

Church of St. Joseph
Wurtsboro, NY

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**FOURTH SUNDAY
of
LENT**

March 27, 2022

**Laetare Sunday
Sunday of Joy**

***THIS SON OF MINE
WAS LOST***



THIS BROTHER OF YOURS . . .



Davis; Reilly Davis; Rosemarie Delia; Carol Diamond; Christine Dobbs; Nancy Donohue; Thomas Dunn; Connie Durante; Jerry Earl; Larry Eisen; Josephine Emanuele; Buddy Fahey; Nellie Fahy; Rev. John Fanning; Shawn Finneran; Jennifer Florio; Jake Gabriel; Lawrence Gallott; Jim & Pat Gatens; Kevin Garvey; Matthew Germann; Tyler Germann; Amy Giuseffi; John Giustiniani; Dillon Gleason; Erik Godfrey; Alex Goodman; Jenna Graham; Robert Green; Karen Hackett; Jack Haley; Josh Harrison; Jill Hey; Steven Higgins; Theresa Higgins; Ola Hillar; James Holden; Charles & Marylou Hopper; Maggie Horne; Maria Sandy Huynh; Brenda Jansons; Conchita Javier; Beatrice Johnson; Carolyn Johnson; Colin Johnston; Msgr. Patrick Keenan; Cecilia Kendig; James Kinsella; Fred & Margaret Kinsella; Russell Kinsella; Patricia Kirby; Aidan Kokakis; Alfred Kramer; Ron Kramer; Patricia & Ed Krekorian; Kate Labuda; Bob LaRocca; Pat Lawler; Verdanna Lawrence; Micah Lechner; Gail LeClair; Rick Lewis; Robert Linzer; John Maloney; Lynn Manto; Diana Martinez; Eileen Mary-Rose; Tandy McClung; Eddie & Patricia (Ryan) McKay; Joanne McKinley; Maree McKinney; Msgr. Hugh McManus; Terry Mills; Mickey Mirra; Catherine Monaco; Dawn Montforte; Liz Moore; Kenneth Moore; Robert Morris; Brian Mortonson; Jennifer Motillo; Eileen Murphy; Sr. Mary Murray, OP; Sharon Nelson; Margaret Nichols; Carole O'Neill; Richard Ortiz; Piper Paddock; Patricia Parish; Meredith Parks; Bobby Patchuoli; Florence Penzo; Michael Phan; Eileen & John Pinsl; Gerry Ragusa; Regina Rahilly; Carolyn Ramsay; Thomas Reinholz; John Rivera; Terri Rivera; Pena Robinson; Linda Roosa; Vivian Rutherford; Ed Ryan; Marie Sabastiano; Susan Sheridan; Blanche Shimer; Fran Spielhagen; Loretta Spordone; Joan Springwalt; Stephen Suida; Robert Sweeney; Aimee Swift; William Tappan; Gloria Taylor; Robert Tor; Therese Van DeBogart; Louis Vega; Christian Vidale; Rita Volpe; Mary Wardell; Joel & Joan Welsh; William Wetzal; Linda Williams; John Williamson.

Weekend Masses, *FOURTH SUNDAY of LENT:* ***"Laetare -- the Sunday of Joy"***

Saturday, March 26:

5:00 PM Claire Cirone

Sunday, March 27:

9:00 AM Carmela & Wesley Brandin

11:00 AM John Vachris

Lenten Monday, March 28

8:00 Maryellen Guba

Lenten Tuesday, March 29

8:00 Martin O'Connor

Lenten Wednesday, March 30

8:00 AM Fr. John Paul, '78

Lenten Thursday, March 31

8:00 Peter Smith

Lenten First Friday, April 1

8:00 Eleanor Rampe

Weekend Masses, *FIFTH SUNDAY of LENT:*

Saturday, April 2:

5:00 PM Susan Buchman

Sunday, April 3:

9:00 AM For the People

11:00 AM Matthew Shust

Please pray for all our deceased parishioners, benefactors, relatives and friends, especially: Kerri McHugh; Arthur Byrons; Shirley Dolan.

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; John Boyle; James Bradley; Michele Brow; Doris Buesing; Frank Caramico; Albert Caravello; Adeline Carbone; Tucker Carr; Ronald Carr; Thomas Cashman; Chris Cellini; Adelina Rose Ciarelli; Nickolas Civitano; Mikie Congemi; Ron Croce; William Cronic; Donna Dalton; Jeannine

Lenten Suppers



SOUP 'N' SERVICE ***LENTEN FRIDAYS*** ***SUPPER, 6 PM***

TO PROVIDE A BUFFET ITEM,
PLEASE CALL:

MIA HUBBERT,

866-6546 / 647-1776

STATIONS ***OF THE*** ***CROSS***

FRIDAYS, 7 PM



"150 CLUB" NEWS

The "150 Club" \$ 50 winner for St. Patrick's Day, March 17 was # 53, Kay Kotz. The next feast, St. Joseph, our parish patron, on March 19, brought \$ 100 to # 197, Maria Dallin. The Sunday winner for March 20 was # 203, Bill Maher. Information? Call Kate at 845-888-2652 or the rectory, 845-888-4522.

SPECIAL COLLECTION THIS WEEKEND

Even in the midst of our deep concern to aid the people of Ukraine, other charitable works of the Catholic Church go on as usual. *Catholic Relief Services* is the national organization that helps improve the lives of the most vulnerable people around the world and here in the United States. This week our parish

will take up the *Catholic Relief Services Collection*. Funds from this collection provide food to the hungry, support displaced refugees, and bring Christ's love and mercy to vulnerable people. We will "tithe" about 3 % of today's Offertory to this worthy cause. Your own donation, using the envelope in your boxed set, will help. Learn more about the collection at www.usccb.org/catholic-relief.

THIS WEEK IN THE PARISH

Sunday, March 27
Religious Education classes, K thru 5
"Sunday Afternoon at the Movies"

Monday, March 28, 7 PM
Choir rehearsal

Tuesday, March 29, 6:30 PM
Jr. High Religion class:
"Getting More Out of Confession?": Part I

Thursday, March 31, 7 PM
Parish Council meeting

Friday, April 1
Knights of Columbus Take-out Fish-Fry
NO Soup
7 PM Lenten Service

Saturday, April 2, 10 AM
"Catholicism" video, Part 3

Sunday, April 3
Religious Education classes, 1 thru 5 * * *
* * * No Kindergarten
Next "Sunday Afternoon at the Movies"
TBD by those attending on March 27

mild winter It was the worst attendance in six years." Back then, average weekend attendance was hovering around 300 worshipers. And, five years before *that*, attendance averaged 440!!! Now, eleven years later, in 2022, we'd be ecstatic if we hit even 250!! The Offertory is starting to show the wear and tear caused by such low attendance. Viva Springtime !!

EASTER COLLECTION



This winter, we are paying our way . . . with nothing to spare. At this time of year, we try to "pay down" some of our recurring expenses, such as liability and Archdiocesan Cathedralium. In an uncertain economy, with a diminishing number of worshipers, we trust people to be as generous as their means allow.

EASTER FLOWERS

We again welcome donations for flowers, made in memory of deceased loved ones or as a gift of an individual or family. A few weeks after Easter, a list of donors and memorials will appear in the "Bulletin." Any donation is both welcome and appreciated. There are envelopes in the pews.



EXPENDITURES THRU MARCH 20

Supplies	\$ 62.01
Archdiocesan tax (monthly)	\$ 1,300.00
Cath. School support	\$ 400.00
Clergy medical ins. (monthly)	\$ 700.00
Liability insurance (monthly)	\$ 1,400.00
Office expense	\$ 367.07
Plumbing repair	\$ 302.50
CCD Expense	\$ 1,150.00
Total	\$ 5,681.58

COLLECTION REPORT: MARCH 19 & 20

MASS	ATTENDANCE	COLLECTION
Mail-in		\$ 75.00
5 PM	44	\$ 615.00
9 AM	58	\$ 684.00
11 AM	68	\$ 1,204.00
Totals	170	\$ 2,578.00

This is what we wrote in the "Bulletin" on this same dated weekend back in 2016: "The downward slide of Mass attendance continues in spite of the blessedly

FRIDAY, APRIL 1, 4:30 TO 6:30 PM

St. Joseph's Hall

\$ 15.00 includes

FISH, FRIES, COLE SLAW, DESSERT, WATER

Pre-Order / Take-Out ONLY

Jack Haley, 888-0928,

jhaleym13@hotmail.com

Bill Skennion, 917-359-4395,

bskennion@gmail.com

Sponsored by the MAMAKATING COUNCIL

KNIGHTS OF COLUMBUS



ANGLING into APRIL

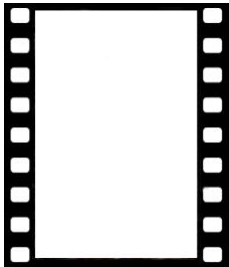


SOUP 'N' SERVICE
Friday, April 8
6 PM Supper / 7 PM Service

"CATHOLICISM,"
beautifully filmed explanations
of fundamental Catholic beliefs,
followed by time for Q & A,
at 10 AM on various Saturdays
during Lent and Eastertide
in the Parish Church Hall.



Next program:
Saturday, April 2.



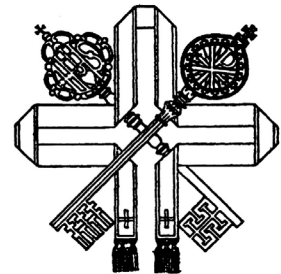
SUNDAY AFTERNOON
AT THE MOVIES, 1 PM
Next date to be determined
by those attending
this Sunday's (3/27) movie.

FISH FRY
MAMAKATING
KNIGHTS OF COLUMBUS
FRIDAY, APRIL 1,
4:30 TO 6:30 PM



PALM SUNDAY
APRIL 10

CONFESSION DAY
OTHER ARCHDIOCESAN CHURCHES:
MONDAY, APRIL 11, 4 TO 6 AND 7 TO 9
HERE:
TUESDAY, APRIL 12,
3:30 TO 5:30 & 6:30 TO 8:30



SE7EN # 4: Anger

When your pastor was a boy, people used to go to confession much more often than they do now-a-days. In my parish, several priests would be in the confessionals every Saturday afternoon. There usually was a line eight-to-ten people deep at each confessional for the whole two hours. But there was one confessor people shied away from. Every now and then, you'd hear him shout, "You did WHAT?" Moments later, a parishioner would emerge from his booth, red-faced, perhaps in tears, wishing he or she could shrink between the floorboards. The priest seemed to take everyone's sins personally, like they were offending him instead of God.

Saint James says that "human anger does not accomplish the righteousness of God." He was building on the *Old Testament* saying from the *Book of Deuteronomy*: "Vengeance is mine," says the Lord. "I will repay." In his *Epistle to the Romans*, Saint Paul quotes the same passage, writing: "Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay,' says the Lord." So it's pretty clear that God does not need us to get angry on God's behalf and is, rather, miffed when we vent our rage at one another.



But most people -- especially Americans -- seem to be angry most of the time. It's our go-to response and deeply engrained in the national psyche. Our Puritan forebears were adept at whipping themselves into a frenzy of righteous rage. The first stirrings of a distinctly American literature are the sermons of the Congregationalist minister Jonathan Edwards, who toiled for the

salvation of souls in and around colonial New York and New England. His most famous sermon, *Sinners in the Hands of an Angry God*, contains one of his scariest images of God's anger: "The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; His wrath towards you burns like fire; He looks upon you as worthy of nothing else, but to be cast into the fire . . . you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours." As Jim Stafford sang, "I don't like spiders and snakes."

Many would argue that the Predestination theology of the Colonial era Revivalist Movement was inherently hypocritical precisely because it was so judgmental. Unquestionably it underlies the angry posture that characterizes the American ethos. Once literature untethered itself from the pulpit, early heroes and villains embodied that schizophrenic ire.

In Herman Melville's classic, *Moby Dick*, Captain Ahab's all-consuming fury at the white whale

spells destruction for his whaling ship and the majority of her crew. Though the novel is secular, the imagery is biblical. Ahab was the Hebrew king whose lust for the pagan Jezebel threatened to topple a nation. As King Ahab's lust angers God, so Captain Ahab's fury at the whale enrages "Mother Nature." The whaler, christened "The Pequod" after the first peoples inhabiting the new England coastline, is collateral damage, much as "enlightened" naturalists like Melville viewed the displacement of "uncivilized" [i.e. like Europeans] native peoples -- who were synonymous with the rest of the "wilderness of nature" -- as collateral damage of "civilizing" the New World.

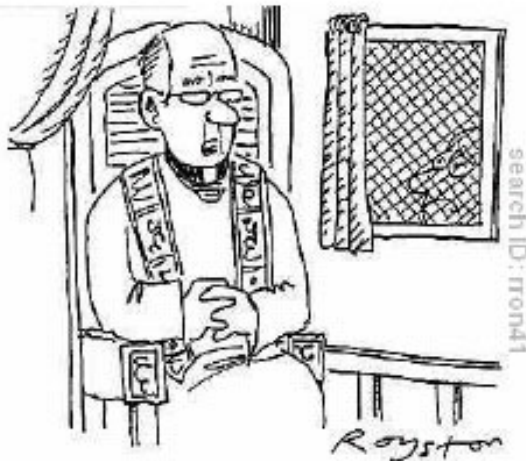


In James Fennimore Cooper's classic, *The Last of the Mohicans*, one man's smoldering rage cuts a broad swath of death and tragedy. Magua, a scout in the employ of Colonel Munro, is whipped by the Colonel for some infraction of British military protocol. It's all very proper and legitimate but it masks the British overlord's disdain for indigenous people. Vowing revenge, Magua plots against

the colonel's daughters, Cora and Alice. Passing himself off as a Mohawk ally, he volunteers to lead them to Fort William Henry, their father's post, currently under siege by the French commander, Montcalm. Secretly a Huron chieftain allied with the French, [the haughty British can't tell one Indian from another], Magua leads the girls into an ambush. Rescued by the stalwart American colonist Hawkeye and his Mohican companions, Chingatchgook and his son, Uncas, the girls are recaptured when Munro surrenders the fort. Although promised safe passage by Montcalm, as they emerge from the safety of the stockade, the inhabitants are brutally slaughtered by Magua and his Hurons. The sub-plot involves the budding romances of the two sisters. Alice is taken with an up-and-coming (but officious and self-important) British officer, Major Duncan Heyward. Cora's attraction, on the other hand, is to the bronzed and handsome Uncas, which raises the specter of interracial sexual attraction. For the hypocritical mindset of the times, this love must end tragically . . . and so it does. To save Hawkeye, Chingatchgook, Uncas and the girls, Heyward surrenders himself to torture and death by the Hurons. *Nobles oblige*. The gesture underscores the superiority of "civilized" people. But Uncas nobly challenges Magua

to mortal combat for the fate of Cora — and both fall to their deaths over a cliff. Thus does one man's anger — no matter how justifiable — spell tragedy for many. In modern cinema, the on-screen personas of stars like Humphrey Bogart, John Wayne, Sylvester Stallone, Tommy Lee Jones and the various inhabitants of the batman franchise perpetuate the image of the perpetually angry American hero. Smile? "That'll be the day!"

I have been hearing confessions for more than fifty years. The most often confessed sin is "anger." Kids are "mad at" their brothers and sisters; parents are mad at their children and spouses; adult family members grow distant over real or imagined hurts; parents are annoyed with their grown children; and on and on. Not surprisingly, most of this "anger" is not sinful, even though it arises from the same source as one of the dreaded **seven**. Anger is a human emotion; it is neither "right" nor "wrong." It is just a feeling, as legitimate as joy, sadness or fear. Like all feelings, anger takes on a virtuous or evil quality depending on how one responds to it. And, even then, much of the motivation for our behavior lies below the surface, like an iceberg, threatening to scuttle our best intentions without our ever understanding what went awry.



"I can't forgive you until you have apologised in front of the media."

Misdirected anger is lashing out at the wrong person for some perceived slight or injustice. The boss who arrives at work after a heated argument with a spouse takes out his or her pique on unsuspecting employees. A harried spouse, embittered and feeling trapped in an unfulfilling relationship, becomes a tyrant to the children. Aging parents, disillusioned and fearful as time and illness shrink their horizons, aim their rage at grown children who live at a distance. The vicious outbursts and petulant retaliation are "wrong"; such behavior only becomes sinful when (and if) the aggrieved person comes to recognize the source of the rage and still freely chooses to lash out.

Misdirected anger is a kissing cousin to *impotent rage*. When our feelings — whether of an-



ger, sadness, jealousy or whatever else — are bottled up, go unexpressed and unresolved, they don't just "go away." They emerge as parallel feelings, often in inappropriate or dangerous ways. Currently,

for example, folks are feeling a lot of anger. One of the ways it's seeping through is in "road rage." Take a person with a heap of repressed fury, give that person the keys to a two-ton toy and . . . crash !!

When people tell me in confession that they were "angry," my first question is often: "Was your anger justified?" There's a prolonged silence on the other side of the screen. It may be the first time that they ever went beyond their feelings of guilt about being angry to ask the question "why." From our earliest years, we are conditioned to "be nice." When we're not, for whatever reason, we feel ashamed. When we examine our conscience, up pops that shame: we translate emotional guilt into moral responsibility. But, if our anger was appropriate to the circumstances, then it's only how we express it that might be sinful.



There are no one-size-fits-all answers. Perhaps the nearest we can come to a solution is to take to heart these words of Jesus: "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; . . . if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift." And, finally: "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses . . . Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."