



MASSES FOR THE WEEK
 May 23—May 29
 EACH MASS IS OFFERED FOR
 THE INTENTIONS OF EVERYONE
 PRESENT AND FOR THE FOLLOWING:

SATURDAY, MAY 23

- 4:00 p.m. Ree Alario; Marlene Morris; Barbara Rush;
 Captain Houston E. Walker
 5:30 p.m. Jennifer Johnsrud; Leona O'Dwyer; Teresita
 U. Solis

SUNDAY, MAY 24

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
 9:30 a.m. John Barker; Doris M. Bernard; Roberta W.
 Bruley; Jane O. Chatelain; Paul Deverges;
 Peter W. Grisaro; Howard Henriques; John
 M. Maher; Norma McClellan; John H.
 Schroder, Jr.; Jerome J. Triche, Sr.
 11:00 a.m. Dr. Wesley Fernandez; John Fulcher; Debi
 Hamburger; Mary Knight; Belinda Lazaro; J.
 Scott Mathews; Brigid I. Perry; Robert Retif
 III; Dr. W. Ian Rogers; Alfred J. Rousselle,
 Sr.; Barbara Rush; Captain Houston E.
 Walker
 5:30 p.m. Kim S. Junot; Leona O'Dwyer; Lynn M.
 Thornton; Special Intentions

MONDAY, MAY 25

- 11:30 a.m. Purgatorial List
 12:00 p.m. Barry Brechtel; Leona O'Dwyer

TUESDAY, MAY 26

- 11:30 a.m. Barbara Rush
 12:00 p.m. Leona O'Dwyer; Elisabeth Robert

WEDNESDAY, MAY 27

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

THURSDAY, MAY 28

- 11:30 a.m. Barbara Rush
 12:00 p.m. Loretta Doussan; Lillian Moore; Elisabeth
 Robert

FRIDAY, MAY 29

- 11:30 a.m. Purgatorial List
 12:00 p.m. Stephen Losee; Alfred J. Rousselle, Sr.

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

Sunday after Ascension

Solemn High Mass—First Sunday of the month.

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

**ADORATION OF THE BLESSED SACRAMENT
 AND BENEDICTION**—Sunday, 3:00pm—5:00pm

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

**OPPOSE FUNDING OF DESTRUCTIVE EMBRYONIC STEM
 CELL RESEARCH! Support Cures We Can All Live With**

Just a reminder: You have only until May 26 to submit
 comments on the National Institutes of Health (NIH) draft
 guidelines for funding stem cell research that requires
 destroying live human embryos. Go to the NCHLA
 website: www.nchla.org for more information.

SUNDAY OFFERING—May 17, 2009

First Collection \$ 9,531

Second Collection* \$ 1,984

* Maintenance and restoration

DEACON NILE GROSS TO BE ORDAINED A PRIEST

Deacon Nile Gross a parishioner, who as a seminarian and deacon frequently served at many of the Masses here at St. Patrick's, will be ordained a Catholic priest on Saturday, June 6, 2009 at 10:00 a.m., in the Saint Louis Cathedral-Basilica on Jackson Square. A reception will follow at Notre Dame Seminary.

The next day, Sunday, June 7, 2009, Father Nile Gross will offer a Solemn Mass of Thanksgiving at the 11:00 a.m. Mass here at St. Patrick's Church. Father Nile Gross' first priestly blessings and a brunch reception will take place in the church rectory following the Mass. Everyone is cordially invited to share in these two very joyful and holy days with Father Nile.

CHURCH ORGAN INSTALLATION UPDATE

The physical installation of the new Patrick Murphy Co. organ has been completed and now the tuning of the 2900 pipes is taking place. While the work continues the church will only be open from 11:30 a.m.—12:30 p.m. **during the week** for the usual Monday—Friday Masses at 11:30 a.m. and 12:00 p.m. There is no change in the Saturday or Sunday church schedule.

PETER'S PENCE COLLECTION—MAY 30-31, 2009

Each year the annual Peter's Pence Collection in support of the works of the Holy Father is held in parishes throughout the world. The proceeds from this collection fund emergency relief assistance to those who suffer from war, oppression, disease, and natural disaster. Through works of charity, Catholics stand in solidarity with the weak, the defenseless, and the voiceless, and they sustain those who suffer. Let us be beacons of hope to those of our brothers and sisters who are most in need. Let us answer the call to cast the light of Christ upon the world. The collection will be taken May 30-31, 2009.

DAY OF PRAYER FOR PROTECTION FROM HURRICANES

Governor Bobby Jindal and the LCCB has designated June 1, 2009 as a Day of Prayer and fasting for protection from hurricanes.

ACOLYTES FOR ST. PATRICK'S

Service in the liturgy can be a path to holiness for men sensing a call to support the Parish in a practical, active way. There is a continuing need for men of any age (or responsible older boys if accompanied by their fathers), especially at the 11.00 Sunday Mass. Instruction and training are provided. Please contact Robert Ramirez at (504) 899-3048; e-mail: bramirez@bellsouth.net.

**THE MASS IS THE GREATEST FORM OF CHRISTIAN
 CHARITY**

To schedule a Mass, please fill out the Mass Form found in the vestibule of the church and deliver it to the rectory office, or place it in the collection basket.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Tom Alexander; Del Barry; Patricia Berrigan; Brett Bradley; Barbara Brennan; Tony Clesi; Rene Crane; Carol Daigle; Tom Darcy; Ralph DeBlanc; Raymond DeBlanc; Elizabeth DeBuys; Al Duroncelet; Katherine Eagan; Melvin Ferlita, Sr.; Mimi Finley; John Fulcher; Howard Henriques; Joan Kimball; Joseph; Stephen Losee; Michael McCarthy; Mary A. McKay; Buddy McInnis; Sally Ann Main; Lucille Ogden; Beverly Orillion; Karen Paprocki; J. Van Provosty; Tom Roach; Elisabeth Robert; Joseph M. Sonne; Stephanie Summers; Alyssa Vingan; Joanne Windham

SECURITY PROVIDED AT ALL EVENING SERVICES

THE ASCENSION OF THE LORD

FORM CRITICISM

In the dark days before the 1960s, when the whole world lay unhip and unenlightened, people in the Church used to talk a lot about form. It was a philosophical holdover from long-dead figures like Aristotle and Aquinas. Few places teach it anymore, but you can still look it up in philosophical dictionaries. In somewhat simplistic terms, a form is what makes something the thing it is. Knowing a thing's form, you might also make reasonable judgments about what is the proper way for it to operate and what is not. Without that knowledge, you get mush. Terms like good and bad, right and wrong, appropriate and inappropriate thus were simply thought to refer to something real, though it might take some complex thought to figure out what the reality of that thing (really) is.

Even in secular circles, that kind of thinking still had serious currency. In those days, for example, a president of the United States appearing on a late-night comedy show would have been considered bad form. The informal nature of the setting and the consequent temptations to make inappropriate jokes about, say, bowling like you were handicapped, to say nothing of confusing formal and important matters with entertainment, would have given an American president and his advisors great pause. Back then, the dignity of the office of POTUS (as we now abbreviate) was thought by definition something conferred on him by the people in a solemn act that transcended any particular individual and therefore was not his lightly to do with as he wished. To exercise the presidency in a comedy format – however well intended and good natured – just did not seem to be part of an office occupied by names such as Washington, Jefferson, and Lincoln. We know how Washington revered the dignity of the office, and he would have been stunned, to say the least, that anyone would treat it so.

In similar fashion, a Catholic university's formal reason for being is, to use an old formula for brevity's sake, "faith seeking understanding." To invite our most pro-abortion president ever (the same one, as it happens) to deliver a commencement address hot on the heels of his repeal of several federal restrictions on abortion, and with the still real promise of his signing FOCA into law, which would essentially bar real Catholics from various professions for conscience reasons, is – at best – a long carom shot for any institution claiming to be still serving that mission. As the modern Scripture scholars who invented "form criticism" have taught us, the form of such acts tell us much about their meaning. Summoning such a president to address students headed out into the world says: what? At the very least, that your Catholic university has no grave problem with the most powerful proponent of a repugnant moral position in America because he is, in so many other respects, a "leader." And perhaps you might also be telling students and their families that they need not get very worked up over the way the Church has kept abortion a crucial question either.

The Land O'Lakes statement, which our colleague Professor McNerny invoked on this site as the taproot of many subsequent problems, mentions form twice: "As a community of learners, the Catholic university has a social existence and an organizational form. Within the university community the student should be able not simply to study theology and Christianity, but should find himself in a social situation in which he can express his Christianity in a variety of ways and live it experientially and experimentally. The students and faculty can explore together new forms of Christian living, of Christian witness, and of Christian service."

Perhaps well meant at the time, but if anyone thinks the

"organizational form" of most Catholic universities today (after the ministrations of Land O'Lakes) helps them to perform a mission substantially different from that of secular institutions, please raise your hand. Forty years into the experiment, the data lie before us. We also know a bit about the "new forms of Christian living" envisioned by Land O'Lakes and many other progressives. They have indeed been new. But even allowing that there's been some authentic renewal, the vast majority of these experiments long ago passed the point where they might be called Christian, let alone Catholic.

Ecclesia semper reformanda ("A Church always in need of reform") is a good principle, properly construed. The Catholic Church is a living body, indeed the very Body of Christ by its self-understanding. Like every living thing, to survive it must change to meet new challenges while retaining its essential nature. Reforming, however, means we know what form we seek. The Church and individual Christians have – and can only have – one overarching goal: to conform themselves to Christ, in the long accepted language of our tradition.

We are fallible beings and easily make mistakes along the way. Sometimes the shift is subtle or slow that takes us to a different destination than we thought we were pursuing. But that is no longer our situation. We now know that what many Catholics believe they are aiming at is not a new and better form, but another and quite dubious matter.

*Robert Royal
The Catholic Thing*

CARDINAL ARINZE—A GOOD CATHOLIC COLLEGE

The mark of a good Catholic university is success at turning out model Christians who are good citizens, says Cardinal Francis Arinze.

He said that a Catholic college that adopts an attitude of "courageous creativity and rigorous fidelity" contributes much to promoting a "healthy synthesis between faith and culture in society,"

... A Catholic institution of higher learning should teach its students "to appreciate that moral rules of right and wrong apply also to science, technology, politics, trade and commerce, and indeed to all human endeavors. In the complicated world of today, where all kinds of ideas are struggling for the right of citizenship, a university student needs a clear and viable orientation on the relationship between religion and life. The Catholic college or university is ideally positioned to help him see the light and equip himself for a significant contribution in society."

Cardinal Arinze acknowledged that defending morality can bring difficult consequences "A person who holds that certain actions, like direct abortion, are always objectively wrong, is regarded as 'judgmental,' or as imposing his views on others," he said. But, citing the teachings of Benedict XVI, the cardinal added: "The exercise of freedom in pursuit of the truth is very much a part of integral education. If a Catholic college or university does not help in this way, should we not say that it has failed in one of its important roles?"

"If a Catholic college or university answers to its vocation in the ways outlined above, then it will be educating, forming and releasing into society model citizens who will be a credit to their families, their college, the Church and the state," the cardinal stated. "It will prepare for us members of Congress or the Senate who will not say 'I am a Catholic, but ...' but rather those who will say 'I am a Catholic, and therefore ...'"