



MASSES FOR THE WEEK
November 17—November 23
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, NOVEMBER 17

4:00 p.m. Marielee L. Bass; Marlene Morris; Leona O'Dwyer; Barbara Rush

5:30 p.m. Castrogiovanni-Prados Families; E. Carlton Guillot, Jr.; Markey-Burke-Knowles Family; Eva P. Picou; Mr. & Mrs. Carol J. Ragas

SUNDAY, NOVEMBER 18

8:00 a.m. Members of St. Patrick's Church (Propopulo)

9:30 a.m. Roland C. Brady; Roberta W. Bruley; Jane O. Chatelain; John M. Coogan; Charles Gegg; Richard F. McCloskey; Ludger M. Miller; Peter M. Miller; John H. Schroder, Jr.; Thomas E. Synder; Carmen Waterson

11:00 a.m. Margaret F. Gottscho; Dorothy Luquet; Nolan-Lambert Families; Mrs. Melba Sallenger; Pat Taggart

5:30 p.m. Intentions of B. Bradley Ramirez; James W. Rhoads

MONDAY, NOVEMBER 19

11:30 a.m. Purgatorial List

12:00 p.m. Beulah Dupuy; Percy P. Dupuy, Jr.; Eva P. Picou

TUESDAY, NOVEMBER 20

11:30 a.m. Stephen Luccioni; Luis Virginio

12:00 p.m. Mary D. Cheever; Louanne Cho; Eva P. Picou

WEDNESDAY, NOVEMBER 21

11:30 a.m. Purgatorial List

12:00 p.m. Leona O'Dwyer; Eva P. Picou; Sandra Martin

THURSDAY, NOVEMBER 22

9:00 a.m. Mary K. Aeschliman; Joseph Maselli III;

Eva P. Picou; Barbara Rush

FRIDAY, NOVEMBER 23

11:30 a.m. Purgatorial List

12:00 p.m. Eva P. Picou; Luis Virginio

TRIDENTINE LATIN MASS—Sunday at 9:30 a.m.

Twenty-fifth Sunday after Pentecost

Solemn High Mass—First Sunday of the month.

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

ADORATION—EVERY SUNDAY, 3:00PM–5:00P.M.

Adoration of the Blessed Sacrament and Benediction

COFFEE AND DOUGHNUTS

In Reynolds Hall, behind the rectory; after the Sunday morning Masses.

FLOWERS FOR THE ALTAR

To honor a loved one by donating flowers for the altar please call Jessie at 525-4413.

PREPARATION FOR BAPTISM

To schedule a baptism at St. Patrick's Church, please contact the rectory office at least six (6) weeks in advance of the desired date of baptism.

Telephone: (504) 525-4413.

SUNDAY OFFERING—November 11, 2007

First Collection \$ 14,587

Second Collection* \$ 4,619

* Peruvian Mission

THANKSGIVING HOLIDAY MASS SCHEDULE

Thursday, November 22, 2007—9:00 A.M.

Friday, November 23, 2007—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 holidays. **Happy Thanksgiving!**

CATHOLIC CAMPAIGN FOR HUMAN DEVELOPMENT

The second collection at all Masses this weekend will be taken for the Catholic Campaign for Human Development. Since its founding in 1970 by the American bishops, the CCHD has provided support for more than 8,000 self-help projects. All these projects are aimed at eliminating poverty and economic injustice in our own native land. It continues to have success in helping individuals and communities break the cycle of poverty. Please be generous.

THE CLADDAGH GROUP SENDS A THANK YOU

The Claddagh Group would like to thank St. Patrick's parishioners for their generous participation in the Comfort Kit Supply Drive.

We collected over 1000 individual soaps, shampoos, conditioners, moisturizers, dental care, and personal care items. In addition to the toiletries, we also received six cases of canned goods. The drive was very successful! The Ozanam Inn and The Father Harry Thompson Center at St. Joseph's were very pleased with and thankful for our contribution. Thanks for your generosity in helping the less fortunate in our parish community!

SAINT PATRICK'S RESPECT LIFE COMMITTEE

Saint Patrick's Respect Life Committee, led by Father Klores, will pray a rosary in front of Louisiana's largest abortion facility, on the corner of Ridgelake Drive and 20th St. in Metairie, **Saturday, November 24, 2007 at 9:00a.m.** Prayers will be offered for the babies who are scheduled to be killed, their mothers, and the conversion of our country. Everyone is invited!

FATHER STAN KLORES ON PILGRIMAGE

A pilgrimage to the Shrine of the Holy Infant of Good Health, and Mexico City for the Feast of Our Lady of Guadalupe, in thanksgiving for cancer survivors and their families has two openings. Interested persons should contact: Jimmy Hyland: 504-834-4951; or jimmy@catholicjourneys.com. Brochures for the pilgrimage are available in the vestibule.

THE MASS IS THE GREATEST FORM OF CHRISTIAN CHARITY

To schedule a Mass, please fill out the Mass Form found in the vestibule of the church and deliver it to the rectory office, or place it in the collection basket.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Tom Alexander; Patricia Berrigan; Brett Bradley; Lillian Capozzi; Sarah Cashio; John Copes; Rene Crane; Ralph DeBlanc; Raymond DeBlanc; Dunlap Family; Ann Clair Duplech; Patricia Durel; Alfred Dyer; Rose Fee; Mildred Flynn; Richard Hellenus; Joseph Hoppe; Reverend Stan Klores; Lolita Lannan; Brenda Lawson; Alton Lewis; Glenda Liuzza; Betty McArthur; Colin McInnis; Suzanne Nogues; Lucille Ogden; Abbey Pererz; Stephanie Summers; Hugh Ramsey; Tom Roach; Diane Sikes; Mary Silva; Amber Tarnowski; Turkington Family; A Special Intention

SECURITY PROVIDED AT ALL EVENING SERVICES

THIRTY-THIRD SUNDAY IN ORDINARY TIME

THANKFULNESS

November is the month when one thinks about thanks. Thanksgiving Day is not a holy day of obligation, and yet my experience as a priest has been that many, many people flock to Mass on Thanksgiving Day. They don't go to fulfill some rule: they aren't in Church in reaction to some moralistic "ought." Rather, something inside us tells us that, if this is the day when our nation stops, and reflects, and says Thank You for the blessings that abound in our life, then naturally the first One to thank is God. Without that prayer of thanks, there's something empty and even absurd about Thanksgiving Day. And the best place to offer that Thank You is the Holy Eucharist because *it is* Thanksgiving.

Thankfulness is really one of the most beautiful things on the planet. It is always fresh; it never gets old; it is always welcome; it always ushers in newness. When we encounter someone who is truly, deeply thankful, it is like an experience of grace. We can't help but be moved. Because a person who is thankful is aware of someone else who in some way—big or small—has helped to make his/her life possible. Every expression of gratefulness witnesses to a basic truth about what it means to be human: to be myself I need another. As our Holy Father, Pope Benedict XVI, expresses it: "I alone am not myself, but only in and with you am I myself. To be truly a human being means to be related in love, to be *of and for*." To be thankful is to become more human.

In other words, *gratuity* is a basic component of the human condition. Gratuitousness is the gift of love, kindness, mercy, or favor offered *simply for love's sake*. In loving gratuitously, we are not looking for anything for ourselves; we are not expecting to "get anything back." Saint Thérèse of Lisieux, in a letter she wrote a year before her death, said, "God wills to give us his heaven gratuitously." Gratuitousness is godliness.

But to be the recipient of gratuitousness can make us edgy and uneasy; gratuitousness puts us on the spot. We are not used to getting "something for nothing"; we are not accustomed to being given precious things that we did not earn. Thus, gratuitousness demands a response on our part. And the best response, the perfect response to gratuity is gratitude. Because if we are not thankful for the gratuitousness in our life, then we begin to take gratuity for granted... we begin to think that somehow we "deserve" it... and then gratuitousness decays into greed—it corrupts into presumption. And presumption is a deadly sin.

But thanksgiving keeps gratuitousness pure. Why is that?

A friend of mine told me that he began to understand the real meaning of loving unconditionally—that is, the meaning of gratuitousness—only after his first child was born. Because then he realized that if he, as a father, did not love his little baby gratuitously at every moment without fail, his child would perish. And that experience of being one who loves with utter gratuity makes him recognize like nothing else that that is how *he* is loved by God. That that is how he is kept in existence from moment to moment. In fact, true gratuitousness is that relationship between child and parent: there's really no other way on earth to understand it. . .

Anything we are not grateful for, we lose. Dietrich Bonhoeffer once said that "in ordinary life, we hardly realize that we receive a great deal more than we give, and that it is only with gratitude that life becomes rich." Let's get rich. Let us live the wisdom of Saint Paul: "Dedicate yourselves to thankfulness." (Col 3: 15).

Reverend Peter John Cameron, O.P.

WHAT EVERY PARENT SHOULD KNOW ABOUT "THE GOLDEN COMPASS"

The film "The Golden Compass" isn't simply about using fairy-tale magic to tell a good story, it corrupts the imagery of Lewis and Tolkien to undermine children's faith in God and the Church, says Catholic author Pete Vere.

In this interview with ZENIT, Vere and Sandra Miesel discuss the movie adaptation of the fantasy novels written by Philip Pullman. The film, starring Nicole Kidman and Daniel Craig, will be released in the United States in early December.

Vere and Miesel are co-authors of the booklet "Pied Piper of Atheism: Philip Pullman and Children's Fantasy," to be published by Ignatius Press next month on the topic of "The Golden Compass."

Q: The first movie of "The Golden Compass" trilogy is being released at Christmas. For those unfamiliar with the series, what kind of books are these and to whom do they appeal?

Vere: To begin, the books are marketed for 9-12 year olds as children's fantasy literature in the tradition of J.R.R. Tolkien, C.S. Lewis, and J.K. Rowling. "If you're a fan of 'Lord of the Rings,' 'Narnia' or 'Harry Potter,'" the critics tell us, "you'll love Pullman." Personally, I just can't see a child picking up these books and reading them. I see them more as books that adults give kids to read. Having said that, "The Golden Compass" (1995) is the first book in Pullman's trilogy. The second book is titled "The Subtle Knife" (1997) and it is followed by "The Amber Spyglass" (2000).

Collectively, the trilogy is known as "His Dark Materials," a phrase taken from John Milton's "Paradise Lost." This is appropriately titled in my opinion, since each book gets progressively darker -- both in the intensity with which Pullman attacks the Catholic Church and the Judeo-Christian concept of God, as well as the stridency with which he promotes atheism.

For example, one of the main supporting characters, Dr. Mary Malone, is a former Catholic nun who abandoned her vocation to pursue sex and science. The reader does not meet her until the second book, by which time the young reader is already engrossed in the story. By the third book, Dr. Malone is engaging in occult practices to lead the two main characters, a 12-year-old boy and girl, to sleep in the same bed and engage in -- at the very least -- heavy kissing. This is the act through which they renew the multiple universes created by Pullman.

Another example is Pullman's portrayal of the Judeo-Christian God. Pullman refers to him as "The Authority," although a number of passages make clear that this is the God of the Bible. The Authority is a liar and a mere angel, and as we discover in the third book, senile as well. He was locked in some sort of jewel and held prisoner by the patriarch Enoch, who is now called Metatron and who rules in the Authority's name. When the children find the jewel and accidentally release the Authority, he falls apart and dies.

Additionally, Pullman uses the imagery of C.S. Lewis' "Narnia" chronicles. "His Dark Materials" opens with the young heroine stuck in a wardrobe belonging to an old academic, conversing with a talking animal, when she discovers multiple worlds. So the young reader is lulled early on with the familiar feel of Lewis.

Nevertheless, Pullman's work isn't simply about using fairy-tale magic to tell a good story. He openly proselytizes for atheism, corrupting the imagery of Lewis and Tolkien to undermine children's faith in God and the Church.

(To be continued)