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Roman Catholic Churches of St. Thomas of Canterbury and St. Joseph

BROTHER,
LET ME REMOVE
THAT SPLINTER
IN YOUR EYE

LUKE 6:42

EIGHTH SUNDAY IN ORDINARY TIME
FEBRUARY 27, 2022

Pastor: Rev. Rees W. Doughty
pastor@stmariannecope.com

Parochial Vicar: Rev. John Kwaku Sah
Weekend Assistant: Rev. Robert Phelps

Deacons: Leonard Farmer, Anthony Ferraiuolo, Joseph Lieby, John Pelella

Faith Formation Director: Mary Ellen Tiernan
metiernan@stmariannecope.com

St. Thomas of Canterbury Church
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St. Joseph Church
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Parish Office
(845) 534-2547 · FAX (845) 534-1357
office@stmariannecope.com
Monday-Friday: 9 am-3 pm

Mass Schedule
at St. Thomas of Canterbury Church

Saturday Vigil: 4:30 pm
Sunday: 8 am, 10 am, noon

Daily Mass:
Monday-Saturday, 8:30 am

Confession

Saturday: 9-9:45 am or by appointment

St. Marianne Cope Outreach Ministry
outreach@stmariannecope.com

Prayer Chain: (845) 746-8829
prayerchain@stmariannecope.com

Offertory: Thank you for your generosity
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Feb 19/20: \$6,935.00

Online Giving: \$2,633.00

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Bulletin Cover Image:

"The Parable of the Mote and the Beam",
Domenico Fetti. Source: Wikimedia Commons.

Ash Wednesday is March 2nd. Masses will be at 8:30 am, noon, and 7 pm with distribution of Ashes. A Service of the Word with distribution of Ashes will be at 3:30 pm. This is a day of fast and abstinence.

Stations of the Cross will be every Friday of Lent at 7 pm in St. Thomas Church. Ash Wednesday and Good Friday are days of fast and abstinence.

~ **FASTING** means only one full meal a day may be taken. Two smaller meals can be eaten to maintain physical strength but together they should not equal another full meal in quantity. Snacking between meals is not permitted. Catholics ages 18-59 are obliged to fast on Ash Wednesday and Good Friday. Those who are not specifically obliged to fast are encouraged to join in the discipline of fasting to the extent that they are able.

~ **ABSTINENCE** forbids the eating of meat or poultry. Those who have reached the age of 14 are obliged to abstain on Ash Wednesday and all Fridays of Lent and continue to oblige throughout their lives. Those who are not specifically obliged to abstain from eating meat are urged to join in the discipline of abstaining to the extent they are able.

The Knights of Columbus Council 7460 are serving their famous **Lenten Fish Dinner takeout**, 5-7 pm every Friday during Lent, beginning March 4th in the school gym. This year will be takeout ONLY, no dining in. Prices are \$10 each Flounder (1 piece) or Shrimp Dinner (7 pieces) and \$15 for a combo of both (1 piece fish and 4 pieces shrimp). Dinners include coleslaw, potato salad, dinner roll, and accompanying sauces.

God in Mind: Poetry of the Spirit — Father Robert (Bob) Phelps has published a new book of his poetry. He will be selling and signing copies of *God in Mind: Poetry of the Spirit* after all the Masses on March 5th and March 6th. The book costs \$15 and proceeds go to the Capuchin Province of Mary.

Scan the QR code to visit the **Worship Aid** page for the readings, antiphons, and music for the Sunday Mass.



2022 Orange County Synod! Be part of the conversation! Pope Francis has asked every diocese in the world to convene their own synods to help their bishops prepare for the synod he will have with them in 2023. Cardinal Dolan therefore has asked us to gather together in our own synodal listening sessions to reflect on the needs of the Church. The Orange County Synod will take place on March 12th at St. Joseph Parish in Middletown beginning with Mass at 8 am. Everyone is invited! If you are interested, email Father Doughty for details at pastor@stmariannecope.com.

Extraordinary Ministers of Holy Communion, Lectors, Ushers, and Parish Musicians are invited to come together for a **Lenten Day of Prayer and Reflection** on Saturday, March 12th, 10 am-3 pm, at St. Joseph's Seminary in Yonkers. Fee is \$30. Register at nyliturgy.org/dayofflection.

The 2022 Cardinal's Appeal has begun! At its core, the Appeal exists to fund the vast educational, charitable, and pastoral outreach of our archdiocese, all of which serve to make Christ known in the world. "Lord, to Whom Shall We Go?" is our theme for this year and Cardinal Dolan's episcopal motto. Learn more at: cardinal's appeal.org/areas-of-support.



THE PASTOR'S CORNER

THE POPE SPEAKS: RETURN TO THE LORD, YOUR GOD. (JOEL 2:12,13)

Homily of St. John Paul II, given on Ash Wednesday, 28 February 1979 at St. Sabina on the Aventine Hill

“RETURN TO ME WITH ALL YOUR HEART, WITH FASTING...”.

Today we announce Lent with the words of the prophet Joel, and we begin it with the whole Church. We announce Lent of the Year of the Lord 1979 with the rite that is even more eloquent than the words of the prophet. Today the Church blesses the ashes, obtained from the branches blessed on Palm Sunday last year, to sprinkle them on each of us. So let us bow our heads and in the sign of the ashes recognize the whole truth of the words addressed by God to the first man: “You are dust, and to dust you shall return” (Gen 3:19).

Yes! We can remember this reality particularly during the time of Lent, to which the liturgy of the Church brings us today. It is a stern time. In this period, divine truths must speak to our hearts with particular forcefulness. We must meet our human experience, our conscience. The first truth, proclaimed today, reminds man of his transience, recalls death, which is for each of us the end of earthly life. Today the Church lays great stress on this truth, confirmed by the history of every man. Remember that “to dust you shall return”. Remember that your life on earth has a limit!

But the message of Ash Wednesday does not end here. The whole of today's liturgy warns: Remember that limit; and at the same time: do not stop at that limit! Death is not only a “natural” necessity. Death is a mystery. Here we enter the particular time in which the whole Church, more than ever, wishes to meditate on death as the mystery of man in Christ. Christ the Son of God accepted death as a natural necessity, as an inevitable part of man's fate on earth. Jesus Christ accepted death as the consequence of sin. Right from the beginning death was united with sin: the death of the body (“to dust you shall return”) and the death of the human spirit owing to disobedience to God, to the Holy Spirit. Jesus Christ accepted death as a sign of obedience to God, in order to restore to the human

spirit the full gift of the Holy Spirit. Jesus Christ accepted death to overcome sin. Jesus Christ accepted death to overcome death in the very essence of its perennial mystery.

Therefore, the message of Ash Wednesday is expressed with the words of St. Paul: “We are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake, he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:20-21). Collaborate with him!

The significance of Ash Wednesday is not limited to remind us of death and sin; it is also a loud call to overcome sin, to be converted. Both of these express collaboration with Christ. During Lent we have before our eyes the whole divine “economy” of grace and salvation”. In this time of Lent let us remember “not to accept the grace of God in vain” (2 Cor 6:1).

Jesus Christ himself is the most sublime grace of Lent. It is he himself who appears before us in the admirable simplicity of the Gospel, of its words and its works. He speaks to us with the might of his Gethsemane, of the judgment before Pilate, of the scourging , of the crowning with thorns, of the *via crucis*, of his crucifixion: with everything that can shake man's heart. In this period of Lent the whole Church wishes to be specially united with Christ, in order that his preaching and his service may be even more fruitful. “Behold, now is the acceptable time; behold, now is the day of salvation” (2 Cor 6:2).

“Have mercy on me, O God, according to thy abundant mercy blot out my transgressions. Cast me not away from thy presence and take not thy holy Spirit from me. Create in me a clean heart, O God, and put a new and right spirit within me. Restore to me the joy of thy salvation and uphold me with a willing spirit” (Ps 51).

THE BOOKS OF THE BIBLE



Proverbs is the 24th book in our Catholic Bibles. Chapter-wise, we are now in the 2nd half of the Bible. For the Old Testament person, Proverbs was a practical guide for facing all the items on one's daily plate. They are usually associated with Solomon, which means they date from about 1,000 years before Christ, or from Hezekiah, which means about 800 years before Christ. The first nine chapters deal largely with Wisdom as does the final chapter 31. The other chapters contain the practical guidance we have grown to treasure through the years.

As I read this book, I simply tried to pick out a favorite verse or two in each chapter. By jotting those down, it gave me a good overall picture when I finished—and a handy reference for remembering what I liked most within this book. We are told to avoid bad company (ch. 1 & 2) and how to get wisdom (ch. 3); parental advice (ch. 3) and the straight and narrow (ch. 4) occupy the next 2 chapters; we hear the story of the idler and the ant (ch. 6), about writing on our hearts (ch. 7), the Gifts of Wisdom (ch. 8) and some general maxims (ch. 9); once Solomon kicks into gear (ch. 10), we get advice which is good even for incoming modern-day administrations: there is safety in many advisors (ch. 11), and those who hate correction are "stupid" (ch. 12); we hear the old adage "spare the rod and spoil the child" (ch. 13), how Wisdom is quite a builder (ch. 14), how a mild answer can turn away wrath (ch. 15), how all has a purpose and how white/grey hair is a crown of honor (ch. 16); we hear advice regarding pardons (ch. 17) and how presents open doors (ch. 18); we learn how we are to curb our zeal (ch. 19), how love of sleep leads to knowledge of poverty (ch. 20), how haste makes waste (ch. 21), how the rich and poor rub shoulders (ch. 22), and some motivating words for a diet (ch. 23); we hear more words for an incoming ruler: for victory, have many counselors (ch. 24); we hear about taking the lower place at the table (ch. 25), more about snow (ch. 26), and how it's best to let others do any praising (ch. 27); we learn how we are not to waver (ch. 28) how we ARE to have a vision (ch. 29), and how we should desire neither poverty nor riches (ch. 30); finally, we hear a familiar funeral reading about the woman of character, and one last bit about snow (ch. 31).

When you finish this book, you will have read 24 (32.9%) of the 73 books of the Bible, yet 726 (54.4%) of the 1,334 chapters of the Bible.

*Permission granted by Rev. Robert J. Schrader (based on Timothy Schehr's book, *The Bible Made Easy: A Book-by-Book Introduction*).*

MASS INTENTIONS

Mon, Feb 28

8:30 +Ted and Mary King by family

Tues, Mar 1: Shrove Tuesday

8:30 +Vincent Brennan by Jimmy and Kay Halpin

Wed, Mar 2: Ash Wednesday

8:30 am, noon, 3:30 (Service of the Word), 7 pm

Thurs, Mar 3: St. Katharine Drexel

8:30 +Robert Salito by family

Fri, Mar 4: St. Casimir

8:30 Liv/Dec Members of Catholic Daughters Assoc.

Sat, Mar 5: BVM

8:30 +Sheila Blazovic by Kelly family

4:30 +Michael & Rose Walits, +Steve Michael by family

Sun, Mar 6: First Sunday of Lent

8:00 +Olivia Ferrara by Frank Ferrara

10:00 +Mary and Sean Kelly by John and Nina McLaughlin Ross

12:00 Pro Populo (for the people of the parish)

The Sunday Mass at noon will ALWAYS be offered only for the People of the Parish. The offering for an unannounced Mass is \$10; for an announced Mass—\$15.

READINGS FOR THE 8TH SUNDAY IN ORDINARY TIME

Reading I — Sirach 27:4-7

Fear of the Lord will keep a person honest in business. Otherwise his or her integrity is lost.

Reading II — I Corinthians 15:54-58

By humbly admitting our sins, we can persevere in doing the Lord's work. Paul stresses that our victory over death is due to Jesus Christ.

The Gospel — Luke 6:39-45

Jesus warns those who view their own sins as minor offenses and others' sins as major ones should pay heed to the truth about themselves. The Sermon on the Plain ends with Jesus asserting that where our heart lies is the most significant factor in Godly living.

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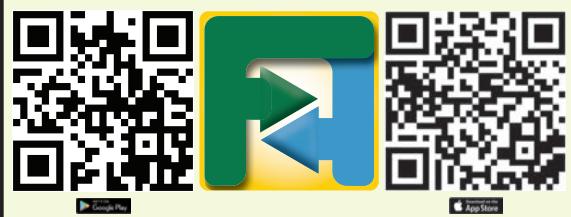
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