



MASSES FOR THE WEEK
 August 8—August 14
 EACH MASS IS OFFERED FOR
 THE INTENTIONS OF EVERYONE
 PRESENT AND FOR THE FOLLOWING:

- SATURDAY, AUGUST 8**
 4:00 p.m. Ree Alario; Maselli Family; Marlene Morris;
 Barbara Rush; Captain Houston E. Walker
 5:30 p.m. Leona O'Dwyer
- SUNDAY, AUGUST 9**
 8:00 a.m. Members of St. Patrick's Church (Propopulo)
 9:30 a.m. Roberta W. Bruley; Jane O. Chatelain;
 Norma McClellan; Johnie Phillips; Freddie
 Robinson; Carmelite Salassi; John H.
 Schroder, Jr.; Jerome J. Triche, Sr.; Helen
 Vasquez
 11:00 a.m. Elizabeth B. DeBuys; Rosine D. Douroux;
 Maurice D. Galatas; Mrs. Gundmeyer;
 Barbara Rush; Joy Trapani; Captain Houston
 E. Walker
 5:30 p.m. Leona O'Dwyer; Lynn M. Thornton;
 Hilton & Mary Toups
- MONDAY, AUGUST 10**
 11:30 a.m. Purgatorial List
 12:00 p.m. Leona O'Dwyer
- TUESDAY, AUGUST 11**
 11:30 a.m. Barbara Rush
 12:00 p.m. Mary G. Cammarata; Leona O'Dwyer;
 Elisabeth Robert
- WEDNESDAY, AUGUST 12**
 11:30 a.m. Purgatorial List
 12:00 p.m. Stephen Losee; Joseph Maselli III;
 Leona O'Dwyer
- THURSDAY, AUGUST 13**
 11:30 a.m. Barbara Rush
 12:00 p.m. Loretta Dousan; Elisabeth Robert
- FRIDAY, AUGUST 14**
 11:30 a.m. Purgatorial List
 12:00 p.m. Loretta Doussan; Stephen Losee;
 Barbara Rush

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

PRAYER TO OUR LADY OF PROMPT SUCCOR
 Our Father in heaven, through the powerful
 intercession of Our Lady of Prompt Succor,
 Spare us from all harm during this hurricane season,
 And protect us and our homes
 from all disasters of nature.
 Our Lady of Prompt Succor, hasten to help us. Amen.

COFFEE AND DOUGHNUTS
 In Reynolds Hall, after the Sunday morning Masses.

SUNDAY OFFERING—August 2, 2009
 First Collection \$ 4,636
 Second Collection* \$ 5,322
 * Maintenance and Restoration



**THE SOLEMNITY OF THE ASSUMPTION OF
 THE BLESSED VIRGIN MARY**

Saturday, August 15, 2009—Holy Day of Obligation
 (abrogated because it falls on a Saturday).

MASS SCHEDULE

Friday, August 14, 2009

Vigil Mass
 5:30 p.m. St. Patrick's Church

Saturday, August 15, 2009

Mass - The Solemnity of the Assumption of the Blessed Virgin Mary
 10:00 a.m. St. John the Baptist Church
 12:00 p.m. St. Patrick's Church



*The flowers on the altar have been donated in honor
 of St. Philomena, August 11, and by the Servants of
 the Sacristy in honor of their patron, St. Jane
 Frances de Chantal, August 12.*

ST. PHILOMENA (C. 200 AD, VIRGIN MARTYR)

Martyred as a young girl in Rome during the early days of the Church, St. Philomena is the only person venerated as a saint solely on the basis of her powerful intercession. St. John Vianney attributed to her intercession the extraordinary cures that others attributed to him. She has been called "the Wonder Worker."

ST. JANE FRANCES DE CHANTAL (1572-1641)

A native of Burgundy, France and the widow of the Baron de Chantal, she founded the Order of the Visitation with her spiritual director, St. Frances de Sales. The mission of propagating devotion to the Sacred Heart was especially confided to the religious of the Visitation after the revelations received by a Visitandine, St. Margaret Mary Alacoque, as shown in the stained glass window located next to the Sacred Heart altar in our parish church.

NATURAL FAMILY PLANNING CLASSES

Couple to Couple marriage preparation classes will be held at St. Patrick's on the following dates: Sept. 12; Oct. 3 and Oct 17, 2009 at 9:00 a.m. in the rectory. The classes are a requirement for the sacrament of matrimony. Dan and Eliska Plunket, certified by the *Couple to Couple League* will conduct the classes. For more information, please contact Dan or Eliska Plunket's at 529-1319.

ST. JOHN THE BAPTIST CHURCH MORNING OF PRAYER

Cenacle of Our Loving Mother Prayer Group
 Saturday, August 15, 2009; 9:00 a.m.—11:00 a.m.
 Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass.
All are invited.

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; Marie Gattuso; Glenn & Christine Harper; Bob Held; Howard Henriques; Milton J. Hock, Jr.; Karen Ibraheim; Joan Kimball; Belinda Lazaro; 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; Eleanor Smith; Joseph M. Sonne; Pierre Stouse; Stephanie Summers; Alyssa Vingan

NINETEENTH SUNDAY IN ORDINARY TIME

BENEDICT ON HEALTH CARE

The health-care debate is a perfect example of why Pope Benedict XVI's encyclical on the economy is called *Caritas in Veritate* — Charity and Truth.

Think of it this way: Psychologists who have attempted to care for people's mental health without regard to the reality of sin end up leaving people at the mercy of the worst psychological disasters. A medical community that rejects the sacredness of human life ends up killing more people — embryos and the elderly — than they save.

And economists who reduce people to economic entities — ignoring human love and the truth about the human person — find that they just make problems worse.

Health care is a perfect example. Charity and truth are why we have health care in the first place. The modern health-care system started with Christ's command to "heal the sick." Dedicated religious invented hospitals. Catholic nuns and brothers staffed them and allowed them to proliferate. Health care was affordable to all who needed it because, at its heart, it was a service of charity that responded to the dignity of the human person.

At the beginning of the 20th century, Catholic organizations provided education and health care that were practically free. At the beginning of the 21st century, the atheistic movements that worked so hard to unshackle society from the chains of the Church are faced with a society searching for, and not finding, lifelines to replace the ones the Church once provided.

Of course, there are plenty of other factors in the health-care situation America faces. In order to head off labor unions, employers in the early 20th century started to add benefits, among them medical plans. Today, it is an expectation that employers will provide health-care benefits. That, in turn, means that health-care costs have been hidden from consumers for years: The money for the insurance comes out of their paycheck (and their employer's account) before they see it.

The litigation explosion in the past 50 years in America has also caused a new dynamic in health care: Providers have to pay huge malpractice insurance rates, a cost they pass on to the medical insurers, who pass it on to you and me and our employers — or to prospective employers if we lose our job.

Yet health care remains a right. "The political community has a duty to honor the family, to assist it, and to ensure especially," says the Catechism (No. 2211), "in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits."

That doesn't mean that all health care must be government-provided. After all, the Catechism is careful to use that phrase "in keeping with the country's institutions" and also stresses the right to private ownership, housing and emigration — none of which are expected to be provided at government expense.

What, then, does it mean? How can we ensure the right to medical care in the face of our gargantuan, overpriced mess of a health-care system?

Pope Benedict's encyclical gives his fundamental answer. "Love — *caritas* — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. ... Development, social well-being, the search for a satisfactory solution to the grave socioeconomic problems besetting humanity, all need this truth."

In particular, Catholic social thought has translated this love and truth into the principles of solidarity and subsidiarity. The principle of solidarity means we ought to love our neighbor, feed the poor, clothe the naked, and care for the sick.

On the one hand, the market alone will not achieve solidarity. "In fact, if the market is governed solely by the principle of the equivalence in value of exchanged goods, it cannot produce the

social cohesion that it requires in order to function well," writes the Holy Father (No. 38). He emphasizes: "Without internal forms of solidarity and mutual trust, the market cannot completely fulfill its proper economic function."

On the other hand, "Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone," he writes, "and it cannot therefore be merely delegated to the State."

The principle of subsidiarity, on the other hand, is the Catholic belief that the person closest to a need has the strongest ability — and clearest duty — to provide care.

These two principles are at the heart of the health-care question: We are meant to help each other, and the person closest to the problem is responsible for assistance.

Pope Benedict XVI is careful not to place this responsibility solely on the shoulders of the marketplace or the state. He nicely distinguishes between an over-reaching state on the one hand, and a *laissez-faire* approach on the other, when he writes (No. 58), "The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need." These two principles are helpful when assessing the health-care legislation being proposed in Washington.

Questions to ask: Does the proposal help us expand health care? In other words, does it allow us to cut the true factors that drive health-care costs — or does it kowtow to those who are responsible for those costs, for instance trial lawyers and pharmaceutical companies?

Also: Does the proposal put decisions about assistance in the hands of those closest to the need? Or does it move those decisions to Washington?

Of course, all of those questions are moot if a health-care proposal fails to protect the right to life. Health care that pays for abortion or pressures older patients to forgo necessary treatment isn't a health-care system at all, but a death machine.

No matter how it is structured or how many benefits it provides to people, Catholics must oppose any legislator who proposes or supports a death machine.

Love and truth demand that.

*The Editors
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HOW MUCH MONEY ARE WE REALLY CONTRIBUTING TO THE LORD'S WORK??



Value of \$1.00 from 1913-2009

1913	1.00
1923	.58
1933	.76
1943	.57
1953	.37
1963	.32
1973	.22
1983	.10
1993	.07
2003	.05
2009	.05

