

ST. MARIANNE COPE PARISH

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



29TH SUNDAY IN ORDINARY TIME - OCTOBER 16, 2022

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

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

Faith Formation Director: Mary Ellen Tiernan
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St. Thomas of Canterbury Church
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St. Joseph Church
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stmariannecope.com

Parish Office
845.534.2547 · FAX 845.534.1357
office@stmariannecope.com

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!

October 8/9: \$6,683.00
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In addition to cash/checks, envelopes, or automatic bill payment for your donations,

Online Giving, through debiting your credit card or bank account, is available. Visit the "Donate" tab on the website.

Follow us on Facebook!

The 10th Anniversary of Saint Marianne Cope's Canonization is October 21st. She was the first Franciscan woman from North America to be canonized and is only the 11th American saint. For more information and reflections about Saint Marianne Cope, visit the website of the Saint Marianne Cope Shrine and Museum — saintmarianne.org

Beginning with the new year, the parish will offer Mass every first Saturday of the month at 8:30 am for the deceased who are enrolled in our **Purgatorial Society** by family and friends. These Holy Souls will be included in the prayers of the liturgy for a period of one year. The offering is \$30 and will include a leatherette memorial Mass folder.

The **2023 Mass Book** is now open. Offering for each Mass is \$15. Please contact the Parish Office for available Masses.

A **Blood Drive** is being held at the Parish on Sunday, November 13th, 10 am-2:30 pm in the School Gym. To sign up, call 800.933.2566, visit donate.nybc.org/donor/schedules/drive_schedule/299586 or scan the QR code.



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. Contact Father Doughty at pastor@stmariannecope.com or 845.534.2547 if interested.

Knights of Columbus Council 7460 is conducting their annual **Coats for Kids Drive** to provide new coats to local community children this upcoming winter. Monetary donations may be given to one of the Knights ushering Mass or sent to Knights of Columbus 7460 c/o Steve Accilli, 96 Main St., Cornwall, NY 12518.

If you are in mourning for someone you have lost, you may wish to join our faith-based **bereavement outreach**, which will meet on six Saturday mornings, November 6th through January 14. (This is not a substitute for those who are looking for therapy, but an opportunity for sharing conversation.) Contact Sister Mary at 845.527.2935 or blossom774462@gmail.com.

Catholic Daughters of the Americas Court Rita #264 News...

~ This Sunday, October 17th, CDA Court Rita #264, which has served the community for more than 107 years, celebrates the Catholic Daughters of America nationally. Please pray for them!
~ Congratulations to the 10-Month Raffle winners for September: \$50 (#247) Kathryn Minanee, \$75 (#243) Linda Siner and October: \$50 (#232) Jane Harkinson, \$75 (#069) Virginia Eltagonde.
~ The annual Tricky Tray event will be held on Saturday, October 29th. Currently, there is a pre-sale on a variety of the Specialty Baskets. Winners will be announced at Tricky Tray.

Stay involved by staying informed! Sign up for Flocknotes (using an email or cell number) at stmariannecope.com, read the bulletin (paper copies in the church, digital copies on the website), and follow us on Facebook.

40 Days for Life is September 28th-November 6th. For information about events in Newburgh, email newburgh40daysforlife@gmail.com. For events in Goshen, email mary.fall22.goshen@gmail.com.

THE PASTOR'S CORNER

ABORTION AND POVERTY

SINCE THE UNITED STATES SUPREME COURT'S 1972 DECISION in Roe vs. Wade permitting abortion, the bishops of the United States have designated the month of October for American Catholics to be ready to give account for their hope in Resurrection that speaks of God's love for all life, to pray for an end to abortion and all other sins against the sanctity of life, and to do penance for our brothers and sisters who have been victims of the abortion culture. Despite the Supreme Court's recent decision in *Dobbs*, this matter of life and death is by no means settled. The State of New York still boasts that it is a "refuge" for those who wish to terminate the life of a child in the womb.

In 2009, the New York City Department of Vital Statistics reported **forty-one percent** of all pregnancies in the five boroughs were terminated through voluntary abortion. Of the 225,667 pregnancies in the city that year, 126,774 resulted in live births and 87,273 were terminated through various abortion procedures. (Spontaneous terminations, i.e., miscarriages, numbered 11,620). When broken down by race, ethnicity, and geography, the records show that among those of African descent, nearly **sixty percent** of all pregnancies in the city ended in voluntary abortion while among Hispanics, **forty-one percent** were terminated. The Bronx, the city's poorest borough, had the largest number of abortions, at **forty-nine percent** of all pregnancies.

The leaders of our state seem mostly untroubled by the fact that most victims of abortion are poor. Nor are they unconcerned that abortion has been less of a remedy for the poor than a judgment on the impoverished. In light of our Holy Father, Pope Francis' wish that Catholics recapture a commitment toward helping the poor, the horrible facts suggest that abortion is more a punishment for poverty than a solution. The Reverend Jesse Jackson, in the Right to Life News of January 1977, wrote:

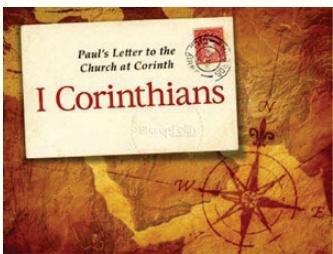
Politicians argue for abortion largely because they do not want to spend the necessary money to feed, clothe and educate more people. Here arguments for in-convenience and economic savings take

precedence over arguments for human value and human life. I read recently where a politician from New York was justifying abortion because they had prevented 10,000 welfare babies from being born and saved the state \$15 million. In my mind serious moral questions arise when politicians are willing to pay welfare mothers between \$300 to \$1000 to have an abortion, but will not pay \$30 for a hot school lunch program to the already born children of these same mothers. . . . We now, generally speaking, have the ability to feed the peoples of the world but lack the political and economic will to do so. That would require basic shifts of economic and political power in the world and. we are not willing to pay that price -- the price of justice. The problem now is not the ability to produce but the ability to distribute justly.

The notion that abortion is a societal value is a brazen contradiction of what the Church holds dear, that in raising Jesus from the dead, God has revealed the eternal value of every human life. Pope St. John Paul II spoke of a prevailing "a culture of death": *This culture is actively fostered by powerful cultural, economic and political currents which encourage an idea of society excessively concerned with efficiency. Looking at the situation from this point of view, it is possible to speak in a certain sense of a war of the powerful against the weak: a life which would require greater acceptance, love and care is considered useless, or held to be an intolerable burden, and is therefore rejected in one way or another. A person who, because of illness, handicap or, more simply, just by existing, compromises the well-being or life-style of those who are more favored tends to be looked upon as an enemy to be resisted or eliminated. In this way a kind of "conspiracy against life" is unleashed. This conspiracy involves not only individuals in their personal, family or group relationships, but goes far beyond, to the point of damaging and distorting, at the international level, relations between peoples and States.*"

Reverend Jackson knew it from the start: "It is that question, the question of our attitude, our value system, and our mind-set with regard to the nature and worth of life itself that is the central question confronting mankind. Failure to answer that question affirmatively may leave us with a hell right here on earth."

THE BOOKS OF THE BIBLE



1 CORINTHIANS (ST. PAUL'S FIRST LETTER TO THE PEOPLE OF CORINTH) IS THE 53RD BOOK IN OUR BIBLE. Paul spent some 18 months in Corinth spanning from 49 to 51 A.D., and would have been able to support himself by his trade as a tentmaker from all the commerce in the area which was quite substantial because of the two main ports that served it. Even before *How To Win Friends and Influence People*, Paul knew that the best way to begin his writing was to compliment his readers on their strengths, and then to motivate them to get even stronger (an Olympian thought!) by nourishing their spiritual gifts. Yet he did have to admonish his readers to keep their focus on Jesus and not on God's instruments (himself, Apollos, etc.), to resolve their

disputes among themselves rather than resorting to secular courts, to be willing to sacrifice for the greater and more-lasting values of heaven, and to cherish their giftedness in the Lord.

Paul wrote to this church in Corinth about 5 years after his stay there. Apparently (from I Cor. 5:9) there was a letter which preceded I Corinthians; this next letter was written to Corinth from Ephesus, and one of its motivating factors was the weakening of the church of Corinth since Paul's departure. In this book's pages, we hear of Paul calling for no factions, admitting that his own preaching seemed a "folly" for some (ch. 1), of the power of assessing things by the mind of the spiritual person (ch. 2), of the divisions which had developed within the Church of Corinth (ch. 3), of stewardship, being a fool for Christ, and Paul's self-description of himself in the roll of "father" [4:15: Greek pateras as opposed to Aramaic Abba used in Matthew 23:9] (ch. 4), of incest, yeast and judgment (ch. 5), of judging angels, a theology of the body, and all being permitted (ch. 6), of marriage, the Pauline Privilege, and pre-marital matters (ch. 7), of idol food and scandal causes (ch. 8), of Paul's compulsion to preach and of his days as a boxer (ch. 9), of never being tested beyond one's strength (ch. 10), of the oldest record of the Last Supper [even before the gospels] (ch. 11), of spiritual gifts, being one body with many parts, and our being the Body of Christ (ch. 12), of the ranking of spiritual gifts and a nuptial passage used at almost every wedding (ch. 13), of prophets and tongues and women of silence (ch 14), of Paul being abnormal, like Popeye ["I am what I am"], and teaching that bad company corrupts (ch. 15), and of a collection sent from the missionary country back to the sending church of Jerusalem (ch. 16).

When you finish this book, you will have read 53 (72.6%) of the 73 books of the Bible, yet 1,223 (91.7%) 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, Oct 17: St. Ignatius of Antioch

8:30 Ireifej family by family

Tues, Oct 18: St. Luke

8:30 +John K. McGuirk by Joan McGuirk

Wed, Oct 19: Sts. John de Brebeuf and Isaac Jogues

8:30 Salvo family by Linda Siner

Thurs, Oct 20: St. Paul of the Cross

8:30 Siner family by Linda Siner

Fri, Oct 21

8:30 +Rachel Accilli by Steve and Hannah Accilli

Sat, Oct 22: St. John Paul II

8:30 In Thanksgiving by Colette Fulton

4:30 +Susan Fitzgerald by Betty and Ray Fitzgerald

Sun, Oct 23: 30th Sunday in Ordinary Time

8:00 +Regina Bigg Mariotti by St. Thomas School parents

10:00 +Ursula and Louis Bartolone by family

12:00 For the People of the Parish

The Sunday Mass at noon will ALWAYS be offered only for the People of the Parish. Two intentions will be accepted at the Saturday, 4:30 Vigil Mass. The offering for an unannounced Mass is \$10; for an announced Mass-\$15.

READINGS FOR THE 29TH SUNDAY IN ORDINARY TIME

Reading I – Exodus 17:8-13

Moses defeats the fierce Amalekites by stretching out over them the same rod with which he had defeated Pharaoh. But Yahweh uses this tool to help only when Moses holds the rod aloft.

Reading II – II Timothy 3:14-4:2

Through Timothy's effort St. Paul urges the community to retain what they have learned from him. He notes that all Scripture, referring to the Old Testament of course, is inspired and useful for teaching. The same holds for the New Testament, yet to be written down in Paul's time.

The Gospel – Luke 18:1-8

Jesus teaches His disciples and us, the power of prayer. He does it with a story about a persistent widow and her power over a corrupt judge. Important to remember that in those days a widow was nearly powerless in a male-dominated society. Our Lord wants us to pay attention to that fictional judge's remarks.



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.



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