

ST. MARIANNE COPE PARISH

Roman Catholic Churches of St. Thomas of Canterbury and St. Joseph



SECOND SUNDAY IN ORDINARY TIME — JANUARY 16, 2022

Pastor: Rev. Rees W. Doughty
pastor@stmariannecope.com

Parochial Vicar: Rev. John Kwaku Sah

Weekend Assistant: Rev. Robert Phelps

Deacons: Leonard Farmer, Anthony

Ferraiuolo, Joseph Lieby, John Pelella

Faith Formation Director: Mary Ellen Tiernan

metiernan@stmariannecope.com

St. Thomas of Canterbury Church

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Cornwall on Hudson, NY 12520

St. Joseph Church

4 Saint Joseph's Place

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stmariannecope.com

Parish Office

(845) 534-2547 · FAX (845) 534-1357

office@stmariannecope.com

Monday-Friday: 9 am-3 pm

Mass Schedule

at St. Thomas of Canterbury Church

Saturday Vigil: 4:30 pm

Sunday: 8 am, 10 am, noon

Daily Mass:

Monday-Saturday, 8:30 am

Confession

Saturday: 9-9:45 am or by appointment

St. Marianne Cope Outreach Ministry

outreach@stmariannecope.com

Prayer Chain: (845) 746-8829

prayerchain@stmariannecope.com

Offertory: Thank you for your generosity
and continued support of the parish!

Jan 8/9: \$4,301.00

Online Giving: \$2,249.50

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Health Reminder: May we remind you that the State of New York mandates we wear face masks while gathering in public. Cardinal Dolan asks that we show care for one another by doing so. Extra masks are available from our ushers. Use sanitizers before and after the Mass, and before and after communion. If you have any symptoms of illness, please go home and call your doctor. And... Don't worry: No one is obligated to attend Mass if sick. (It may actually be a sin if you come to Mass knowing that you are sick!)

Christmas Collection: We are grateful for your donations. The parish relies on the generosity of parishioners and visitors in the annual Christmas Collection to meet our budgeted expenses for the upcoming year. If you have not yet sent in your contribution, please do so by mailing it to the parish, dropping it off in the Collection Box at St. Thomas Church, or through online giving. Thank you!

The Junior Catholic Daughters will be leading a **Rosary for Life** after the 10 am Mass on Sunday, January 16th.

St. Marianne Cope Outreach is holding a Snack Drive on Saturday, January 22nd, 9-11 am, at the St. Thomas Old School. They will be collecting individually wrapped snacks such as: apple sauce, pudding, fruit, bars of any kind, pop tarts, etc. The next full Food Drive will be February 12th. More information to come. For information on the ministry, email outreach@stmariannecope.com.

We are happy to announce that Sister Mary Byrne will now be helping families arrange **funerals for loved ones** in the parish. Sister has administered schools around the Archdiocese and has lately been on the leadership team of the Sisters of the Presentation of the Blessed Virgin Mary. She can be contacted at funerals@stmariannecope.com.

The **Parish Office will be closed** on Monday, January 17th in observance of the Dr. Martin Luther King, Jr. holiday.

Scan the QR code to visit the **Worship Aid** page for the readings and music for the Sunday Mass.



The Bulletin Cover Image is "The Marriage at Cana", Marten de Vos. Source: Wikimedia Commons.

**Saturday, January 22nd is a Day of Prayer
for the Legal Protection of Unborn Children.**

9 Days for Life (January 19-27) is a novena for the protection of human life. Each day's intention is accompanied by a short reflection and suggested actions to help build a culture of life. Download the novena or sign up to receive the daily prayers via email/text at respectlife.org/9-days-for-life.

March for Life in Washington, D.C. will be on January 21st. For information about bus pilgrimages to the March for Life for Orange County (departing from Immaculate Conception/St. Mary (Port Jervis)), contact Nancy Smith at (845) 856-4610.

A **Prayer Vigil for Life** will be held at St. Patrick's Cathedral on January 22nd, 5:30-7:30 pm for the 48th anniversary of Roe v. Wade. The Vigil will also be livestreamed at archny.org/event/prayer-vigil-for-life/.

THE PASTOR'S CORNER

FOR THE INTENTION OF...

WAS FLABBERGASTED LAST WEEK TO

I learn that our book of announced Mass intentions for 2022 had been filled with the year hardly begun. The parish staff had begun taking intentions for the year last July when the book for 2021 had been closed. In all the parishes I have served, I have never seen the available intentions taken so quickly. COVID may have had something to do with it. Having a Mass said for someone who died is a meaningful gesture of sympathy providing consolation to the family of the deceased but also to the well-wisher who might otherwise feel powerless to do anything. So many people last year and this were in need of sympathy and hope and a "run on Masses" speaks very well of a parish community.

Having the Sacrifice of the Mass offered for an especial intention is as ancient as the Church's practice of praying for the dead. The early Christian writer Tertullian (c. 200) remarked that he had offered "prayers and sacrifices" for a friend's spouse on the anniversary of their death. Saint Augustine wrote in his Confessions (9.12) that he had offered the "sacrifice of our redemption" for his mother, Saint Monica, when she was buried. While early on the donation of bread and wine for the celebration may have merited the specific mention of an intention, it soon became common to ask a priest to include the loved one in his celebration of the Mass and offer a small amount of money for his material support.

By the late Middle Ages, the practice was widespread and provoked theological reflection. Each celebration of the Mass brought forth fruits, it was concluded, for those who prayed at Mass and those for whom they prayed. The first Eucharistic prayer of the Mass has a sense of this:

Remember, Lord, your servants ____ and ____ and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

A priest in offering Mass prays for benefits that are spiritual and temporal, for the forgiveness of sins, and for the remission of temporal punishment (purgatory). "These fruits redound to the whole Church ("general"), to those

participating in the Mass ("special"), to the priest himself ("personal"), and to those for whom the priest is offering the Mass ("ministerial"). The ministerial fruits are applied by his intention in offering the Mass. If he has accepted an offering for the Mass, he is obliged in justice to apply those fruits to the donor's intention." (<https://adoremus.org/2019/11/what-is-a-mass-offering-properly-called-and-why-is-the-practice-acceptable-in-the-catholic-church/>)

One might not be surprised to learn that the practice of accepting what came to be known as "stipends" could lend itself to corruption. The Council of Trent, responding to the Protestant Reformation, discouraged any acceptance of monies for Masses said that might give the appearance of a business transaction. This is why today, a priest may accept only one stipend for a Mass each day. While he may celebrate more than one Mass for different intentions, he may only keep the amount given for a single offering. It's also why we never speak of "buying a Mass."

Some exceptions are permitted. A parish may accept multiple stipends from two different donors but only if agreed upon by the donors and only during the weekdays. The practice is limited to two Masses in a week and not easily managed.

A better solution to our current dilemma (not enough Masses to accommodate everyone) is to offer an "unannounced" Mass. In truth, the fruitfulness of the unannounced Mass is no less - or maybe it should be said, is as great! - than one celebrated at an appointed time and place. And, since these Masses are normally sent out to priests in the missions or retired priests, the stipend provides an important support. The priests here at St. Marianne Cope will offer some of the unannounced Masses asked of them, but we also have given Mass intentions to visiting priests from other countries and sent them to dioceses in other parts of the world. Just recently, I asked Father John's bishop to have a number of unannounced Masses said by his priests in the Diocese of Sunyani, Africa. It is expected that the Mass will be offered within the year for the intention given (*ad intentioned dantis*).

Unfortunately, the book of intentions for Masses in 2023 cannot be opened until later this year since, as pastor, I am obligated to ensure with reasonable certainty that the obligation to offer Masses can be met.

THE BOOKS OF THE BIBLE



Esther brings us to the 19th book in our Catholic Bibles. This young Jewish girl rises to be the wife of the king of Persia. The hand of God uses her uncle, Mordecai, to persuade Esther that she must intervene before the evil Haman (of the royal court) carries out a plot to kill all the Jews on a particular day.

Now, you may need a roadmap to get through this book. Our Catholic Bibles are based on the Greek version of the text which includes more than a hundred verses not found in the Hebrew version (some rabbis did not even want it in the Bible because it makes no reference to the name of God or to Israel). In some Bibles, you may find only the basic 10 chapters found in both Greek and Hebrew versions. In others, you'll find the other six chapters in a separate section. In the two Bibles I am reading concurrently (NRSV and New Jerusalem Bible), one of them has it all in one book in 10 chapters adding the other six by way of "Addition A", "Addition B", etc. simply enumerating these additions' verses with letters instead of numbers; and the other Bible lists all 16 chapters, but in this order: 11, 12, 1, 2, 3, 13, 4, more 13, 14, 15, 5, 6, 7, 8, 16, 9, 10, 11. That's right: it starts and ends with chapter 11 and does all that other stuff in between (I couldn't make this up if I tried!). Just so you know, I use the 16-chapter count in figuring the 1,334-chapter total for the Bible.

This book, by the way, is read on the Jewish Feast of Purim and takes place in the Persian city of Susa. Written in the 1st Century B.C., the story is set in the 5th Century B.C. In Esther's pages, you'll read about Mordecai's dream warning of the plot (ch. A or 11), a 180-day party (ch. 1), Mordecai's refusal to bow to Haman (ch. 2), Haman's decree to kill all the Jews (ch. B or 12), Mordecai's and Esther's prayer for deliverance (ch. C or 13-14), and Haman being hung on the gallows he had erected originally for Mordecai's death (ch. 7).

When you finish this book, you will have read 19 (26.0%—more than 1/4!) of the 73 books of the Bible, yet 472 (35.4%) of the 1,334 chapters of the Bible.

*Permission granted by Rev. Robert J. Schrader (based on Timothy Schehr's book, *The Bible Made Easy: A Book-by-Book Introduction*).*

MASS INTENTIONS

Mon, Jan 17: *St. Anthony*

8:30 +Irma Perales by family

Tues, Jan 18

8:30 +Julianna Sanchez by Brady family

Wed, Jan 19

8:30 +Thomas Campbell by Crispo family

Thurs, Jan 20: *St. Fabian, St. Sebastian*

8:30 +Brendan Clerkin by Teresa and Frank Doogan

Fri, Jan 21: *St. Agnes*

8:30 +Robert Chapman by Fuller family

Sat, Jan 22

8:30 In penance for our nation and the unborn victims of abortion

4:30 +Donna DiRusso by Mr. and Mrs. Marc Tutini

Sun, Jan 23: *Third Sunday in Ordinary Time*

8:00 +Joseph Mauriello & Mary Tomko by Sue Tomko

10:00 Ints. of Jennifer, Michael, and Connor Hussey by O'Neill family

12:00 Pro Populo (for the people of the parish)

*The Sunday Mass at noon will ALWAYS be offered only for the People of the Parish.
The offering for an unannounced Mass is \$10.*

READINGS FOR THE 2ND SUNDAY IN ORDINARY TIME

Reading I — Isaiah 62:1-5

God seems to have "grown impatient" (note the quotation marks) as He breaks forth, through His prophet in praise of Zion. He predicts how she shall shine among the nations of the world, and hold an attraction for Him, relatively small though she is.

Reading II — I Corinthians 12:4-11

In response to a community problem, Paul outlines the variety of gifts that the Holy Spirit bestows on members, who remain distinct but still united with everyone else. These gifts enable the community to function as the Lord's joy.

The Gospel — John 2:1-11

The first miracle of Jesus takes place at a wedding reception and is described by John as a "sign" that reveals Our Lord's glory, enough to encourage His early disciples to believe in Him.

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