



MASSES FOR THE WEEK
July 29–August 4, 2017

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

SATURDAY, JULY 29

ST. JOHN THE BAPTIST CHURCH

4:00 p.m. Elizabeth H. Caruso; Mary Ann Ciravolo; Evelyn Taulli; Lois L. Walk; Members of the St. Lucy Society—Living & Deceased

ST. PATRICK'S CHURCH

5:30 p.m. Colleen J. Collect; Martha Gibson; Harold William Johnston, Jr.; Mary Louise Johnston; Stephanie J. Summers

SUNDAY, JULY 30

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; Ethel Béchet; Robert Bradley; Cassara Family; Jane O'Brien Chatelain; Mr. & Mrs. Luke Fontenot; Frank L. Formusa; Joey Hughes; R. Dale Mackie; McCloskey Family; Msgr. Richard von Phul Mouton; Blaise Leonardo Misse; Lai Nguyen; Emmanuel Omunyokol; Mary Perlipiano; B. Bradley Ramirez; Rep. Steve Scalise; Simon Temple; Kathy Wightkin

11:00 a.m. Stephanie J. Summers

5:30 p.m. Hilton & Mary Toups; Fr. Bill Vath

MONDAY, JULY 31

11:30 a.m. Purgatorial List

12 Noon Fr. William J. Farge; Special Intention

TUESDAY, AUGUST 1

11:30 a.m. Emmanuel Omunyokol

12 Noon Mrs. Adele O. Boissiere

WEDNESDAY, AUGUST 2

11:30 a.m. Purgatorial List

12 Noon In Thanksgiving to God

THURSDAY, AUGUST 3

11:30 a.m. In Thanksgiving to St. Anthony

12 Noon Joey Hughes

FRIDAY, AUGUST 4

11:30 a.m. Purgatorial List

12 Noon For a Very Special Friend

Mass Intention envelopes are located in the narthex

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

Eighth Sunday after Pentecost

ST. PATRICK'S SANCTUARY CANDLE

In Memory Of

JOSEPH MASELLI AND JOSEPH MASELLI III

CANDLES AT THE BLESSED VIRGIN MARY'S ALTAR

In Memory Of

BELINDA CHRISTINE LAZARO

ST. JOHN THE BAPTIST CHURCH SANCTUARY CANDLE

In Memory Of

LOIS L. WALK

**EUCCHARISTIC ADORATION SOCIETY FIRST FRIDAY
LATIN MASS—AUGUST 4, 2017**

6:30 P.M. Eucharistic Adoration; Rosary; Confession

7:00 P.M. Holy Mass in the Extraordinary Form

Everyone is invited. **Security provided.**

2017-18 CHORAL SEASON

All parishioners and friends of St. Patrick's are warmly encouraged to consider joining one of our choral groups: Parish Choir; Schola Cantorum; Boys' Choir or Girls' Choir.

A choral singing training course of intensive studies will be offered August 17 and 24, and September 7. The course will focus on singing and the reading skills necessary for choral music in general, as well as Gregorian chant. This is a great opportunity, free and open to all, to improve your skill!

For more information, please see the music insert.

Registration is required for the course. To register, or to schedule an audition for the Parish Choir or Schola, please contact Andrew Mills at (504) 493-5879 or SPNOmusic@gmail.com.

VOLUNTEERS ARE NEEDED FOR SYNOD

A request for volunteers to oversee the implementation of the 9th General Synod is being announced. Specifically we need an "Overall Parish Liaison" and volunteers to be coordinators for the following four issues; Vocations; Family Life; Social Justice; Evangelization.

Those interested in volunteering should be parishioners in good standing with the Catholic Church and of high moral values with a vested interest in the implementation of the 9th General Synod. Volunteers are asked to contact the Parish Office:(504) 525-4413; E-mail: stpatrick@archdiocese-no.org

RITE OF CHRISTIAN INITIATION FOR ADULTS (RCIA)

The Rite of Christian Initiation For Adults (RCIA), the program for adults who are thinking about entering the Catholic Church, or returning to the Church has started. If you, or someone you know, are in the inquiry stage about the Catholic Church, please join the group on **Monday, September 11, 2017, at 7PM in the rectory.** For more information please contact the rectory office:(504) 525-4413;email: stpatricksnola.rectory@gmail.com.

ACOLYTES FOR ST. PATRICK'S CHURCH

Service in the sanctuary can be a path to holiness for men, as well as being a way to support the parish in a practical, active way. There is a continuing need for men of any age, especially at the main Sunday Mass. Instruction and training are provided. For more information please contact Father Klores: (504) 525-4413.

THE SOLEMNITY OF ST. CLARE – FRIDAY, AUGUST 11, 2017

The Poor Clare Sisters invite you to join in celebrating the Eucharist on the Solemnity of St. Clare; Friday, August 11, 2017 at 9:00 A.M.; 720 Henry Clay Ave. A reception in the Monastery Garden will follow the Mass. Everyone is cordially 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; Rep. Steve Scalise; E. Smith; Sylvia Talamp; S. Turkington; Charles Ventre; Amanda M. Waring; Albert Weidenbacher, Jr.; Herbert Weyer

WEEKEND OFFERING—July 23, 2017

First Collection \$ 10,729

Second Collection* \$ 4,484

* African Missions of the Brothers of the Sacred Heart

THE IDEA OF A CATHOLIC UNIVERSITY 50 YEARS AFTER LAND O'LAKES

Exactly fifty years ago, fads ran wild at the "Land O'Lakes Conference" in Wisconsin organized by Father Theodore Hesburgh of the University of Notre Dame to update the culture of Catholic higher education. Its summary document was published on July 23, in a year when society seemed to be having a nervous breakdown. It was a time of Vietnam protest rallies, an exploding drug culture, the Cold War at fever pitch, and actual combat in the Six Days War. Instead of challenging the cultural neurosis, the Church succumbed to it, as theological and liturgical chaos disappointed what Joseph Ratzinger would call the Pelagian naivetés of the Second Vatican Council. The heads of Catholic colleges and universities who gathered at Land O'Lakes were fraught with a deep-seated inferiority complex, rooted in an unspoken assumption that Catholicism is an impediment to the new material sciences, and eager to attain a peer relationship with academic leaders of the secular schools whose own classical foundations were crumbling and whose presidents and deans were barricading their offices against the onslaught of Vandals in the guise of undergraduates.

The 26 conference participants labored for three days and then declared portentously in the first line of their Statement: "The Catholic university today must be a university in the full modern sense of the word." Then they rallied the rhetorical anesthetics at their disposal to call for "warm personal dialogue" and "a self-developing and self-deepening society of students and faculty in which the consequences of Christian truth are taken seriously in person-to-person relationships." While these cadences anticipate the cobbling of what in our present time have come to be "safe spaces" for students and faculty fleeing from facts or ideas they find upsetting or offensive, the Statement then trumpeted its real message: "The Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself."

What we see on college campuses today, to wit the defiant prohibition of any speech that contradicts secular orthodoxy, is rooted in that false conceit of intellectual freedom. Twenty years after Land O'Lakes, the first Jesuit president of the Catholic University of America, Father William Byron, wrote: "We have never said that a student coming here is going to be indoctrinated. Just as a Catholic hospital is, first of all, a hospital, a Catholic university is, first of all, a university." In that same year, as this writer recalled in an essay published in 1995, the president of Marymount College in New York, Sister Mary Driscoll preened: "In the 1960s and early 1970s most Catholic colleges severed even tenuous ties to the Church... We became independent and named lay trustees because of accreditation, the increased

sophistication of higher education as a major enterprise and because of demands of growth." On the fortieth anniversary of the Land O'Lakes Conference, Marymount College was dissolved.

The Land O'Lakes Statement was hardly innovative, save in its destructive influence on Catholic education, for it was in fact a reactionary return to the early nineteenth century materialist pedagogy in Prussia which developed after the shock of its defeat in the battle of Jena, and to the utilitarian syllabus of Jeremy Bentham in England.

Fifty years later, secular schools have their own orthodoxies, and there are inquisitors ready to arraign anyone who doubts the dogmas of global warming or "transgenderism." Where there is no right learning there will be rote learning, be it that of the fideist or atheist, and the two in fact will become indistinguishable. Newman taught in the classical sense of liberal education, whose core curriculum is largely abandoned now in schools that have become training centers for future hedge fund managers and computer engineers. "The end of a Catholic University or of any university is 'liberal education'; though its ultimate end may be Catholicism." This was not a declaration of independence from Catholicism, but very much a declaration of dependence on that rational thought which provides the system and structure for Catholic culture in all its aspects.

If I have belabored citation of Newman, it is because he is as grand in thought and expression, as those at Land O'Lakes were not. Newman still is, while Land O'Lakes never was. But the wreckage of Catholic education around us, notwithstanding the bright spots in places where classical liberal education is getting a second breath, witnesses to the harm that wrong thinking and limited imagination can do. Superficial thought can be deeply ruinous. The Land O'Lakes Conference was to higher Catholic education what the Yalta Conference was to Eastern Europe. I neither indulge pessimism nor tease gloom if I suspect that few students in academic institutions today have ever read Newman's *Idea of a University* even though it may be the most sublime discourse on the art of learning since Aristotle. If there are pieces to be picked up and a new start made against all odds, it will be while heeding what Newman wrote by lamplight on a dim day in Dublin:

Hence a direct and active jurisdiction of the Church over [the university] and in it is necessary, lest it should become the rival of the Church with the community at large in those theological matters which to the Church are exclusively committed, — acting as the representative of the intellect, as the Church is of the religious principle.

Fr. George W. Rutler
Excerpt from *Crisis Magazine*