

NEWMAN CENTER FAITH COMMUNITY

*Catholic Campus Ministry at Buffalo State
Grow Your Spirit in the Elmwood Village
Everyone Welcome - No Exceptions*

MASS TIMES

Sundays
9:30 AM

OFFICE HOURS

Please call for an appointment

SERVED BY

Campus Minister:
Austin Reinhart

Peer Ministers:
Sarah Johnson
Alexander Kolasny

Campus Ministry Steward:
Jeannie Kornacki

Music Ministers:
Lindsey Holland
Mark Niewiemiński
Joshua Stead-Dorval

Director:
Rev. Patrick J. Zengierski, Ph.D.

Community Council:
Debbie Barry Alex Bitterman
Dot Biondi Peter Biondi
Rebecca Hoffman Angela LaPaglia
Barbara Mierzwa Linda O'Donnell
Carolann Schwartz Beverly Thomas

Finance Committee:
Bill Baco Michael Flaherty
Dick Hitzges Joan Murray

WELCOME!

We extend a warm welcome to all who come to our Chapel. We hope that you find our community a place where your life of faith will be nourished. Please join us for refreshments and friendly conversation upstairs after Mass.



*If you are doubting, welcome!
If you are hurting, welcome!
If you are angry at injustice, welcome!
If you are afraid but longing to let go, welcome!
If you feel far from home, welcome!
The Beloved will meet you here.*

1219 ELMWOOD AVENUE • BUFFALO, NEW YORK 14222
Phone: 882-1080 • Fax: 882-6914
Email: newmancenter@buffalostate.edu
Website: www.newmancenterbuffalostate.org

The only people who change, who are transformed,
are people who feel safe, who feel their dignity,
and who feel loved.

-Richard Rohr, O.F.M.

MASS INTENTIONS: FEBRUARY 7 - FEBRUARY 28

Liturgy of the Eucharist
Our Source and Summit

Sunday, February 7 + 9:30 AM Buffalo Religious Art Center	Fifth Sunday in Ordinary Time Kathy Hall
Sunday, February 14 + 9:30 AM Buffalo Religious Art Center	Sixth Sunday in Ordinary Time Giuseppe Pizzuto
Wednesday, February 17 + 12:05 PM Zoom Mass Only	Ash Wednesday All Souls
Sunday, February 21 + 9:30 AM Buffalo Religious Art Center	First Sunday of Lent All Souls
Sunday, February 28 + 9:30 AM Buffalo Religious Art Center	Second Sunday of Lent Eileen Sweitzer



LENTEN REFLECTION BOOKLETS

The Newman Center is pleased to offer our community members a digital copy of our Lenten Reflection booklet from The Pastoral Center, "Words for the Weary: Embracing the Lenten Season after a Challenging Pandemic Year." Just enter the web link into your browser to download the 36-page booklet and enjoy!
<http://products.pastoral.center/pc/pc109e/1/download-tn31/index.html>

YOU'VE GOT TO BE IN IT TO WIN IT!

You may win \$500, \$250, or \$100 simply by returning - by April 2nd - a "reverse raffle" ticket including your name and phone number. The winning tickets will be drawn on Easter Sunday, April 4th. Plan to join us for our Easter celebration, either in person or via Zoom. Winners will be drawn after Mass. Tickets are available by calling the office at 882-1080. One entry per person please. You do not need to be present to win but you must be at least 21 years old. Thank you for your support and participation in the life of our Newman community.

THE SEASON OF LENT

"Lent is ordered to preparing for the celebration of Easter, since the Lenten liturgy prepares for celebration of the Paschal Mystery both catechumens, by the various stages of Christian Initiation, and the faithful, who recall their own Baptism and do penance. The forty days of Lent run from Ash Wednesday up to but excluding the Mass of the Lord's Supper exclusive. From the beginning of Lent until the Paschal Vigil, the Alleluia is not said. All Catholics who have reached their 14th birthday are bound to abstain totally from meat on the following days: Ash Wednesday, all Fridays of Lent and Good Friday. All Catholics between their 18th and 59th birthdays are also bound to observe the Law of Fast on the following days: Ash Wednesday and Good Friday. This practice involves limiting oneself to a single full meal and avoiding food between meals. Light sustenance may be taken on two other occasions in the course of the day. After they have been initiated into the Most Holy Eucharist, all the faithful are bound by the obligation of receiving Communion at least once a year. This precept must be fulfilled during the Easter season, unless for a good reason it is fulfilled at another time during the year. This obligation may be fulfilled between February 21, 2021 (First Sunday of Lent) and May 30, 2021 (Trinity Sunday).

**UNITED STATES BANKRUPTCY COURT FOR THE
WESTERN DISTRICT OF NEW YORK**

In re The Diocese of Buffalo N.Y. Case No. 20-10322

PLEASE TAKE NOTICE THAT, On February 28, 2020, The Diocese of Buffalo N.Y., ("Diocese") filed for protection under chapter 11 of title 11 of the United States Code (the "Bankruptcy Code"). The Bankruptcy Court has established August 14, 2021 at 11:59 p.m. (prevailing Eastern time) as the deadline to file proofs of claim against the Diocese (the "Bar Date"). If you have a claim against the Diocese, including, without limitation, a claim related to sexual abuse committed by any person connected with the Diocese, you must file a claim on or before the Bar Date. Please visit <https://case.stretto.com/diocesefofbuffalo> or call (855) 292-7696 for more information on how to file your proof of claim.

IF YOU DO NOT TIMELY FILE A PROOF OF CLAIM, YOU MAY FORFEIT YOUR RIGHT TO VOTE ON ANY PLAN OF REORGANIZATION AND TO SHARE IN ANY DISTRIBUTIONS TO CREDITORS IN CONNECTION WITH THE DIOCESE'S CHAPTER 11 CASE.

PRAYERFUL NOTES

Please hold in prayer: Livia Cammarano, Terry Castanza, Judith Cieslinski, Jennifer Curtis, Tim Day, Jeff Dirr, Mark Drajem, Barbara Faust, Mike Fletcher, Emmett Jakubowski, Jackie Johnson, Mike Kurzdorfer, Thomas Latona, Mary Lauria, Andrew Mangan, Akimbo Mann, Rafael de Monteverde, Rosalba Mucciarella, Donna Neureuther, Mark Niewiemiński, Sr., Theresa Olszewski, Rose Pagano, Sara Rimmler, Courtney Robarge, Michael Schmidt, Bill Slon, Jeannie Snyder-Shevrin, Mark Walsh, Christopher Wenzler, and Mark Zello. (Please notify us when a name should be removed from our list).

NOURISHING A RELATIONSHIP

Prayer is a cultivated state of life. It takes time. It takes attention. Most of all it takes consistency.

Consistency is what raises simple regularity to the level of relationship. It is the awareness of God that draws me, whether or not I feel any immediate personal satisfaction in doing so or not. I reach out to God whether I can sense God reaching back or not.

All relationships take nourishing—the one with God more than most. So many things draw us away from it. We live on the plane of the tangible and feed it with things and events and people. Those are the things that occupy our minds. The spiritual plane we take for granted though nothing affects us more than the loss of it.

When we're lonely or depressed or agitated or frightened, the material is of little or no help at all. Then, the things we own or collect may actually be part of our problem. What we really need then is the anchoring that only the spiritual can bring. We need the awareness that though life is not in our hands right now, it is surely in the hands of a God who loves us.

It is this anchoring in the spiritual that lifts us above the pressures of the present to the renewed consciousness of the eternal stability of the God who "wishes our well and not our woe."

It is the effort to put ourselves in the presence of God over and over again in the course of the day that prepares us for the abiding Presence that is the home of the soul.

"Only in God," the poet says, "is my heart at rest."

In the long run, then, it is consistency, the everlasting turning toward God, that prepares the way for the eternal presence of God in the here and now.

-Joan Chittister, O.S.B.



HOW DASHING!

We are indeed grateful to all the members of our community who bring us their receipts for purchases made at Dash's Markets. After "cashing in" the receipts this past December, we received a check in the amount of \$704! Thank you for helping us participate in this very charitable program, DASH's Dollars, established by the owners of Dash's Markets – and thank you especially to them for their generosity to not-for-profit organizations like

THE SCAPEGOAT MECHANISM

The scapegoating ritual described in Leviticus 16 offers a helpful perspective on Jesus' death. On the "Day of Atonement" the high priest, Aaron, was instructed to symbolically lay all the sins of the people on one unfortunate goat, and the people would then beat the animal until it fled into the desert. It was a vivid symbolic act that helped to unite and free the children of Israel. Instead of owning their faults, this ritual allowed people to export them elsewhere—in this case onto an innocent animal.

The image of the scapegoat powerfully mirrors the universal, but largely unconscious, human need to transfer our guilt onto something or someone else by singling that other out for unmerited negative treatment. French philosopher and historian René Girard (1923–2015) demonstrated that the scapegoat mechanism is foundational for the formation of most social groups and cultures. We need another group to be against to form our group! For example, many in the United States scapegoat refugees who are seeking asylum, falsely accusing them of being criminals. This pattern is seen in many facets of our society and our private, inner lives—so much so that we might call it "the sin of the world" (note that "sin" is singular in John 1:29).

We humans largely hate or blame almost anything else rather than recognize our own weaknesses and negativity. "She made me do it." "He is guilty." "He deserves it." "They are the problem." "They are evil." We seldom consciously know that we are scapegoating or projecting. It's automatic, ingrained, and unconscious. As Jesus said, people literally "do not know what they are doing" (Luke 23:34).

We hate our own imperfections in other people, and sadly we often find the best cover for that projection in religion. God and religion, I am afraid, have been used to justify most of our violence and to hide from the shadow parts of ourselves that we would rather not admit. Yet Jesus revealed the pattern two thousand years ago. "When anyone kills you, they will think they are doing a holy duty for God," he said (John 16:2).

The Scriptures call such ignorant hatred and killing "sin," and Jesus came precisely to "take away" (John 1:29) our capacity to commit it—by exposing the lie for all to see. Jesus stood as the fully innocent one who was condemned by the highest authorities of both "church and state" (Jerusalem and Rome), an act that should create healthy suspicion about how wrong even the highest powers can be. Maybe power still does not want us to see this. Much of Christianity shames individuals for private sins while lauding public figures in spite of their pride, greed, gluttony, lying, killing, or narcissism.

As John puts it, "He will show the world how wrong it was about sin, about who was really in the right, and about true judgment" (John 16:8). This is what Jesus exposes and defeats on the cross. He did not come to change God's mind about us. It did not need changing. Jesus came to change our minds about God—and about ourselves—and about where goodness and evil really lie.

-Richard Rohr, O.F.M.

MISSION STATEMENT

Buffalo State Catholic Campus Ministry at the Newman Center welcomes all who seek spiritual growth, development, and understanding to foster a more peaceful, compassionate, and just society.

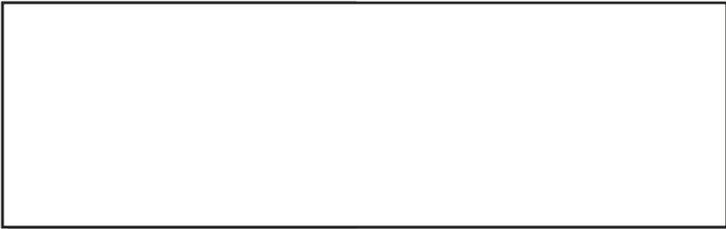
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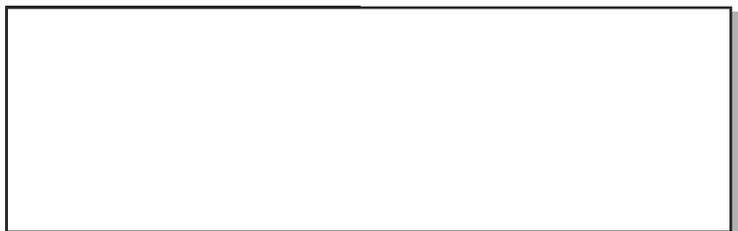


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