

St. Paul the Apostle Parish



Lincoln Park

Fr. Leonard F. Villa, Pastor

Fr. Michael J. Morrow, Parochial Vicar

Fr. George Valliamthadathil, M.S.F.S.

Deacon Rudolph Teng • Deacon Thomas Barbagallo

Masses

Saturday 9:00 AM Sunday Vigil 5:00 PM
Sunday 7:45 AM, 9:15 AM, 10:45 AM, 12:15 PM
Latin Mass 1:30 PM, first three Sundays
2:30 PM fourth Sunday of the Month.
Weekdays 9:00 AM
Holy Days 6:45 AM, 9:00 AM, 7:30 PM

Rectory 602 McLean Ave., Yonkers, NY 10705
Tel: 914-963-7330
Fax: 914-963-1952

Religious Education Office

Jackie Barton - Coordinator of Religious
Education
77 Lee Ave., Yonkers, NY 10705
Tel: 914-965-9333

Sacrament of Baptism

Sundays at 2:45pm except the 4th Sunday of
each month by appointment

Sacrament of Reconciliation

Saturday 4:00-4:45 PM. Anytime requested.

Sacrament of Marriage

Six months advance notice is mandatory.
Marriage preparation course required.
Call rectory for appointment.

Sacrament of the Sick

Call the rectory for attention to home-bound

Parish Registration

Contact the rectory

Parish

Website: www.stpaulyonkers.org
E-mail: stpaulyonkers@gmail.com

Parish Meetings

Monday 6:45 PM St. Paul's Folk Dance
Tuesday 8:00 PM Prayer Group
2nd Tuesday 8:00 PM Men's Group
Thursday 7:00 PM A.A. Beginners
Thursday 7:00 PM Al-Anon Beginners
Thursday 8:00 PM A.A. Closed Meeting
Thursday 8:00 PM Al-A Teen
Thursday 8:00 PM Al-Anon
1st Friday 9:30-11:00 Adoration
1st Friday 7:00 PM Holy Hour
Friday 7:30 PM Boy Scouts
Saturday 9:30 AM Religious Educ. PreK-8
Sunday 8:00 PM A.A. Open Meeting
Sunday 7:00 PM Al-Anon Parents Meeting

Pregnancy Hot Line

Tel: 800-640-0767



**FOURTH SUNDAY IN ORDINARY TIME
JANUARY 29, 2023**



Weekly **MASS** *Intentions*
©JPPC

<u>Intention:</u>	<u>Requested by:</u>
<u>Saturday</u>	<u>Jan. 28, 2023</u>
5:00 Jean O'Brien (Bday memorial)	A friend
<u>Sunday</u>	<u>Jan. 29, 2023</u>
7:45 Angel	Sharon Abraham
9:15 Alice Foley	Evelyn Foley
10:45 Eileen Mescall	Teresa/ Sean Smyth
12:15 Cornelius Douglas	Desmond Douglas
1:30 People of the Parish – Traditional Latin Mass	
<u>Monday</u>	<u>Jan. 30, 2023</u>
9:00 Pjerin, David & Regina (living)	Drita
12:00 Father Joseph Ikegbunam (living)	
<u>Tuesday</u>	<u>Jan. 31, 2023</u>
9:00 Helen Quinn	Franco, Tina & Matteo
<u>Wednesday</u>	<u>Feb. 1, 2023</u>
9:00 Russell Kohl (Anniversary)	Family
12:00 Vincent DiPippo	
<u>Thursday</u>	<u>Feb. 2, 2023</u>
9:00 Kevin & Patrick Griffin	Henrietta Griffin
12:00 Norma Jean Baker	Mike/Iden Goodwin
<u>Friday</u>	<u>Feb. 3, 2023</u>
9:00 Eugene Wynne	Frank & Helen Brady
<u>Saturday</u>	<u>Feb. 4, 2023</u>
9:00 Paddy McEneaney	Frank & Helen Brady
12:00 Russell Booker	
5:00 Kathleen Kevaney	Peggy Curtin
<u>Sunday</u>	<u>Feb. 5, 2023</u>
7:45 Robert Leclercq	Kathleen Jacob
9:15 Stephen Boss	Tarryn Estrada
10:45 Catherin DeFilippis (1 st Anniversary)	Dorney fmlly
12:15 Jack Apicella	Carmine Carletto
1:30 People of the Parish – Traditional Latin Mass	

P R A Y E R
for the infirm of our parish ©JPPC

Michael Curtin, Mary Byrne, Richard Lyons, Frank Pallett, Louis Campos, Joan Napoli, Joseph Mulgrew, Vicente Romero, Cathair Cashin, John Mauser, Jim Donnell, Chris Slattery, Robert Bruckner, Grace Lyons, Ayanah Audrey Naron, Denyse Guariglia, Gene Marchesi, Judith Teng, Lolita Lim, Irene DiGenno, Rene Laino, Barbara Dallow, Martin Beirne and Louis Reape.



Please remember in prayer all those who died this week especially, Madeline McAree, Richard Barry, and those who mourn them.

LECTORS:

Jan. 28 th	5:00 K. Magee		
Jan. 29 th	7:45	9:15 A. Canale	
	10:45 A. Urgola	12:15 V. Rahiman	

Weekly Collection

STEWARDSHIP: Week of January 22, 2023

1st Collection	\$3,363
2 nd Collection	\$990
Other Monies	\$143
Online Giving	\$1,450
Total	\$5,946

Thank you for your continued support of our Parish and its many needs. Your financial generosity for the upkeep of our Parish buildings and programs is essential and greatly appreciated. To sign up for WeShare go to stpaulyonkers.org and click "Online Giving". Thank you for your generosity!





FOURTH SUNDAY IN ORDINARY TIME

JANUARY 29, 2023



End of Life Decisions

The death of Terri Schiavo years ago raised a number of issues, moral, legal and constitutional, about the *right to life* and the so-called *right to die*. Most coverage of the case focused on the question of her guardian's right to decide according to her alleged wishes and the *due process* of the judicial proceedings. **However, at base, the question was a moral, not a legal, one: under what conditions, if any, may a patient, a guardian, medical personnel or civil authorities, withhold or withdraw nutrition and hydration**

Catholic Teaching on Extraordinary Means

The natural law and the Fifth Commandment require that all ordinary means be used to preserve life, such as food, water, exercise, and medical care. Since the middle ages, however, Catholic theologians have recognized that human beings are not morally obligated to undergo every possible medical treatment to save their lives. Treatments that are unduly burdensome or sorrowful, such as amputation, or beyond the economic means of the person, or which only prolong the suffering of a dying person, are morally *extraordinary*, meaning they are not obligatory.

The many advances in medicine during recent decades, however, has complicated the decision whether to undergo or forego medical treatment, since medicine can now save many people who would simply have been allowed to die in the past. Further, having saved them, many people continue to live for long periods in comatose or semi-conscious states, unable to live without technological assistance of one kind or another. The following Questions and Answers will address some of the complexities of this issue.

Q. When may medical therapies, procedures, equipment and the like be withheld or withdrawn from a patient.

A. The *Catechism of the Catholic Church* states, #2278. ***Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of "over-zealous" treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.*** The key principle in this

statement is that one does not will to cause death. When a person has an underlying terminal disease, or their heart, or some other organ, cannot work without mechanical assistance, or a therapy being proposed is dangerous, or has little chance of success, then not using that machine or that therapy results in the person dying from the disease or organ failure they already have. The omission allows nature to take its course. It does not directly kill the person, even though it may contribute to the person dying earlier than if aggressive treatment had been done.

Q. What about the case of Terri Schiavo?

A. In Terri's case, while there was some disagreement as to her exact medical condition, she was not dying. The withdrawal of her food and water directly caused her death, and thus was a violation of the natural law and the law of God.

Q. You mention the natural law, what is it?

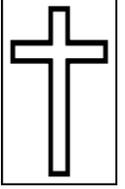
A. The natural law is morality which reason can determine from the nature of man, without the assistance of God's revelation. An example is the right to life. Almost all human societies throughout history, both religious and non-religious, have recognized that it is wrong to kill an innocent person. This is a conclusion which reason can easily come to, since all human beings have an inborn desire to live. From this natural law principle we can easily see that any action that directly and intentionally kills an innocent person is an unjust taking of a human life. Therefore, withdrawing food and water **from anyone who is not about to die and who can still tolerate it**, has no other reasonable name than murder.

Q. What does the Church say about this?

A. The Pope addressed this issue in an address to a group of physicians who were in Rome in March 2004 precisely to discuss it. Note how he both uses the language of the natural law and the language of faith, which also tells us what we may do and not do. I should like particularly to underline how the administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act. Its use, furthermore, should be considered, in principle, ordinary and proportionate, and as such morally obligatory, insofar as and until it is seen to have attained its proper finality, which in



FOURTH SUNDAY IN ORDINARY TIME JANUARY 29, 2023



the present case consists in providing nourishment to the patient and alleviation of his suffering.

*The obligation to provide the "normal care due to the sick in such cases" (1) includes, in fact, the use of nutrition and hydration (2). The evaluation of probabilities, founded on waning hopes for recovery when the vegetative state is prolonged beyond a year, cannot ethically justify the cessation or interruption of minimal care for the patient, including nutrition and hydration. Death by starvation or dehydration is, in fact, the only possible outcome as a result of their withdrawal. In this sense it ends up becoming, if done knowingly and willingly, true and proper euthanasia by omission. In this regard, I recall what I wrote in the Encyclical *Evangelium Vitae* making it clear that "by euthanasia in the true and proper sense must be understood an action or omission which by its very nature and intention brings about death, with the purpose of eliminating all pain"; such an act is always "a serious violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person" (n. 65). [Pope John Paul II, *To the Congress on Life-Sustaining Treatments and Vegetative State*, 20 March 2004)*

Q. What can a person do to ensure that their wishes and their religious beliefs are respected by their family, medical personnel and the courts?

A. The best way is by means of an Advance Directive which states the patient's wishes with respect to aggressive medical treatment. There are two basic kinds, a Living Will by itself or an Advance Directive with a Durable Power of Attorney (or Proxy) for Health Care Decisions. The merits of each are as follows:

1. Living Will. By this document a person decides completely in advance whether they want to be kept alive by technology. It is a "yes" or "no" statement, which then places the matter in the hands of the medical community. **Many Catholic bishops and moralists consider this an unsatisfactory approach, as it does not provide for unforeseen circumstances.** Despite the enthusiasm of the media, many medical professionals, and sadly even some Catholic institutions, **Living Wills are NOT the way to go!**

2. Advance Directive with a Durable Power of Attorney or Health Care Proxy. These documents give to a friend or family member the authority to make health care decisions according to one's mind as expressed in an Advance Directive. By appointing an agent, or giving someone

durable power of attorney, the patient allows for unforeseen circumstances. **By stating in an Advance Directive that one wants Catholic teaching adhered to, one can ensure that neither the agent nor the medical institution will disregard that teaching. Together they ensure that a trusted person, rather than strangers, will make circumstantially appropriate decisions, in keeping with the Catholic Faith.**

Points for Prayer and Reflection

The faithful must believe the articles of the Creed "so that by believing they may obey God, by obeying may live well, by living well may purify their hearts, and with pure hearts may understand what they believe.

St. Augustine *On Faith and the Creed* 10

Whenever I see so many poor brothers and neighbors of mine suffering beyond their strength and overwhelmed with so many physical or mental ills which I cannot alleviate, then I become exceedingly sorrowful; but I trust in Christ, who knows my heart. And so I say: "Woe to the man who trusts in men rather than in Christ." Whether you like it or not, you will grow apart from men, but Christ is faithful and always with you, for Christ provides for all things. Let us always give thanks to Him. Amen.

From a Letter of St. John of God



FOURTH SUNDAY IN ORDINARY TIME

JANUARY 29, 2023



Parish Coffee Hour hosted by The Legion of Mary. The Legion of Mary invites you to the monthly Parish Coffee Hour on Sunday, February 12th after the 9:15 and 10:45 Masses in the school cafeteria. All are welcome.

FORMED

Bible Study and More! Go to stpaulyonkers.formed.org and register which gives you access to quality Catholic on line programs, movies, audios, and books. Thursday is the Feast of the Presentation of the Lord. Watch: Ready Reasons: *Was the immaculate Conception Necessary?* or *Mary of Nazareth*. Listen to: *Mary: The Indispensable Mother of God, Drawing Strength from Our Lady of Sorrows*, or *The Virgin Mary Revealed Through Scripture*. For children Watch: *Brother Francis: The Saints* or *The Rosary*. Also Watch: *Don Bosco* or *Saint John Bosco*.

St. Joseph's Seminary and College presents **One Choice: Best Practices for Resisting Catholic Polarization**, Thursday, February 16th at 7pm. Featuring Dr. Charles Camosy, SJS. In this lecture, Dr. Camosy offers a hopeful and practical field guide for the "here and now" by sharing what it takes to listen and love those whose views are different than ours and to understand how we are united in the Body of Christ, the Church. Purchase tickets at: OneChurchLectureSJSDrCamosy-tickets.eventbrite.com.

The Legion of Mary St. Paul's is blessed to have a chapter of the Legion of Mary which meets on Tuesday evenings at 7:30pm in the classroom next to the cafeteria. Members can be Active (must attend meetings) or Auxiliary (no meeting attendance required) – all Catholics are welcome to join. For more information, please contact Kathy Scott (347-835-9259), Margaret Keane (516-375-9764) or visit www.legionofmary.org.

FINANCES Tax

statements for 2022 are now available at the rectory upon request. Please email (preferred method) or call the rectory between 8am and noon and a statement will be mailed to you.

Healing After Abortion: Do you know someone who is carrying the grief of a past abortion? There is always hope. The pain and sorrow of abortion does not need to endure for a lifetime. A "Day of Prayer and Healing" offers the opportunity to experience the love and mercy of God and to respond to His invitation to begin the journey of healing the wound of abortion. Upcoming dates in the NYC area are: Feb. 4th in English, and May 6th in Spanish. For more dates, locations, and confidential registration, or just to talk to a Sister, please call the Sisters of Life at (866)-575-0075 (toll free) or reach us by email at hopeandhealing@sistersoflife.org.

The Matthew Wallace Foundation hosts **Matt's Grab-n-Go** with essential food items. **Matt's Grab-n-Go** will take place every 2nd Monday of the month, now through July 13th, in the school cafeteria from 11:30am until the food runs out. The next **Matt's Grab-n-Go** will take place February 13th.

St. Paul's Prayer Group meets in person in the Cafeteria on **Tuesdays, at 8:00 PM**. All are welcome. Join our CRL Global Prayer Meeting live on Saturday's at 6:30 pm on Zoom: <https://zoom.us/j/774143374>
Meeting id: 774 143 374 Password: 032111
For information, call 914.318.8787



DINNER & CASINO NIGHT

Our Lady of Mt. Carmel Church, White Plains. Sat., Feb. 4th from 5pm to 11pm. Free Admission. Dinner and Refreshments available to purchase. No reservations necessary – Bring a Friend!