

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

180 Sullivan St., Wurtsboro, NY 12790

P. O. Box 277

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

**TWENTIETH SUNDAY
in**

ORDINARY TIME

AUGUST 16, 2020

e-mail:

www.stjoswurts@frontiernet.net

Visit us at:

www.stjosephwurtsboro.com



SERVED BY:

Fr. Peter J. Madori, Administrator 888-4522

***Fr. Matthias Ndulaka,
Chaplain: Woodbourne Correctional Facility***

***Mickey Maher, 888-2103
Director of Religious Education***

***Nick Sywyk, 888-2825
Director of Music***

***Stephen Melchionne 645-1139
Plant Manager***

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



PARISH SERVICE ORGANIZATIONS

***Welcoming Committee
Kate Labuda 888-2652***

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

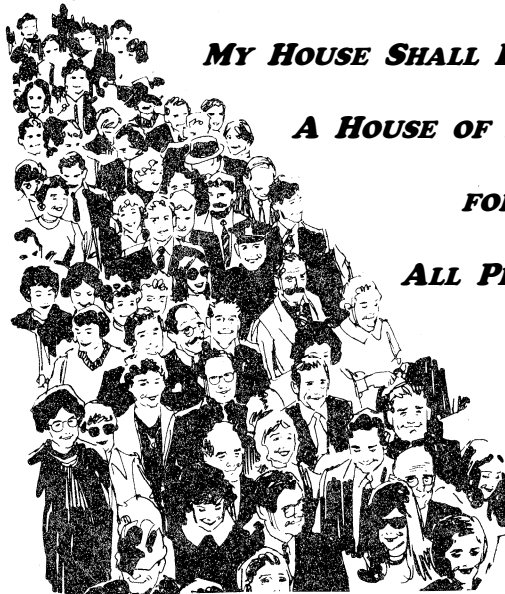
St. Paul, Bullville - 5 PM Sat., 9 & 11 AM Sunday

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

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

CLOTHING DONATION DEPOSITORY

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



MY HOUSE SHALL BE CALLED

A HOUSE OF PRAYER

FOR

ALL PEOPLES

Weekend Masses, Twentieth Sunday in Ordinary Time

Saturday, August 15:

5:00 PM Lydia Roque Rios

Sunday, August 16:

9:00 AM Elvis Presley

11:00 AM Danny Thomas

Monday, August 17

8:00 Danny Thomas

Tuesday, August 18

8:00 Emma Motl

Wednesday, August 19

8:00 Mary Nola (from 4/2 & 5/13)

Thursday, August 20 - St. Bernard, Abbot / Scholar

8:00 Barbara Sitler Yannetti (from 5/17)

Fri. Aug. 21 - St. Pius X, Pope

8:00 Sean Morehouse (from 5/19)

No Mass celebrated Saturday morning

Weekend Masses, Twenty-First Sunday in Ordinary Time

Saturday, August 22:

5:00 PM Steven Taylor

Sunday, August 23:

9:00 AM Ann Brady Halpin

11:00 AM Eugene Young

Please pray for all our deceased parishioners, benefactors, relatives and friends, especially: Sheri-Lynn Lewis; Danielle Mabee.

Please pray for those who are ill, especially: Miskit Airth; Brian Amrhein; Anita Auer; Robert Banks; the Berchtold Family; Sue Berry; Sharon Bierman; Ed Boyle; Michele Brow; Doris Buesing; Frank Caramico; Albert Caravello; Adeline Carbone; Tucker Carr; James Carney; Lottie Carney; Ronald Carr; Thomas Cashman; Nicholas Cetera; Adelina Rose Ciarelli; Nickolas Civitano; Rocky Collins; Mikie Congemi; Carl Consolo; Donna Consolo; Paula Cornine; Thomas Coughlin; Anna Courneya; William Cronin; Sue Currier; Donna Dalton; Jeannine Davis; Reilly Davis;

Rosemarie Delia; Joan DeLizza; Carol Diamond; Christine Dobbs; Nancy Donohue; Fr. Jack Duffell; Thomas Dunn; Connie Durante; Jerry Earl; Larry Eisen; Josephine Emanuele; Buddy Fahey; Nellie Fahy; Rev. John Fanning; Roger Fiat; Shawn Finneran; Jennifer Florio; Joe Franklin; Jake Gabriel; Lawrence Gallott; Jim & Pat Gatens; Kevin Garvey; Matthew Germann; Tyler Ger-mann; Amy Giuseffi; John Giustiniani; Dillon Gleason; Erik Godfrey; Alex Goodman; Jenna Graham; Robert Green; Karen Hackett; Mark Hairie; Jack Haley; Josh Harrison; Jill Hey; Steven Higgins; Theresa Higgins; Ola Hillar; Dennis Holohan; James Holden; Maggie Horne; Brenda Jansons; Conchita Javier; Cliff Jessup; Beatrice Johnson; Carolyn Johnson; Colin Johnston; Fred & Margaret Kinsella; Russell Kinsella; Patricia Kirby; Aidan Kokakis; Alfred Kramer; Ron Kramer; Patricia & Ed Krekorian; Kate Labuda; Pat Lawler; Verdanna Lawrence; Micah Lechner; Rick Lewis; Robert Linzer; John Longo; Mr. Lynn; William Maher; Diana Martinez; Eileen Mary-Rose; Tracy Motley; Tandy McClung; Rosemary McCormick; Eddie & Patricia (Ryan) McKay; Maree McKinney; Terry Mills; Mickey Mirra; Dawn Montforte; 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; Richard Ortiz; Donald Paccione, Sr.; Piper Paddock; Patricia Parish; Meredith Parks; Bobby Patchuoli; Florence Penzo; Susan & Janet Peters; Eileen & John Pinsl; Larry Polsky; Gerry Ragusa; Regina Rahilly; Carolyn Ramsay; Thomas Reinholz; John Rivera; Linda Roosa; Vivian Rutherford; Ed Ryan; Marie Sabastiano; Susan Sheridan; Fran Spielhagen; Loretta Spordone; Joan Springwalt; Stephen Suida; Robert Sweeney; Aimee Swift; William Tappan; Gloria Taylor; Therese Van DeBogart; Louis Vega; Christian Vidale; Rita Volpe; Mary Wardell; Joel & Joan Welsh; William Wetzell; Linda Williams; John Williamson; Evelyn Young.

AVE MARIA GUILD NEWS

The Ave Maria Guild members attend Mass at 9 AM this Sunday, August 16. On Monday, August 17, the monthly meeting will be held, as usual. *Masks will be worn and proper distancing observed.* The Rosary will be recited at 6:30; the business meeting begins at 7 PM. The results of the Art Show and other activities will be discussed. New members are always welcome. The Guild is grateful to all our artists who made this year's show one of our most interesting. Thank you to all who came and viewed the art works and made contributions to the Guild.



A MORE INCLUSIVE CHURCH

Today's first reading at Mass, from the *Book of the Prophet Isaiah*, could be misleading. Isaiah was progressive in his thinking, making Gentiles welcome at Temple worship; nevertheless, he still viewed the Israelite faith as normative. Next weekend, we will watch Jesus wrestle with Himself over granting a miracle to a pagan woman. Pope Francis has centered his papacy around inclusion -- economically, politically, socially, doctrinally and liturgically. Inclusion, in some cases, mirrors Catholic moral teaching on issues of social justice. In others, it challenges a two-centuries' old tradition of Church discipline. (Some would say, of doctrine, perhaps unalterable doctrine.) It is, as it should be, a divisive issue within the contemporary Church, requiring debate, discussion and compromise. Here's a brief quotation from a quar-

terly journal of liturgy -- admittedly an unexpected, but nonetheless highly respected -- source of Catholic spirituality:

"A basic move in ritual is that of dividing: clean from unclean, sacred from profane, holy from unholy, 'them from us' Herein lies one of the great discontinuities between the kerygma [a word that means teaching developed from the Gospels] and religious consciousness: Christ has overcome divisions (*Galatians* 3::28); the curtain of the temple has been torn asunder (*Mark* 15:38); and all the baptized form a priestly people (*1 Peter* 2:9). Our liturgy proclaims that we are one in Christ (*1 Corinthians* 10). So if dividing is part of our liturgical assemblies, we may be responding to our unconscious but not to the Gospel.

"No one from among the baptized should go away from a liturgy feeling that they were excluded, 'cut off' or estranged. When that happens, the fundamental dynamic of the liturgy as a celebration of reconciliation has been fatally compromised. Yet all too often, the felt perceptions of individuals at a liturgy is that of exclusion -- whether due to theological tradition, sexual orientation, marital status or a sense that a liturgy is the property of a particular group.

If that is the perception, then the liturgy has failed for that individual; and if that perception has a basis in the behavior of the larger group, then their liturgy has become a countersign to the Gospel"

-- from *GIA Quarterly*, Rev. Thomas O'Loughlin, Professor of Historical Theology, Univ. of Nottingham

EXPENDITURES THROUGH AUGUST 9

Contracted service	\$ 1,300.00
Missalettes	\$ 194.70
Altar expenses	\$ 247.55
Groundskeeping	\$ 195.00
Office expenses	\$ 205.00
Telephone	\$ 322.01
Cable TV	\$ 145.09
Alarm system	\$ 80.00
Total	\$ 2,689.35

COLLECTION REPORT: AUGUST 8 & 9

MASS	ATTENDANCE	COLLECTION
Mail-in donations		\$ 710.00
Reserved usage		\$ 175.00
5 PM	43	\$ 2,329.00 *
9 AM	51	\$ 1,236.00 *
11 AM	51	\$ 827.00 *
Totals	145	\$ 5,277.00

* We "tithed" 3 % of the starred items in the Offertory to the Collection in Solidarity with the Churches in Africa. Your donation added up to \$ 292. With the addition of the "tithe," the Special Collection received \$ 423 and the Offertory \$ 5,146. This rivals the best collections of summers past when our worshipers numbered 600+. I'm sure that the congregation itself is grateful, as am I, to all the generous parishioners who keep our parish running smoothly.

RELIGIOUS EDUCATION REGISTRATION



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Religious Education took place remotely starting in March when the Corona Virus forced the schools to close. What happens next ?

We expect our renovated church basement to be ready for our religious Education program when it starts again in the Fall. Parents will soon receive a letter, explaining our plans in detail. Great care will be taken to observe social distancing and prevent the spread of germs. Of course, that means the program will look different from that of former years. Among other arrangements, there will be fewer children in the building during any given session.

Some things, however, never change. We have contacted the parents of those little ones who are starting out on the adventure of Kindergarten. They will register in the manner we've described in the letter.. Children in last year's program do NOT re-register.

If there are new families with children entering Grades 1 through 8 this season, they will need to be registered. If your child was not baptized here, proof of Baptism (and of First Communion for children above second grade level) is needed. Registration is by appointment with the pastor. You may call the rectory, mornings, 10 AM to Noon, and register by phone: 888-4522; or e-mail at: stjoswurts@frontiernet.net.

Children attend Religious Education classes yearly from Kindergarten through 8th Grades. Children must be in our program two years before being eligible to receive First Penance and First Holy Communion. Grades K through 6 meet at 10 AM on Sundays. Grades 7 and 8 have an elective program, scheduled course by course.



ANNUAL PARISH YARD SALE

**SATURDAY, SEPTEMBER 5
9 AM TO 2:30 PM**

"Are you not aware that we who have been baptized into Christ Jesus have been baptized into His death? By baptism into His death, we have been buried with Him, so that just as Christ was raised from the dead by the glory of the Father, so we, too, might live a new life. If we have been united with Him through likeness to His death, we believe that we also will live with Him."

Saint Paul expounded this brief, but complete, doctrine of the meaning and purpose of the Sacrament of Baptism as an aside to a larger argument he is making in Chapter 6 of his Letter to the Romans. The gift of "new life" which comes with Baptism holds within it a duty or responsibility.



The Apostle had spent Chapter Five contrasting obedience to Torah with the following of Christ crucified for our sins as two alternative ways to be "saved." The law was futile, merely binding every Jew with impossible obligations and torturous guilt. The cross, on the other hand, makes us free. Seeing that this sudden "release" from burdensome "duty" might be misunderstood, he begins Chapter 6 by posing the self-serving idea that may be in the minds of his readers: "Let us continue to sin so that grace may abound!"

He uses his teaching on Baptism and its consequences to say, "No. And here's why not!"

The objection he's refuting may seem like a straw man or even a non-sequitur. But it is not. Some groups of Christians believed that, once they were baptized, they had a one-way ticket to Heaven. They were immune from the consequences of their behavior. Although that sounds immature and self-serving, it is a notion that crops up again and again in the history of Christianity. To be brief, let's just look at the excesses of Calvinism as an example.

John Calvin preached a doctrine of Predestination. From all eternity, God has determined who will and will not be saved. There is nothing you can do to tip the balance in your favor. However, Baptism is entry into the group most likely to attain Heaven. If you live a good life, the very living of it indicates God's favor, since you cannot be virtuous unless God endows you with the grace to perform such good works and to steer clear of moral depravity.



John Calvin

In America, especially, a sort-of "Gospel of Prosperity" has grown up around this warped interpretation of Predestination. The mega-church preachers will tell you that doing good assures you of doing well. You can count your blessings all the way to the bank. And scams persist through every generation. Whether on TV, on line, in the newspapers or magazines, they are all variations on the old "put your hand on the radio" and your prayer offering to us at: PO Box, etc., etc."

The original Calvinists, therefore, were mostly prim and proper people, as are their descendants today in the Reformed Church. Nevertheless, churches sprung from their tradition are less judgmental of their membership. Accepting Jesus as your personal Savior guarantees your salvation. You are expected to let your Christ-light shine from the moment you accept your "altar call." But, since He will forgive you anything, you can do anything.

In Catholic circles, many will recall "Father" or "Sister" giving "The Talk" to a class full of hormonal teens. The inevitable question that would crop up was, "How far can we go?!" The answer: Not very! But the question is a good example of the problem Saint Paul evokes in this chapter. Some

years ago, there was a virgin-'til-marriage among various denominations of Christian teens of various Christian denominations that countenanced all sorts of sexual teasing as long as there was no intercourse. What could go wrong there? You see the same attitude in the "Catholic" business dealer who will use every trick in the book, as long as there is no outright stealing.



temptation cartoon These examples may burlesque the situation but they help illustrate the danger Saint Paul is trying to ward off for his people. Freedom FROM the Law is not freedom to DO as you please; rather, it is freedom FOR developing a relationship with God, through Christ, that reveals itself in acts of justice and charity.

His next analogy need not detain us. The baptized are "slaves of Christ," where once they were slaves of sin. Neat but not compelling, and certainly not revealed doctrine. In Chapter Seven, get all tangled up in a defence of the Torah while blaming Law for the controlling influence of sin in "his" life. He uses himself as an example of how he sees the Torah as simultaneously holy in itself but the cause of people's awareness of sin.

Yet, as so often happens in his Epistles, Saint Paul plucks a gem of sacred truth from these meandering reflections: ". . . I do, not the good that I will to do, but the evil I do not intend. . . . My inner self agrees with the law of God; but I see in my body's members another 'law' at law with the law in my mind. This makes me a prisoner of the law of sin in my members."

This brief description captures the human struggle we call temptation. Basic moral principles are easy to grasp and make complete sense. You really can't argue with "Thou shalt not steal," "Thou shalt not kill," and "Thou shalt not commit adultery." And everyone acknowledges the cascading avalanche of social ills that flow from flaunting these basic norms. But the hit lyrics of hundreds of Country music songs -- all them cheatin', hurtin' and drinkin' songs -- bear loud testimony to the dominance of "the law of sin in my members"!!

Saint Paul concludes by throwing up his hands in frustration, saying: "What a wretched man

I am !! Who can free me from this body under the power of death? All praise to God through Jesus Christ Our Lord! So with my mind I serve the Law of God but with my flesh I serve the law of sin."

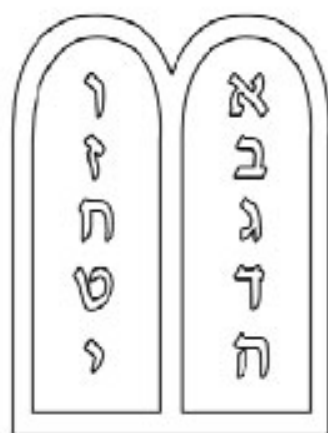


This will lead, in Chapter Eight, to a lyrical proclamation of the meaning of salvation for our earthly existence; then Saint Paul will introduce a few lines that -- centuries later -- would launch the most acrimonious division in Christian history. Stay tuned.



Bless Me, Father, for I Have Sinned:

I failed to wear a protective mask during the Corona Pandemic.



The Ten Commandments sound so simple: ten short statements that seem to cover the whole spectrum of human behavior. The Books of *Leviticus* and *Deuteronomy* are like one long footnote to the Decalogue; so, too, are the Torah and the Mishnah. But we all know that living a moral life is both more complex and more challenging.

Ancient history reveals that other moral codes inscribed in stone preceded the Ten Commandments. Scripture scholars tell us that the uniqueness of the Commandments given to Moses on Sinai is not their ethical content but their meaning and purpose. God also reveals God's very Self within the Law. He is the God of "hesed," Covenant-Love. The All-Powerful Totally Other condescends to choose relationship with a people, making them "His own" and dictating the terms of the relationship. Moreover, God intends to forge a nation, bound together by law, strong enough to claim for itself a place of its own. Without law, there would be no unity. Without unity, there would be chaos.

Ethical norms are straightforward. The human person is labyrinthine, a mixture of intellect, will and emotions. Situations often are not what they appear to be on the surface. To bring together the demands of the Ten Commandments and the person called to fulfill them, the Church began to develop an ethics of its own, now known as the Natural Law. Rooted in the teaching of Saint Paul, particularly in *Romans*, Chapter 2, verses 12 to 16, it gives impetus to the development of a detailed code of conduct. In the Middle Ages, Saints Thomas Aquinas and Bonaventure wrote extensively on the subject of morality, using the realist philosophy of Aristotle as a methodology, a framework on which to build Christian doctrine. Our moral theology, although always centered on Christ, is crafted from these sources rather than the Sinai covenant.

So: "Thou shalt not kill." When Cain killed his brother, Abel, God asked him, "Where is your brother?" Cain deflected the question by replying, "Am I my brother's keeper?" God did not answer Cain's question but issued an edict forbidding anyone to bring harm to Cain himself.

Catholic morality would answer Cain's question with an unequivocal "Yes, you are." Our duties toward one another emerge from our fundamental right to life and what sustains or enhances it. In order to remain alive we need life's "Bare Necessities" (even Baloo the Bear and Mogli know that !!). But the human person cannot thrive without relationship, which requires the right to communicate, or without creativity, which implies the need for, and therefore, the right to, information, education and procreation.



What are rights in our regard become our duties with regard to others and vice versa. You can hear beneath this description the whisper of God: "Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet. Thou shalt not commit adultery."

Killing, then, involves doing to another person whatever may lead to the lessening or loss of life. The school yard fist-fight, the barroom brawl, reckless endangerment, drunk driving, the sale and sharing of illegal substances, the spread of venereal diseases, rape, physical neglect, emotional abuse: they all tend toward the destruction of the human person.

Clearly, two kids who toss a punch and run away are not in the same category as a calculating drug dealer. To assess the gravity of sin, the Church developed the terms "mortal" and "venial." They are a mis-matched pair. "Venial" from the Latin word "venia," refers to trivial offenses that cause no lasting harm. "Mortal" means "deadly," so named because it "kills" the relationship between the soul and God. That's a bit melodramatic

— as well as inaccurate. (But we cannot digress into the subject of God's love at the moment.) To fix the mis-match, the terms should be "venial" and "grave," or "grievous," if you prefer.



In this time of pandemic, the most skilled and resourceful of our medical experts tell us that the deadly virus is spread by human closeness — breathing, touching and so on. That spread is controlled by wearing a mask, keeping a distance of about six feet from each other, wiping down often touched surfaces. Easy, peasy.

They are simple measures. But in our overheated political climate, they have become flash-points. Everyone knows that this situation needs fixing. However, in the moral vacuum in which we live, no one seems to know why such behavior is wrong or how to fix it. For Catholics, the answer lies in conforming our consciences to the demands of the moral law.

Let's take an extreme example. You have been in contact with someone who has tested positive for Covid 19. You are symptom free. For whatever reason — arrogance, defiance or just plain contrariness — you will not wear a mask in public. Despite all the arrangements for social distancing, you come in close contact with someone, so much so that the normal exhalations of your breath during speech spread microscopic particles containing the virus. Someone with whom you were in contact sickens and dies from Covid 19.

Are you responsible for that person's death ? The line of causation definitely traces back to you. You did not deliberately plan to kill that person, nor did you desire his or her death. If you know that your original contact person was contagious and took no precautions, then the responsibility rests with you. If you were unaware of that contagion, then responsibility is yours indirectly, because of your irresponsible conduct.

Mortal sin or venial sin ? That is harder to assess. So here we turn to Cain's challenge. We are our brothers' (and sisters') keepers. How do

we know ? The commandment which governs the answer is actually the Seventh: "Thou shalt not steal." All issues of justice are grouped under this broad heading. The rights and duties found there are not merely person-to-person because we do not live in isolation. (No, Simon and Garfunkel, you are NOT a rock or an island !!) There are rights and duties that grow up between individual members of society and the society at large; between one group and another; between individuals and corporate entities, and so on. This "social contract" obliges us to act for the Common Good.

In this instance, if you had known your original contact tested positive for the virus, you would have violated the social contract seriously enough for it to be a Grave Sin. If you are just an arrogant, uncaring person, but unaware of the extreme danger in which you placed other people, then, perhaps, venial sin.

Venial sins, of course, unlike mortal sins, do not have to be absolved within Confession. (Good thing! Because what priest would want to be exposed to you !!) Nevertheless, sin is sin. Our behavior should give us pause.



Saint Peter stands at the gate. Surrounding him are the Lone Ranger, Zorro, Batman, Spiderman, Darth Vader, the Phantom of the Opera, Catwoman and Mighty Mouse. You are on line, chatting casually with your fellow entrants through the Pearly Gates. All of the Apostles' attendants cry out in unison, "(Gasp!) Who is that unmasked man ?!" Awkward.



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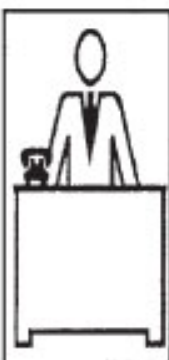
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