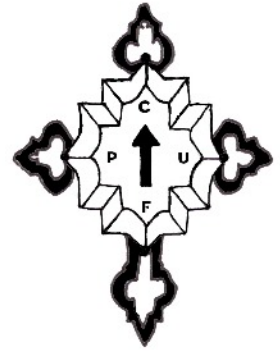




The Council Compass

Msgr. Henry O'Carroll Council #444

Knights of Columbus



Editor: Paul Desroches

1899 - *Over 119 Years* - 2018

January 2018

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IMPORTANT DATES FOR THE EASTER SEASON

February 14 - Ash Wednesday
March 25 - Palm Sunday
March 29 - Holy Thursday
March 30 - Good Friday
April 1 - Easter Sunday

QUESTIONS AND ANSWERS ABOUT LENT AND LENTEN PRACTICES

Q. Why do we say that there are forty days of Lent? When you count all the days from Ash Wednesday through Holy Saturday, there are 46.

A. It might be more accurate to say that there is the "forty day fast within Lent." Historically, Lent has varied from a week to three weeks to the present configuration of 46 days. The forty day fast, however, has been more stable. The Sundays of Lent are certainly part of the Time of Lent, but they are not prescribed days of fast and abstinence.

Q. So does that mean that when we give something up for Lent, such as candy, we can have it on Sundays?

A. Apart from the prescribed days of fast and abstinence on Ash Wednesday and Good Friday, and the days of abstinence every Friday of Lent, Catholics have traditionally chosen additional penitential practices for the whole Time of Lent. These practices are disciplinary in nature and often more effective if they are continuous, i.e., kept on Sundays as well. That being said, such practices are not regulated by the Church, but by individual conscience.

Q. I understand that all the Fridays of Lent are days of abstinence from meat for all Catholics aged 14 and up, but I'm not sure what is classified as meat. Does meat include chicken and dairy products?

A. Abstinence laws consider that meat comes only from animals such as chickens, cows, sheep or pigs --- all of which live on land. Birds are also considered meat. Abstinence does not include meat juices and liquid foods made from meat. Thus, such foods as chicken broth, consomme, soups cooked or flavored with meat, meat gravies or sauces, as well as seasonings or condiments made from animal fat are technically not forbidden. However, moral theologians have traditionally taught that we should abstain from all animal-derived products (except foods such as gelatin, butter, cheese and eggs, which do not have any meat taste). Fish are a different category of animal. Salt and freshwater species of fish, amphibians, reptiles, (cold-blooded animals) and shellfish are permitted.

(Continued on page 4)

Grand Knight's Thoughts

Hello my Brother Knights in this cold, snowy, winter month of January. I do hope that we all had a very glorious Christmas Twelve Days and the Happy New Year was safe.

If any of our Brother Knights have not been able to participate with our Msgr. Henry O'Carroll Council 444, Knights of Columbus, Newburgh and surrounding area, it would be my pleasure if you would join us in some of our future meetings and events. We need your ideas and input.

Our pre Christmas celebrations went well. On December 2, our Annual Family Christmas party and luncheon was well attended and enjoyed by all the children who received Christmas presents from St. Nicholas. The cooks were Annie Ryan and Deputy Grand Knight Charles Smith. This event was chaired by PGK John DeLessio and Advocate Jude Martini.

And then on Tuesday, December 5, we had our Council's Mass and Christmas tree lighting. Mass and the blessing for all of us in attendance was by Msg. Peter Tran Van Phat, assisted by Deacon Peter Haight and PGK Rick Irons. A good time was had by all especially with the soup and bread we had for dinner. This year we continued the empty bowl soup donation to benefit the Deacon Jack Seymour Food Pantry of St. Francis of Assisi/Sacred Heart Church.

On December 16, Brother Knight Curtis Bourdage and myself, met Father Bill Damroth, Pastor of St. Francis of Assisi Church and the Administrator of Sacred Heart Church and our Chaplin, at the Deacon Jack Seymour Food Pantry and gave away twenty four new winter coats to needy children through our Knights of Columbus' Coats for Kids program. These kids and their families had smiles on their faces and were very thankful to us.

Our next attempt at Christmas Cheer was for seven of us Knights of Columbus to accompany our council's Knight of the Year, Bill Kuntz, to St. Luke's Hospital in Newburgh to present Christmas presents to the children and Christmas candy treats to some of the staff. Yes, we were wearing our buttons that said "It's OK to Say Merry Christmas to Me", and we replied with "Merry Christmas to All".

Now as we move forward in this Year of Our Lord of 2018, I ask that all of you, our Brother Knights, comply

with the dues notice and the survey that we all received from our Financial Secretary, PGK Anthony Cracolici in December. I also hope that all of us Knights remain in good standing.

Brother Knights, I am reminding you that our council meets the first Tuesday of the month, which is the business meeting, and the third Tuesday of the month, which is the social meeting. Please try to attend one of these meetings which begins at 8 PM at our council house. We do need you Knights to give me your input into what you would like to see our council do.

Now on Tuesday, January 16, our Social meeting will begin at 7 PM because it is our Annual Social Dinner Meeting, which will be held at the Temple Hill Tavern & Catering, 171 Temple Hill Road, Route 300, New Windsor, N.Y. Main dinner selections are, Prime Rib, Stuffed Sole or Chicken Parmigiana, vegetables, potatoes and apple crisp for dessert with coffee, tea and soda. Pre-paid reservations of \$25.00 cash to Deputy Grand Knight Charles Smith (845-926-2096) are needed by January 11.

Come join us for our Third Annual Super Bowl party on February 4, 2018, at St. Francis of Assisi Church's O'Conner Hall. This is chaired by our Knight of the Year, Bill Kuntz. (201-697-9920)

Saturday, February 10, 2018, is our Council's Annual St. Valentine Day Dinner Dance at the Temple Hill Tavern & Catering. Bill Kuntz is the chairman. Please call him for reservations at his number listed above.

If you have Presidents' day, February 19, off from work, please join us as we Knights treat our clergy, fellow council Knights to the Annual Clergy Brunch, as we thank them for all that they do for us. This is held at the Alexa Diner beginning at 10 AM. PGK Greg Gaetano (845-629-2722) is chairing this. Please phone him for a count to attend.

Our Council continues the Fifth Sunday Rosary at one of our Catholic Churches of Newburgh, led by Brother Knight Ted Coughlin.

On a sad note, we mourn the recent passing of fellow Knights Thomas Mulligan Jr., Charles Koran and Raymond Baumann. Please remember these Knights in your prayers.

Thank you all Knights for your work and time with our Msgr. Henry O'Carroll Council 444, Knights of Columbus of Newburgh!

God Bless and Vivat Jesus!
Grand Knight
Joe Coyle



Our Brother Knights at St. Lukes hospital spreading the joy of the Christmas season.

(Thanks to Jim Peloso for providing the pictures)

What is the Chrism Mass and the Holy Oils

The Chrism Mass, which the bishop concelebrates with his presbyterium and at which the holy chrism is consecrated and the oils blessed, manifests the communion of the priests with their bishop in the same priesthood and ministry of Christ. The priests who concelebrate with the bishop should come to this Mass from different parts of the diocese, thus showing in the consecration of the chrism to be his witnesses and cooperators, just as in their daily ministry they are his helpers and counselors.

The faithful are also to be encouraged to participate in this Mass, and to receive the sacrament of the Eucharist.

Traditionally the Chrism Mass is celebrated on the Thursday of Holy Week. If, however, it should prove to be difficult for the clergy and people to gather with the bishop, this rite can be transferred to another day, but one always close to Easter. The chrism and the oil of catechumens is to be used in the celebration of the sacraments of initiation on Easter night.

There should be only one celebration of the Chrism Mass given its significance in the life of the diocese, and it should take place in the cathedral or, for pastoral reasons, in another church which has a special significance.

The holy oils can be brought to the individual parishes before the celebration of the evening Mass of the Lord's Supper or at some other suitable time. This can be a means of catechizing the faithful about the use and effects of the holy oils and chrism in Christian life.

In extensive dioceses where priests might not be able to reach the cathedral and get back on time for the Mass of the Lord's Supper on Holy Thursday, it is common to celebrate the Chrism Mass on Monday or Tuesday of Holy Week.

The consecrated oil of chrism for initiation, ordination, and the dedication of churches, as well as the blessed oils of the sick and of catechumens, are traditionally housed in a special place called an ambry or repository. These oils consecrated or blessed by the bishop at the Mass of Chrism deserve the special care of the community to which they have been entrusted. The style of the ambry may take different forms. A parish church might choose a simple, dignified, and secure niche in the baptistry or in the wall of the sanctuary or a small case for the oils. Cathedrals responsible for the care of a larger supply of the oils need a larger ambry. Since bright light or high temperatures can hasten spoilage, parishes will want to choose a location that helps to preserve the freshness of the oil."

(Continued from page 1)

Q. I've noticed that restaurants and grocery stores advertise specials on expensive types of fish and seafood on Fridays during Lent. Some of my Catholic friends take advantage of these deals, but somehow I don't feel right treating myself to the lobster special on Fridays during Lent.

A. While fish, lobster and other shellfish are not considered meat and can be consumed on days of abstinence, indulging in the lavish buffet at your favorite seafood place sort of misses the point. Abstaining from meat and other indulgences during Lent is a penitential practice. On the Fridays of Lent, we remember the sacrifice of Christ on Good Friday and unite ourselves with that sacrifice through abstinence and prayer.

Q. I understand that Catholics ages 18 to 59 should fast on Ash Wednesday and on Good Friday, but what exactly are the rules for these fasts?

A. Fasting on these days means we can have only one full, meatless meal. Some food can be taken at the other regular meal times if necessary, *but combined they should be less than a full meal*. Liquids are allowed at any time, but no solid food should be consumed between meals.

Q. Are there exemptions other than for age from the requirement to fast on Ash Wednesday and Good Friday?

A. Those that are excused from fast and abstinence outside the age limits include the physically or mentally ill including individuals suffering from chronic illnesses such as diabetes. Also excluded are pregnant or nursing women. In all cases, common sense should prevail, and ill persons should not further jeopardize their health by fasting.

PENITENTIAL PRACTICES FOR TODAY'S CATHOLICS

During the Jubilee Year, of 2000, we, the Church, focused our attention on the person of Jesus Christ, our Lord and Savior. Our Holy Father, Pope John Paul II, urged all the people of God to grow in conformity to Christ, who leads us to the Father through the gift of the Holy Spirit. One important way to grow in the Lord is to observe the penitential practices that strengthen us for resisting temptation, allow us to express our sorrow for the sins we have committed, and help to repair the tear caused by our sinning.*

Penitential practices take many forms: apologizing to an injured party, healing divisions within our families, fasting during the Lenten season, or graciously accepting

the menial tasks of life. The purpose of penance is not to diminish life but to enrich it.

Prayer, that process of listening to and responding to God's daily call, sustains and nurtures our relationship with our triune God: Father, Son, and Holy Spirit. Without prayer, personal and communal, this relationship is diminished, sometimes to the point of complete silence on our part. Every day the Spirit of Jesus invites us to enter into that serious conversion that leads to blessed communion.

Fasting, a very special form of penance, and Jesus' second call, has been a consistent part of our Catholic tradition. Fasting assists us in getting our own house in order. All of us have to deal with areas of servitude, whether in regard to smoking or alcohol consumption, misused sexuality, uncontrolled gambling, psychological hang-ups, spiritual obsessions, use of stimulants, immoderate use of the Internet, excessive amounts of television watching, or preoccupations with other forms of entertainment. By fasting and self-denial, by living lives of moderation, we have more energy to devote to God's purposes and a better self-esteem that helps us to be more concerned with the well-being of others.

Voluntary fasting from food creates in us a greater openness to God's Spirit and deepens our compassion for those who are forced to go without food. The discomfort brought about by fasting unites us to the sufferings of Christ. Fasting should bring to mind the sufferings of all those for whom Christ suffered. One may refrain from certain foods strictly for dietary purposes, but this would not be Christian penance. Rather, our fasting and refraining is in response to the workings of the Holy Spirit. By fasting we sense a deeper hunger and thirst for God. In a paradoxical way, we feast through fasting—we feast on the spiritual values that lead to works of charity and service. Did not the prophet Isaiah proclaim that such works characterize the fasting that God desires?

Our weekly—and for some, daily—celebration of the Eucharist also affords us the opportunity to fast before receiving the Lord. This eucharistic fast disposes us to experience more deeply the coming of the Lord and expresses our seriousness and reverence for the Lord's coming into our lives. This practice, along with all the other penitential practices, is a means to an end: growth in our life in Christ. Whenever the means becomes the end, we are vulnerable to self-righteousness and spiritual arrogance.

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The third call of the Lord is to give alms. Jesus was always concerned about those who were poor and in need. He was impressed by the widow who, though having so little, shared her resources with others: "I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood" (Lk 21:3-4). To be a disciple of Christ means to live a life of charity. To be a disciple of Jesus is to live a life of stewardship, generously giving of our time, talent, and treasure.

Our Lord's threefold call to pray, to fast, and to give alms is richly interconnected. In prayer the Holy Spirit, always active in our lives, shows us those areas where we are not free—areas that call for penance—as well as those people who are in need of our care. Through fasting, our spirit becomes more open to hearing God's call, and we receive new energies for performing works of charity. Almsgiving puts us in contact with the needy whom we then bring back to God in prayer.

At the heart of all penance is the call to conversion. Jesus' imperative "Repent, and believe in the gospel" (Mk 1:15) makes explicit this connection between authentic discipleship and penitential discipline. Discipleship, our following of Jesus, embraces discipline, a firm commitment to do whatever is demanded in furthering God's kingdom. Viewed in this way, the virtue of penance is not optional, just as weeding a garden is not optional for a responsible caretaker. The gardener is concerned with a bountiful harvest; the disciple is concerned about greater conformity to the person of Jesus.

If we are serious about embracing the penitential discipline that is rooted in the call to discipleship, then we will identify specific times and places for prayer, penance, and works of charity. Growth in spiritual maturity demands a certain level of specificity, for it shows that we take seriously God's call to discipline and are willing to hold ourselves accountable. In our Catholic tradition we specify certain days and seasons for special works of penance: Fridays, on which we commemorate the death of the Lord, and Lent, our forty days of preparation for the Easter mysteries.

Recalling our Lord's Passion and death on Good Friday, we hold all Fridays to have special significance. Jesus' self-denial and self-offering invite us to enter freely into his experience by forgoing food, bearing humiliations, and forgiving those who injure us. Through the grace of the Holy Spirit, the principal agent of all spiritual transformation, this can be done—and done with a spirit of quiet joy. For Christians, suffering and joy are not incompatible.

The season of Lent has traditionally been a time of prolonged penance for the Christian community. Together we prepare for the great Easter mysteries by committing ourselves to fulfill our baptismal call to maturity, holiness, service, and community. Our response to each call will demand sacrifice, mortification, asceticism, and denial of our own self-will. Mortification helps to "put to death" the cancer cells of sin; asceticism brings a discipline that makes us increasingly free and responsible. Again, this action and grace of the Holy Spirit are what enlighten, enkindle, and empower us to live more fully the way of discipleship.

Our American culture, which emphasizes having many possessions and an excessive self-preoccupation, has difficulty accepting the penitential practices of our Catholic tradition. Current philosophies would have us believe that we are here to be entertained and that we are born to be content. Jesus' message is one of service: "For the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mk 10:45). In this modern context, we fulfill our mission of evangelization by living the Gospel. Witnessing to gospel values helps to transform our culture. Our culture is in great need of justice and charity, virtues that cannot be achieved without grace and openness to conversion. There are always unconverted areas of minds and hearts; there are always factors in our social structures that need uprooting, repair, or restoration. All of us are called to participate in this evangelizing work of transforming our world.

During the Jubilee Year, our Holy Father called us to conversion, reconciliation, and solidarity. To continue to live that call, we might take the spiritual and corporal works of mercy as a penitential model. These fourteen practices demand great sacrifice and generosity; they also draw us more deeply into conformity with the Lord. Focusing on one of these works each week may be a practical way of integrating them into our personal, family, and parish lives.

Corporal Works of Mercy

- Feeding the hungry
- Sheltering the homeless
- Clothing the naked
- Visiting the sick
- Visiting the imprisoned
- Giving drink to the thirsty
- Burying the dead

Spiritual Works of Mercy

- Converting sinners
- Instructing the ignorant
- Advising the doubtful
- Comforting the sorrowful
- Bearing wrongs patiently
- Forgiving injuries
- Praying for the living and dead

Penitential practices are essential if we are to turn away from sin, believe in the Gospel, and share God's love with one another.

SAMPLE EXPRESSIONS OF PENANCE

- Efforts at reconciliation with a family member or neighbor
- Tears of repentance
- Concern for the salvation of our sisters and brothers
- Prayer to the saints for their intercession
- Patient acceptance of the cross we must bear to be faithful to Christ
- Defense of justice and right
- Admission of faults to God and to one another n Mutual correction
- Offer and acceptance of forgiveness
- Endurance of persecution for the sake of God's kingdom
- Development of a spirit of penance
- Witness to a Christian way of life

Journey to the Foot of the Cross:
Bishop Ricken Offers 10 Things to Remember For Lent

- 1. Remember the formula.** The Church does a good job capturing certain truths with easy-to-remember lists and formulas: 10 Commandments, 7 sacraments, 3 persons in the Trinity. For Lent, the Church gives us almost a slogan—Prayer, Fasting and Almsgiving—as the three things we need to work on during the season.
- 2. It's a time of prayer.** Lent is essentially an act of prayer spread out over 40 days. As we pray, we go on a journey, one that hopefully brings us closer to Christ and leaves us changed by the encounter with him.
- 3. It's a time to fast.** With the fasts of Ash Wednesday and Good Friday, meatless Fridays, and our personal disciplines interspersed, Lent is the only time many Catholics these days actually fast. And maybe that's why it gets all the attention. "What are you giving up for Lent? Hotdogs? Beer? Jelly beans?" It's almost a game for some of us, but fasting is actually a form of penance, which helps us turn away from sin and toward Christ.
- 4. It's a time to work on discipline.** The 40 days of Lent are also a good, set time to work on personal discipline in general. Instead of giving something up, it can be doing something positive. "I'm going to exercise more. I'm going to pray more. I'm going to be nicer to my family, friends and coworkers."
- 5. It's about dying to yourself.** The more serious side of Lenten discipline is that it's about more than self-control – it's about finding aspects of yourself that are less than Christ-like and letting them die. The suffering and death of Christ are foremost on our minds during Lent, and we join in these mysteries by suffering, dying with Christ and being resurrected in a purified form.
- 6. Don't do too much.** It's tempting to make Lent some ambitious period of personal reinvention, but it's best to keep it simple and focused. There's a reason the Church works on these mysteries year after year. We spend our entire lives growing closer to God. Don't try to cram it all in one Lent. That's a recipe for failure.
- 7. Lent reminds us of our weakness.** Of course, even when we set simple goals for ourselves during Lent, we still have trouble keeping them. When we fast, we realize we're all just one meal away from hunger. In both cases, Lent shows us our weakness. This can be painful, but recognizing how helpless we are makes us seek God's help with renewed urgency and sincerity.
- 8. Be patient with yourself.** When we're confronted with our own weakness during Lent, the temptation is to get angry and frustrated. "What a bad person I am!" But that's the wrong lesson. God is calling us to be patient and to see ourselves as he does, with unconditional love.
- 9. Reach out in charity.** As we experience weakness and suffering during Lent, we should be renewed in our compassion for those who are hungry, suffering or otherwise in need. The third part of the Lenten formula is almsgiving. It's about more than throwing a few extra dollars in the collection plate; it's about reaching out to others and helping them without question as a way of sharing the experience of God's unconditional love.
- 10. Learn to love like Christ.** Giving of ourselves in the midst of our suffering and self-denial brings us closer to loving like Christ, who suffered and poured himself out unconditionally on cross for all of us. Lent is a journey through the desert to the foot of the cross on Good Friday, as we seek him out, ask his help, join in his suffering, and learn to love like him.

Bishop David L. Ricken of Green Bay, Wisconsin, is the former chairman of the Committee on Evangelization and Catechesis of the U.S. Conference of Catholic Bishops

WHAT IS FAT TUESDAY?

(The French call it Mardi Gras)

By Scott P. Richert

Fat Tuesday is the traditional name for the day before Ash Wednesday, the first day of Lent in the Western Christian churches, including the Roman Catholic Church and Protestant churches. (Clean Monday is the first day of Lent in the Eastern Catholic and Eastern Orthodox Churches.) Fat Tuesday is more commonly known as Mardi Gras, which is simply Fat Tuesday in French.

A Day of Preparation

Historically, the day before Ash Wednesday was itself a rather solemn day of preparation for the penitential season of Lent. Many Christians took part in the Sacrament of Confession on that day, which is why it became known as Shrove Tuesday. (Shrove is the past tense of the word shrive, which refers to a priest hearing a confession, assigning penance, and forgiving the sins of the penitent.)

The Origin of the Term

Over time, however, the solemn nature of the day was joined with (and later gave way to) one last feast before the Lenten fast. In centuries past, the Lenten fast was far more rigorous than it is today, and Christians were required to abstain from all meat and food that came from animals, such as milk, cheese, butter, eggs, and animal fats. But all of those items needed to be used up before the fast began, and various Christian nations developed their own meat dishes, rich breads, and desserts for one last feast before the austerity of Lent. And thus the day became known as "Fat Tuesday" for obvious reasons.

Anticipating the Joy of Easter

After Fat Tuesday, meat and dairy and eggs would all be preserved in various ways, and brought out again for the Easter feast (which lasted a full eight days, from Easter Sunday through the Sunday after Easter, known today as Divine Mercy Sunday). Thus the voluntary giving up of foods that are good in themselves to focus on spiritual growth was both preceded and followed by the recognition of the good things that God has given us.

When Is Fat Tuesday?

Since Ash Wednesday always falls 46 days before Easter Sunday, Fat Tuesday falls on the 47th day before Easter. (See *The 40 Days of Lent and How Is the Date of Easter Calculated?*) The earliest date that Fat Tuesday can fall is February 3; the latest is March 9.

Related Terms

As mentioned above, Fat Tuesday was originally known as Shrove Tuesday, and in French it is called Mardi Gras. Among the English-speaking peoples of Great Britain and her colonies, Fat Tuesday is often known as Pancake Day, because they used up their dairy and eggs by making pancakes and similar pastries. Likewise, Fat Tuesday is known as Paczki Day, after the rich, jelly filled donuts made by Poles in Poland and the United States.

The period from the last Sunday before Lent through Fat Tuesday is known as Shrovetide (and, today, the term Mardi Gras is often applied to the entire period of Shrovetide). In the Mediterranean countries (where the languages are derived Latin), Shrovetide is also known as Carnivale—that is, "goodbye to meat" (from carne, meat, and vale, farewell).

Ash Wednesday is the first day of Lent, the 40-day period (not including Sundays) of fasting and repentance leading up to Easter, the Christian holiday that commemorates and celebrates the resurrection of Jesus Christ. Sometimes observances include participants receiving an ash cross marked on their foreheads.

Up until the 7th century, Lent began on the Sunday (Quadragesima Sunday) six weeks prior to Easter, but the four extra days were eventually added to parallel the 40 days of fasting in the wilderness by Jesus Christ.

History of Ash Wednesday

Originally, the first day of Lent was the day on which public penitents at Rome began their penance. They were sprinkled with ashes, dressed in sackcloth, and required to remain apart from the community until Maundy Thursday (the Thursday before Easter). As this practice fell into disuse between the 8th and 10th centuries, it was replaced by the general penance of the entire congregation.

From at least as early as the 8th century, this day was known as *dies cinerum* (day of ashes). This reflects the central ritual of this holiday, the placing of ashes on the forehead to symbolize mourning and penitence.

This ritual continues in the Roman Catholic Church today. Anglican, Lutheran and some other Protestant churches also hold a special worship service on Ash Wednesday, but do not usually include the ritual of ashes on the forehead. In Eastern Orthodoxy, Lent begins on a Monday known as "Clean Monday."

Ash Wednesday Rituals and Observances

The ashes used on Ash Wednesday are usually derived from burning the blessed palm branches left from the last Palm Sunday celebration. The ashes are blessed, sprinkled with holy water and fumigated with incense.

Members of the clergy receive ashes from fellow clergy, usually from the most senior member of the clergy present. Monks receive their mark of ashes on their tonsure rather than their foreheads. Priests then place ashes on all willing members of the congregation, usually in the shape of a cross.

At some churches, believers wash the ashes off before leaving the church to symbolize that they have been cleansed of their sins; in other churches, participants leave the ashes on when they leave, thereby "carrying the cross out into the world." In the Roman Catholic Church, Ash Wednesday and Good Friday are the only days on which fasting is still universally required.

References

- "Ash Wednesday." The Oxford Dictionary of the Christian Church, 3rd ed. (Oxford UP, 1997), p. 114. - "Ash Wednesday." The Catholic Encyclopedia, Vol. I (1907). 10 Jan. 2005 <<http://www.newadvent.org/cathen/01775b.htm>> - "Ash Wednesday." Encyclopædia Britannica. Encyclopædia Britannica Premium Service. 10 Jan. 2005 <<http://www.britannica.com/eb/article?tocId=9009803>>.

A Blessed and very happy birthday to the following council members who will be celebrating their birthdays in the months of February, March and April:

2/01 John Matkiewicz	2/05 William Larkin
2/06 Michael Sayegh	2/08 Robert Spreer
2/09 Raymond Filipkowski	2/09 Deacon Thomas Nepl.
2/10 Richard Sosa	2/15 James Roscher
2/16 Francis Bedetti	2/16 Andrew Zarutskie
2/18 George Reilly	2/22 John Obrien Sr.
3/01 Pilade Nardini	3/04 Curtis Moran
3/05 Jean Devis	3/06 Francis Cook
3/07 Joseph Bardi Jr.	3/08 Edward Romano
3/09 Rev. Mark Connell	3/16 William Kuntz Jr.
3/20 Joseph Vanacore	3/21 Vincent Cincotta
3/21 Ralph Depew Jr.	3/21 Carl Hamilton
3/21 Marceliano Velez	3/25 Rev. Patrick Bonner
3/25 Deacon Peter Haight	3/26 Domingo Ampil
3/25 Brian Doyle	3/26 Angelo La Rossai
3/27 John Baiamonte	3/27 Peter Vondras
3/29 Thomas Curtis	4/02 An N Pham
4/04 Darren Gamma	4/04 Deacon Dennis White
4/06 Alberto Laudato	4/09 Leonard McCue
4/13 Mark deCastro	4/17 Richard Irons
4/18 Samuel Colavito	4/18 Kennan Ryan
4/18 Charles Smith	4/19 Robert Markel
4/20 Kevin Butler	4/23 Kelvin Cruz
4/23 Gregory Raciti	4/25 Dominick Galage

Lift High the Cross

Annual Super Bowl Party

Sunday, February 4, 2018, at 4 P.M.
St. Francis of Assisi Church
O'Conner Hall
Football pools, 50/50 raffle and games for the
kids. BYOB will be allowed.
\$5 per person or food donation to share.
RSVP Bill Kuntz (201)697-9920

St. Valentine's Day Dance

Sponsored by K of C Council #444 and
St. Francis of Assisi Church
Saturday, February 10, 2018
Temple Hill Tavern
171 Temple Hill Road
Vails Gate, N.Y. 12553
6:30 - 10:30 P.M.
\$35 per person advance purchase
\$40 at the door
RSVP Bill Kuntz (201) 697-9920
Or St. Francis Rectory (845)561-1317
By February 3, 2018
DJ Ming and a Cash Bar

Calendar of Council Meetings

06 Feb: Regular Council meeting at 8 P.M.
13 Feb: Fourth Degree meeting at 8 P.M.
20 Feb: Social Meeting at 8 P.M.
27 Feb: Officers' meeting at 8 P.M.
06 Mar: Regular Council meeting at 8 P.M.
13 Mar: Fourth Degree meeting at 8 P.M.
20 Mar: Social meeting at 8 P.M.
27 Mar: Officers' meeting at 8 P.M.
03 Apr: Regular Council meeting at 8 P.M.
10 Apr: Fourth Degree meeting at 8 P.M.
17 Apr: Social meeting at 8 P.M.
24 Apr: Officers' meeting at 8 P.M.
01 May: Regular Council meeting at 8 P.M.
08 May: Fourth Degree meeting at 8 P.M.
15 May: Social meeting at 8 P.M.
22 May: Officers' meeting at 8 P.M.
29 May: Corporation meeting at 8 P.M..
Note: The Rosary will be said before every regular
and social meeting at 7:30 PM

Clergy Brunch

Join us to thank our priests for all they
do.
February 19, 2018
Alexis Diner
10 A.M.
Contact Greg Gaetano
(845)-629-2722

Annual Communion Breakfast

11 A.M. Mass
St. Francis of Assisi Church
Breakfast following at the Powelton Club
Prepaid reservations only by March 11.
Cost per person to be determined
No Jeans dress code.
Contact Joe Dennis (845) 565-7646 or
Joe Coyle (845)561-7384

St. Mary's Outreach

Volunteers are needed the third Thursday and
Friday of every month from 8 A.M. To 1 P.M.
Thursdays are set up days and Fridays are the
"giving" days. Report to Mannix Hall (The old St.
Mary's School next to St. Mary's parking lot.)
Call Marietta Allen at 845-566-1425

St. Francis of Assisi Church Outreach

Need volunteers on Friday and Saturday
mornings from 9 A.M. to Noon. Report to 145
Benkard Ave, Newburgh.
If you can help or have questions, please call
Linda or Paul at 845-234-8564..

Help Collect Box Tops for Education

We are asking all fellow Knights to help collect
"box tops for education". Just look for the symbol
below on almost any dry good that you get from the
store, clip it, and bring it in to the Council. We are
supporting the Nora Cronin
Academy with these donations.
For additional information contact
PGK Scott at 564-0339.

