



MASSES FOR THE WEEK
November 24—December 1
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, NOVEMBER 24

4:00 p.m. Margaret Farrelly Gottscho; Marlene Morris;
5:30 p.m. Theresa M. Barry; E. Carlton Guillot, Jr.

SUNDAY, NOVEMBER 25

8:00 a.m. Members of St. Patrick's Church (Propopulo)
9:30 a.m. Jane O'Brien Chatelain; John M. Coogan;
Charles Gegg; Nell Hingle; Lucille Long;
Ludger M. Miller; Peter Michael Miller;
Intentions of B. Bradley Ramirez; John H.
Schroder, Jr.; Carmen Waterson
11:00 a.m. Dorothy Luquet; Antonio L. Rosal;
Pat Taggart
5:30 p.m. James William Rhoads

MONDAY, NOVEMBER 26

11:30 a.m. Purgatorial List
12:00 p.m. Leona O'Dwyer; Barbara Rush

TUESDAY, NOVEMBER 27

11:30 a.m. Ralph Aeschliman
12:00 p.m. John Ridolphi

WEDNESDAY, NOVEMBER 28

11:30 a.m. Purgatorial List
12:00 p.m. Mildred M. Aeschliman

THURSDAY, NOVEMBER 29

11:30 a.m. Madame Doris Marie
12:00 p.m. Mr. Robert Flood

FRIDAY, NOVEMBER 30

11:30 a.m. Purgatorial List
12:00 p.m. Hazel Ducote Wells

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

Last Sunday after Pentecost

Solemn High Mass—First Sunday of the month.

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

UPDATING PARISH RECORDS

Please contact the rectory office (525-4413) if you have had a recent change in **address and/or telephone number**.

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

Adoration of the Blessed Sacrament and Benediction

COFFEE AND REFRESHMENTS

After the Sunday morning Masses, The Claddaugh Group hosts coffee and pastries in the Monsignor Reynolds Hall, located directly behind the rectory. Please stop by after Mass to enjoy refreshments and the fellowship of parishioners and visitors of St. Patrick's Church.

FLOWERS FOR THE ALTAR

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

THE SUNDAY BULLETIN

To stay informed about parish activities, please take a Sunday Bulletin with you as you leave church. You can also access our web site at: **www.oldstpatricks.org** to read/print the bulletin.

REGNUM CHRISTI

On Sunday, November 25, the Regnum Christi Movement of Greater Louisiana will be celebrating the Feast of Christ the King at the 11:00 Mass together with St. Patrick's parishioners. All are welcome.

Regnum Christi is an apostolic movement at the service of mankind and the Church. Founded by Fr. Marcial Maciel in 1959, the Regnum Christi Movement includes lay men and women, as well as deacons and priests. It contributes to spreading Christ's message to humanity by undertaking personal, organized apostolic activity.

Regnum Christi is an association for the promotion of the Christian vocation (Cf. Code of Canon Law, 215) within the Church and at the service of the Church that has been praised and recommended by the Holy Father and a large number of bishops. Regnum Christi helps its members live their baptismal commitment - personal holiness and apostolic action - by following the charism received from God through the founder.

ST. JOSEPH ABBEY

St. Joseph Abbey will sponsor a discernment weekend Friday, November 30, 2007 through Sunday, December 2, 2007 for men between the ages of 20 and 45 who may be considering a call to the monastic life. The weekend will begin with Vespers at 5:30p.m. on Friday and will conclude early afternoon on Sunday. Men interested in more information should contact Br. Jude Israel, O.S.B., vocation director of St. Joseph Abbey at (985) 867-2249 or brjude@sjasc.edu.

FIRST SATURDAY, DECEMBER 1, 2007

CRUSADE FOR THE CONVERSION OF GREATER NEW ORLEANS—MORN ING OF PRAYER

9:00 a.m.—12:00 p.m. Eucharistic Adoration, Rosary, Confession, Novena and Holy Mass All are invited.

FATHER STAN KLORES ON PILGRIMAGE—DEC. 6-13, 2007

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 for the December 6-13, 2007 departure. Interested persons should contact: Jimmy Hyland: 504-834-4951; or jimmy@catholicjourneys.com.

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.

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

THE SOLEMNITY OF OUR LORD JESUS CHRIST THE KING

SOLEMNITY OF CHRIST THE KING

Jesus of Nazareth revealed himself to be a king, in the sense that he made himself known as the Messiah for whom the Jewish people awaited: the Messiah had been proclaimed as the ideal king who was to crown all the aspirations of a nation full of hope.

Jesus bore no resemblance to a king. Up to the age of 30, he did not make himself known and had no recognizable title. In the little-known village of Nazareth he simply exercised the craft of carpenter, which did not prepare him for a royal destiny.

At the time when he left the village and began his preaching mission, there was nothing to suggest that he had the qualities or power of a king: he was a king without an army and without a people.

Nevertheless, there was a group that wanted to recognize him as an ideal king, a messianic king. This was the multitude that had benefited from the miracle of the multiplication of the loaves. Those who had been fed free-of-charge and had been able to eat bread in abundance wished Jesus to take on the role of Messiah and provide for the people's needs. But this is not what Jesus wanted: indeed, he announced the gift of a spiritual food for the foundation of a spiritual kingdom.

So just what kind of kingdom was this? The question was asked specifically during the trial before Pilate. Jesus' adversaries were accusing him of challenging the sovereign power of the Roman Emperor by desiring to make himself King of the Jews.

Pilate therefore asked the accused: "Are you the King of the Jews?" (Jn 18:33). The Roman Procurator had been informed of the sentiments of envy and rivalry that had given rise to the accusation; but he had to interrogate Jesus about his intentions in order to report to the Emperor on this possible Jewish King.

But Jesus had other concerns and wanted to make Pilate ponder on the problem that arose from his mysterious kingly identity.

"Do you say this of your own accord, or did others say it to you about me?" he asks Pilate. If the Procurator was only repeating what others told him, the question did not require much thought; but if he had said it of his own accord, this would indicate that deeper reflection was required.

Pilate did not want to make this investigation. He limited himself to noting that he was not a Jew and that Jesus' conduct was the only point to examine: "What have you done?"

Nonetheless, the reflection that Pilate wished to avoid was imposed upon him by other words spoken by the accused.

Jesus drew the Procurator's attention to the unique and exceptional nature of his Kingdom: "My kingship is not of this world". He then states, "if my kingship were of this world, my servants would fight that I might not be handed over to the Jews".

This reasoning expressed an obvious truth, difficult to dispute. But in exactly what did this Kingdom, which was not of this world, consist?

It was the Kingdom that Jesus had proclaimed throughout his preaching. During the trial, he summed up its essential content: "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice".

This declaration prompted a skeptical retort from Pilate: "What is truth?"

However, as a fundamental piece of information about the Kingdom it requires those who read the Gospel to meditate on it. Christ is King since he bears witness to the truth.

This witness entailed his supreme commitment in sacrifice. With the sacrifice of himself, Jesus established his Kingdom.

He was born and lived on this earth with a view to this witness. He became King with the total gift of his love and of his life.

Father Jean Galot, S.J.

WHAT EVERY PARENT SHOULD KNOW ABOUT "THE GOLDEN COMPASS" - PART 2

Q: Many Catholics, including William Donohue of the Catholic League, are speaking out against the movie. What should parents know before they let their children watch this film?

Vere: I don't recommend any parent allow their children to view the film. While the movie has reportedly been sanitized of its more anti-Christian and anti-religious elements, it will do nothing but pique children's curiosity about the books. I'm a parent myself. My children would think it hypocritical if I told them it was OK to see the movie, but not to read the books. And they would be right.

It's not OK for children -- impressionable as they are -- to read stories in which the plot revolves around the supreme blasphemy, namely, that God is a liar and a mortal. It is not appropriate for children to read books in which the heroine is the product of adultery and murder; priests act as professional hit men, torturers and authorize occult experimentation on young children; an ex-nun engages in occult practices and promiscuous behavior, and speaks of it openly with a 12-year-old couple; and the angels who rebel against God are good, while those who fight on God's side are evil. This is wrong. And while it's been softened in the movie -- or at least that's what Hollywood is telling us -- it's still there in the books.

Miesel: Furthermore, there's a great deal of cruelty and gore in the books, not just battles but deliberate murder, sadism, mutilation, suicide, euthanasia and even cannibalism. There are also passages of disturbing sensuality and homosexual angels who are "platonic lovers."

I agree with Pete. Avoid both the movie and the books. It would be best if people didn't picket or make a public fuss because that's just free publicity. If the movie fails at the box office, the second and third books won't be filmed.

Q: The author, Philip Pullman, is an outspoken atheist. Does this come across in the books and the movie as a secularist position or more in the form of anti-Catholicism?

Vere: It's not an "either/or" situation. What begins as a rebellion against the Church turns into a rebellion against God. This then leads to the discovery that God -- and Christianity -- are a fraud. The 12-year-old protagonists -- Lyra and Bill -- discover there is no immortal soul, no heaven or hell. All that awaits us in the afterlife is some gloomy Hades-type afterlife where the soul goes to wait until it completely dissolves. Thus Pullman uses anti-Catholicism as the gateway to promoting atheism.

Q: The trilogy is being compared to "Harry Potter" and "The Lord of the Rings." Is there a comparison to be made with either?

Vere: On the surface, yes. You've got wizards, heroines, strange creatures, alternate worlds, etc. Although for reasons already stated, the real comparison -- by way of inverted imagery -- is to C.S. Lewis' "Narnia" chronicles. Pullman, who has called "The Lord of the Rings" "infantile," has a particular dislike for Lewis and "Narnia." This is reflected in Pullman taking Lewis' literary devices and inverting them to attack Christianity and promote atheism.

... So why promote a movie that will only generate interest in the books among impressionable young children?

For the Christian parent, the movie cannot be anything but spiritual poison to their children -- for the movie is the fruit of the book.

Zenit