



**MASSES FOR THE WEEK  
July 1–July 7, 2017**

**EACH MASS IS OFFERED FOR THE INTENTIONS  
OF EVERYONE PRESENT AND FOR THE  
FOLLOWING LIVING AND DECEASED**

**SATURDAY, JULY 1**

**ST. JOHN THE BAPTIST CHURCH**

4:00 p.m. Shirley Mae Akers; Mary Ann Ciravolo; Colleen J. Collet; Evelyn Taulli; Lois L. Walk; Members of the St. Lucy Society—Living & Deceased; Fr. Anthony White

**ST. PATRICK'S CHURCH**

5:30 p.m. Tedie Hodges-Cahill; Harold W. Johnston, Jr.; Mary Louise Johnston; Marlene Morris; Stephanie J. Summers; Fr. Bill Vath

**SUNDAY, JULY 2**

8:00 a.m. Pro Populo—For the People of the Parish

9:30 a.m. C.T. Alpaugh, Jr.; Amstutz Family; LaVon Grace Andre; William Lewis Andre; Wade Arcement; Cy & Alvina Butz; Mark Butz; Cassara Family; Jane O'Brien Chatelain; Julie Constand & Family; Benedict Dupuy; L. Frank Formosa; Joey Hughes; Rev. Stanley P. Klores; R. Dale Mackie; Marty Malleck; Mary Malleck; McCloskey Family; Jay Melito; Blaise Leonardo Misse; Jill Lombardi; Joe Lombardi; Vince & Marie Lombardi; Joy Lowe; Paul & Helen Malleck; Derrill Temple; Leonard & Agnita Whitney; Kathy Wightkin; All Souls in Purgatory

11:00 a.m. Ben & Moesll Dupre & Family  
5:30 p.m. Holy Souls in Purgatory

**MONDAY, JULY 3**

11:30 a.m. Purgatorial List

12 Noon Jay M. Fiorello

**TUESDAY, JULY 4**

11:30 a.m. No Mass

12 Noon No Mass

**WEDNESDAY, JULY 5**

11:30 a.m. Purgatorial List

12 Noon Joey Hughes

**THURSDAY, JULY 6**

11:30 a.m. Holy Souls in Purgatory

12 Noon Frances Sewell

**FRIDAY, JULY 7**

11:30 a.m. Purgatorial List

12 Noon For a Very Special Friend

**GREGORIAN LATIN MASS—SUNDAY AT 9:30 A.M.**

*Fourth Sunday after Pentecost*

**ST. PATRICK'S SANCTUARY CANDLE**

*In Memory Of*

**JOSEPH MASELLI AND JOSEPH MASELLI III**

**CANDLE AT THE BLESSED VIRGIN MARY'S ALTAR**

*For A Special Intention*

**ST. JOHN THE BAPTIST CHURCH SANCTUARY CANDLE**

*In Memory Of*

**LOIS L. WALK**

**WEEKEND OFFERING—June 25, 2017**

First Collection \$ 9,652

Second Collection\* \$ 1,363

\* Maintenance and Restoration

**JULY FOURTH PRAYER**

*Grant, we pray, O heavenly Father, a clear and united voice to all your sons and daughters gathered in your Church in this decisive hour in the history of our nation, so that, with every trial withstood and ever danger overcome -- for the sake of our children, our grand children and all who come after us this great land will always be "one nation under God, indivisible, with liberty and justice for all." We ask this through Christ our Lord.*

Amen

**TUESDAY, JULY 4, 2017—NO MASSES**

The church and rectory will be closed in observance of the national holiday.

***FATHER IAN BOZANT***

***PAROCHIAL VICAR OF ST. PATRICK'S CHURCH***

This weekend we welcome Fr. Ian Bozant as Parochial Vicar of St. Patrick's Parish.

Fr. Bozant was born a triplet to Bruce and Dorine Bozant on June 1, 1988. He and his two sisters Heather & Dominique grew up in Chalmette and attended Our Lady of Prompt Succor Parish and School.

From seventh grade until his senior year, Fr. Bozant attended Holy Cross High School. In 2005, Hurricane Katrina's destruction forced the evacuation of the Bozant family from New Orleans, with Fr. Bozant completing his prep schooling at Notre Dame High School in Sherman Oaks, California. He continued his education at Villanova University; St. Joseph's Seminary College and Notre Dame Seminary.

While completing his studies at Notre Dame Seminary, Fr. Bozant was a frequent visitor to St. Patrick's often assisting at Sunday Mass.

Next Sunday, July 9, 2017 after the 9:30 a.m. Mass, there will be a reception in Reynolds Hall and the adjacent courtyard, so that all of St. Patrick's parishioners and friends can personally welcome Fr. Bozant to our parish as parochial vicar. Everyone is cordially invited.

**COFFEE AND REFRESHMENTS**

After the Sunday morning Masses in Reynolds Hall, directly behind the rectory. Everyone is invited.

**PRAYERS FOR THE FAITHFUL**

For the sick of our parish and those who have asked for our prayers especially: Stephen Bailey; G. Barbe; Bridget Belew; Elliana Belew; Patricia & Harold Berrigan; Grace Blanchard; D. Burt; Father Joseph Cazenavette; Tony Clesi; Howard Comeaux; Alice Couget; M. deBlanc; Margaret Fanning; Gregory Frabier; Stephani Frabier; Mary R. Gates; Kathleen Gaudet; R. Gautraux; Audra Guilbeaux; Jerry Harris; Joyce Harris; Cy Hoormann; Emi Hunley; Earline Huster; Anna Jobs; Father Stanley Klores; Joyce Kurtich, Donald G. Lambert; Albert Leonhard; Ashley Lyons; R. Dale Mackie; Daniel Mead; Vickie Middleton; Steven V. Murthy & Family; Patricia O'Keefe; Forrest Pendleton; Roy Perrin; Marcella Pierce; John Provencano; Mary Ramsey; Richards Family; Lee Rung; Pat Russo; E. Smith; Sylvia Talamp; S. Turkington; Charles Ventre; Amanda M. Waring; Albert Weidenbacher, Jr.; Herbert Weyer

## DO WE DESERVE TO BE FREE?

*"Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security." -- The Declaration of Independence of the Thirteen Colonies. In Congress, July 4, 1776, The unanimous Declaration.*

This is the two hundredth and forty-first anniversary of a political act that established the United States as a free and independent nation. This act had consequences. Immediately, it led to a war with a proud nation from whom most citizens' ancestors at the time came. In one sense, it was a successful civil war. The colonists maintained that the home government in London acted unjustly toward them by England's own principles and those of mankind. Not a few in the colonies did not accept this act of separation as legitimate. Many of them fled to Canada or back to Britain. Those that stayed eventually accepted the new government.

England, however, itself concerned with French power, could not ignore this challenge to its very empire. The war ensued, fought from Fort Ticonderoga till the final surrender of Lord Cornwallis at Yorktown. The French were helpful, as were the Poles, but Washington also fought Hessians on the Delaware River. The victors subsequently proceeded to establish, with the Constitution, an effective government on the lines of thought they had set down, much of which they learned from English practice and English thinkers. They thought free men should be self-governing.

G.W. Chesterton said that the United States is almost the only country ever to have been founded on an idea. That is to say, it was founded by men who knew well the English and Western Christian tradition, themselves thinking with principles formulated in that tradition. These men who signed the Declaration also knew their Cicero and Aristotle, their Bible. They were presenting before mankind an argument that explained the validity of their political action. They did not intend to act unwisely or unreasonably. They knew it was a delicate situation that merited rational statement. They did not know whether they would succeed or not. No small part of their eventual success was in fact the persuasive force of their principles. But we know that rightness of cause does not, in world history, always assure political success. They had to risk, as they said at the end of the Declaration, their lives, their fortunes, and their "sacred honor." Not all men are so willing. Men who have no conception of what this "risk" means have no grounds for freedom or to the truth on which it is based. Nor should they really live in regimes based on "sacred honor."

The colonists knew and so stated that governments should not be changed "lightly." Hence, by implication, they, with their list of abuses, thought it was not a "light" matter. That is why they compiled the reasons. They also knew that some evils are to be "suffered," that it is a greater good so to do. Not everything can be righted, a principle the understanding of which leads to the profoundest theological and philosophical insights.

But the colonists also recognized that not all "evils" are, as they put it, "sufferable." The unwillingness of a people to do nothing about anything with itself or others is not a sign of virtue but of decadence. A kind of "slavishness" sets in and is passive

before every evil. The colonists did not belong to that class of men who thought they never had to stand up to anything, never had to draw a line, never had to act. They stood on the side of those who saw with the great Burke, who sided with them, that the best way to magnify evil is for good men to think they need to do nothing about it...

The more famous part of the Declaration is the recital of the "self-evident" truths: life, liberty, and the pursuit of happiness. We still wonder whether "happiness" is a gift or something we can just "pursue." Probably both. We suspect that C. S. Lewis was right when he warned us that "happiness" is not a "right," but only the result of doing what is right, even if we suffer for it. We know that the phrase "pursuit of happiness" was a substitute for Locke's "life, liberty, and property" which itself meant more than ownership of material goods. And we know from at least Aristotle that while "happiness" is ultimately the end of all of our actions, we must be very careful to define it correctly in the first place.

We again read with care the words that governments need the "consent" of the governed. This is not all they need. Citizens of tyrannies have been known, more frequently than we like to admit, to "consent" to their rulers. We also read about differing "forms of government." This too was a consideration found in Plato and Aristotle. Many kinds of "good" and "bad" forms of rule can exist and have existed. People can rightly "abolish" abusive governments. When they do so, it is no doubt worthy and noble for others to assist them. A new form of rule should be effective for both the "Safety and Happiness" of the governed.

The end of the Declaration, before the signatures, reads as follows: "As free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish commerce, and to do all other Acts and Things which independent States may of right do." The first item in the list, the "full power to 'levy' War," is not accidental. The word "levy" means legally to call up troops, to make war. Peace can also be "concluded." Alliances can be "contracted." Commerce can be "established." Anything that an "independent" state can do, the acts and things, this new nation can do.

This Declaration, finally, needs "support." What kind of support? First it has a "firm reliance on the protection of Divine Providence." When the country acts it seeks to do so in such a way that it deserved the "protection" of precisely "Divine Providence." If we deny such "providence," what, we wonder, protects us? Secondly, we need to "pledge." Pledge to whom? "To each other," and we need to do so "mutually." We need to know that we stand together. Again, what is it that we pledge when we act politically? "Our lives, our fortunes, and our sacred honor." Such pledges are still what binds us and give intelligibility to what we do and confidence that we will do it.

On this, the two hundredth and forty-first anniversary of the signing of this justly famous and profound document, we can well afford to re-read and re-pledge what it states about both the uniqueness and universality of the rule under which we have chosen and have "pledged" to live. The "new government" thus established, now one of the oldest countries on the planet, was literally to "provide new Guards for our security." Unless this provision is continually accomplished, nothing else is possible to a free people. Awareness of this truth is both common sense and high wisdom. A people unwilling to make this provision for such "guards," under reason and under law, unwilling to pledge itself to its own and to universal principles, not only will not be free, but will not deserve to be free.

*Fr. James V. Schall, S.J.  
Excerpt from Ignatius Insight*