



Holy Family Parish St. Joseph Church

Together in Faith

Weekly Bulletin

November
13
2022

Mass Times:

HOLY FAMILY PARISH

Saturday Vigil 4 p.m.
Sunday Novus Ordo 10 a.m.
Sunday Usus Antiquior 12 p.m.
Tuesday 5:30 p.m.
Wednesday Usus Antiquior 8 a.m.
Thursday 8 a.m.
Friday 9 a.m.
HOLY DAYS
Usus Antiquior 8 a.m.
Novus Ordo 12 p.m.

Reconciliation

Saturday 3 - 3:30 p.m.
Tuesday 4:45 - 5:20 p.m.
First Friday 8 - 8:50 a.m.
First Saturday 8 - 8:50 a.m.

ST. JOSEPH CHURCH

Sunday 8 a.m.
HOLY DAYS
Vigil 5:30 p.m.

Reconciliation

Sunday 7:30-7:45 a.m.



33RD SUNDAY IN ORDINARY TIME

"I myself shall give you a wisdom in speaking that all
your adversaries will be powerless to resist or refute."
- Lk 21:15

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD, ©LPI

Pastor: Fr. Brian Slezak

Email: brian.slezak@rcda.org

Web: holyfamilylittlefall.org

Welcome to Mass! We are called to. . .

Mass Intentions

ROSARY RECITATION

Recitation of the Rosary is said before Holy Family Parish Mass each Saturday at 3:30 p.m. and each Sunday at 9:30 a.m. Recitation of the Rosary is said before St. Joseph Church Mass each Sunday at 7:30 a.m. Come and join us as we pray to our Blessed Mother.

HOLY FAMILY

Saturday, November 12 - 4 p.m.

- † Ernest & Mary Petkovsek - Family
- † Jody Feane - Children
- † Mildred Spine - Daughter
- † Agatha Pietropaoli - Daughter, Marie
- † Maggie Gressler - Alana Connolly & Children

ST. JOSEPH

Sunday, November 13 - 8 a.m.

- † Michael Volo - Wife Dodie

HOLY FAMILY

Sunday, November 13 - Novus Ordo - 10 a.m.

- † Americo & Lourdes Rocha - Grace
- † Loretta Campione Parry - Sisters & Brothers
- † Fred Ashley - Family
- † Deceased Members of Cirasunda & Beasley Families - Family

HOLY FAMILY

Sunday, November 13 - Usus Antiquior - 12 p.m.

- † Patrick Fazioli Family (L) - Janine Fazioli

HOLY FAMILY

Tuesday, November 15 - 5:30 p.m.

- † Deceased Members of the Rosarians

HOLY FAMILY

Wednesday, November 16 - Usus Antiquior - 8 a.m.

- † Alistair Campbell - Gazak Family

HOLY FAMILY

Thursday, November 17 - 8 a.m.

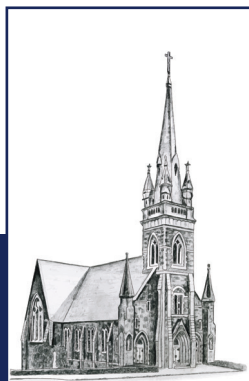
- † Deceased Members of Holy Family

HOLY FAMILY

Friday, November 18 - 9 a.m.

- † For a Special Intention

"Our Holy Hours of Eucharistic Adoration makes us more sensitive to the needs of our fellow man." Saint John Paul II



Holy Family Parish
763 E. Main Street
Little Falls, NY 13365
(315) 823-3410

HOLY FAMILY

Saturday, November 19 - 4 p.m.

- † Christina Plant - Maryanne Terzi
- † Jeanette Stonesifer - Maryanne Terzi
- † Valerie Tooley - Maryanne Terzi
- † Nebo (D) and Neva (L) Volo - Dodie
- † Deceased Members of Cirasunda & Beasley Families - Family

ST. JOSEPH

Sunday, November 20 - 8 a.m.

- † Fred & Joy DeLucco
- † Aunt Lee DeLucco - Rezilience Joy

HOLY FAMILY

Sunday, November 20 - Novus Ordo - 10 a.m.

- † Jennie (Stegich) & David Domina, Bonnie Baslow - James A. Domina Family
- † Jim Conelly - Grace Rocha
- † Linda Sagatis - Family

HOLY FAMILY

Sunday, November 20 - Usus Antiquior - 12 p.m.

- † Joseph Fazioli Family (L) - Janine Fazioli
- † Helen Rozzi - Fr. Slezak

SANCTUARY LAMP

Sanctuary Lamp is lit in memory of:
Valerie Tooley - Bob Terzi

Sacrificial Giving

Holy Family - November 6

Collection - \$5,462.00

October Online Giving - \$1,625 (holymfamilylittlefalls.org)

St. Joseph - November 6

Collection - \$1,254.00

Pray for Our Sick

ST. JOSEPH

Ann Tucker, Debbie Povec, Mike Barron, Carol Ann Kovic, Jeanette Hogan, Matthew Cadwell, James Doolittle, Sr., Richard Grogan, Helen Johnson, Betty Zerbst, Allison Perry, Tyler David Foster, Margaret Johnson, Neil Cronin, Steven Serow, Lisa Giordano-Hayes, and Joseph Rudi, and Caleb Hunter. All the members of our armed forces and their families.

If there is a name on our prayer list that should be taken off at this time, please notify the office so we can remove the name by calling 315-823-3410.

Email: holymfamilylittlefalls@rcda.org
Office Hours: Mon. - Thurs. 9am - 3pm Fri. 9am - 12pm
Admin. Assistant: Lisa LaCoppola
Bookkeeper: Donna Young-Edick

know, love, and serve as Jesus did.

Holy Family/St. Joseph Calendar

SUNDAY, NOVEMBER 13th / St. Joseph Church Coffee Hour after 8 a.m.
Mass, Church Hall.

SATURDAY, NOVEMBER 19th / Holy Family Advent Preparation
Potluck, 5 p.m. - 7 p.m. Holy Family Gym. Bring a dish to share.

News & Events



Mass Intentions

Dear Brothers and Sisters in Christ,

Canon 534 states that a pastor is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation. A pastor who has the care of several parishes is bound to apply only one Mass for the entire people entrusted to him. After the New Year, you will begin to notice that one out of the four Sunday Masses will be offered Pro Populo. The term Pro Populo means for the people.

St. Augustine, writing in the 4th Century recalls his mother's dying wish, "One thing only I ask you, that you remember me at the altar of the Lord."

When a priest offers a Mass he is asking God to apply special graces for a particular person. Mass intentions carry infinite spiritual weight when applied to either the living or dead.

Offering Mass Pro Populo is one of the ways that I pray for all the intentions people bring to me - a sick mother, a grieving widow, a wayward son, a unemployed husband etc. Even if you have not asked me to pray, rest assured that your needs are being prayed for especially at Mass.

Yours in Christ, Fr. Slezak

St. Joseph Coffee Hour

St. Joseph will host a Coffee Hour on Sunday, November 13th after the 8 a.m. Mass. All are welcome!

Holy Family Food Pantry

Shampoo, deodorants, and soaps. Monetary donations are always appreciated.

Save the Date: Women's Retreat in December

The Diocese of Albany will be hosting a Women's Retreat entitled Unleashing Love. The day will empower women to open their hearts to share God's love. **WHEN:** Saturday, December 10, 2022. **TIME:** Check-in and Continental Breakfast at 8:30 a.m. Event runs from 9 a.m. to 4 p.m. **LOCATION:** St. Pius X Church, 23 Crumitie Road, Loudonville, NY. **KEYNOTE SPEAKERS:** Sisters of Life. Retreat will include: Presentations, Reconciliation, Adoration, Mass with Bishop Scharfenberger, box lunch, and beverages. Register at www.rcda.org/UnleashingLove.

Join Us for a Holy Family Advent Event

Join Holy Family Parish for an Advent Preparation



Potluck on Saturday, November 19, from 5 p.m. to 7 p.m. in the Holy Family Parish Gym. Enjoy an evening of fellowship, food, and crafts! Advent traditions will be shared by Fr. Slezak with hopes you will be inspired to start a tradition in your own home.

All are welcome from Holy Family and St. Joseph Church!

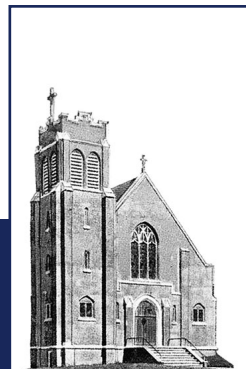
Craft projects will include Advent activity sheets for all school-aged children, and a rosary making class for adults. Supplies will be provided.

Please bring a dish to share. Holy Family will provide coffee, tea, water, and paper products.

For Advent Giving, Holy Family will be collecting non-perishable food and pet food items at the potluck. Donations will be sent to a local food pantry and animal shelter. If anyone would like to help with the event, please contact Michele Geissler at michele.HFP@gmail.com or 518-779-3049. We look forward to seeing you there!

Give the Gift of Food this Holiday Season

Each year, Holy Family Parish contributes money to help purchase Thanksgiving turkeys and Christmas hams provided to families through our local food pantry. If you would like to make a monetary donation in support of this work of mercy, please place an envelope in the collection basket marked turkeys/hams or drop off or send it to the Parish Office.



Email: sjdolgeville@gmail.com
Office: 763 E. Main Street, Little Falls, NY 13365
Office Hours: Tues. - Thurs. 10am - 3pm
Secretary/Bookkeeper: Donna Young-Edick

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“Lay distribution of the Holy Sacrament diminishes two sacraments: the august nature of the Eucharist (if anyone can distribute It, what’s the big deal?) and the unique identity of the ordained minister.”

been offered, from biblical Judaism to the worship of the pagan Greeks and Romans, priest and people face the same direction, presumably facing the Divinity being implored. Ironically, the *versus populum* position is far more clericalist than the *ad Orientem* posture because, perforce, it makes the priest the center of attention.

Extraordinary Ministers of Holy Communion: In promulgating *Immensae Caritatis* (1973), Paul VI gave very precise indications for recourse to the non-ordained for distributing Holy Communion; those norms were subsequently incorporated into the 1983 Code of Canon Law. I have never seen a situation in which those norms are followed.

Lay distribution of the Holy Sacrament diminishes two sacraments: the august nature of the Eucharist (if anyone can distribute It, what’s the big deal?) and the unique identity of the ordained minister. St. Thomas Aquinas, in one of his hymns composed for the feast of Corpus Christi, *Sacris Solemnis*, has us sing, “as only the priest can confect (the Eucharist), only does he distribute.”

Communion in the Hand: This practice arose in the Low Countries, France, and Germany after the Council. Pope Paul consulted the worldwide episcopate about this phenomenon, with the vast majority of bishops voting strongly against it. In *Memoriale Domini* (1969), the Pope, fearing a schism, acquiesced to the will of the disobedient countries, allowing the continuation of Communion in the hand, there and only there. But it didn’t end in those places. As in many other countries, some liturgists and bishops in the United States sought to get on the bandwagon; the issue came up several times for a vote of our bishops, and each time was defeated. Finally, through the machinations of Cardinal Joseph Bernardin (then president of the episcopal conference), the illicit polling of absent bishops through mail-in ballots (!) brought about victory in 1977.

Some counter that Communion in the hand was the practice of the ancient Church, a theory that has been widely questioned. Indeed, there are many practices of the ancient Church that few would want revived – like lifelong penance! What is certainly incontestable is that for over a millennium, reception on the tongue was universal.

The call for its abandonment occurred at the time of the Protestant Reformation. We should not be surprised, then, that 70 percent of Catholics do not believe in the Real Presence (the very statistic that precipitated episcopal alarm) and have a truncated understanding of the Sacred Priesthood (and a concomitant decline in priestly vocations) since the introduction of Communion in the hand more than four decades ago.

No element called for here in any way contradicts a single paragraph of the Vatican II *Constitution on the Sacred Liturgy*. While still an Anglican, St. John Henry Cardinal Newman warned in 1831: “Rites which the Church has appointed, and with reason, – for the Church’s authority is from Christ – being long used, cannot be disused without harm to our souls.”



What's Really Needed for a "Eucharistic Revival"?

Rev. Peter M.J. Stravinskis |
thecatholicthing.org

Our American bishops, rightly concerned about the widespread loss of faith in the Most Holy Eucharist, have launched a three-year "Eucharistic revival." All the teaching, preaching, and programs in the world, however, will avail little to nothing if we don't address the root causes of the unbelief, namely, that the signs and symbols of the Sacred Liturgy no longer support the teaching. So herewith is a "modest proposal" to reverse this problem.

Loss of Latin: The Council Fathers opened up the possibility for greater use of the vernacular (e.g., in the Scripture readings, prayer of the faithful), but they were quite clear that Latin should not only be retained in the liturgy but that the faithful ought to be able to respond to the Latin prayers and sing the venerable Gregorian chants. Every major religion retains a place of honor for a sacral language, lest the pedestrian override the sacred. Banishing Latin has also contributed to the "balkanization" of parishes as various ethnic groups split off into their separate communities.

Movement of the Tabernacle: In the *Credo of the People of God*, Pope Paul VI referred to the tabernacle as "the living heart of each of our churches." So, why the relegation of the tabernacle to a side altar, separate chapel (or closet), resulting in the replacement of Christ at the center, usually by an enthroned priest? With the tabernacle off the central axis, should we be surprised by people chatting as they enter the church as if they were in a movie theater?

Removal of Altar Rails: Ripping out altar rails obscured the distinction between the sacred and the profane. The altar needs to be visually set apart because what is enacted there is removed from our commonplace experience of daily life: Heaven is coming down to earth. With that distinction lost, those of us on earth have difficulty ascending to Heaven (should occur at every Mass).

Communion Fast: Prior to Pope Pius XII, the Communion fast began at midnight; it was hard, so that the frequent Communion advocated by Pope Pius X was noted in the breach more than in the observance. Pius XII wisely mitigated that fast to three hours for solid foods and one hour for liquids. Pope Paul VI modified the fast even further, to the present discipline, namely, one hour for solid food or liquids. The purpose of the Eucharistic fast is to make us feel physical hunger, the better to know spiritual hunger for the Bread of Life.

Standing for Holy Communion: For centuries, Catholics of the Western Church have knelt to receive their Eucharistic Lord (Eastern Christians historically have stood). The problem is not so much with standing as such but with the lack of any sign of reverence. Have we forgotten St. Augustine's admonition: "No one eats that flesh without first adoring it; we should sin were we not to adore it?"

Communion received on the tongue and while kneeling

Mass facing the people: *Versus populum* celebration of the Eucharistic Sacrifice is a true novelty (St. Peter's in Rome is the exception that proves the rule). In every religion where sacrifice has

continued other side—