



MASSES FOR THE WEEK
January 20—January 26
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, JANUARY 20

4:00 p.m. Marlene Morris; Eugene & Valerie
Patterson & Sons; Robert Williams

5:30 p.m. Monsignor Francis Boeshans;
Mrs. Harry McCall, Jr.

SUNDAY, JANUARY 21

8:00 a.m. Members of St. Patrick's Church
(Propopulo)

9:30 a.m. Garrison Luke Barnett; Marlene Cascio;
Jane O'Brien Chatelain; Mr. & Mrs. Bruno
Franceschina; Charles Gegg; Frank C.
Hemelt; Mr. & Mrs. Frank Hemelt; Lois
LeBlanc; John H. Schroder, Jr.

11:00 a.m. Rita M. Fanning; Alexander Willis Neale,
Jr.; Barbara Mary Ruiz

5:30 p.m. Sanctification of Priests

MONDAY, JANUARY 22

11:30 a.m. Purgatorial List

12:00 p.m. Adrian Duplantier;
Mr. & Mrs. Frank Hemelt

TUESDAY, JANUARY 23

11:30 a.m. Stephen Maringo

12:00 p.m. Tracy Lynn Cooper; Robert Williams

WEDNESDAY, JANUARY 24

11:30 a.m. Purgatorial List

12:00 p.m. Mr. Duncan Strachan;
Stephen Andrew Losee

THURSDAY, JANUARY 25

11:30 a.m. G.E. Keiron Hylton & Family

12:00 p.m. Marietta Sharp

FRIDAY, JANUARY 26

11:30 a.m. Purgatorial List

12:00 p.m. Mr. Duncan Strachan

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

Third Sunday after Epiphany

Solemn High Mass—First Sunday of the month.

Benediction—Third Sunday after the 9:30 a.m. Mass.

COFFEE AND DOUGHNUTS

The Claddagh Group invites all for coffee and doughnuts in Reynolds Hall, behind the rectory, after the Sunday morning Masses.

WHEN YOU SING, YOU PRAY TWICE!

St. Patrick's Choir currently has openings for new members. Anyone interested in becoming part of this renowned organization should call the rectory office or the choir director, Joseph Hoppe, 391-2918.

THE MASS IS THE GREATEST FORM OF CHRISTIAN CHARITY

To schedule a Mass, please fill out the Mass Form (ivory-colored envelope) found in the vestibule of the church and deliver it to the rectory office, or place it in the collection

SUNDAY OFFERING—January 14, 2007

First Collection \$ 7,515

Second Collection* \$ 2,015

* Restoration and Maintenance

2007 MATCHING FUND

The 2007 Matching Fund has come to a close. Father Stan Klores sends his sincere gratitude to all who contributed to the Fund. The Matching Fund greatly enhances the weekly contributions that are used to restore and preserve St. Patrick's, when in 1838 the Irish in New Orleans "decided to express—through human creations of the beautiful—the glory, the wonder, and the sumptuousness of their faith." This year's Matching Fund total is \$ 197,000

SAINT PATRICK'S RESPECT LIFE COMMITTEE

The group, led by Father Klores, will pray a rosary in front of Louisiana's largest abortion facility, on the corner of Ridgelake Drive and 20th St. in Metairie, **Saturday, January 27, 2007 at 9:00a.m.** Prayers will be offered for the babies who are scheduled to be killed, their mothers, and the conversion of our country. Everyone is invited!

THE BEGINNING EXPERIENCE—A WEEKEND AWAY FOR A LIFETIME OF CHANGE

Applications are now being taken for the next Beginning Experience Weekend; February 2-4, 2007; Lumen Christi Retreat Center in Houma, LA. Beginning Experience is a powerful, positive, and spiritual weekend program designed to help separated, divorced and widowed people make a new beginning in their lives.

For more information: Madeleine Becnel: 504-912-2663;

Patti Curry: 504-837-3841; Claire Chaisson: 504-473-2776

www.beginningexperience.org

CALL FOR ACOLYTES

Acolytes serve in the liturgical life of the parish, especially in the celebration of the Mass. St. Patrick's Parish seeks inquires from Catholic men, age 18 or older, single or married, sensing a call to the ministry of acolyte, especially for altar service at the 9:30am and 11:00am Sunday Masses. Interested men are invited to contact:

Robert Ramirez—899-3048, evenings or weekend

Email: bramirez@bellsouth.net.

ARE YOU A REGISTERED PARISHIONER?

A registered parishioner of St. Patrick's Parish must have:

- ◆ An Archdiocese of New Orleans registration card on file with the rectory office.
- ◆ And should be receiving contribution envelopes.

Please call the rectory office at 525-4413 if you would like to become an active member of St. Patrick's Parish.

STAY INFORMED...

Log on to St. Patrick's website: www.oldstpatricks.org

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Ree Alario; D. J. Ales; J. Frank Armstrong; Harold Berrigan, Jr.; Michael Brasset; Lillian Capozzi; Margie Case; Michelle Catalanatto; Tony Clesi; Jim Clynych; John Copes; Jackie Dabdoub; Grace Daigle; Ralph DeBlanc; Raymond DeBlanc; Regina Dillon; The Dunlap Family; Joseph Ebberman; Donald Faust, Jr.; Mildred Flynn; Anette Folse; Joseph French; John G. Fulcher; Kelly Granier; Charles Gegg; Frank Hemelt; Marie Herty; Marilyn Kitto; Zivana Kovacevich; Brenda Lawson; Carrie LeBoef; Albert Leonhard; Betty Leonard; Alton Lewis; Glenda Liuzza; Stephen Andrew Losee; Dorothy Luquet; Reverend Val A. McInnes, O.P.; Irene Mackenroth; Carol Mallette; Eric McDonald; Colin McInnis; Joseph Morales; Gerald L. Moran, Jr.; Madeleine Nicoladis; Suzanne Nogues; Lucille Ogden; Beverly Orillion; Robert Plaskas; J. Van Provosty; Hugh Ramsey; Tom Roach; Charlene Taranto; Ashley Turkington.

THIRD SUNDAY IN ORDINARY TIME

CHURCH BUILDINGS—MONUMENTS WITH MIXED MESSAGES

... If you enter an old part of town built any time before the last century, the grandest, most elegant building was the church. People sacrificed to create grand edifices, which proclaimed to all who saw them that this was what was important to them, they are here to stay, and they wanted you to know it.

In those days, libraries, courthouses, train stations, city halls, educational facilities; all monuments to public industry and self-reliance similarly awed and assured us by their grandness and works of art. Movie theaters were once palaces. Banks reassured us of their reliability by the importance of their architecture.

Today, our new “temples” are associated with the medical industry. In Cleveland, University Hospital and Cleveland Clinic seem to compete with each other like opposing religions to establish the greatest monuments to medical care possible. Beautiful structures are constantly popping up and gracing the skyline, each containing wonderful public spaces sporting fabulous and original works of art by leading artisans. Even corner drug stores are creating more interesting structures—all brick, with more than the usual number of architectural flourishes.

Church buildings banalized

Sadly there are not many people conveying such enthusiasm over modern church buildings. Though some spaces may be nice, practical, and comfortable, our contemporary church buildings are hardly monuments that say, “what happens here is the most important thing to this community”.

I have yet to come across more than a couple of churches built in the last four decades or so that I would recommend that anyone stop and see just for the sheer experience of being enraptured by how some community decided to express—through human creations of the beautiful—the glory, the wonder, and the sumptuousness of their faith.

In fact, many spaces often do not even work well for all that the Roman Rite demands. They are often not constructed for music, the art tends to be ordered out of catalogs, and if one were to rip the cross and the sign off of the building, it could be mistaken for any number of other types of public buildings...

Now, there are some understandable reasons for this. For example, we are a constantly shifting population. Schools and other demands are becoming a greater burden on parish financial resources. Also, we want our buildings finished yesterday; we are not interested in a project that may take two or three generations to complete. But these are obstacles that we must work hard to overcome to the best of our ability because there are important repercussions.

Silencing the artistic voice

To begin, there is a reason that there is not a great amount of religious art being produced today. The Church as a whole is failing in its role as patroness of the arts. He who pays the fiddler picks the tune, as it were. So since it is the medical industry that invests great sums of money to have works of art produced for their buildings, artists are not going to create a Madonna and Child or a Resurrection scene. In fact, works produced for medical buildings will probably be completely devoid of religious content in order not to offend anyone. So our artisans will be honing their skills on secular art. They need to feed themselves, after all. That they are not immersing themselves in the sacred and helping us to envision our faith in our cultural context is our own fault—and our generation will have to go without an artistic voice or expression as fertile and prolific as past generations or even as the secular world has...

Unintended messages

Church architecture can express subtle, unintended messages that can work against us also. For example, the common complaint that Catholics do not sing: might part of the problem be our buildings?

Music apparently was at a low priority when many recent churches were designed. Amazingly, there is often no place for the musicians. The designated area for singers is a section of pews that does not allow them to be heard properly. Acoustics are so horrendous that only a complicated and expensive sound system can pump the right amount of sound into the various sections of the nave.

Some buildings are so dead, sound-wise, that one’s voice seems to fall out of one’s mouth directly onto the floor. People may not consciously think, “I don’t feel like singing in this space”, but the effect is nonetheless discouraging. This can have a domino effect: the fewer people who sing, the fewer people who want to sing. In encouraging people to “full, conscious, and active participation” in their parts of the Mass, are we setting up environments that make this more difficult?

Churches mirror the community

The powerful symbolic value that our buildings have is underappreciated. It is true that a church building is not “the Church”, but for good or bad, buildings can go a long way in shaping who we are. They become mirrors of the worshipping community. This is why there are always people who are angered to tears when their church buildings are disturbed. Great care must be taken when we make “adjustments” to these symbols.

A common occurrence after the Second Vatican Council was the rearrangement of existing church spaces. Sometimes this was done well, but too often it was not. How many times have you entered a church, and even before you have dipped your finger into the Holy Water font to make the sign of the Cross, you look in vain for the tabernacle—or think, “the altar should be over there!”

This confusion happens when the ground plan of the church works against the structure of the building. Some people may not be fully conscious of the architectural disorientation, but to others there is a persistent feeling that something is very wrong.

By and large, shopping malls, banks, theaters, restaurants, and the like do a much better job of making their buildings comfortable, beautiful, harmonious, *ergo* friendly spaces, because they know that if they do not, they lose customers. The stakes are far higher for us when building or renovating our churches—because the message our church building conveys is far more important. When we lose people, we do not lose mere customers, we can lose souls for eternity.

As the theater saying goes, good scenery cannot make a bad play better, but it can enhance a good play dramatically. Having the right church building will not save a parish in which liturgy is done poorly or in which Christ is not properly proclaimed, but it can greatly enhance an already well-established Catholic community, and inspire authenticity in worship.

Beauty inspires – Truth

The stakes are high. And it will require risk-taking on the part of communities; the risk of hiring artists, the risk of investing in worthy buildings, the risk of reevaluating existing space.

The One, the true, the good, and the beautiful come hand-in-hand and they leave hand-in-hand. We cannot afford not to take advantage of the power of beauty to move men’s hearts.

The Reverend John Valencheck, Diocese of Cleveland