



MASSES FOR THE WEEK
 August 4—August 10
 EACH MASS IS OFFERED FOR
 THE INTENTIONS OF EVERYONE
 PRESENT AND FOR THE FOLLOWING:

SATURDAY, AUGUST 4

4:00 p.m. Boudreaus-Leson-Terrebonne-Trapp Families; Elizabeth Coleman; Loretta Doussan; Father Stanley Klores; Leona "Loni" O'Dwyer; Father Anton Phan; Barbara Rush

5:30 p.m. Father Van Constant; Lorraine Griener; Paul Griener; Keith & Loretta; Dr. Anna Pou

SUNDAY, AUGUST 5

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

9:30 a.m. Michael K. Abboud; Nellie Aguirre; Roberta Wynne Bruley; Jane O'Brien Chatelain; John M. Coogan; Tim Dauterive; Bryan Foley; Monsignor L. Earl Gauthreaux; Joseph & Louisa Grisaro; Stephanie Maria Grisaro; Glenn H. Hoffman, Jr.; Wilbur & Mae Hollier; Kenneth Klandt; Father Stan Klores; Ronald Lindeman; Laura Messina; Peter F. & Rose C. Messina; Simon G. Messina; Ludger M. Miller; Frank Pistocchi; Dr. Anna Pou; Dr. Alfred E. Ramirez, Jr.; Father H. William Reed; John H. Schroder, Jr.; Virginia Swartz

11:00 a.m. Bobby Fautheaux; Frank Casper Hemelt; Keith & Loretta; Nolan-Lambert Families; Leona "Loni" O'Dwyer; Barbara Rush

5:30 p.m. Father Stan Klores

MONDAY, AUGUST 6

11:30 a.m. Purgatorial List

12:00 p.m. Keith & Loretta; Leona "Loni" O'Dwyer; Dr. Anna Pou; Barbara Rush

TUESDAY, AUGUST 7

11:30 a.m. Loretta Doussan

12:00 p.m. Keith & Loretta; Leona "Loni" O'Dwyer; Dr. Anna Pou; Barbara Rush

WEDNESDAY, AUGUST 8

11:30 a.m. Purgatorial List

12:00 p.m. Rosemany Cassesi Bertheaud; Dr. Anna Pou; Barbara Rush

THURSDAY, AUGUST 9

11:30 p.m. Loretta Doussan

12:00 p.m. Dr. Anna Pou

FRIDAY, AUGUST 10

11:30 a.m. Purgatorial List

12:00 p.m. Loretta Doussan; Holy Souls in Purgatory

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

Tenth Sunday after Pentecost

Solemn High Mass—First Sunday of the month.

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

ADORATION— EVERY SUNDAY, 3:00PM –5:00P.M.

Adoration of the Blessed Sacrament and Benediction

SUNDAY OFFERING—July 29, 2007

First Collection \$ 8,373

Second Collection* \$ 2,231

* Education Fund

**SECURITY PROVIDED AT ALL
 EVENING SERVICES**

FATHER STAN KLORES

Father Klores is very appreciative of all the prayers, cards and best wishes that he continues to received while undergoing chemotherapy treatment. Even though it is recommended that he not personally greet everyone after the Sunday Masses, his prayers and thoughts are with the parishioners and visitors of St. Patrick's Church.

RITE OF CHRISTIAN INITIATION FOR ADULTS

The St. Patrick's RCIA program resumes this fall with registration and a preliminary class **Monday, September 10, 2007 at 7:00 p.m.** in the church rectory. RCIA is a course of instruction required for adults (baptized or not) who wish to be received into the Catholic Church, as well as Catholic adults who have not yet received the sacrament of confirmation. For more information: 525-4413.

ST. PATRICK'S CHOIR

Anyone wishing to become a member of St. Patrick's Choir is asked to telephone Joseph F. Hoppe, Music Director at 391-2918.

PREPARATION FOR BAPTISM

To schedule a baptism at St. Patrick's Church, please contact the rectory office at least six (6) weeks in advance of the desired date of baptism. Telephone: (504) 525-4413.

TRAVEL SIZE TOILETRIES—CLADDAGH GROUP

As you travel remember to save and bring back the small "Travel Size" toiletries. The Claddagh Group will be collecting these items, at the end of summer, for the Ozanam Inn and St. Joseph's on Tulane Ave.

MAGNIFICAT—A MINISTRY TO CATHOLIC WOMEN

Magnificat is offering its prayer series "Lord Teach Me to Pray," based on the Spiritual Exercises of St. Ignatius of Loyola beginning in September. For information call Marily Ducasse 504 833 3470.

FLOWERS FOR THE ALTAR


To donate flowers for the high altar, or shrine altars, in memory/honor of a loved one please call the rectory office at 525-4413.

COFFEE AND DOUGHNUTS

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

STAY INFORMED...

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



**ASSUMPTION OF THE
 BLESSED VIRGIN MARY**
 Wednesday, August 15, 2007
HOLY DAY OF OBLIGATION
Mass Schedule
 Tuesday, August 14, 2007
 Vigil Mass—5:15 p.m.

Wednesday, August 15, 2007
 11:30 a.m.; 12:00 p.m.; 5:15 p.m. (Latin)

THE MASS IS THE GREATEST FORM OF CHRISTIAN CHARITY—Mass request envelopes can be found in the vestibule.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Patricia Berrigan; Lillian Capozzi; Sarah Cashio; Tony Clesi; John Copes; Dunlap Family; Patricia Durel; Alfred Dyer; Mildred Flynn; Richard Hellenus; Reverend Stan Klores; Brenda Lawson; Carrie LeBoef; Alton Lewis; Glenda Liuzza; Colin McInnis; Suzanne Nogues; Lucille Ogden; Abbey Pererz; Hugh Ramsey; Tom Roach; Eileen Swords Charlene Taranto; Turkington Family; Eleanor Mary Wells

EIGHTEENTH SUNDAY IN ORDINARY TIME

WHAT THE CHURCH IS

NEW VATICAN DOCUMENT CLARIFIES MISUNDERSTANDINGS

Reaching out to one group can look like reaching away from another. In substance as well as timing, a new Vatican document can be understood as being of a piece with the *motu proprio* apostolic letter *Summorum Pontificum* (Of the Supreme Pontiffs), which normalized the use of the old Latin Mass.

Like the Latin Mass document, the new question-and-answer document was signed on June 29 and released July 10. It's called "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church," and it was signed by Cardinal William Levada, prefect of the Congregation for the Doctrine of the Faith.

The document is meant to clarify Catholic doctrine on the Church. But soon after its publication, it was accused of damaging ecumenical relations. The document restates how Orthodox and Protestant Christians lack essential elements of what Christ willed for his Church.

Yet that reaction is beside the main point, in that the document was aimed not at ecumenical relations with the Church's traditional partners, but at fostering unity with traditionalist Catholics who broke away after the Second Vatican Council.

The document answers five questions. The first three deal with how Catholics understand the Catholic Church: Did the Second Vatican Council change the Catholic doctrine on the Church? What is the meaning of the affirmation that the Church of Christ subsists in the Catholic Church? Why was the expression "subsists in" adopted instead of the simple word "is"? The fourth and fifth questions, respectively, ask why the Catholic Church uses the word "church" for the Orthodox Churches, but not the "Christian communities" that emerged from the Protestant Reformation.

The main point of the document is that the Catholic Church is the one, true Church, lacking nothing that Christ Jesus willed for his Church to be. That is what is meant by "the Church of Christ subsists in the Catholic Church." At the same time, elements of "sanctification and truth" can be found in other Christian denominations and communities, even if they lack all that Christ willed for his Church.

That is why the phrase "the Church of Christ is the Catholic Church" was not used — to recognize that the grace of Christ is not absent from other Christians. Because the Orthodox lack the communion with Peter that Christ willed, they do lack something "constitutive" of the Church. Yet because they have maintained apostolic succession and maintain valid ordinations, sacraments and the Eucharist, they are properly called "churches."

The Protestants, on the other hand, cannot be called "churches," as they lack apostolic succession, valid ordinations and, consequently, the Eucharist. Such clarifications of authentic Catholic doctrine can be painful for other Christians to hear, but are essential for ecumenical dialogue to proceed on a solid basis. The recent document only restates the principal points of Vatican II.

"The Church is not backtracking on its ecumenical commitment," Dominican Father Augustine Di Noia, undersecretary of the Congregation for the Doctrine of the Faith, told Vatican Radio. "But ... it is fundamental to any kind of dialogue that the participants are clear about their own identity."

Yet the unity and uniqueness of the Catholic Church were clarified just seven years ago in *Dominus Iesus* (The Unicity

and Salvific Universality of Jesus Christ and the Church), a Congregation for the Doctrine of the Faith document on the Church, signed by Cardinal Joseph Ratzinger. At the time, it raised such howls of protest that Pope John Paul II took the extraordinary step of defending the document in an Angelus address. So why return to this now?

The key is the first question: "Did the Second Vatican Council change the Catholic doctrine on the Church?" That is not a question urgently put by either Orthodox or Protestant theologians. Yet it is of principal importance to those who follow the path of the late Archbishop Marcel Lefebvre, who believe that the Church did in fact change her teaching at Vatican II.

"The Second Vatican Council neither changed nor intended to change this doctrine, rather it developed, deepened and more fully explained it," *Dominus Iesus* begins. "This was exactly what John XXIII said at the beginning of the council. Paul VI affirmed it and commented in the act of promulgating the constitution *Lumen Gentium*: 'There is no better comment to make than to say that this promulgation really changes nothing of the traditional doctrine. What Christ willed, we also will. What was, still is. What the Church has taught down through the centuries, we also teach.'" To hammer the point home, the document does something unusual. In an extensive footnote, it not only quotes from the council documents, but cites several of the debates at the council and earlier drafts. The document takes pains to show that not even the intention or spirit, let alone the letter, of conciliar teaching attempted to change the traditional doctrine on the Church. The clear audience for such arguments are the Lefebvrists; for everybody else the Congregation for the Doctrine for the Faith responses merely restated what was already well known.

For years, Lefebvrists have complained that the Catholic Church's ecumenical outreach was more vigorously pursued for those farther from the Church than it was for them. There are reasons for that, but to the extent that it was true, it has been partially corrected by this document.

The message is plain enough: If you are concerned that Vatican II changed Catholic doctrine on the Church, be assured that it didn't. The same teaching that was, still is.

Father Raymond J. De Souza
National Catholic Register

THE YEAR OF SAINT PAUL

Benedict XVI has declared June 2008-June 2009 the year of St. Paul in celebration of the 2,000th anniversary of the saint's birth. "This 'Pauline Year' will take place in a special way in Rome, where for 2,000 years under the papal altar of this basilica, lies the tomb that according to experts and undisputed tradition has conserved the remains of the apostle Paul... The Apostle of the Gentiles, who dedicated himself to the spreading of the good news to all peoples, spent himself for the unity and harmony of all Christians," the pope said.

ST. PAUL AND THE CORINTHIANS

Paul was a troubleshooter. In virtually every one of his letters he addressed problems that were bedeviling one or another church...

The Corinthians proved to be particularly troublesome. Paul had occasion to admonish them for inappropriate behavior at Eucharistic gatherings, for factionalism, for a case of incest, and other aberrations as well...

Monsignor James Turro