



MASSSES FOR THE WEEK
September 6—September 12
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, SEPTEMBER 6

- 4:00 p.m. Ree Alario; Florence Ansardi; Clifton Billiot;
Cammarata-Guzzardi Family; Carol Leonard;
Marlene Morris
5:30 p.m. Janice Young; Three Special Intentions

SUNDAY, SEPTEMBER 7

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
9:30 a.m. Michael K. Abboud; Roberta Wynne Bruley;
Jane O'Brien Chatelain; Tim Dauterive;
Bryan Foley; Joseph & Louisa Grisaro;
Stephanie Maria Grisaro; Wilbur & Mae
Hollier; Carol Leonard; Laura M. Messina;
Peter F. & Rose C. Messina; Simon G.
Messina; Lester Mitts; Frank Pistocchi;
Maureen S. Reed; Mehmet & Nedime Rende
& Family; John H. Schroder, Jr.; Virginia
Swartz

- 11:00 a.m. Stephen Luccioni; John Ormond
5:30 p.m. Jen Auffenberg; Mary & Hilton Toups

MONDAY, SEPTEMBER 8

- 11:30 a.m. Purgatorial List
12:00 p.m. Tran Jeong

TUESDAY, SEPTEMBER 9

- 11:30 a.m. Damian & Mary Peters; Barbara Rush
12:00 p.m. Elisabeth Robert

WEDNESDAY, SEPTEMBER 10

- 11:30 a.m. Purgatorial List
12:00 p.m. Stephen Losee

THURSDAY, SEPTEMBER 11

- 11:30 a.m. Kopp & Krupka Families
12:00 p.m. Mary G. Cammarata; Elisabeth Robert

FRIDAY, SEPTEMBER 12

- 11:30 a.m. Purgatorial List
12:00 p.m. Stephen Losee; Joseph Maselli III; Mary
Margaret O'Brien; Fr. Timothy Pieris

Mass request envelopes can be found in the vestibule

GREGORIAN LATIN MASS—Sunday at 9:30 a.m.
Seventeenth Sunday after Pentecost
Solemn High Mass—First Sunday of the month.
Benediction—Third Sunday after the 9:30 a.m. Mass.

**ADORATION OF THE BLESSED SACRAMENT
AND BENEDICTION**

Every Sunday, 3:00pm—5:00pm

COFFEE AND DOUGHNUTS

In Reynolds Hall, after the Sunday morning Masses.

SUNDAY OFFERING—August 31, 2008

Due to Hurricane Gustav, the offering for the weekend of August 30-31 was not counted. It will be counted with this weekend's collection.

THE EXALTATION OF THE HOLY CROSS

SUNDAY, SEPTEMBER 14, 2008 AT 9:15 A.M.

St. Patrick's Choir, accompanied by orchestra, will sing F. Schubert's *Mass in G* at the 9:15 A.M. Mass. Note the early start of this Mass.

ST. FRANCIS XAVIER SPECIAL MASS

You are cordially invited to attend a very special Mass for all God's special children, their families and friends, Sunday, September 7 at 2:00pm at St. Francis Xavier Church, 444 Metairie Road, Metairie, LA. There will be a reception after the Mass. Everyone is welcome. Totally wheelchair accessible, off-street parking. For more information, call Joy Zainey at 834-5865.

**RITE OF CHRISTIAN INITIATION FOR ADULTS—
SEPTEMBER 8, 2008**

If you know of anyone who is considering joining the Catholic Church, please speak to them about the RCIA process which is starting September 8, 2008 at 7pm. Your interest and support may be all they need to make a decision. If interested parties are not back in town because of evacuation, they are welcome to join as soon as they return.

CENACLE HOME RETREAT

Participants experience an adaptation of the Spiritual Exercises of St. Ignatius Loyola, guided by Cenacle-trained facilitators, through two hour sessions for ten weeks. Retreats take place in private homes where small groups of 8 to 12 persons gather with a desire to deepen their knowledge and relationship with God, self, and others. Schedule: Fall and Spring day or evening. Supported by a minimum offering of \$65 for ten weeks. For information and/or registration, contact Judy Thonn-985-643-4316, Jeanne Burmaster-985-886-0957, or the Metairie Cenacle Home Retreat Office - 504-887-1420.

ST. PATRICK'S CHOIR—JOYFUL NOISE UNTO THE LORD

All adult parishioners are invited to come and make a "joyful noise unto the Lord." There are openings in both the polyphonic choir and the Gregorian Schola for new members. By singing with either group at Mass, you are actually taking part in the celebration of the liturgy. Do not be shy!!! Please telephone the rectory: 525-4413, or Joseph F. Hoppe, Music Director : 391-2918 for more information.

ACOLYTES FOR ST. PATRICK'S

The Parish has a continuing need for men of any age willing to serve as acolytes at the 11.00 Sunday Mass. Instruction and training will be provided in evening workshops. Please contact Robert Ramirez for further details: 504-899-3048; email: bramirez@bellsouth.net.

PRAYER TO OUR LADY OF PROMPT SUCCOR

Our Father in heaven, through the powerful intercession of
Our Lady of Prompt Succor,
spare us from all harm during this hurricane season,
and protect us and our homes from all disasters of nature.
Our Lady of Prompt Succor, hasten to help us. Amen.

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Tom Alexander; Tristan Anderton; Del Barry; Patricia Berrigan; Brett Bradley; Sara Cashio; Tony Clesi; Howard Comeaux; Jack & Paula Coughlin; Rene Crane; Fritz Dahlberg; Ralph DeBlanc; Raymond DeBlanc; Al Duroncellet; Rose Fee; Mimi Finley; John Fulcher; Mikell & Pete Johnson; Joseph; Lolita Lannan; Stephen Losee; Buddy McInnis; Sally Ann Main; Mary O'Brien; Lucille Ogden; J. Van Provosty; Hugh Ramsey; Tom Roach; Elisabeth Robert; Carmelite Salassi; Adele Silva, Mary Silva; Stephanie Summers; Patricia Taggart; Salvador Trentacoste; Turkington Family; Fr. Peter Vandercook; Houston Walker

SECURITY PROVIDED AT ALL EVENING SERVICES

TWENTY-THIRD SUNDAY IN ORDINARY TIME

CARDINAL TELLS ANGLICANS: BE MINDFUL OF SPIRITUAL WARFARE

In a July 22 address to Anglicans at their Lambeth Conference, Ivan Cardinal Dias, prefect of the Congregation for the Evangelization of Peoples, said that evangelization must be understood in the context of the spiritual warfare that has been man's fate since the Garden of Eden.

"The theme of evangelization must be considered in the wider context of the spiritual combat which began in the Garden of Eden with the fall of our first parents, in the wake of fierce hostilities between God and the rebel angels. If this context is ignored in favor of a myopic world-vision, Christ's salvation will be conveniently dismissed as irrelevant," he said.

"The spiritual combat, described in the books of *Genesis* and *Revelation*, has continued unabated down the ages. St. Paul described it in very vivid terms: 'We are not contending against flesh and blood, but against principalities and powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places' (Eph. 6:12).

"This combat rages fiercely even today, aided and abetted by well-known secret sects, Satanic groups, and New Age movements, to mention but a few, and reveals many ugly heads of the hideous anti-God monster among them are notoriously secularism, which seeks to build a Godless society; spiritual indifference, which is insensitive to transcendental values; and

relativism, which is contrary to the permanent tenets of the Gospel.

"All of these seek to efface any reference to God or to things supernatural, and to supplant it with mundane values and behavior patterns which purposely ignore the transcendental and the divine. Far from satisfying the deep yearnings of the human heart, they foster a culture of death, be it physical or moral, spiritual or psychological.

"Examples of this culture are abortions on demand (or the slaughter of innocent unborn children), divorces (which kill sacred marriage bonds blessed by God), materialism and moral aberrations (which suffocate the joy of living and lead often to profound psychic depression), economic, social, and political injustices (which crush human rights), violence, suicides, murders, and the like, all of which abound today and militate against the mind of Christ, who came that 'all my have life, and have it in abundance' (John 10:10).

"The world today needs Christian apologists, not apologizers; it needs persons like Hohn Henry Cardinal Newman, G.K. Chesterton, C.S. Lewis, Hilaire Belloc, and others, who brilliantly expose the beauty of the Christian faith without blushing or compromise."

News Notes

NEW MASS TRANSLATION ACCENTUATES REVERENCE AND AWE

Imagine that you are a student in an introductory Latin class, and this phrase pops up on a quiz to be translated: *totiusque ecclesiae suae sanctae*. Fortunately you're Catholic, and you have one of those wonderful missals with the English and Latin texts on facing pages. Working easily from memory, you write down your answer: "and all his church." Wrong!

Your error is not hard to find, once you look at it. You left out a word. Look again at the Latin: *totiusque ecclesiae suae sanctae*. Now look at your answer. *Totiusque* = and all. Correct; *ecclesiae* = church. Right.; *suae* = his. Right again. But you completely forgot the word *sanctae*, which of course means "holy." So your translation was wrong.

More to the point, the translation that English-speaking Catholics have been hearing at Mass for years is also wrong. Not just subtly inaccurate, but downright wrong. A word is missing.

...These translations are done by learned scholars, working in committees, over a period of years. They are reviewed and re-reviewed by bishops and their consultants. The word "holy" was not dropped from the Latin original, in this instance, because of a careless mistake. The omission was intentional.

The currently authorized English translation of the *Missal*, you see, was produced by people who thought it was at least unnecessary, and perhaps even undesirable, to identify the Church as "holy" in that particular prayer. Despite the fact that the *Roman Missal* is the authorize, normative version of the liturgy for the universal Church, the translators dropped that word "holy" from the English-language translation.

This is not the most important way in which the current English translation varies from the Latin original. But in this case the error is so unmistakable, and the translators' intent is so clear, that it neatly illustrates the more general problem. Again and again in the current translation, pious phrases are either omitted or pared down to a minimalist form. Instead of "beseeching" God to accept our sacrifice, we "ask;" rather than asking God to "grant" our petitions, we express the hope that our wishes "may" come to pass.

At its best, this stripped-down approach to translation produces prayers that sound like ordinary, everyday English. At its worst,

it almost conveys the impression that we, the faithful, are issuing instructions to the Almighty: telling Him what we expect Him to do. ... the Vatican has given [final approval to a new American translation](#) for the Order of the Mass. The new translation is markedly more faithful to the Latin original. It makes much greater use of an elevated liturgical language, and revives those "prayers of supplication" that have been downplayed in English-language liturgical translations for years. This is not just a big story; it is a *huge* story, and cause for great rejoicing.

Now understand that the change will not be evident immediately. The new translation will not be put into use until the US bishops have made appropriate preparations: a process that could take months. And the Vatican approval covers only a translation of the Order of the Mass: the prayers that we hear each day. The translation of the entire *Roman Missal*, with all its prayers for particular feasts, is still being done. Still, once the first changes are introduced at the parish level, the impact will be considerable.

For the first time in a generation, Catholics worshipping in English-language parishes will be constantly reminded, by the language of the liturgy, that we are participants in a great universal drama that extends far beyond the confines of our own communities.

Consider, for example, this snippet from the Roman Canon: In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high...

Nothing comparable to that beautiful prayer can be found in the current translation, and our liturgy today is the poorer for it. So when the new translation is finally rolled out, we will be enriched. The prayers of supplication, soon to be restored to our daily liturgical life, are expressed in a lofty language, which some Catholics find beautiful in itself. But the beauty of the language is only a part of its importance. Far more important, in my view, is the fact that this language reminds us that as we celebrate the Mass, we are dependent on God's gracious gift.

The language of the *Roman Missal* reflects and reinforces the reality of the Mass. With each phrase we are reminded that the liturgy is not our own creation-- that the central actor in the Eucharistic drama is not the priest, nor the people, but the Lord.

Phil Lawler - Catholic Culture