

# Saint Patrick's Church

The Reverend Stanley P. Klores, S.T.D.  
The Reverend Ian M. Bozant, M.Div.  
Deacon Chris J. DiGrado, M.D.  
724 Camp Street  
New Orleans, Louisiana 70130-3702  
(504) 525-4413  
[www.oldstpatricks.org](http://www.oldstpatricks.org)

**National Historic Landmark**  
Established in 1833



## **Masses**

Saturday 4:00 p.m. Vigil at St. John the Baptist Church  
Saturday 5:30 p.m. Vigil at St. Patrick Church  
Sunday 8:00 a.m.; 9:30 a.m. (Latin Mass; *Asperges* begins at 9:20 a.m.); 11:00 a.m. and 5:30 p.m.  
Weekdays 11:30 a.m. and 12 Noon  
Holy Days Call for Special Mass Schedule

## **Novena to the Sacred Heart and Blessed Mother**

Wednesday After the 11:30 a.m. and 12:00 Noon Masses

## **Confessions**

Before Mass, and by appointment



## **St. John the Baptist Catholic Church**

Established in 1851  
New Orleans Historic Landmark  
[www.GoldenSteeple.com](http://www.GoldenSteeple.com)

## WELCOME TO OUR VISITORS

We invite you to take a copy of a history of St. Patrick's Church entitled *Old St. Patrick's*.  
You will find them in the vestibule.



**MASSES FOR THE WEEK  
December 29—January 5**

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

**SATURDAY, DECEMBER 29**

**ST. JOHN THE BAPTIST CHURCH**

4:00 p.m. Mary Ann Ciravolo; Alice Cohen; Jean Dominguez; Stephen Luccioni; Louise Martin; Lois L. Walk;

**ST. PATRICK'S CHURCH**

5:30 p.m. Harold William Johnston, Jr.; Mary Louise Johnston; Stephanie Johnston Summers; Melanie Taylor

**SUNDAY, DECEMBER 30**

8:00 a.m. Pro Populo—For the People of the Parish  
9:30 a.m. Amstutz Family; Bill Andre; LaVon Grace Andre; William Lewis Andre; Patricia Berrigan; Cassara Family; Family of Emily Cercena; Michael Cowan; Jane O'Brien Chatelain; Eugene Joseph Galassi, Sr.; Marie Joubert; Rev. Stanley P. Klores; Mary Lynn McShane; R. Dale Mackie; Norma McClellan; McCloskey Family; Mary Parlipiano; Pedro J. Rodriguez; Marisa Schmitt; Stacey Schott; Paul Simmons; Melanie Taylor

11:00 a.m. Bernard and Clara Hardouin

5:30 p.m. Ronald B. Keaver

**MONDAY, DECEMBER 31—VIGIL**

**ST. JOHN THE BAPTIST CHURCH**

4:00 p.m. Louise Martin; John Spark; Lois L. Walk

**ST. PATRICK'S CHURCH**

5:30 p.m. Harold W. Johnston, Jr.; Mary Louise Johnston; Stephanie Johnston Summers; Melanie Taylor

**TUESDAY, JANUARY 1**

9:30 a.m. Intentions of Charles and Pat Taggart

11:00 a.m. Triumph of the Immaculate Heart of Mary

**WEDNESDAY, JANUARY 2**

11:30 a.m. Purgatorial List

12 noon Pope Francis

**THURSDAY, JANUARY 3**

11:30 a.m. Blake Cordes

12 noon Joey Cherry

**FRIDAY, JANUARY 4**

11:30 a.m. Purgatorial List

12 noon The Cherry Family

*Mass Intention envelopes are located in the vestibule of the church*

**SOLEMNITY OF MARY, MOTHER OF GOD**  
**HOLY DAY OF OBLIGATION**

**Monday, December 31, 2018—Vigil**  
5:30 p.m. Mass (St. Patrick's Church)

**Tuesday, January 1, 2019—Solemnity of Mary Mother of God**  
9:30 a.m. Mass (Latin)  
11:00 a.m. Mass (Ordinary Form)

**CONFESSIONS WILL BE HEARD BEFORE ALL MASSES.**

**CHARITABLE GIVING**

For those of you who wish to make donations in time for the year's end, you can still do so electronically. Please visit us online: <https://oldstpatricks.org/donate/#give-modal-form-43>.

**EUCHARISTIC ADORATION SOCIETY FIRST FRIDAY**  
**LATIN MASS—JANUARY 4, 2019**

**6:30 P.M.** Eucharistic Adoration; Rosary; Confession  
**7:00 P.M.** Holy Mass in the Extraordinary Form  
Everyone is invited. **Security provided.**

**BLESSING OF EPIPHANY WATER**

In the Extraordinary Form, on the Vigil of Epiphany, the Church blesses Epiphany Water which is used throughout the year, especially for the blessing of homes. This blessing is very powerful and comes with many exorcisms and prayers. This year, Fr. Bozant will celebrate a Mass in Extraordinary Form on January 5<sup>th</sup> at 8:00 a.m. and following Mass, he will bless Epiphany Water. Parishioners are encouraged to bring their bottles of water, to be blessed after the Mass.

**PARISH CENSUS**

The parish just sent out Christmas cards to all of our known parishioners. If you did not receive one, we do not have your current mailing address. Please fill out a registration card found in the rear of the Church. Also, if you noticed an error in your mailing address or name, please contact the parish office to alert us. Thank you!

**ADVENT/CHRISTMAS DRIVE ANNOUNCEMENT**

Our Advent/Christmas Drive is currently underway. A letter describing the Advent/Christmas Drive is found on tables in the rear of the church. We ask that you please be generous in supporting this effort.

**PRAYERS FOR THE FAITHFUL**

For the sick of our parish and those who have asked for our prayers especially: Stephen Bailey; G. Barbe; Elliana Belew; Karen O'Keefe Belew; Harold Berrigan; Grace Blanchard; D. Burt; Father Ronnie Calkins; Belle Cashio; Tony Clesi; Colleen Collet; Howard Comeaux; Alice Couget; M. deBlanc; Elias Ebrahim; Bob Elmwood; Margaret Fanning; Gregory Frabier; Stephani Frabier; Emily Gamundi; Mary R. Gates; Kathleen Gaudet; R. Gautraux; Audra Guilbeaux; Jerry Harris; Joyce Harris; Cy Hoormann; Emi Hunley; Earline Huster; Anna Jobs; Elaine Johnson; Father Stanley Klores; Joyce Kurtich, Michael Lagarde; Stewart Lagarde; Donald G. Lambert; Sharon W. Lambert; Albert Leonhard; Daniel Mead; Maxwell Mears; Laura S. Melancon; Vickie Middleton; Steven V. Murthy & Family; Theresa Panko; Dr. A. Forrest Pendleton; Marcella Pierce; Eric C. Pitre; Thomas Plunkett; Chilton Porter; John Provencano; Richards Family; Lee Rung; Pat Russo; E. Smith; Dr. Charles Taggart; Sylvia Talamp; S. Turkington; Charles Ventre; Amanda M. Waring; Albert Weidenbacher, Jr.

**GREGORIAN LATIN MASS—SUNDAY AT 9:30 A.M.**  
*Sixth day in the Octave of Christmas*

**ST. PATRICK'S SANCTUARY CANDLE**  
*In Memory Of*  
**JOSEPH MASELLI AND JOSEPH MASELLI III**  
+  
**CANDLE AT THE ALTAR OF THE SACRED HEART**  
*In Memory Of*  
**COLEMAN J. MAUBERRET**

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**ST. JOHN THE BAPTIST CHURCH SANCTUARY CANDLE**  
*In Memory Of*  
**LOIS L. WALK**

If you would like to receive future electronic communications, please send your email address to: [stpatricksnola@gmail.com](mailto:stpatricksnola@gmail.com)

# THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

## MODERN SCIENCE OFFERS EVIDENCE FOR CHRISTMAS STORY

I was privileged recently to go on a pilgrimage with Fr. Dwight Longenecker and forty-eight other pilgrims to the Holy Land. We were retracing the steps of the Magi from Jordan into Israel. The pilgrimage was based on the historical detective work that Fr. Longenecker produced in his book *Mystery of the Magi: The Quest to Identify the Three Wise Men*. One of the main points of this intriguing book is to demythologize the story of the Magi and root them in history.

Modern secularists like to cast a wide net, portraying not only Christmas, but also the life of Christ as fable. They say there was no virgin birth, no miracles, and no resurrection. According to them, we can know very little about the historical Jesus, what he did or said, or even if he existed at all. God becoming man is just another made-up story, falling into the genre of ancient Near East mystery religions. In short, Jesus is a myth. Worse yet, the people who believe the myth are foolhardy and weak of mind. Marx and Lenin called religion the “opium of the people.”

Many of the archeological sites we visited on our pilgrimage fix Judaism and Christianity in history. There are the caves at Qumran near the shores of the Dead Sea where nearly a thousand scrolls or fragments of scrolls were discovered beginning in 1947. These are the writings from the Jewish religious sect known as the Essenes, contemporaries of Jesus. The archeological discovery found copies, in part or in whole, for nearly all the books of the Hebrew Bible, except Esther. More importantly, the 2,000-year-old scrolls show only minor divergences from modern translations of the Old Testament. This proves the many textual critics of the Bible wrong. The text of the Bible has remained intact and substantially unchanged throughout its history.

The pilgrimage also allowed us to see first-hand that we are now in a “golden age” of biblical archeology. Ironically (to some), this golden age is powered by scientific advancements and new disciplines; things like archaeoastronomy, Lidar studies, and ground penetrating radar, to name just a few. There are examples of new discoveries everywhere you go in Israel and Jordan. In 1986, two fishermen and amateur archeologists uncovered the “Jesus boat” in the muddy lakebed in the Sea of Galilee during a severe drought. The fishing boat was radiocarbon-dated to between 120 B.C.-40 A.D., or roughly the time of Christ. The Apostles would have fished in a boat exactly like this one. In 2004, the “Pool of Siloam” was discovered, where Jesus cured a blind man by having him wash mud out of his eyes (Jn. 9:7). A drainage repair crew working on pipe maintenance uncovered large stone steps down into the pool. In 2007, archeologists discovered the long-lost tomb of Herod at his Herodium fortress. In 2009, while building a retreat house along the northern side of the Sea of Galilee, crews unearthed the remains of a first century synagogue at Magdala (home of Mary Magdalene). This discovery is now the oldest synagogue in the Galilee, with the oldest known representation of the Temple on the “Magdala Stone,” and is likely one of the hallowed grounds where Jesus frequented and taught.

In October 2016, a renovation project funded by National Geographic was done at the tomb of Christ in the Church of the Holy Sepulcher. Some historians had previously believed that the original cave was not there, not that old, or doubted that this was the actual site of Christ’s burial (and resurrection) at all. An archeologist using ground-penetrating radar, however, proved them wrong. He was able to determine that the original cave walls were, in fact, still present. The simple cave is still there underneath the millennium of marble, icons and incense of the ornate Edicule shrine.

Mortar samples, taken from between the limestone cave-surface and the marble slab of the tomb, carbon-dated to about 345 A.D. This is exactly the right time frame when the Emperor

Constantine would have discovered the tomb and built the current shrine around it. The Emperor Hadrian had built a pagan temple to Venus over the Christian holy site, as a means to cover up Christ’s burial spot, and presumably to stop Christian worship there. Constantine subsequently destroyed the pagan shrine and excavated the site around 326 A.D., nearly matching the 345 A.D. date, and lending credence to this being the actual location of Christ’s tomb. Modern science again proved the historical veracity of Christianity.

At no place in the pilgrimage did Old Testament typology burst forth more into New Testament history than at “Shepherd’s Field,” an eastern suburb of Bethlehem. It is the site traditionally where the angel announced the birth of Christ to the shepherds tending to their sheep. The shepherds were the precursors to the Magi in worshipping the Christ child. The prophet Micah had made an ancient prophecy (eighth century B.C.) of the birthplace of the Messiah in the city of David, Bethlehem: “But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me, one who is to be ruler in Israel, whose origin is from of old, from ancient days” (Micah 5:2). The Messiah, “the Son of David,” would be born in Bethlehem, like King David before him.

These were no ordinary sheep and no ordinary shepherds. Shepherd’s Field is where thousands of lambs were born and used for the daily sacrifices, and more importantly, the Passover sacrifices at the Temple in Jerusalem, as intimated in the ancient Jewish oral tradition of the Mishnah (e.g., Shekalim, 7.4) and Alfred Edersheim’s *The Life and Times of Jesus the Messiah*. The “shepherds” were not ordinary shepherds either, but most likely Levite priests. They were specifically stationed there at Shepherd’s Field to pasture the sheep and preserve the newborn lambs “without blemish” or “broken bone,” to meet the requirements of the Law for Temple sacrifices. The unblemished lambs were then chosen from Shepherd’s Field in Bethlehem and kept for the annual Passover sacrifice in the Temple in Jerusalem.

Shepherd’s Field and Bethlehem highlight the convergence of Christ, biblical prophecy, God’s true myth, and archeology. Jesus was the fulfillment of the angel’s announcement to the shepherd-priests. It is fitting that when the shepherds came to the manger, they found not a baby lamb, but the baby Jesus wrapped in swaddling clothes and lying in a manger. Jesus is the true “Lamb of God,” who was the fulfillment of the Passover sacrifice of the lamb, in order to take away sin and keep us from death. John the Baptist knew Jesus fulfilled this typology of the Passover lamb, saying: “Behold, the Lamb of God, who takes away the sin of the world” (Jn. 1:29). Like many of the Christian sites in the Holy Land, the scriptures, Old Testament typology, and history come together to reveal the divine plan in the person of Jesus Christ.

Diving even deeper into the Old Testament symbology, Jesus is the Passover lamb who must be eaten. He is the fulfillment of God’s true myth rooted in history. The little town of Bethlehem means “house of bread” in Hebrew and “house of meat” in Arabic. Bethlehem intimates the “bread and flesh” of Jesus in the Eucharist. Jesus was also placed in a manger (i.e., a feeding trough), symbolism hinting that he is food that gives life. It is no wonder that when the shepherd-priests found the newborn Christ-child, as the angel had announced, “all who heard it wondered at what the shepherds told them” (Lk. 2:18). This same wonder is with us still in the ongoing afterglow of the birth of Christ.

*Excerpt of article by Brian Krancik  
Crisis Magazine*

## *In Memory Of*

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