



MASSES FOR THE WEEK  
November 14—November 20  
EACH MASS IS OFFERED FOR  
THE INTENTIONS OF EVERYONE  
PRESENT AND FOR THE FOLLOWING:

**SATURDAY, NOVEMBER 14**

- 4:00 p.m. Dorothy Adams; Ree Alario; Claire A. Herthum; Maselli Family; Marlene Morris; Barbara Rush; Captain Houston E. Walker
- 5:30 p.m. Theresa M. Barry; Julian Chiro, Jr.; Mildred Flynn; Lindsey Jordan; Leona O'Dwyer; George Schexnayder

**SUNDAY, NOVEMBER 15**

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Juan M. Ayala; Roberta W. Bruley; Jane O. Chatelain; Gerald Constant; Kelsey Favrot; Raymond E. Gardofalo; Joseph Maselli; Norma McClellan; Alfred Ramirez, Jr.; John H. Schroder, Jr.; Jerome J. Triche, Sr.
- 11:00 a.m. August Cammarata; Lindsey Jordan; Dorothy Montalbano; Barbara Rush; Captain Houston E. Walker

- 5:30 p.m. Raymond R. Cazzola, Jr.; Leona O'Dwyer

**MONDAY, NOVEMBER 16**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Lindsey Jordan; Dr. & Nancy Minyard

**TUESDAY, NOVEMBER 17**

- 11:30 a.m. Lindsey Jordan; Edward O'Dwyer
- 12:00 p.m. Elisabeth Robert

**WEDNESDAY, NOVEMBER 18**

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Lindsey Jordan; Stephen Losee; Joseph Maselli, Sr.; Dr. & Nancy Minyard

**THURSDAY, NOVEMBER 19**

- 11:30 a.m. Lindsey Jordan; Edward O'Dwyer
- 12:00 p.m. Loretta Doussan; Joseph Maselli; Elisabeth Robert

**FRIDAY, NOVEMBER 20**

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

*Mass request are available in the vestibule.*

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

*Twenty-fourth Sunday after Pentecost*

**Solemn High Mass**—First Sunday of the month.

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

**COFFEE AND REFRESHMENTS**

After the Sunday morning Masses, the Claddaugh Group hosts coffee and pastries in the Monsignor Reynolds Hall, directly behind the rectory. Everyone is invited.



The Living Flame of the Sanctuary Light  
is for the intentions of  
Mr. and Mrs. Robert B. Ramirez

**SUNDAY OFFERING**—November 8, 2009

First Collection \$ 10,775

Second Collection\* \$ 1,800

\* Maintenance and restoration

**WOMEN'S NEW LIFE CENTER—TO BUILD A CULTURE OF LIFE, ONE LIFE AT A TIME.**

The Woman's New Life Center (WNLC) is a Christian organization promoting the sanctity of human life, the dignity of women, and the sacredness of sexuality by assisting women and girls who are unprepared for pregnancy. A speaker will be at all the Masses this weekend to explain more about WNLC and to invite everyone to their third annual fundraiser.

*Fais Do Do.*

November 22, 2009

Michaul's Restaurant; 840 St. Charles Ave.; New Orleans

5:30 p.m.—8:30 p.m.

For more information and to purchase tickets:

(504) 496-0212; www.womansnewlife.com

**MEET & GREET—NOVEMBER 14, 2009**

Everyone is invited to the next Parish Pot Luck Dinner on Saturday, November 14, 2009 at 6:30pm in the Rectory. Please come to enjoy the evening with friends of St. Patrick. For more information, please call the Rectory at 525-4413.

**ST. JOHN THE BAPTIST CHURCH MORNING OF PRAYER**

*Cenacle of Our Loving Mother Prayer Group*

Saturday, November 21, 2009; 9:00 a.m.—11:00 a.m.

Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass.

All are invited.

**ST. PATRICK'S THANKSGIVING HOLIDAY SCHEDULE**



Thursday, Nov. 26, 2009—Mass: 9:00 A.M.

Friday, Nov. 27, 2009—Mass: 11:30 A.M. & 12:00 P.M.

The church will be open only during the scheduled Masses on Thursday and Friday. The rectory office will be closed both days of the Thanksgiving holiday. **Happy Thanksgiving!**

**THE OFFICIAL DEDICATION CONCERT OF ST. PATRICK'S NEW PATRICK J. MURPHY ORGAN, OP.53**

Sunday, December 6, 2009 at 3:00 P.M.

To be performed by concert and recording organist Thomas Murray, the University Organist and Professor of Music at Yale University. All are invited and encourage to attend. There will be a reception in the rectory immediately following the concert.

**SACRED CHRISTMAS MUSIC—SARAH JANE MCMAHON**

Friday, December 11, 2009 at 7:00 p.m.

St. Patrick's Church

New Orleans soprano, Sarah Jane McMahon, will perform a concert of Sacred Christmas Music from her new album, *Night of Silence*.

The public is invited - Free admission - Security will be provided.

For information - www.sarahjanemcmahon.com

**PRAYERS FOR THE FAITHFUL**

For the sick of our parish and those who have asked for our prayers especially: Randall Cashio; Tony Clesi; Colleen Collet; L Darcy; R.J. DeBlanc; R.F. DeBlanc; Al Duroncelet; Bryan Evans; Mimi Finley; John Fulcher; Marie Gattuso; Bob Held; Howard Henriques; Milton J. Hock, Jr.; Karen Ibraheim; Joan Kimball; Belinda Lazaro; Stephen Losee; Mary A. McKay; Sally Ann Main; Maudie Megeson; Lucille Ogden; Beverly Orillion; Karen Paprocki; J.Van Provosty; Tom Roach; Elisabeth Robert; M. Schuss; Joseph M. Sonne; Pierre Stouse; Stephanie Summers

*Please contact the parish office when someone's health improves or if they need to be removed from the list. Thank You!*

## THIRTY-THIRD SUNDAY IN ORDINARY TIME

### EXPUNGING CHRIST: THE CRUCIFIX AND THE NATION

On Nov. 2, 2009 the European Court of Human Rights fined the Italian government for having crucifixes in its schools.

It's yet another example of oversized, secular bureaucracies pitted against the most natural forms of human agreement, in this case the nation.

The European Court of Human Rights ordered that the government pay 5,000 Euro (\$7,390) to a mother of two who claimed that public schools in her northern Italian town refused eight years ago to remove the crucifix from the classroom.

We might at first wonder, "It's amazing that they've had crucifixes in the classroom for so long." The American experience has been one of Catholic colleges and universities who have willingly given up the crucifix. The history of the European nations is very different.

Manuela Mesco, writing for England's *The Guardian*, explains that the reason crucifixes are hanging in Italian classrooms is due to a legal and political agreement. That agreement, known as the Lateran Treaty (*Patti Lateranensi*), reached in 1929 between Benito Mussolini and Cardinal Pietro Gasparri, writes Mesco, "established a framework for the mutual recognition and cohabitation of the secular and the religious domains within the Italian state."

Article 7 of the Italian constitution states: "The state and the church are, each one in its own domain, independent and sovereign." "The agreement, among other things, states that crucifixes must hang in every classroom and tribunal in the country," says Mesco.

The word "nation" appears in Scripture some 670 times, almost nearly as many times as the word "love." Clearly, both Scripture and the Church are supportive of the nation. The nation is how God decided to order man. So, who gets to decide what is in the best interests of a nation? The vibrant, living and breathing nation itself, or some neutered, atheistic bureaucracy?

On one hand, we have a Christian nation that has in its very constitution the crucifix. Italy is a nation willing to admit that it has a sacred center, that it stands for something, namely God.

On the other hand, a genderless bureaucratic entity seeks to disassemble the natural forms of agreement that Christians have built and continue to foster, namely that marriage is between one man and one woman and the nation as a form of territorial union demands loyalty and protects its citizens.

#### **An Event, Not a Symbol**

Unfortunately, much of the debate has centered on the crucifix as a "symbol." Italian Prime Minister Silvio Berlusconi described it as "a symbol of Christianity." The Italian Bishops' Conference described it as "a cultural sign."

Yet, the crucifix is far more than that. Such thinking reduces the crucifix, a cross with the body of the God-man hanging dead upon it, to simply one symbol among many. The crucifix depicts a historical event, the central event in human history.

People may argue over who Jesus Christ was, but they cannot deny the historical event that actually took place. It's an event so real that time itself has been cleaved by it, and our very calendars are ordered by it.

Those who want to expunge the crucifix are running from physical reality. When we've been asked to "remember," they're saying, "Take it away. I cannot look at it anymore." They want to forget. The crucifixion itself was the most heinous act of discrimination humanity has ever witnessed. An innocent man — the Son of God — was plucked from a crowd, cruelly tortured, and sent to die the death of a criminal. Christ crucified, Paul reminded us was "a stumbling block for the Jews, and folly for

the Greeks" (1 Corinthians 1:23).

The crucifix distinguishes truth from falsehood. Yet, for the European Court, it's apparently an obscenity that must be taken completely out of sight. Now that's the ultimate profanity.

If anything good has come from the decision, it has been the rare display of fraternal agreement. Italian politicians, Churchmen, local authorities, government ministers and laity have responded strongly. They see the defense of the crucifix as a defense of the nation itself.

Perhaps the defense of the crucifix can be the rallying sacred point to help the Italian nation say, "We're Italy!"

The strong reaction to the court's decision is reminiscent of another historical event that the European Union may want to forget. When the Nazi party began removing crucifixes from Bavarian schools beginning in 1937, there was a strong reaction by Catholic Bavarians. It culminated in the summer of 1941 with large protests. In one particular town, a crowd of more than 500 confronted the mayor after Mass, obtained the keys to the school, and restored the crucifixes to their place of prominence. Professor Ian Kershaw says in his book *Popular Opinion and Political Dissent in the Third Reich: Bavaria 1933-1945* that the extent of civil disobedience during this time was greater than at any previous time during the Third Reich in Bavaria.

The European Court has to understand the reality that crucifixes aren't only found in the architecture of Italy's cities, but also in the architecture of their life events. Crucifixes are found at the birth, marriage and death of Italians.

And where there's a crucifix, there's blood.

The forming of a nation is a tremendous act of communion and love, and it's an agreement that too often has come at a price. Whether on the soccer field or the battlefield, men have fought to protect their territorial agreements and how they decide to worship God.

The European Court suggests that traditional national loyalties are somehow suspect. Yet, it's these same traditional loyalties that protected Europe from the threats of Nazism and Communism.

Despite the fantasy the judges live in, sitting in their sanitized halls of the European Court, there is an Italian nation, and much blood has been shed to protect it. It's a nation whose God is the Lord. May it be ever thus.

*Tim Drake*  
*National Catholic Register*

### **PRO-LIFERS TAKE WIN, PLAN MORE WORK ON HEALTH BILL**

Pro-life organizations welcomed an amendment to tighten restrictions on abortion in U.S. health care reform, but warned that the health care overhaul is still faulty.

In votes Saturday night, the Stupak-Pitts amendment passed 240-194, clearing the way for the House of Representatives to pass the bill 220-215.

According to National Right to Life, the Stupak-Pitts amendment prohibits the federal government insurance program from paying for abortion, except in cases to save the life of the mother, rape or incest; and it prohibits the new federal premium subsidies to purchase private plans that cover abortion (except in the same cases mentioned above.)

Nevertheless, pro-life organizations pointed to other flaws in the bill and noted that there is "a long way to go" to keep tax dollars from funding abortions.

In any case, the Senate has yet to vote on the reform package and the bill passed by the House is not expected to stand there.

*Zenit*