnie Dues

Wednesday, April 17

7:30 a.m.: Wanda Bergeron

Thursday, April 18

7:30 a.m.: Kreamer family

Friday, April 19

7:30 a.m.: Sheldon Blue

A decorative graphic of the word "Alleluia!" written in a highly stylized, elegant cursive font. The letters are interconnected and feature large, flowing flourishes, particularly at the beginning and end of the word.

Catholic Missions Company

Catholic Missions Company is a 501(c)3 non-profit, established in 2016 here in Lafayette, that leads affordable domestic mission trips for college-aged students. In the past years it has led mission trips in the Dioceses of Gallup (New Mexico) and Fairbanks (Alaska), as well as sponsored local service days throughout Acadiana. To learn more about CMC or to support its missionary work by financial contributions, visit online at collegemissions.net. A representative of CMC will speak here at the weekend Masses on April 27-28.

Project Rachel

A post-abortion healing ministry offering understanding, forgiveness, healing, and wholeness. Private sessions with trained facilitators. Call 337-261-5598. Offered at no charge and funded through the Bishop's Services Appeal.

Scripture, song, and sign language

An evening of music and praise here at St Patrick Church, Wednesday, April 17, 6-7:30 p.m. Featuring Grammy-nominated musician Laura Huval, with Nancy Nicholson, sign interpreter. Register online at laurahuval.com.

Healing Hearts Counseling Center

Healing Hearts: A Catholic support group for *women* whose relationships have been negatively effected by pornography addiction or the sexual addiction of a spouse or loved one. Meetings are held weekly, from 12-1:30 p.m., or in the evenings by appointment. Strict confidentiality is observed by all members. Contact (337) 404-6113 for more information.

This is the day the Lord has made; let us rejoice and be glad.
~ Psalm 118:1

Family Promise of Acadiana

“Dining Under the Stars,” a fundraiser to support families experiencing homelessness, will be held at the home of Sarah and Harold Schoeffler on May 3rd, 6 p.m. To become a sponsor, assist with the event, or purchase tickets, call 337-233-3447 or go to familypromiseacadiana.org for more information.

Bereavement/grief support

Hospice of Acadiana offers a weekly support group for those who are bereaved or have experienced the death of a loved one. Call 337-232-1234 for more information.

Survivors of Violence Mass

Saturday, May 25 at 10 a.m. Immaculata Center Chapel (1408 Carmel Dr, Lafayette). Bishop Deshotel, celebrant. For more information or registration, go to diolaf.org/survivorsofviolencemass.

Let us pray for:

Monica Mullins, who celebrates her birthday on April 14.

Shana Sampia, organist and cantor, who celebrates her 40th birthday on April 19.

Lois Delahoussaye and Jan Judice, who are recovering from illnesses.

Suzanne Lavergne, Ed Roy, Doug Nicko, Sarah Brabant, Merrick Stelly, and Dickie Bell for their health concerns.

Nolan and Theresa Guidry, who celebrate their 60th wedding anniversary on April 18.

Sue Landry, sister of our sacristan Sharon Savoie, who is under hospice care.

Please let us know of your prayer intentions, birthdays, anniversaries, and other prayer-worthy occasions. Email us at office@stpat.org.

Collect for the third Sunday of Easter

May your people exult forever, O God, in renewed youthfulness of spirit, so that, rejoicing now in the restored glory of our adoption, we may look forward in confident hope to the rejoicing of the day of resurrection.

From the Jerusalem Catecheses of St Cyril of Jerusalem, bishop († 386)

On the night he was betrayed our Lord Jesus Christ took bread, and when he had given thanks, he broke it and gave it to his disciples and said: “Take, eat: this is my body.” He took the cup, gave thanks, and said: “Take, drink: this is my blood.” Since Christ himself has declared the bread to be his body, who can have any further doubt? Since he himself has said quite categorically, *this is my blood*, who would dare to question it and say that it is not his blood? Therefore, it is with complete assurance that we receive the bread and wine as the body and blood of Christ. His body is given to us under the symbol of bread, and his blood is given to us under the symbol of wine, in order to make us by receiving them one body and blood with him. Having his body and blood in our bodies, we become bearers of Christ and sharers in the divine nature. Under the old covenant there was showbread, but it came to an end with the old dispensation to which it belonged. Under the new covenant there is bread from heaven and the cup of salvation. These sanctify both soul and body, the bread being adapted to the sanctification of the body, the Word, to the sanctification of the soul.

Thank you for last week’s stewardship

Offerings.....\$5,284
Building fund.....\$4,685

From the Pastor's Desk

This Sunday's Gospel takes place on the day of the resurrection. It is the continuation of the telling of how two disciples were leaving Jerusalem to walk toward Emmaus, when Jesus appeared to them. Along the way, Jesus opened their minds to how the Scriptures had foretold his coming. The disciples did not recognize Jesus until the evening, when he broke bread with them.

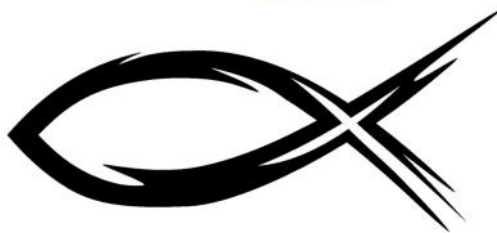
More than twenty centuries later, Christian disciples still gather on the day of the resurrection, that is Sunday, to open their minds to understand the Scriptures and to break bread. In all this, Jesus is present. He is present where two or more are gathered in his name. He is present in the Word. He is present in the Eucharist, which is his body, the bread broken for the life of the world.

The Gospels of Luke and Matthew both tell of how Jesus, after his resurrection, shared a meal with his disciples, a meal that included fish. The abundance of fish had been a hallmark of Jesus' ministry: feeding the hungry thousands with five loaves and two fish; the miraculous catches of fish; disciples who were fishermen; etc.

Considering this, it should not surprise us that the fish became an early symbol of

Christianity. The simple image of a fish, like the one below, was carved into tombs, houses, and other things as a marker to indicate that the occupants or owners were Christian. This simple symbol, though, carried a powerful message for those who understood its hidden meaning.

The Greek word for fish is *ichthus* – from which we get the word ichthyology (the study of fish). Now in Greek this word comprises only five letters: *i – ch – th – u – s*. For the early Christians, it became an anagram, each letter representing a word. In Greek, *i* is the first letter of the name Jesus; *ch* is the first letter of the word Christ; *th*, the first letter of the word God; *u* the first letter of the word son; and *s*, the first letter of the word meaning savior. In Greek: *Iesous Christos Theou uios soter*. In English: Jesus Christ, son of God, savior.



Now perhaps you understand why the fish symbol, so often seen nowadays on vehicles, designates Christian belief. It is an ancient symbol, in use since the earliest days of the Christian faith, and drawn directly from the pages of the Gospels. It is a symbol of faith, of hope, and of love. It is one of many ways that we Christians bear silent but eloquent witness to the glory of Christ's resurrection from the dead and our hope in the life of the world to come.

In Guillory