

Church of St. Joseph **Wurtsboro, NY**

180 Sullivan St., Wurtsboro, NY 12790

P. O. Box 277

(845) 888-4522 (845) 888-5072 FAX

FIFTH SUNDAY
in
ORDINARY TIME

FEBRUARY 10, 2019

e-mail:

www.stjoswurts@frontiernet.net

Visit us at:

www.stjosephwurtsboro.com



MASS SCHEDULE

Saturday - 5:00 (Vigil)

Sunday - 9:00 & 11:00 AM

Weekdays - 8:00 AM

No Mass celebrated Saturday mornings

Holy Days - Consult "Bulletin"

SACRAMENTAL SERVICES

Reconciliation - Saturday, 4:00

Baptism - by Appointment

Marriage - by Appointment

MASSES at NEIGHBORING PARISHES

Our Lady of Assumption, Bloomingburg - 5:30 PM Sat; 9:30 AM Sunday

Sts. Mary & Andrew, Ellenville - 5 PM Sat.; 8, 10:15, 11:45 & 1 (PM) Sun.

St. Peter, Monticello - 5:15 PM Sat.; 7, 8:30, 11:15 & 7 (PM) Sunday

St. Paul, Bullville - 5 PM Sat., 9 & 11 AM Sunday

Infant Saviour, Pine Bush - 5 PM, Sat.; 9:30 & 11:15 Sunday

Holy Name, Otisville - 5 PM Sat.; 8:30 & 10:30 Sunday



SERVED BY:

Fr. Peter J. Madori, Pastor 888-4522

Fr. Matthias Ndulaka,
Chaplain: Woodbourne Correctional Facility

Mickey Maher, 888-2103
Director of Religious Education

Ralph Striano, 888-2684
Plant Consultant

Nick Sywyk, 888-2825
Director of Music

Stephen Melchionne 645-1139
Plant Manager

PARISH SERVICE ORGANIZATIONS

Jack Haley 888-0928
Director of Ministry to Homebound

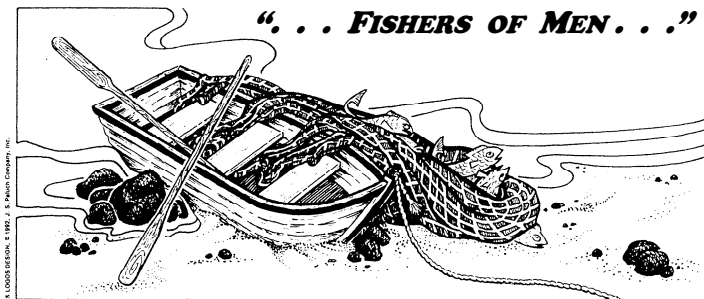
Welcoming Committee
Kate Labuda 888-2652

Prayer Chain
Mary Wingenter 94-2288

CLOTHING DONATION DEPOSITORY

*Place used items of clothing in the shed
located behind the Summer Church Hall.*

“ . . . FISHERS OF MEN . . . ”



**Weekend Masses, FIFTH SUNDAY in
ORDINARY TIME**

Saturday, February 9:

5:00 PM Philomena Tyrrell

Sunday, February 10:

9:00 AM Kitty & George Josling; Ellen Wright

11:00 AM Patricia Moore

Monday, February 11

8:00 Sheryl Carney

Tuesday, February 12

8:00 Susan Berry

Wednesday, February 13

8:00 Living intention

Thurs., Feb. 14 - Sts. Cyril, Monk & Methodius, Bishop *

8:00 Robert Egan (living)

Friday, February 15

8:00 Sylvia Maliga

No Mass celebrated on Saturday morning

**Weekend Masses, SIXTH SUNDAY in
ORDINARY TIME**

Saturday, February 16:

5:00 PM James H. Vooght

Sunday, February 17:

9:00 AM Brenda Guertin

11:00 AM Patrick James Nolan

Please pray for all our deceased parishioners, benefactors, relatives and friends, especially: Andrew Brezina; Peter Madrazo; Maxine Linton; Msgrs. Henry Morton (former pastor here); William Burke; Anthony DallaVilla; William Schnabel.

Please pray for those who are ill, especially: Miskit Airth; Brian Amrhein; Robert Banks; the Berchtold Family; Sue Berry; Eleanor Bessler; Sharon Bierman; Dolores Bonpietro; Ed Boyle; Connie Brandin; Marie Broccoli; Frank Caramico; Albert Caravello; Lottie Carney; Ronald Carr; Thomas Cashman; Elijah Charles; Nickolas Civitano; Coddington Family; Rocky Collins; Mikie Congemi; Carl Consolo; Donna Consolo; Paula Cornine; Thomas Coughlin; Anna Courneya; Ronald Croce; William Cronic; Sue Currier; Helen Curcio-Zeh; Diane Loomis Czahor; Donna Dalton; Reilly Davis; Rosemarie Delia; Joan DeLizza; Nancy Donohue; Thomas Dunn; Connie Durante; Elizabeth Earl; Jerry Earl; Larry Eisen; Josephine Emanuele; Lillian Esposito; Robert Esposito; Rev. John Fanning; Shawn Finneran; Jennifer Florio; Joe Franklin; Jake Gabriel; Lawrence Gallott; Jim & Pat Gatens; Kevin Garvey; Matthew Germann; Amy Giuseffi; Dillon Gleason; Erik Godfrey; Alex Goodman; Jenna Graham; Robert Green; Karen Hackett; Mark Hairie; Jack Haley; Vic Haring; Josh Harrison; Jill Hey; Steven Higgins; Ola Hillar; Dennis Holohan; James Holden; Maggie Horne; Brenda Jansons; Conchita Javier; Cliff Jessup; Carolyn Johnson; Colin Johnston; Nathaniel Keger; Fred, Margaret, Timothy & James Kinsella; Russell Kinsella;

Patricia Kirby; Aidan Kokakis; Alfred Kramer; Ron Kramer; Patricia & Ed Krekorian; Kate Labuda; Verdanna Lawrence; Ojars Lasmanis; Rick Lewis; Robert Linzer; Mr. Lynn; William Maher; Diana Martinez; Eileen Maryrose; Tracy Motley; Tandy McClung; Maree McKinney; James McMahan; Steve Melchionne; Terry Mills; Mickey Mirra; Dawn Montforte; Kevin Moore; Liz Moore; Kenneth Moore; Robert Morris; Brian Mortonson; Jennifer Motillo; Eileen Murphy; Sr. Mary Murray, OP; Sharon Nelson; Margaret Nichols; Carol Niedermeyer; Carole O'Neill; Donald Paccione, Sr.; Piper Paddock; Patricia Parish; Bobby Patchuoli; Florence Penzo; Susan & Janet Peters; Eileen & John Pinski; Gerry Ragusa; Regina Rahilly; Carolyn Ramsay; Thomas Reinholz; John Rivera; Frank & Linda Roosa; Vivian Ruth-erford; Ed Ryan; Vincent Sabastiano; Sheila Scieurca; Susan Sheridan; Loretta Spordone; Joan Springwalt; Aimee Swift; William Tappan; Gary Texter; Therese Van DeBogart; Louis Vega; Christian Vidale; Dominic Velardo; Rita Volpe; Catherine Wanner; Mary Wardell; Joel & Joan Welsh; William Wetzal; Linda Williams; John Williamson; Christian & Anna Wojtak; John Wolcek; Evelyn Young; Esther Zeller.

SUNDAY'S SCRIPTURES

Lectionary readings for the Sixth Sunday in Ordinary Time are taken from : *Jeremiah 17: 5 to 8; 1 Corinthians 15: 12 to 20; and Luke 6: 17 to 26.*



"This is an authentic Valentine
— I got it from *Saint Valentine!*"

WHAT HAPPENED TO ST. VALENTINE ?!

There were, apparently, a lot of Saint Valentines. Record-keeping way back then was not as precise as it is nowadays. His was always what the Liturgy calls as "optional memorial," to be celebrated at the priest's discretion, except in churches named after the saint. Saints Cyril and Methodius, on the other hand, were always an "obligatory memorial." Since they are saints who lived in the Byzantine Empire, keeping their memorials and dropping St. Valentine's, was part of the Second Vatican Council's decision to internationalize the Church's calendar of feasts. The earliest account tells how Saint Valentine was interrogated by Emperor Claudius II himself. Claudius was impressed by Valentine and held a discussion with him, attempting to get him to convert to Rome's gods. Valentine refused and tried to convert Claudius to Christianity instead. Because of this, he was executed. Before his execution, he performed a miracle by healing Julia, the blind daughter of his jail-

er. She and her father's entire household came to believe and were baptized. On the evening before Valentine's execution, so the story goes, he wrote a note to Julia, signing it, "Your Valentine" -- Tah-dah!! The first "valentine card!" Don't tell *Hallmark* !!

MASS	ATTENDANCE	COLLECTION
5 PM	52	\$ 1,155.00
9 AM	132	\$ 1,083.00
11 AM	76	\$ 929.00
Totals	260	\$ 3,167.00

The warming trend in the temperature produced a thaw in attendance as well. The Children's Choir skewed worshipers heavily toward the 9 AM Mass so that both the 5 PM and the 11 AM were under-attended. The numbers were 50 below average and the lowest of the last six years by more than 30 people. The Offertory was precisely on average and tied with 2016 for the third of six years. Thank heavens, Puxatawney Phil did not see his shadow !!

THIS WEEK IN THE PARISH

Sunday, February 10
Religious Education Classes Grades K thru 6

Monday, February 11, 7 PM
Choir rehearsal

Sunday, February 17
Presidents' Weekend
NO Religious Education classes, K thru 6

EXPENDITURES THROUGH FEBRUARY 3

Household expense	\$ 275.00
Cable TV	\$ 137.28
Choir expenses	\$ 1,960.00
Clergy salary & perqs. (one)	\$ 2,905.00
Orange & Rockland ("true-up" bill)	\$ 228.31
Office expenses	\$ 166.19
Religious education expenses	\$ 23.19
Fallsburg gas	\$ 73.22
Altar expenses	\$ 94.19
Total	\$ 5,862.38

LAST CALL: ADULT CONFIRMATION



There may be members of our congregation who have not received the Sacrament of Confirmation and would like to do so.

Please call the rectory and leave your name and best phone number; or you can e-mail the parish at the address on the front page of this "Bulletin." Once we have some interest,

we'll set a date to meet and decide the best time for our classes, aiming at a Confirmation ceremony in the spring or summer.

This weekend, parishes across the United States will participate in the annual Peter's Pence Collection. The "Bulletin" for the past two weekends has contained information about the collection. Your boxed set of envelopes has one set aside for this purpose. The parish will "tithe" 4 % of the Offertory to add to your own generous donations.

CARDINAL'S ANNUAL STEWARDSHIP APPEAL

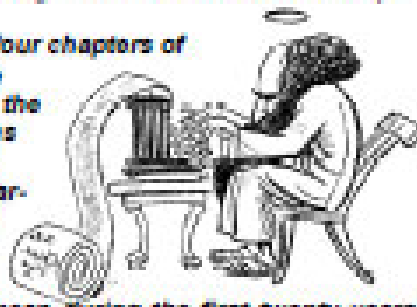
Several weeks ago, there was an announcement at Mass that those who had received solicitation letters from the Cardinal's Appeal should disregard them. Our parish's Appeal ALWAYS starts with a letter from the pastor, sent to you from the parish office, NOT from the central offices of the Archdiocese. This mistake, followed by the week-and-a-half of difficult weather, have delayed the process. Those who have given in past Appeals, and new registrations since 2017, should expect a letter from the pastor sometime between the 12th and 20th of February. Because so many of our parishioners responded with high-level pledges to the "Renew & Rebuild" Campaign in 2017, we will be asking you to give at a lower-than-usual level to the Cardinal's Appeal this year. However, we do have to conduct the Appeal in order to be in good standing as an Archdiocesan parish, so we beg your indulgence for the intrusion. It is our hope that some "first-time" donors will help make up the difference. The cause itself, of course, is worthy of your generosity. The Cardinal has dedicated the first ten million dollars in receipts from the 2018 Appeal to go directly to assisting needy parishes.



COLLECTION REPORT: FEBRUARY 2 & 3

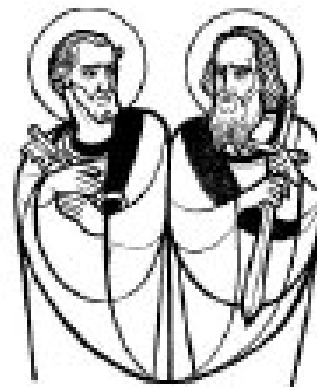
Last week, we ended with a beginning. It was the provocative greeting that opens Saint Paul's First Letter to the Christians at Corinth. Keep in mind that they were one of his favorite missions, if not his most favorite. I suspect he liked them so much partly because they were so contentious (like himself ??) Passive acceptance is never a healthy kind of belief. God gave us analytic, imaginative minds and expects us to engage them. But the Corinthians, apparently, were a handful — like a basket of puppies . . . but puppies with sharp teeth and a penchant for leaving a mess for Paul to clean up.

The first four chapters of 1 Corinthians are spent discussing the doctrinal problems that arose in the community. Apparently, there were many itinerant preachers roaming the Mediterranean during the first twenty years of Christianity. They all made claims to authenticity; most claims were more or less valid; some were completely bogus. Saint Paul mentions some of these by name. The Corinthians were like spiritual groupies, latching on to the Christian Flavor-of-the-Month. If not only was childish, it also undermined the legitimate authority of each individual Apostle while legitimizing the fraudulent message of a few charlatans.



In the process of chastising the Corinthians, however, Paul — almost by accident — evolves some critical concepts of the workings of grace, the journey of faith and the structure of Church community.

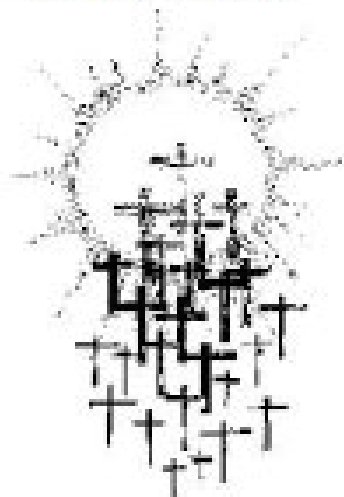
He begins by thanking God for the "favor He has bestowed on you in Christ Jesus." Since one of the major conflicts among the Corinthians centered on "charisms," extraordinary gifts of the Holy Spirit, Paul begins by pointing out the singular gift of the Holy Spirit which is salvation in Christ. Nowadays, we refer to it as "sanctifying grace." That term came much later in Catholicism but the concept leaps off the pages of Chapters 1 through 4 of 1 Corinthians. Then, in Chapter Three, he likens the process to feeding a baby — first milk, then formula and, finally, solid food. Because they were so stuck on charismatic happenings, he bursts their bubble by saying they are not yet ready for real food.



As he tries to distinguish his mission from that of other genuine — and no-so-genuine — Apostles, Saint Paul zeroes in on the core of his message: "Christ cruc-fied." He says that the crucifixion was a stumbling block for Jews. Though he does not elaborate, he does say that his Jewish audiences looked for

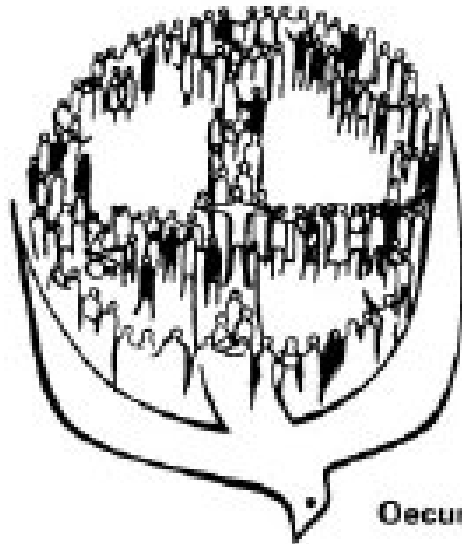
"signs." Recall that Jesus Himself had been confronted by the Pharisees demanding a sign. You can find the story at Matthew 12:38 and 16:4 and in Luke 11: 29 to 32. In the Hebrew faith, by the time of Our Lord, signs had become crucial for the validation of a prophetic message. For them, therefore, the crucifixion was actually an "anti-sign," because the Torah said that anyone "hanged on a tree" (i.e. crucified) was cursed.

Jesus' execution as a Roman criminal was also, obviously, a problem for potential converts from paganism. Roman citizens convicted of a capital offense were not allowed to be crucified. Such dreadful torture was reserved for slaves and conquered foreigners. Saint Paul says that, for Gentiles, it was "absurd" to believe in a God who was crucified. The fact that he had as much success as he did in the Corinthian mission is a tribute to the open-mindedness of its citizens. But their acceptance came with a warning label.



So Saint Paul begins to discuss how these people came to faith. He says that "not many of you are wise . . . as the world accounts wisdom; not many well-born or influential." This, of course, is a set-up for his sharp rebuke, later in the letter, to their in-fighting over who had the better charism. But here he also sincerely means to draw his readers' attention to the whole process of coming to faith. Although he does not use these words, he lays the basis for understanding faith as a com-

bination of God's free gift and the intellectual, emotional and decision-making faculties of human beings. In doing so, he gives one of Christianity's first descriptions of the simultaneous gift of God and human decision that comprise the act of faith.



Oecumene

There are a number of grace-filled paradoxes. God chose people who were "weak" to confound the sophistry of the strong. Against all likelihood, the Holy Spirit touched the hearts and minds of these people to draw them to Christ. Although Saint Paul refers to their not being "learned, rich, well-bred or influential," today we could substitute "poorly educated, poverty-stricken and marginalized." Through His redemptive death, Christ becomes the source of their wisdom. That redemption is then applied very critically to the Corinthian community. It's the reason why their disagreements and public sinfulness are such a scandal.

Saint Paul also takes the occasion to apply this same logic to himself. If the Corinthians were not sophisticated thinkers, neither was he a sophisticated teacher. Christ supplied the desired grace that his weak, faltering preaching alone could not accomplish. This process Paul then broadens out to a universal principle. Scooping up all the competing "apostles" along with himself, he says that we preachers are like farmers who plant and water. It is God who gives the final crop.

We call this an argument "ad hominem," trying to draw a universal principle from an individual example. Normally, such arguments do not hold much water. In this case, however, it is buttressed by several of Jesus' parables about the mystery of growth. Remember the Mustard Seed, the yeast, the farmer who sows the seed, and so on? Saint Paul is on firm ground, therefore, as he begins to create a theology of ministry and conversion.

In the process, he gives us some of the classic one-liners for which he is famous. Neat summaries of complex ideas, they also have provided, over the centuries, great food for thought and prayer. Concluding his analysis of the connection between missionary preaching and God's grace secretly at work in the soul, Saint Paul says of the early preachers (and of priests to this very day !): "We are fools for Christ's sake!"

Looking back over the extraordinary and tortuous conversion of the Corinthian Christians, Saint Paul summarizes not only their own journey, but also yours and mine. It is an apt and stirring explanation of everything God has done for all human beings and a good place to end today's reflection:

"Everything is yours . . . whether the world, or life, or death, or the present, or the future ! All these things are yours ! And you are Christ's ! And Christ is God's!"



For today's essay, we have been looking at I Corinthians, Chapter 1, verse 4, through Chapter 4, verse 17. Even though Verses 18 to 21 are part of Chapter 4, they really belong to the subject matter of Chapter 5, which we'll leave for a future edition of "The Bible Tells Me So."