



**St. Patrick's School- Bedford
Christmas Boutique
Saturday, November 23, 2019
9 a.m.-4 p.m.**

SHOP! SHOP! SHOP!

Fresh Baked Goods Café

50/50 Raffle Soaps

Gifts Collectibles Crafts Jewelry

Leather Goods Christmas Décor

Free Parking

Visit Santa for pictures

Open to the public and free to attend!



St. Patrick's School- Bedford

483 Old Post Road Bedford, NY 10506

914-234-7914

The Fallacy of Reincarnation

The Sadducees didn't believe in the resurrection of the dead or immortality of the soul. In fact, in Judaism, the belief that the soul lives forever in heaven developed in the centuries before Christ's birth. In Maccabees, one of the last books written in the Old Testament, you can see how the Jewish sons find strength to resist their torturers in the belief that they will live forever. They firmly believe that God will raise them up if they remain faithful to him.

Jesus makes it even clearer that our souls will live forever and that our bodies will rise up one day with him after death. The faith of Abraham, Isaac, and Jacob was faith in a living God; even if they

had died hundreds of years before, they were alive in God.

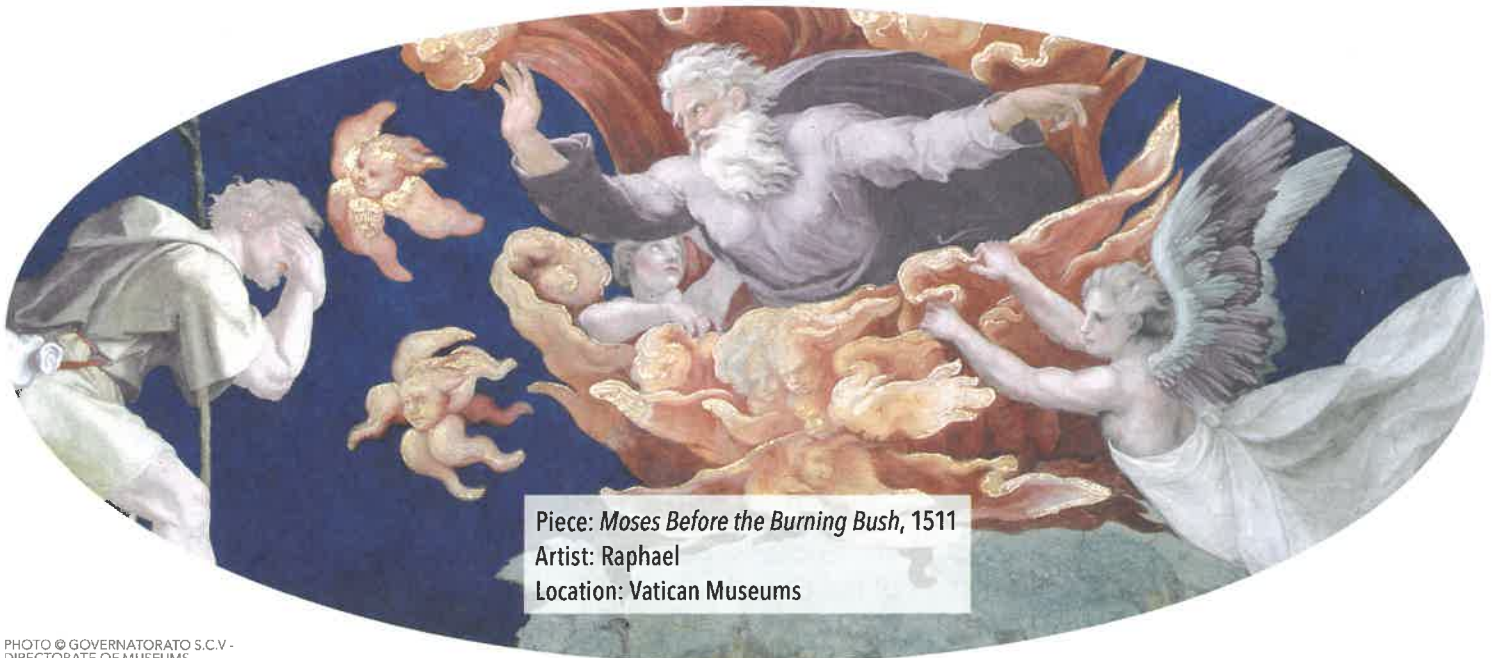
We pray together in the Nicene Creed that we "look forward to the resurrection of the dead." Thus, belief in reincarnation is against Christianity, and Jesus taught a different doctrine. We live life on this earth once, die once, and are judged once.

Jesus is the "resurrection and the life" (John 11:25). We hope that one day we will raise with him, even if on earth our lives are "hidden with Christ in God" (Colossians 3:3). To be a witness to Jesus is to be like the first apostles, a witness to his resurrection.

The living God who called Abraham, Moses, and Isaac is the same God who sent his Son, raised him from the dead, and who calls us to follow him and rise up to be with him forever.

—Fr. Mark Haydu, LC

For Reflection
Do I fully appreciate the implications of the resurrection of the body as an element of my faith?



Piece: *Moses Before the Burning Bush*, 1511
Artist: Raphael
Location: Vatican Museums

PHOTO © GOVERNATORATO S.C.V. - DIRECTORATE OF MUSEUMS

"You accursed fiend, you are depriving us of this present life, but the King of the universe will raise us up to live again forever..."

2 Maccabees 7:9

Calendar

Monday

NOVEMBER 11

St. Martin of Tours,
Bishop

Wis 1:1–7

Lk 17:1–6

Tuesday

NOVEMBER 12

St. Josaphat,
Bishop and Martyr

Wis 2:23–3:9

Lk 17:7–10

Wednesday

NOVEMBER 13

St. Frances Xavier
Cabrini, Virgin

Wis 6:1–11

Lk 17:11–19

Thursday

NOVEMBER 14

Weekday

Wis 7:22b–8:1

Lk 17:20–25

Friday

NOVEMBER 15

Weekday

Wis 13:1–9

Lk 17:26–37

Saturday

NOVEMBER 16

Weekday

Wis 18:14–16; 19:6–9

Lk 18:1–8

Sunday

NOVEMBER 17

Thirty-third Sunday
in Ordinary Time

Mal 2:19–20a

2 Thes 3:7–12

Lk 21:5–19

Dear Padre,

A neighboring parish has eliminated the exchange of peace and sharing of the cup at Mass during flu season. Should our parish be concerned, too?

The flu is contagious about twenty-four hours before symptoms develop, so churches make prudent decisions to help prevent its transmission.

Should your parish be concerned? Yes. Panicked? No. Some churches take

precautions to mitigate the spread of germs—such as bowing toward one another instead of shaking hands at the exchange of peace—but the risk of contracting an illness by taking one sip from a communion vessel is low. According to the Centers for Disease Control and Prevention, there's a risk, but it is so small, it's barely detectable. The wine's alcohol content in a chalice made of precious metal helps minimize the risk. Communicants can further diminish this risk by refraining from the cup when they're sick with a respiratory infection or suffer from a compromised immune system. Ministers should do their part by wiping the chalice rim thoroughly with the purificator and rotating it after each communicant. It's advisable to use a clean cloth at every Mass, and the cup is best washed with soap and hot water before storing.

The Church teaches that Christ, whole and entire, is received even under only one species (*General Instruction of the Roman Missal*, 282). While drinking from the cup is an option, not an imposition, "Holy Communion has a fuller form as a sign when it takes place under both kinds" (*GIRM* 281). For in this form the Eucharist clearly expresses the eternal Covenant ratified in the Blood of Christ.



ALFANDRI/SHUTTERSTOCK

—Fr. Byron Miller, CSSR
Sundaybulletin@Liguori.org



A Word from Pope Francis

The Eucharist demands that we be members of the one body of the Church. Those who approach the Body and Blood of Christ may not wound that same Body by creating scandalous distinctions and divisions among its members. This is what it means to "discern" the body of the Lord.

—On Love in the Family (*Amoris Laetitia*), March 19, 2016