



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 10, 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.stmargaretfnj.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 9

5:30 PM Madeline Romano

SUNDAY, November 10

Thirty-Second Sunday of the Church Year

8:00 AM Frank & Margaret Herzich

10:00 AM Giancarlo Hroncich

12:00 PM Sergio Passaro

MONDAY, November 11

12:00 PM Gerardo Cordura, Sr.

TUESDAY, November 12

12:00 PM Augusto Fajardo

WEDNESDAY, November 13

12:00 PM Pietro De Sario

THURSDAY, November 14

12:00 PM John Bussanich

FRIDAY, November 15

12:00 PM Harold & Mary Simpson

SATURDAY, November 16

5:30 PM Matthew Nierstedt &
Dolores Borelli

SUNDAY, November 17

Thirty-Third Sunday of the Church Year

8:00 AM Frank Maas

10:00 AM Therese Leonardi [Birthday]

12:00 PM James & Rose Smith

Memorials

Bread & Wine

People of Our Parish Family

Sanctuary Candle

Sebastiano Pansini



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	

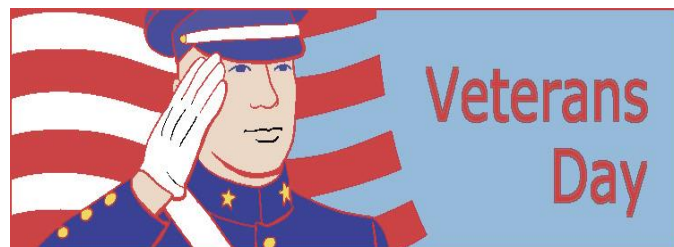


Victims of terrorism and war; genocide in Syria and the Holy Land, worldwide human trafficking, racism and hatred, domestic abuse and street violence, severe weather conditions and for all those victims who suffered and lost their loved ones, under the COVID-19 pandemic.



November 3, 2024

\$2,933



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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

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.

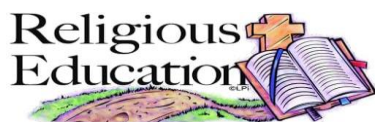
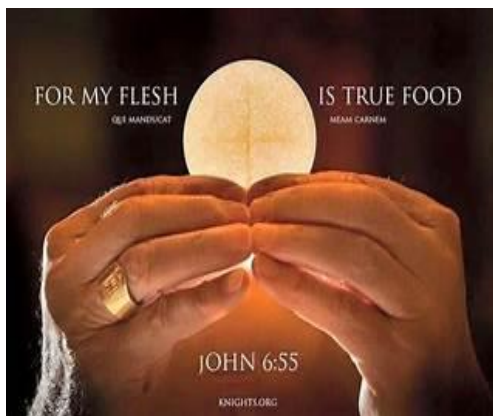
<u>Grade 1</u>	<u>Grade 2</u>
September 22	September 15
October 27	October 6
November 17	November 3
December 15	December 8
January 26	January 12
February 9	February 2
March 9	March 2
April 13	March 30
May TBD	April 5 First Reconciliation



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

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



Eucharistic Prayer III

THE HEART of the Mass is the Eucharistic Prayer. We have a variety of prayers to choose from, but they all begin with the Preface dialogue (“The Lord be with you. . . . Lift up your hearts”) and end with the Great Amen. The assembly sings several acclamations: the Holy, the Memorial Acclamation, and the Great Amen. But the rest of the prayer is verbalized by the priest. Even though the priest alone speaks the words out loud, all in the assembly join their hearts together in prayer with him.

For many centuries, the Roman Church used only one such prayer, which we now call Eucharistic Prayer I. Immediately after the Second Vatican Council, we added three more prayers to the repertoire. More have followed since. Of those first three new prayers, II and IV were based on texts from the first few centuries after Christ. However, Eucharistic Prayer III was a new composition based on the old forms.

Eucharistic Prayer III has no Preface of its own between the opening dialogue and the Holy. Nearly one hundred different Prefaces may be used to open the prayer. After the Holy is sung, Prayer III starts with the words “You are indeed holy, O Lord, and all you have created rightly gives you praise.” The entire opening of the prayer—the Preface, the Holy, and these first lines—all give praise to God.

The rest of the prayer follows a traditional outline. We pray for the coming of the Holy Spirit upon the bread and wine. We remember the mighty deeds of God, especially the events of the Last Supper. We sing the mystery of our faith. We offer our gift to God. We pray for the coming of the Holy Spirit over the assembly. We pray intercessions for the Church’s ministers, for the living and the dead. We conclude the prayer with a doxology and Amen.

We often use Eucharistic Prayer III on Sundays and on feasts, especially because the interchangeable Prefaces can identify the significance of the day of celebration.

Bulletin Inserts for the Liturgical Life of the Parish: The Mass © 2020
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Written by Paul Turner.

Church Teaching - Part 5 of 6

Besides serving as a rule of faith, the Creed also provides a definition of faith. The document, while not exhausting the meaning of Christian life and practice, provides boundaries for Christian belief and, therefore, the Christian community. It finds a relevance that clearly articulates Christian belief with respect to God and the Church. Yet, many aspects and teachings of the Church are not addressed. Additionally, the Creed describes how God is manifest in the world; it presents the efficacious nature of God’s action. In short, the Creed constructs a Christian worldview that is opposed to contemporary life.

Last, the Creed has important relevance as a guide for Christian practice. While the document does not guide every move, it does establish right belief that is orthodoxy and helps us to recognize right practice — namely, orthopraxy. Following the ancient dictum of the Church, *Lex orandi, lex credendi* (the law of prayer is the law of belief), the Creed, a prayer placed at the central point of the Mass, clearly demonstrates our belief, guiding us in our daily actions.

The Nicene-Constantinopolitan Creed is not nor was it intended to be a systematic presentation of the Faith; rather it serves as a functional guide, succinctly displaying the basic teachings of Catholicism. Organized in sections that present teachings on the Trinity — Father, Son and Holy Spirit — and the essential four marks of the Church — one, holy, Catholic and apostolic — the Creed as a countercultural document is relevant today as a rule and definition of faith. Having a deeper appreciation for the teaching and significance of this essential document can help Catholics to live their faith more fully and completely today and in the future.