

# ST. MARIANNE COPE PARISH

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



25TH SUNDAY IN ORDINARY TIME - SEPTEMBER 18, 2022

**Pastor:** Rev. Rees W. Doughty  
[pastor@stmariannecope.com](mailto:pastor@stmariannecope.com)

**Weekend Assistant:** Rev. Robert Phelps  
**Deacons:** Leonard Farmer, Anthony Ferraiuolo, Joseph Lieby, John Pelella

**Faith Formation Director:** Mary Ellen Tiernan  
[metiernan@stmariannecope.com](mailto:metiernan@stmariannecope.com)

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**St. Thomas of Canterbury Church**  
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**St. Joseph Church**  
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**Parish Office**  
845.534.2547 · FAX 845.534.1357  
[office@stmariannecope.com](mailto:office@stmariannecope.com)

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**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

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**St. Marianne Cope Outreach Ministry**  
[outreach@stmariannecope.com](mailto:outreach@stmariannecope.com)

**Prayer Chain:** 845.746.8829  
[prayerchain@stmariannecope.com](mailto:prayerchain@stmariannecope.com)

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**Offertory:** Thank you for your generosity  
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September 10/11: \$6,536.00  
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**Thank you!** The St. Marianne Cope Outreach asked for your help to restock the shelves and the outpouring of support was amazing! Thanks to your support, they are restocked and will feed many in the upcoming months. Didn't get a chance to come to the recent Food Drive? No worries, they are always in need of items. Email John at [outreach@stmariannecope.com](mailto:outreach@stmariannecope.com) or text him at 914.953.0047.

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**The 2023 Mass Book will open** on Tuesday, September 27th at 10 am-noon, and 12:30-3 pm in the Old School. More information to follow in the next bulletin.

**Greatly Needed: Help with altar linens.** If you have a skill in the laundry arts, a love for the Eucharist, and a little extra time on your hands, please volunteer to care for the small altar linens used for Mass. Special instructions are provided for this unseen but important ministry that serves the Lord and his people. We are hopeful that several people may take turns from week to week washing, ironing, and folding the small cloths used at the altar. Please let Father Doughty know if you think God is calling you to help by contacting him at [pastor@stmarianne.com](mailto:pastor@stmarianne.com) or 845.534.2547.

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The Catholic Daughters of the Americas Court Rita #264's annual Tricky Tray event will be held on Saturday, October 29th. In September, there will be a pre-sale on a variety of the **Specialty Baskets**. Tickets can be purchased after Masses. Winners will be announced at the Tricky Tray event in October.

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**CDA Ten-Month Raffle** tickets are available for purchase every weekend in September. Each ticket purchase has ten opportunities to win. The total monetary award over ten months is \$2,550. Proceeds support the National Catholic Daughters of the Americas projects/charities, parish ministries, and the local community.

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**Communion for the homebound** is an important ministry that brings Christ in His Body and Blood to the homebound and reminds the sick they are part of the community. Since the Second Vatican Council, laity have been allowed to participate in this important ministry as Extraordinary Ministers of Communion. Extraordinary Ministers must be Catholic and must have received all the sacraments of initiation. If married, they must have received the sacrament in the Catholic Church. They should be receiving the Eucharist every Sunday themselves, and frequent the Sacrament of Reconciliation. They must demonstrate a knowledge of and reverence for the mysteries of the Eucharist. They will be expected to complete an online seminar and complete Safe Environment Training. Please contact Father Doughty at [pastor@stmariannecope.com](mailto:pastor@stmariannecope.com) or 845.534.2547 for information.

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**Inquiry and the Rite of Christian Initiation** for Adults (RCIA) and Teens (RCIT): Formal classes begin in the fall, but this is a time for "inquiry". For information, email [metiernan@stmariannecope.com](mailto:metiernan@stmariannecope.com).

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**Bulletin Cover Image:** "St. Matthew, the Apostle", Anthony van Dyck. Source: Wikimedia Commons.

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**Are you new to the area? New to the parish?** Welcome! Parish Registration Forms are available at the back of the church and online at [stmariannecope.com](http://stmariannecope.com). Sign up for flocknotes on the parish website, [stmariannecope.com](http://stmariannecope.com), using a cell number or email and stay involved by staying informed.

# THE PASTOR'S CORNER

## Recovering a Spirit of Reverence (Part 2)

**“THE CHURCH SEES** in the common postures and gestures of liturgical practice both a symbol of the unity of those who have come together to worship and also a means of fostering that unity. We are not free to change these postures to suit our own individual piety, for the Church makes it clear that our unity of posture and gesture is an expression of our participation in the one Body

formed by the baptized with Christ, our head. When we stand, kneel, sit, bow, and sign ourselves in common action, we give unambiguous witness that we are indeed the Body of Christ, united in body, mind, and voice.” (<https://www.usccb.org/prayer-and-worship/the-mass/upload/praying-with-body-mind-and-voice.pdf>)

### BOWING

Bowing signifies reverence, respect, and gratitude. In the Creed we bow at the words that commemorate the Incarnation. We also bow as a sign of reverence before we receive Communion. The priest and other ministers bow to the altar, a symbol of Christ, when entering or leaving the sanctuary. As a sign of respect and reverence even in our speech, we bow our heads at the name of Jesus, at the mention of the Three Persons of the Trinity, at the name of the Blessed Virgin Mary, and at the name of the saint whose particular feast or memorial is being observed.

### GENUFLCTING

As a sign of adoration, we genuflect by bringing our right knee to the floor. Many people also make the Sign of the Cross as they bend their knee. Traditionally, Catholics genuflect on entering and leaving church if the Blessed Sacrament is present in the sanctuary of the Church. The priest and deacon genuflect to the tabernacle on entering and leaving the sanctuary. The priest also genuflects in adoration after he shows the Body and Blood of Christ to the people after the consecration and again before inviting the people to Holy Communion.

### ORANS

The priest frequently uses this ancient prayer posture, extending his hands to his sides, slightly elevated. Orans means “praying.” Early Christian art frequently depicts the saints and others standing in this posture, offering their prayers and surrendering themselves, with hands uplifted to the Lord, in a gesture that echoes Christ’s outstretched arms as he offered himself on the Cross. While many laity who follow charismatic practice have adopted this posture, the time-honored tradition of joining the hands together is recommended in the liturgy as a sign of unity.

### SINGING

“By its very nature song has both an individual and a communal dimension. Thus, it is no wonder that singing together in church expresses so well the sacramental presence of God to his people”. As we raise our voices as one in the prayers, dialogues, and chants of the Mass, most especially in the Eucharistic Prayer, as well as the other hymns and songs, we each lend our individual voices to the great hymn of praise and thanksgiving to the Triune God.

### PRAYING IN UNISON

In the Mass, the worshiping assembly prays in one voice, speaking or singing together the words of the prayers. By saying the same words at the same time, we act as what we truly are—one Body united in Christ through the Sacrament of Baptism.

### BEING SILENT

“Silence in the Liturgy allows the community to reflect on what it has heard and experienced, and to open its heart to the mystery celebrated”. We gather in silence, taking time to separate ourselves from the concerns of the world and enter into the sacred action. We reflect on the readings in silence. We may take time for silent reflection and prayer after Holy Communion. These times of silence are not merely times when nothing happens; rather, they are opportunities for us to enter more deeply in what God is doing in the Mass, and, like Mary, to keep “all these things, reflecting on them” in our hearts (Lk 2:19).

# THE BOOKS OF THE BIBLE



**JOHN IS THE 50TH BOOK IN OUR BIBLE.** John, as the non-synoptic gospel account, is not rooted in Mark and the “Quelle” source for its basis. As the Beloved Disciple, John has much first person credibility on his own.

Unlike Matthew and Luke, John's account does not begin with an Infancy Narrative. But there is an interesting point that I have noted in my own reading of the four gospel accounts. Though scholars differ, one very dependable one, Passionist Father Carroll Stuhlmueller, posits that the gospel accounts were written in this order: Mark, Matthew, Luke, and then John. It seems that the importance of Jesus in the history of salvation is able to be seen earlier and earlier in time as the post-resurrection years add up. That is, Mark begins his reference to Jesus with the ministry of John the Baptist; Matthew traces Jesus' roots back to Abraham; Luke traces them all the way back to Adam; and John goes the furthest of all: “In the beginning was the Word.” The longer we ponder the mysteries of life, the more we too can connect all the dots right back to the earliest of connections with Jesus and all that is truly foundationally important in the world. Just a thought.

As for the structure of John's account (dated back to the last decade of the first century A.D.), our dear friend, Timothy P. Schehr in his *The Bible Made Easy*, labels the structure in this way: first is “The Word” which used to form the old “Last Gospel” read in Latin at the end of the old Mass (ch. 1); then the “Book of Signs” which relates the miracles of Jesus pointing to his glory (ch. 2-12); third is the “Book of Glory” which details Jesus’ “Hour” of his fulfilling the Father’s saving plan (ch. 13-20); and, fourthly, the “Faithful Responses” from Jesus’ post-resurrection appearances (ch. 21). In chapter 3, we have the first “Nick-at-Nite” with Nicodemus approaching Jesus nocturnally to find out what it means to be “born again;” yet he speaks by day in Jesus’ defense in chapter 7—and is the one in chapter 19 who comes to the tomb with oil to anoint Jesus’ body after his death. What strikes you as you read?

When you finish this book, you will have read 50 (68.5%) of the 73 books of the Bible, yet 1,163 (87.2%) 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, Sept 19: St. Januarius

8:30 +Rachel Accilli by Steve and Hannah Accilli

### Tues, Sept 20: Sts. Andrew Kim Tae-gon, Paul Chong Ha-sang

8:30 +Flora LeMay by Irene Pedicini

### Wed, Sept 21: St. Matthew

8:30 +Salvatore Aulogia by Deacon & Mrs. John Pelella

### Thurs, Sept 22

8:30 +Fr. Robert Hilfiker by Kathy Kissel

### Fri, Sept 23: St. Pius of Pietrelcina

8:30 +Tahtouh family by Ireifej family

### Sat, Sept 24: BVM

8:30 +Crowe and Schwarzler families by family

4:30 +Thomas Reed by Ireifej family

### Sun, Sept 25: 26th Sunday in Ordinary Time

8:00 +Timothy Sugrue by Gallagher family

10:00 +Saverio Scalise by Laura and Anthony Scalise

12:00 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; for an announced Mass—\$15.*

## READINGS FOR THE 25TH SUNDAY IN ORDINARY TIME

### Reading I – Amos 8:4-7

The prophet condemns the hypocrites who only observe the sabbath by not working on the day of the new moon, but quickly plot to cheat the poor people by their clever use of various weights.

### Reading II – I Timothy 2:1-8

Paul urges the community to pray for the emperor and other civil authorities to prove to their critics that they are not anti-government. The one true God desires that all human beings be saved.

### The Gospel – Luke 16:1-13

The shrewd steward here is an embezzler who uses his soon to be lost position to prepare for his future. He is an example of how people who live by the present day culture at least have enthusiasm for their work. Jesus contrasts this with the dull response to God’s kingdom by some of His own disciples, the so-called “sons of light.”



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

**To watch a live streamed Mass** from St. Patrick Cathedral via the Catholic Faith Network, visit [catholicfaithnetwork.org/masses](http://catholicfaithnetwork.org/masses).



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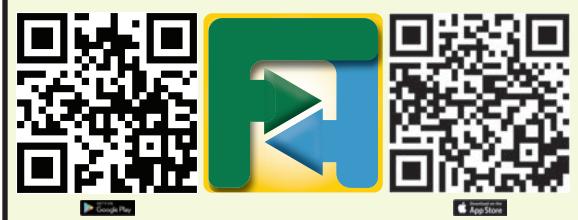
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