



St. Margaret of Cortona Parish
31 Chamberlain Ave Little Ferry, NJ 07643
*Serving the Catholic Communities of
Little Ferry and Moonachie*
In Ministry, Education and Service -- Since August 24, 1912
(Destroyed by Sandy - Oct 29, 2012 – Restored in Christ Aug 4, 2013)

November 3, 2024



Reverend, Kevin E. Carter,
Pastor
Reverend Michael Otuwurunne,
In Residence
Reverend Victor P. Kennedy,
Weekend Assistant
Eileen M. Ballone,
Director of Music
Dina R. Tarabocchia,
Parish Secretary

MASS SCHEDULE:

Saturday Vigil: 5:30 p.m.

Sunday: 8:00 a.m., 10:00 a.m., and 12:00 noon
(From Memorial Day through Labor Day: Sat 5:30 p.m,
Sunday 9 :00 a.m. & 11:30 a.m.)

Weekdays: Monday to Friday: 12:00 p.m.

CONFESSIONS: Saturdays at 1:00 p.m.

PARISH WEBSITE:

<http://www.stmargaretlfnj.org/>

PARISH E-MAIL: smcortona1912@aol.com

Parish Center Office
Phone: 201-641-2988 Fax: 201-322-0172
Monday to Thursday

Rectory
201-641-2988
By appointment only

Religious Education
201-641-2988
Sunday to Thursday

Mass Schedule

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SATURDAY, November 2

5:30 PM All Souls Day 1

SUNDAY, November 3, 2024

Thirty-First Sunday of the Church Year

8:00 AM All Souls Day 2

10:00 AM All Souls Day 3

12:00 PM All Souls Day 4

MONDAY, November 4

12:00 PM All Souls Day 5

TUESDAY, November 5

12:00 PM All Souls Day 6

WEDNESDAY, November 6

12:00 PM All Souls Day 7

THURSDAY, November 7

12:00 PM All Souls Day 8

FRIDAY, November 8

12:00 PM All Souls Day 9

SATURDAY, November 10

5:30 PM Madeline Romano

SUNDAY, November 11

Thirty-Second Sunday of the Church Year

8:00 AM Frank & Margaret Herzich

10:00 AM Giancarlo Hroncich

12:00 PM Sergio Passaro

Memorials

Bread & Wine
And
Sanctuary Candle
Bunny Barca



We lift up to the Lord in our prayers and good works for: the sick, frail and the homebound.

Catherine Mary Moncello	Anthony Deli
Michele Porta	Valerie Vernay
Camilla Leventhal	Julian Morgan
Nicole Grano	Lena Vitale
Julio Sanchez	Robert Zienkiewicz
John Ratynski	Brandon Kingsley
Arline Hrbek	Paula Kelnhofer
Jacqueline Palmadessa	Barbara Demczyszyn
Robin Toscano	Caroline Ruppert Hubert
Ron Ruppert	Robert & Carolyn Salzman
Chris Lynch	George Stauble
Mary Mirrop	Pia Maria Pignataro
Michael & Stephen Demczyszyn	

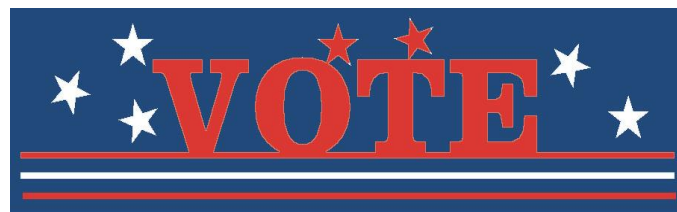


Victims of terrorism and war; genocide in Syria and the Holy Land, worldwide human trafficking, racism and hatred, domestic abuse and street violence, severe weather conditions and for all those victims who suffered and lost their loved ones, under the COVID-19 pandemic.



October 27, 2024

\$2,982



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Why Is the Creed Relevant?

Contemporary society's attraction to all that is new, innovative and progressive might lead some to believe that a document such as the Creed, which has been basically fixed in its present form for nearly 1,500 years, has no relevance. However, as the expression goes, to judge a book by its cover is not a proper indication of the value of anything or any person. How can the Creed be utilized today? How can its teachings be beneficial to contemporary Catholics?

The answers to these important questions must begin by understanding the countercultural nature of the Creed. Modernity seems to scoff at belief based on faith alone. Thus to profess the teachings of the Creed one must be willing to stand against the contemporary tide of popular opinion. Anyone today who confesses a religious creed runs the risk of being labeled as intellectually inept or simply ignorant of reality. Professing the Creed and its teachings, which contradict the world, requires one to bear witness to a certain understanding of faith. Those who witness to the reality of God and the teachings of the Church may appear foolish in the eyes of the sophisticated. Thus the Creed stands as a relevant document that stands against the secular wave which seeks to envelop the world.

The Creed is also relevant today because it serves as a rule of faith for members of the Church. The Creed guides our understanding of Scripture, for it was developed through an interpretive process of the Bible. Additionally, through its use of philosophical terms, such as homoousios (of one substance), the Creed goes beyond Scripture. It provides the words that explicate the fundamental convictions concerning God, the world and humanity. Thus, as a rule of faith, the Creed provides a norm for Christian understanding.

**The 2025 Mass Book is now open for
Daily and Weekend Masses,
Memorials-Bread and Wine,
Sanctuary Candles,
and Flowers
Mornings from 10:00 a.m. to 11:30am.
Afternoons from
1:00 p.m. to 4:00 p.m.**



*If there is any adult (18+yrs.)
who wishes to complete
their initiation into the
Catholic Church by
receiving Confirmation and/or
Communion and Confirmation,
please call
Father Kevin at 201-641-2988*



Eucharistic Prayer II

FOR MANY a churchgoer, the “shorter is better” principle has made Eucharistic Prayer II the preferred heart of many a Mass. Impatient worshippers who finish singing the “Holy,” and hear the words, “You are indeed Holy, O Lord, the fount of all holiness,” know that it won’t be long till the Great Amen. The Catholic Church uses ten different Eucharistic Prayers, but Prayer II remains most popular for its direct approach and brevity.

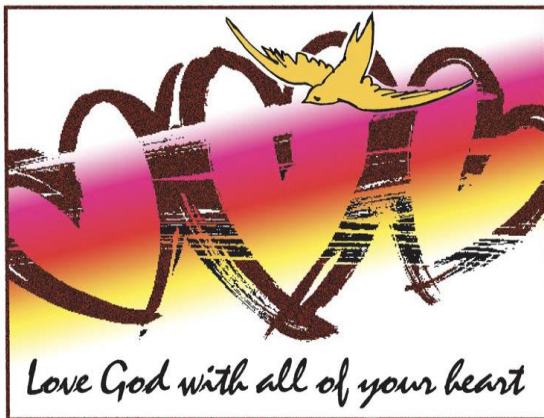
For hundreds of years, our church offered only one Eucharistic Prayer, which earned the name “Roman Canon,” since it was the “canon” or the one way of doing things. One of the most dramatic reforms of Vatican II (1962–1965) was to rename it Eucharistic Prayer I, and to add on several more prayers never before heard in Roman Catholic Churches.

The first of these “new” prayers, Prayer II, is actually a rewrite of a very old one. The original version is in a document called the *Apostolic Tradition*, formerly attributed to Hippolytus, a priest, exile, antipope, martyr, and saint. There’s hope for all of us!) The text, dating from about the third century,

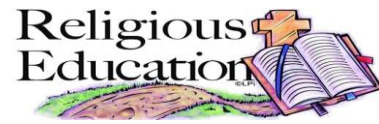
records a Eucharistic Prayer for any bishop who wondered how it was done. The expectation was that a bishop should be able to pray spontaneously, without a written text, but it supplied one in case the bishop needed help. The *Apostolic Tradition* thus became a forerunner of liturgical magazines that offer helpful suggestions to parishes.

The version of this prayer that we use today makes a few changes. For example, the original third century prayer did not include a “Holy.” We added one to lend uniformity to all our Eucharistic Prayers. That caused the insertion of a new transitional phrase, the one we hear before the story of the Last Supper begins. For clarity, we also rewrote the intercessions at the end of the prayer, which pray for the church, the deceased and the living, while praising the glory of Mary and the saints. Prayer II offers us much more than brevity. It offers antiquity. To pray it is to repeat prayers that have been part of our tradition from the very beginning. It introduces us to the communion that is ours in faith, with Christ, and with our ancestors.

Bulletin Inserts for the Liturgical Life of the Parish: The Mass © 2020 Archdiocese of Chicago: Liturgy Training Publications. All rights reserved. Written by Paul Turner.



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Saint Margaret of Cortona Church Religious Education Program Scheduled Classes 2024- 2025 Home Study Program Sundays 10:40 AM – 11:50 AM Grade 1 & 2

<u>Grade 1</u>	<u>Grade 2</u>
September 22	September 15
October 27	October 6
November 17	November 3
December 15	December 8
January 26	January 12
February 9	February 2
March 9	March 2
April 13	March 30
May TBD	April 5 First Reconciliation

Saint Margaret of Cortona Church Religious Education Program Scheduled Classes 2024-2025 Grades 3, 4, 5 – 3:30 PM – 4:30 PM Grades 6, 7, 8 – 6:30 PM – 8:00 PM

September 17	January 7
September 24	January 14
October 1	January 21
October 8	January 28
October 15	February 4
October 22	February 11
October 29	February 25
November 12	March 4
November 19	March 11
November 26	March 18
December 3	March 25
December 10	April 1
December 17	April 8
	April 29
	May 6
	May 13
	May 20