

# Mass Intentions for the Week

June 11th – June 19th

## Saturday, June 11

5:30 PM † Alfonso Martuscielli

## Sunday, June 12

7:30 AM \*St. Brendan & St. George Parishioners

9:00 AM † Hugh & Eleanor DeGhetto

† Ruth & Peter Troise

11:00AM † Sonny Messina

† Martin Verostek

† Angel Uquillas

12:30 PM † Felix Espinoza

† Jose Angel Escobar

† Medardo De Jesus

† Maria Mena Supulveda

6:00PM \*St. Brendan & St. George Parishioners

## Monday, June 13

7:30AM \*St. Brendan & St. George Parishioners

## Tuesday, June 14

7:30 AM \*St. Brendan & St. George Parishioners

7:00 PM \*St. Brendan & St. George Parishioners

## Wednesday, June 15

7:30 \*St. Brendan & St. George Parishioners

## Friday, June 17

7:30AM \*St. Brendan & St. George Parishioners

## Saturday, June 18

5:30 PM † Thomas Bonkawski

† Vivian Warr

## Sunday, June 19

7:30 AM \*St. Brendan & St. George Parishioners

9:00 AM \*St. Brendan & St. George Parishioners

11:00AM \*St. Brendan & St. George Parishioners

12:30 PM \*St. Brendan & St. George Parishioners

## Eucharistic Adoration



**Important Notice** There will be Adoration of the Blessed Sacrament on *Friday June 10, 2016* from 8:00am to 12:00pm in Chapel



### **Grupo Carismático de Oración de San Jorge**

El grupo de oración se reúne todos los Martes en la Iglesia comenzando con la Santa Misa 7:00 pm, luego de 7:30 pm a 9:00 pm con cánticos, alabanza, reflexión de la Palabra y peticiones.

### Mass intentions:



Mass Intentions must be requested and paid only in the Parish Office. All intentions must be requested by Wednesday before 12PM. Please “**Do Not**” deposit into the collection baskets. Thank You!

### Intenciones de La Misa:



Las intenciones de la Misa deben de ser solicitada y pagada solamente en la oficina parroquial. Todas las intenciones deben ser solicitadas antes del miércoles antes de las 12PM. Favor de “**NO**” depositarlos en las canastas de colecta. Gracias!

### **Mass Celebrants - Weekend of June 18 - June 19**

Saturday

5:30pm **Fr. Michael**

Sunday:

7:30 am **Fr. Charlie**

9:00 am **Fr. Michael**

11:00 am **Fr. Bob**

12:30 pm **Fr. Bob**

### **Weekend Collection May 28 – May 29**

5:30PM	\$ 1,294.00
7:30AM	\$ 509.87
9:00AM	\$ 958.00
11:00AM	\$ 1,248.00
12:30PM	\$ 795.00
6:00PM	\$ 254.00
<b>Total :</b>	<b>\$5058.87</b>
<b>Thank you for your Generosity</b>	

**Message from our Pastor** 

My dear friends, this article by Al Carino brings forth many questions. One of which is asked early in the first paragraph. As Christians, what do people see in you? Do they see Christ, or something else? Please meditate upon this article.

Sometime ago, a cyberspace counselee sought my advice on a problem that was bothering her. She wrote, "Asking others to pray perhaps has its evangelizing effect. When family and friends ask me for prayers, I feel I am in good standing with God, that people see me close to our Lord, and therefore I must keep this relationship for the favor requested to be granted according to God's will and divine plans. Now I feel guilty because there are not very many people in my distribution lists whom I would tap for prayers simply because I only see their lack of divine relationship with Our Lord. Have I made a judgmental selection? Did I do what Jesus would have done?"

I wrote her back saying that she had indeed become "judgmental" since no human being can read into the heart of another person; only God can. I also told her to "recall the second part of the Hail Mary, namely, 'Pray for us sinners now and at the hour of our death'. That is what we all are: sinners - you, I and the others not in your 'distribution list'." I concluded by saying, "So why don't you give others the same chance to share in the 'evangelizing power of praying for others' by enlarging the list of people you can tap for prayer intentions?" In her next email, she expressed her gratitude for the enlightenment.

The gospel reading is about a woman with a reputation as a sinner. It tells us that one day while Jesus was reclining at table in the house of a Pharisee named Simon, the woman came in with a flask of expensive ointment (Lk. 7:36-50). Weeping as she stood behind him, she bathed his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment.

When Simon saw this he said to himself, "If this man were a prophet, he would know who and what

sort of woman this is who is touching him that she is a sinner."

Jesus heard him though and responded with a parable: two people were in debt to a creditor; one for five hundred days' wages and the other for fifty. Because both were unable to pay, he forgave both. Then Jesus asked Simon, "Which of them will love him more?" Simon replied, "The one, I suppose, whose larger debt was forgiven." Jesus said to him, "You have judged rightly."

Jesus then told Simon that when he entered his house, he was not given water with which to wash his feet as was the custom then. Neither was he given a kiss nor was his head anointed with oil. All this the woman did to him. Jesus concluded, "So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little." Finally he turned to the woman and said to her, "Your sins are forgiven" and "Your faith has saved you; go in peace."

We can better understand what is going on if we look at the difference in the core values Jesus and the Pharisees held. The Pharisees though they meant to obey God, eventually became so devoted and extremist in very limited parts of the Law (plus all that they themselves added to it) and assiduously patterned their lives after them. But they did not stop there. They also imposed the same on the people. Those unable to do so they branded as sinners and because they were such, the Pharisees not only refused to associate with them but also would have nothing to do with them.

But not Jesus. He was sent by the Father for the redemption of all or in the words of John the Evangelist, "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn. 3:16). Thus throughout his ministry, he did not only seek sinners but also looked for opportunities to be with them, including eating with them. While the Pharisees stayed away from sinners, Jesus not only sought them but also identified with them so that he would be able to help them get out of their sinfulness.

Simon the Pharisee was no different with the rest of his Pharisee brethren. Thus he was not impressed at all with the effusive gesture of repentance of the woman. What was important for him was that if Jesus was really a prophet then he should have known that the woman ministering to him was a sinner and he should therefore not have allowed her to even get near him, much less to minister to him. Jesus rebuked Simon for seeing only the sinfulness of the woman and not his own. Consequently he showed little love toward Jesus. Consequently, too, he remained in his sins as his self-righteousness was not righteousness at all.

What led Jesus to finally say to the sinful woman, "Your faith has saved you; go in peace." The woman manifested such a deep faith in God that it led her to seek forgiveness for her sins. And because so much was forgiven, she in turn overwhelmed Jesus with her love. The whole episode is thus a powerful lesson on the relation between forgiveness and love.

This story of the sinful woman is repeated over the centuries in the lives of people who have lived their Christian vocation. The more they listen (not just hear) to the Word of God and live what it teaches, the more they realize how short they have fallen to live up to his teachings and worse, even against them. Thus they are the first to acknowledge that they are sinners. But because they have faith in God, they run to him to seek forgiveness. Seeing their repentant hearts, God willingly forgives them. Then out of gratitude to God for his mercy, they seek ways to express their love for him in their own unique ways. This usually finds expression in the service of the poor, the weak and oppressed; in short, the marginalized in society - the very same people Jesus sought and identified with during his ministry.

If we want to live as true Christians here and now, let us do likewise. We have to because there is no short cut to becoming true disciples of Jesus.

**Pastor**

**Fr. Junior Flores**

**Fuente: Catholic.net**

### **Lectura del segundo libro de Samuel 12, 7-10.13**

«Entonces Natán dijo a David: «Tú eres ese hombre. Así dice Yahveh Dios de Israel: Yo te he ungido rey de Israel y te he librado de las manos de Saúl. Te he dado la casa de tu señor y he puesto en tu seno las mujeres de tu señor; te he dado la casa de Israel y de Judá; y si es poco, te añadiré todavía otras cosas. ¿Por qué has menospreciado a Yahveh haciendo lo malo a sus ojos, matando a espada a Urías el hitita, tomando a su mujer por mujer tuya y matándole por la espada de los amonitas? Pues bien, nunca se apartará la espada de tu casa, ya que me has despreciado y has tomado la mujer de Urías el hitita para mujer tuya. David dijo a Natán: «He pecado contra Yahveh.» Respondió Natán a David: «También Yahveh perdona tu pecado; no morirás».

### **Lectura de la carta de San Pablo a los Gálatas 2, 16.19-21**

«Conscientes de que el hombre no se justifica por las obras de la ley sino sólo por la fe en Jesucristo, también nosotros hemos creído en Cristo Jesús a fin de conseguir la justificación por la fe en Cristo, y no por las obras de la ley, pues por las obras de la ley = nadie será justificado. En efecto, yo por la ley he muerto a la ley, a fin de vivir para Dios: con Cristo estoy crucificado: y no vivo yo, sino que es Cristo quien vive en mí; la vida que vivo al presente en la carne, la vivo en la fe del Hijo de Dios que me amó y se entregó a sí mismo por mí. No tengo por inútil la gracia de Dios, pues si por la ley se obtuviera la justificación, entonces hubiese muerto Cristo en vano.



### **Memorial Mass**

Anyone interested in celebrating masses for a loved one in their memory. Contract the parish office for details.

**Happy  
Fathers  
Day**

Rosary Society will be selling Father Day cards in the back of the church after mass.



**PRAY**  
FOR THE SICK

Especially for: Hector Alamo, Aida Alvira, Christopher Bengen Fr. Michael Burke, Emma Bracigliano, Jose Bravo, Alexandra Cafferta, John Canemalla, Angela Cubati & Mary Ann DiPietro. Lucille Della Pietro, Alyssa DiGiacomo, Steve Farrell, Frank Feeney, Gerardo Fernandez, Maria Fernandez, Rizel M. Flores Luna, Christopher Grossman, Louise Gorman Trudy Lucas, Kimberly Halupka, Melnick Hank, Theresa Hewitt, Evelyn Kemp, Marie Kennedy, Ivette Larsen, Jan Linton, Albert Mauro, Sophie Messina, Steven Mihalovic, Elena Montoya, Ana Elba LeBron, Carmen Le Bron, Keith Oakley, Helen Ortiz, Andy Ponce, Thelma Reck, Anne Roback, Gerry Roback, Lolita Rodriguez, George Sharp, Jennifer Sogka, Frank Stolair, Carl Stramiello, Barbara Urgovitch, Judid Vivar, Phillip W.Wood, Carmela Zappala, Nancy "Gisella" Zegarra.

*We also remember those who have died.*

### Parishioner Registration

As a new parishioner or former St. George Parishioner you should formally register with our parish! Registration forms are available on the bottom of the front page of our weekly bulletin. Once registered, you will receive a letter from our staff to inform you of your official envelope number. This number can be used until your weekly envelopes arrive. They will be placed in the back of the church for you.

### Registered Parishioners

In order to be a *registered parishioner*-it is **imperative** that your envelopes are used. This will also assure that your donations are being accurately registered. In an effort to keep our records accurate, we will be discontinuing/eliminating envelope numbers that are **not** currently being used from the parish registry. For every envelope that is **not** being used our parish is charge.



### Father English Collection (Sat, June 18th - Sun, June 19th )

Please continue to support this Catholic organization donating **Non-Perishable food**, such as: canned foods, cereal, pasta, rice, coffee,tea, peanut butter, etc.

**Your continued support is greatly appreciated**



### Straight & Narrow Collection ( Sat, June . 25th -June. 26th)

We want to thank you for your continual support in donating items to the men and women of Straight & Narrow, plus a special thank you to the money donated to this Diocesan agency.



### Safe Program for Children & youth

"If any person may have been abused by any priest, they should immediately contact their local County Prosecutor's Office and the Diocese's Victims Assistance Coordinator: Peggy Zanello at 973-879-1489. You may also be in touch with either of the Diocese Response Officers: Rev. Msgr. James T. Mahoney, Vicar General and Miderator of the Curia,973-777-8818 Ext.205 or Sister Joan Daniel Healy, S.C.C., Chancellor/Delegate for Religious, 973-777-8818 Ext. 248.

The entire text of Policy of the Diocese of Paterson in Respond to Complaints of Sexual Abuse is available on the diocesan Web site: [www.patersondiocese.org](http://www.patersondiocese.org)."

"Si usted M o alguien que usted conozca ha sido abusado por un sacerdote deben de llamar de inmediato a la oficina del Procurador General de su comuniada y a la Coordinadora para Asistencia de Victimas de la Diocesis: Peggy Zanello al 973-879-1489. Tambien deben de llamar a la Diocesis y hablar con el Rev. Monsnor James T. Mahoney, Vicario General y Moderador de la Curia al numero 973-777-8818 ext.205 o a la Hermana Joan Daniel Healy,S.C.C., Canciller/Delgada Religiosa al numero 973-777-8818 ext.248.

El texto completo de la poliza de la Diocesis de Paterson refiriendo a Reclamos de Abuso Sexual esta disponible en la pagina web : [www.patersondiocese.org](http://www.patersondiocese.org)."

