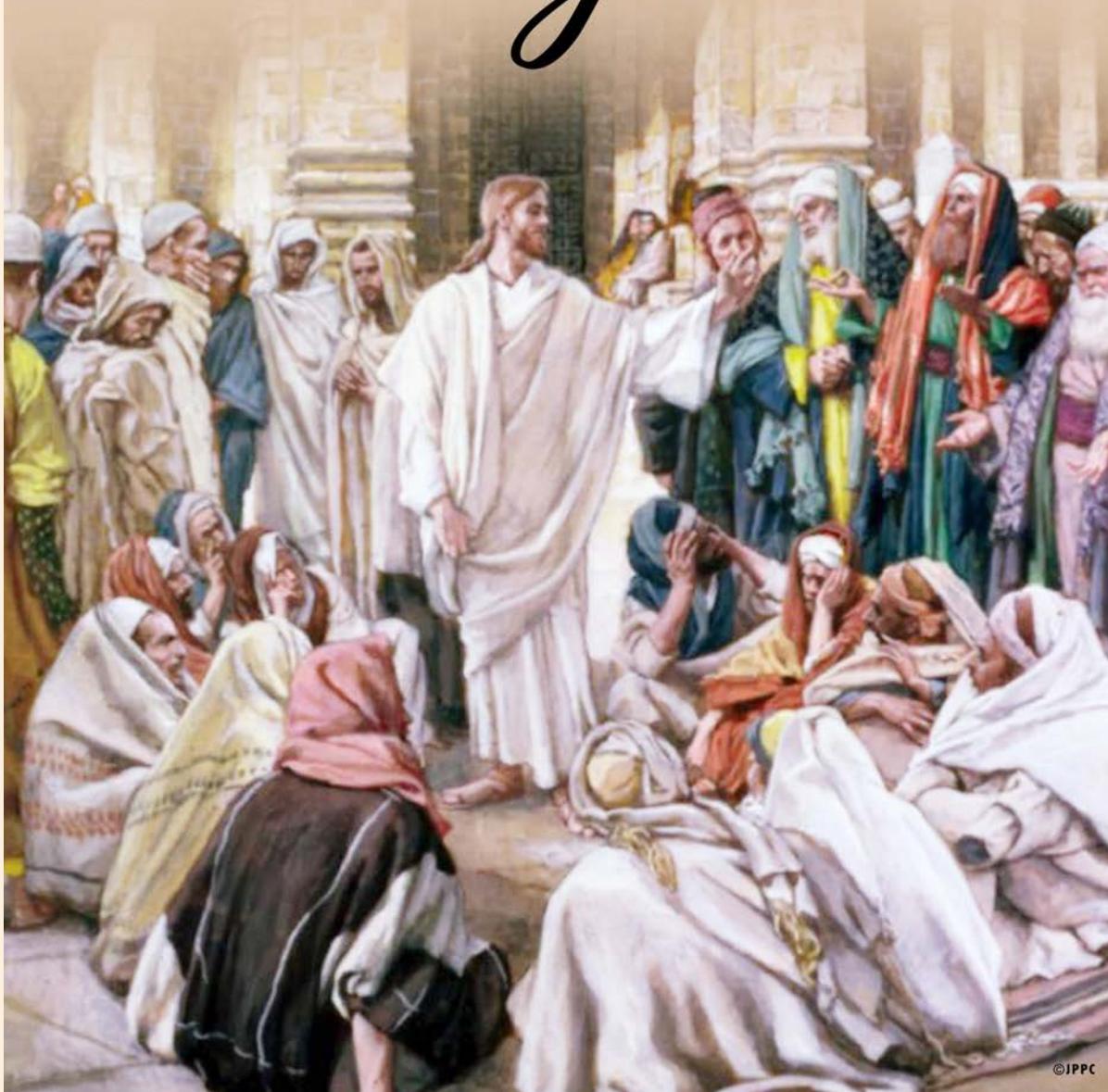


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They can no longer die.
FOR THEY ARE LIKE
Angels.

LUKE 20:36



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32ND SUNDAY IN ORDINARY TIME - NOVEMBER 6, 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
metiernan@stmariannecope.com

St. Thomas of Canterbury Church
340 Hudson Street
Cornwall on Hudson, NY 12520

St. Joseph Church
4 Saint Joseph's Place
New Windsor, NY 12553

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 29/30: \$6,105.00
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Congratulations to Pete McGovern who was admitted recently to candidacy at the seminary for continued studies in the diaconate, and was installed with the Ministry of Lector.

Many thanks to Father Frances Mfowdo for spending the last few months with us. Father will be visiting friends in Kentucky and San Diego before he departs to resume his pastorate in Ghana.

Welcome Father Jonas Oppong! Father Jonas is from the Diocese of Sunyani in Ghana and will be with us for a couple of months until he moves to St. Frances de Chantal in the Bronx.

Our parish will be hosting this year's **Interfaith Thanksgiving Service** for the religious communities of Cornwall, Cornwall on Hudson, New Windsor, and other nearby localities. We will gather at St. Thomas of Canterbury Church on Tuesday, November 22 at 7 pm for a program of prayer and music. A reception will follow. Everyone is asked to bring canned goods or non-perishable foods for the St. Marianne Cope Outreach. A collection will be taken to benefit Newburgh's Project Life which helps homeless families to transition to permanent residences.

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 or scan the QR code.



The St. Marianne Cope Outreach along with the Knights of Columbus will be hosting a **Food Drive** on November 19th, 9-11 am. Items needed are: soups, canned tuna and chicken, individually wrapped snacks, bottled water, cereal, oatmeal, pasta (no spaghetti) and sauce, canned vegetables and fruit, spaghetti o's, pop tarts, mac and cheese, ramen noodles, mashed potatoes, rice, peanut butter (creamy only), jelly, coffee, teas, hygiene products (toothpaste, toothbrushes), detergents, dish soap, hand soaps, shampoo, paper products, toilet paper, and paper towels. Monetary donations are welcome to assist with perishable items.

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.

St. Marianne Cope Parish was issued a \$75.31 donation from the AmazonSmile Foundation as a result of **AmazonSmile** program activity between April 1 and June 30, 2022. Thank you for your support! When you shop at Amazon this upcoming holiday season, support the parish by selecting "St. Thomas of Canterbury and Saint Joseph Roman Catholic Church" as your charity and start at smile.amazon.com/ch/81-2487384 and donate while shopping!

The **Prayer Shawl Ministry** will next meet on Monday, November 7th at 10 am in the St. Thomas old school building.

The **Men's Group** meets Saturday, November 19th at 8 am in the St. Thomas old school building.

THE PASTOR'S CORNER

POSTSCRIPT: ON ALL HALLOWS EVE AND THE SAINTS

EACH AND EVERY YEAR, the Church marks with joyful celebration a number of mysteries of Our Lord or Our Lady or of the Faith. Some of them are elevated by the Church to the status of a holy day of obligation, by which it is meant their celebration is deemed for the faithful "the very necessary minimum in the spirit of prayer and moral effort, [for] the growth in love of God and neighbor." (*Catechism of the Catholic Church*, No. 2041). The low attendance at our Masses in the parish for All Saints Day might suggest that most of the laity do not believe this day (and the other holy days I mentioned above) to be at all necessary or important to their faith or their lives, for that matter.

As wonderful and fun as the celebration of All Hallows Eve, more commonly known as Halloween, is, I wonder that the build-up to the holiday, which every year begins a little earlier than the last - the stores were full of costumes and masks and candy as far back as August! - isn't a bit absurd. So much hype for a night of candy and make-believe, so few moments - and tummy aches also - to cherish the day after. Where are the saints celebrated, for whom this one holy day gives us pause to consider the merits of ALL OF THEM and their role in our lives? Do we believe what we say, as in the opening of the prayer of the Mass, that we earnestly long for the reconciliation, i.e., friendship, with God that He gives so abundantly to the saints and would share with us? How can we be unmindful of "the prayers of so many intercessors" whose glory lifts up our hope and our hearts from our "frailty"?

Some may blame our bishops who decided a few years ago that it was better not to burden the laity with an obligatory demand to attend Mass when the holy day fell on a Saturday or a Monday. The critics may have a point: How can what was once asserted to be "the very necessary minimum... for the growth in love of God and neighbor" be set aside for its proximity to Sunday as inconsequential. For the sake of giving our

bishops the benefit of the doubt, I believe their decision aimed to lift the obligation of confession which must be made when a person, without licit reasons, disregards a holy day of obligation. Their calculus likely took into account the too busy lives of their people and their own reluctance to impose a burden of sin.

Nevertheless, the bishops, and pastors, have a grave obligation themselves to make it clear that the obligation of coming to Mass on a holy day, not to mention Sundays, is important for "the growth in love of God and neighbor." I have always thought of the sense of "obligation" in light of the obligation to breathe, and to eat, and to sleep. We might recall Jesus's words that the sabbath was made for us, not we for the sabbath. What may seem in our liturgies to be a gallimaufry of old fashioned sentiments and delusions, incoherent and incomprehensible, is really the marvelous warp and weft of mankind's deepest longing for reconciliation with God. Guided by the Church, suffused with the Holy Spirit, these expressions of worship on days like All Saints form us more wholly as children of God and convince us of the friendship of a great array of brothers and sisters who accompany us on our pilgrimage.

Years ago, as a layperson, after work, I would attend weekday Masses at St. Patrick Cathedral. At almost every one of those Masses was a gentleman who couldn't sing to save his life. He had no breath control and was off-key and he sang as loudly as he could. I found it very distracting, much in the way that St. Therese of Lisieux found the chapel habits of one of her sisters annoying, but like St. Therese, I understood in my helplessness to do anything about it - I couldn't tell him not to sing, could I? - that somehow this fellow, and I, and everyone else at St. Pat's were offering praise to God that He found quite wonderful. And then I knew that the Mass was not really for God's benefit, but for mine - which is one of the reasons I became a priest.

THE BOOKS OF THE BIBLE

EPHESIANS IS THE 56TH BOOK OF THE BIBLE.

Timothy P. Schehr in his book, *The Bible Made Easy*, sees the two main divisions of this book as being "God's loving plan" (chapters 1-3)

and "Our loving response" (chapters 4-6). He also points out that the letter is not specifically addressed to the church at Ephesus, but rather seems to have been directed to the wider area of western Turkey, Ephesus being where one might best send a letter in that day for such broad dispersal. Paul stayed in Ephesus for several years (54-57 A.D.) and it is felt that he probably wrote this letter back to the church of this area from the time of his house arrest in Rome (61-63 A.D.), though some believe it may have even been sent from the hand of one of Paul's disciples sometime after Paul's own death in 67 A.D. In the words of this letter, we find a much kinder salutation than had been sent to the Galatians and also the message that those addressed were chosen (before the world began) to be holy as adopted ones of God sealed by the Holy Spirit (ch. 1), an



assurance that they were saved not by things they did to "earn" salvation but by God's own good grace and, further, that they were aliens no longer but were now one with those who had formerly been the only ones to be considered as God's chosen people (ch. 2), a description of Paul's ministry to the Gentiles and a prayer by Paul for his Ephesian readers (ch. 3), a call to unity that is often read during the Week of Prayer for Christian Unity and a list of rules for the new life now to be lived [including the beautiful one which calls us never to end the day angry with another] (ch. 4), a prescription to take God as our pattern, to avoid foul behavior and speech, to be of the light, and to ascribe to certain morals in the home [Paul gets himself into trouble with many modern readers when he gets to the parts about submission] (ch. 5), and a call to children to be obedient especially since the 4th commandment is the 1st one to come with a promise [which will sound familiar to Star Trek fans of the Vulcan Spock: "Live long and prosper"] (ch. 6:3)—he also goes on to call for a new wardrobe for the believer: wear the armor of God and shoes of eagerness (ch. 6).

When you finish this book, you will have read 56 (76.7%) of the 73 books of the Bible, yet 1,248 (93.6%) 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, Nov 7

8:30 +Ed McGuire by Anne McGuire

Tues, Nov 8

8:30 +Holy Souls in Purgatory by a donor

Wed, Nov 9: Dedication of the Lateran Basilica

8:30 +All Souls Novena

Thurs, Nov 10: St. Leo the Great

8:30 +Grace Monahan by David and Louise Carnright

Fri, Nov 11: St. Martin of Tours

8:30 +Siner family by Linda Siner

Sat, Nov 12: St. Josaphat

8:30 +Raymond and Patricia Crowe by family

4:30 +Jennie Deyo by Shirley & Deacon Tony Ferraiuolo

Sun, Nov 13: 33rd Sunday in Ordinary Time

8:00 +Virginia Jean Accilli by Steve and Hannah Accilli

10:00 +Caitlyn Imperial-Rogers by Rizzi 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. The 2023 Mass book is now open. Contact the parish office.

READINGS FOR THE 32ND SUNDAY IN ORDINARY TIME

Reading I – 2 Maccabees 7:1-2, 9-14

Women and children were also willing to die for the sake of the Law. These brothers, building on one another's strength, proclaim to the king that life is stronger than death.

Reading II – 2 Thessalonians 2:16-3:5

The phrase "good hope" was used by pagan mystery religions that surrounded the Christians to express happiness after death. Here Paul "Christianizes" it, by connecting hope to connect with the eternal consolation that the risen Christ provides.

The Gospel – Luke 20:27-38

Jesus affirms His authority to the mocking Sadducees by declaring that it is God who both gives and sustains life after death. He proclaims His resurrection also.



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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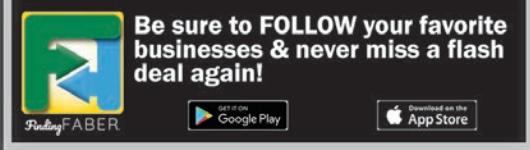
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