

Scheduled Mass

Sunday, 2-19-23 – Seventh Sunday in Ordinary Time

- 9:00 am English Mass
- 11:00 am Italian Mass
- 1:00 pm Portuguese Mass
- 5:00 pm Claudio Mandia by Sabrina Zotti

Monday, 2-20-23

- 12:05 pm English Mass

Tuesday, 2-21-23 – St. Peter Damian

- 12:05 pm Jane & Joseph Vickers, Martha & James Henry, Kathryn Betts  
By Jim  
Michael LaMantia (LEGACY)

Wednesday, 2-22-23 – Ash Wednesday

- 7:00 am English Mass
- 12:05 pm Theresa & Anthony Esposito
- 6:00 pm Novena
- 6:30 pm Multi-Lingual Mass

Thursday, 2-23-23 – St. Polycarp

- 12:05 pm English Mass

Friday, 2-24-23

- 12:05 pm Pasquale D’Onofrio by Alina Nieves

Saturday, 2-25-23

- 5:00 pm Florence & Anthony Amarosa by Amarosa Family

Sunday, 2-26-23- First Sunday of Lent

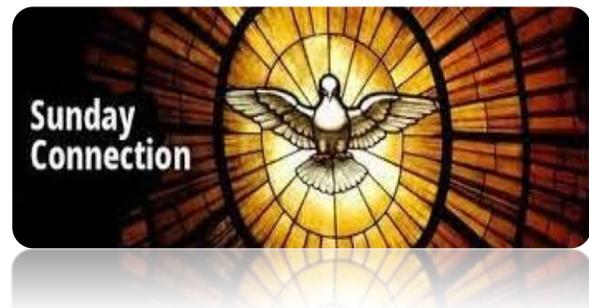
- 9:00 am Leonard Cecere, Sr. by Family
- 11:00 am Italian Mass
- 1:00 pm Portuguese Mass
- 5:00 pm Nellie Christine Crescio (LEGACY)

**Office Hours**  
**Monday to Friday**  
**9:00am to 4:00pm**  
**Saturday & Sunday**  
**Closed**

*Just a Reminder – No  
 Physical Contact during the  
 Sign of Peace.*

*Let Us Continue To Pray For  
 Each Other*

**Monday, February 20, 2023 the  
 Rectory Office will be closed in  
 observance of President’s Day**



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## Sunday Connection

God speaks to us in many ways, including through the Sunday Scripture readings. The Sunday Connection provides useful background and activities to better understand the upcoming Sunday's Scripture readings, helping you to connect the Scripture to daily life in a meaningful way.

### First Reading

Leviticus 19:1–2, 17–18

Be holy, for I, the Lord, your God, am holy.

### Responsorial Psalm

Psalm 103: 1–4,8,10, 12–13

Merciful and gracious is the Lord, slow to anger and abounding in kindness.

### Second Reading

1 Corinthians 3:16–23

Are you not aware that you are the temple of God, and that the Spirit of God dwells in you?

### Gospel Reading

Matthew 5:38–48

My command to you is: love your enemies, pray for your persecutors.

### Background on the Gospel

The last two antitheses offered in the Sermon on the Mount deal with love of enemies. We should not look at “an eye for an eye” as an inordinately strict punishment. It is actually meant to limit acts of revenge by making sure the punishment is not excessive but fits the crime. However, Jesus asks his followers to take a different approach by resisting retaliation altogether. The response to a stronger person who slaps us on the cheek, takes us to court, or demands a service of us is not to resist. Similarly, for a weaker person, such as a beggar or borrower, we are to give him or her what he or she asks for. Those who are called to the Kingdom of Heaven are to go beyond the way the world usually works and serve God’s kingdom here on earth.

The other difficult demand of those who are called to the kingdom is to embrace the enemy. There is no command in the Old Testament to hate individuals in a personal or vindictive way. But there is a religious stance that calls one to hate evil and to distance oneself from those who participate in evil. In contrast, Matthew emphasizes that love of God and love of neighbor are the fundamental commands on which all else depend. Because God’s love is unconditional, we are to strive to love as God does, though, of course, it is challenging. Is it even possible?

The key is in the final verse. We are to be perfect as our heavenly father is perfect. Matthew uses the Greek word *telos*, which is probably better translated here as “complete.” We are not to be perfect as in doing everything correctly, that is, as in being absolutely morally correct. We are to be perfect as in striving to reach the completeness we are called to in the Kingdom of Heaven. Attempting to love our enemies is part of striving for that completeness.