



A leper came to Jesus and begged him:
 “If you wish, you can make me clean.”
 Jesus stretched out his hand, touched him, and said,
 “I do will it. Be made clean.”
 The leprosy left him immediately.

MARK 1:40-42

SIXTH Sunday
in ORDINARY TIME
Our Lady Queen of Peace February 14, 2021

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 Dorothy Feula and Harriet Sottile, Lay Trustees

Mass Schedule
 Saturday - 5:00 PM
 (Anticipated Mass)*
 Sunday - 8:00, 10:00 AM and
 12:00 Noon*
 Daily - Monday-Saturday
 8:30 AM
 Holy days - See Bulletin for
 Mass Schedule
 *Livestreamed at
www.facebook.com/olqpch

Reconciliation
 Saturday - 1:00 PM or by
 appointment

Baptism
 Please call to arrange for your child’s baptism soon
 after birth

RCIA
 Adults desiring to be baptized, confirmed or
 become a Catholic, please contact the Parish Office
Anointing of the Sick (973.567.7424)
 Please call for a priest to schedule this Sacrament
 of healing and forgiveness for someone who is
 seriously ill or in danger of death. Do not wait
 until the sick person is unconscious.

Matrimony
 All Catholics should seek to have their marriage
 blessed by the Church so as to live in God’s good
 grace and receive the Holy Eucharist. Contact a
 priest a year prior to the intended date of marriage
 to ensure proper preparation.

Parish Center Office Hours Monday through Thursday: 9AM - 12N / 1PM - 3PM; Friday: 9AM - 1PM

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Mass Intentions

February 14, 2021 to February 21, 2021

Sunday - SIXTH SUNDAY IN ORDINARY TIME

2/14	8:00 am	Brian Pianfetti
	10:00 am	Living and Deceased Children of Tina Montalvo
	12:00 noon	People of the Parish

Monday - Weekday

2/15	8:30 am	Cristeta B. Pielago
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Tuesday - Weekday

2/16	8:30 am	In Thanksgiving for David Guino (Living)
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Wednesday - Ash Wednesday (mass times are listed below with prayer services at 3:00 pm and 7 pm)

2/17	8:30 am	Irene Gomez
	12:10 pm	Gus Aversa

Thursday - Thursday after Ash Wednesday

2/18	8:30 am	Gus Aversa
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Friday - Friday after Ash Wednesday

2/19	8:30 am	Carmen Martinez
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Saturday - Saturday after Ash Wednesday

2/20	8:30 am	Gus Aversa
	5:00 pm	People of the Parish

Sunday - FIRST SUNDAY OF LENT

2/21	8:00 am	Suzanne Kennelly
	10:00 am	Beatriz Meñoria
	12:00 noon	Marie Loizzi

Memorials

Altar Bread

in Memory of Samuel Sr. and Frances Monaco
by Maryann Monaco



the 2021
Annual Appeal

Make your gift today.

As the season of Lent begins, kindly return your Annual Appeal envelope to the parish by **Sunday, February 28th**. Thank you very much for your generosity!



Please Remember in Your Prayers

Rest in Peace

Charles McAuliffe
Rev. Msgr. Thomas A. Kleissler
Rev. Pedro Navarro
Sister Joan Spingler, OP

Sick Relatives & Friends

Mary Adamo	Kathy Gula	Francis Quinn
Cristina Aguilar	Eric Hagberg	Robert Raimo
Josefina Baldoza	Gardenia Hougbo	Elsy Ruiz
Mary Ellen Barberia	Dominic Jengo	Fran Sampson
Dcn. Anthony Balestrieri	Rosemarie Kaminski	Wilbert Santos
Claire Borrello	Rev. Michael Kreder	Pat Sommers
Michael Bowers	Roberta Leibowitz	Joanne Sontag
Ginny Cattaneo	Alice Liso	Richard Spagnuolo
Carmen Cepeda	Diane Lohrer	Joseph Steiner
Carmen Maria Colon	Dcn. Joseph Mantineo	Gary Taras
Richard DeSpagna	Gerry Marcincavage	Angelo Tempio
Sally DeSpagna	Sonia Medrano	Tony Tempio
Emily DeStefano	Andrew J. Mendez	Liam Justin Torres
Paul DiGrazia	Frankie Monnecka	Marianne Tracey
Phil Dimitri	Jim Moran	Connie Vitale
Eileen Diverio	Barbara Nelson	Mary Walker
Mark Diverio	Angelina Orgera	Andrew Wey
Emily Ferreira	Sharon Osnowitz	Joyce Wilson
Yancey Garcia	Harriet Pellicione	*Names in bold are new to the list
	Vallie Pompilio	

Parish Center Closed Monday 2/15

The Parish Center will be closed Monday, February 15 in observance of President's Day



PRAYERS - Please keep in your prayers all of our active military personnel here and overseas. We especially pray for our parishioners: Joshua Ashley, Ryan O'Connell, and John Velazquez. May the Lord protect them in their service.

February 14, 2021 - Today's Readings

First Reading — The leper will dwell apart, making an abode outside the camp (Leviticus 13:1-2, 44-46).

Psalm — I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation (Psalm 32).

Second Reading — Do everything for the glory of God; be imitators of Christ (1 Corinthians 10:31 — 11:1).

Gospel — The leprosy left him immediately, and he was made clean (Mark 1:40-45).



JESUS' WAY

Today's readings present a contrast between "Jesus' way" and the "old way." An example of the old way is the law given to Moses and Aaron about leprosy: the leper was unclean and cast out of the community. Jesus' way is the opposite: the leper is reached out to, touched, and finally cured.

Nor ought we think of the "old way" as restricted to the days of Moses and Aaron, or even to the "old" testament. The difference between the old way and Jesus' way arises in our own lives. We still choose, every day, to live in our old way or in Jesus' way.

Jesus dared to touch a leper, disregarding the old way. The leper then was changed forever. He felt a calling. He couldn't keep himself from proclaiming that he had been touched by Jesus (even though Jesus told him not to!). Once Jesus touches us, we are called to proclaim his way.

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Archdiocese of Newark 2021 Lenten Regulations

1. The days of both Fast and Abstinence during Lent are Ash Wednesday and Good Friday. If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus, and to prepare ourselves to share more fully and to celebrate more readily His Resurrection. The other Fridays of Lent are days of Abstinence.
2. On a day of Fast, only one (1) full meal is permitted, and two (2) smaller meals, which, if added together, would not exceed the main meal in quantity.
3. Those between the ages of 18 and 59 are obliged to fast.
4. On a day of Abstinence, no meat may be eaten. Those who have reached the age of 14 are obliged by the law of abstinence.
5. The obligation to observe the laws of Fast and Abstinence "substantially", or as a whole, is a serious obligation.
6. The Fridays of the year, outside of Lent, are designated as days of penance, but each individual may substitute for the traditional abstinence from meat some other practice of voluntary self-denial as penance.
7. The time for fulfilling the Paschal Precept (Easter Duty*) extends from the **First Sunday of Lent, February 21 to The Solemnity of the Most Holy Trinity, May 30, 2021.**

*Canon 920, § 1. *All the faithful, after they have been initiated into the Most Holy Eucharist, are bound by the obligation of receiving Communion at least once a year.*

January 25, 2021
Office of the Vicar General



Important Note on Ash Wednesday 2021

The Priest says the Prayer for blessing the ashes. He sprinkles the ashes with holy water, without saying anything. Then he addresses all those present and only once says the formula as it appears in the Roman Missal, applying it to all in general: "Repent, and believe in the Gospel", or "Remember that you are dust and to dust you shall return".

The Priest then cleanses his hands, puts on a face mask and distributes the ashes to those who come to him or, if appropriate, he goes to those who are standing in their places. The Priest takes the ashes and sprinkles them on the head on each one without saying anything.

From the Congregation for Divine Worship and the Discipline of the Sacraments, January 12, 2021.

Robert Card, Sarah, *Prefect*

+Arthur Roche, *Archbishop Secretary*

Soup Kitchen Ministry

On February 27th, we are donating Chili & Rice to St. John's Soup Kitchen. If interested in cooking, please contact Mary Flanigan at parish@olqp.org.

Readings for the Week

Monday: Gn 4:1-15, 25; Ps 50:1, 8, 16bc-17, 20-21; Mk 8:11-13
 Tuesday: Gn 6:5-8; 7:1-5, 10; Ps 29:1a, 2, 3ac-4, 3b, 9c-10; Mk 8:14-21
 Wednesday: Jl 2:12-18; Ps 51:3-6ab, 12-14, 17; 2 Cor 5:20 — 6:2; Mt 6:1-6, 16-18
 Thursday: Dt 30:15-20; Ps 1:1-4, 6; Lk 9:22-25
 Friday: Is 58:1-9a; Ps 51:3-6ab, 18-19; Mt 9:14-15
 Saturday: Is 58:9b-14; Ps 86:1-6; Lk 5:27-32
 Sunday: Gn 9:8-15; Ps 25:4-9; 1 Pt 3:18-22;

Please Pray for Our First Communicants as they Prepare for the Sacrament of Reconciliation



Stewardship Results

	1/7/21	Weekly Goal
Offertory	3,712	5,000
Repairs	70	1,500
Total	\$3,782	\$6,500

As the season of Lent begins, kindly return your **Annual Appeal** envelope to the parish by **Sunday, February 28th. Thank you!**

2021 LENTEN/HOLY WEEK SCHEDULE

KEEP WATCH AND PRAY

The Church will be open for quiet prayer, reflection and confessions following the OMPH Novena. Wednesdays, February 24th and March 3rd, 10th, 17th and 24th
 7:45 pm - 9:00 pm

STATIONS OF THE CROSS

Fridays of Lent at 7:30 pm

LENTEN CONFESSIONS

Every Saturday (except Holy Saturday) at 1:00 pm;
 During Keep Watch and Pray on Wednesday evenings;
 or by appointment.

PALM SUNDAY OF THE LORD'S PASSION

Masses: Saturday evening, March 27th at 5:00 pm
 Sunday, March 28th at 8:00 am, 10:00 am and 12:00 noon

HOLY THURSDAY

April 1st

8:30 am Morning Prayer
 8:00 pm Evening Mass of the Lord's Supper with Adoration until 11:00 pm

GOOD FRIDAY

April 2nd

8:30 am Morning Prayer
 3:00 pm Celebration of the Lord's Passion
 7:30 pm Stations of the Cross led by the Youth of the Parish

HOLY SATURDAY

April 3rd

8:30 am Morning Prayer
 1:30 pm Blessing of Easter Food
NO RECONCILIATION – NO 5:00 PM MASS
Solemn Easter Vigil Mass will be celebrated at 8:00 pm

EASTER SUNDAY

April 4th

Masses will be celebrated at 8:00 am, 10:00 am and 12:00 noon

Youth Ministry (201) 845-9566, ext 117

Any youth in grades 8-12 are invited to join us.
 Please email justine.garcia@olqp.org

The Sinner's Guide - Chapter 30

Venerable Louis of Granada

CHAPTER 30 - Remedies against Pride

SECTION I - General Remedies

We have already called the deadly or capital sins the sources of all iniquity. They are the roots of the mighty tree of vice, and if we can destroy them the trunk and branches must soon decay. With them, therefore, we shall begin, following the example of Cassian and other spiritual writers, who were so firmly convinced that if they could only rout these enemies the defeat of the others would be an easy task.

St. Thomas gives us a profound reason for this. All sin, he says, proceeds from self-love, for we never commit sin without coveting some gratification for self. From self-love spring those three branches of sin mentioned by St. John: "the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life" (1Jn. 2:16), which are love of pleasure, love of riches, and love of honors. Three of the deadly sins, lust, gluttony, and sloth, spring from love of pleasure, pride springs from love of honors, and covetousness from love of riches. The remaining two, anger and envy, serve all these unlawful loves. Anger is aroused by any obstacle which prevents us from attaining what we desire, and envy is excited when we behold anyone possessing what our self-love claims. These are the three roots of the seven deadly sins, and consequently of all the others. Let these chiefs be destroyed and the whole army will soon be routed. Hence we must vigorously attack these mighty giants who dispute our entrance to the promised land.

The first and most formidable of these enemies is pride, that inordinate desire of our own excellence, which spiritual writers universally regard as the father and king of all the other vices. Hence Tobias, among the numerous good counsels which he gave his son, particularly warns him against pride: "Never suffer pride to reign in thy mind or in thy words, for from it all perdition took its beginning." (Job. 4:14). Whenever, therefore, you are attacked by this vice, which may justly be called a pestilence, defend yourself with the following considerations:

First reflect on the terrible punishment which the angels brought upon themselves by one sin of pride. They were instantly cast from Heaven into the lowest depths of Hell. Consider how this fall transformed Lucifer, the prince of the angelic hosts, and the bright and beautiful star surpassing in splendor the sun itself. In one moment he lost all his glory, and became not only a demon but the chief of demons. If pure spirits received such punishment, what can you expect, who are but dust and ashes? God is ever the same, and there is no distinction of persons before His justice.

Pride is as odious to Him in a man as in an angel, while humility is equally pleasing to Him in both. Hence St. Augustine says, "Humility makes men angels, and pride makes angels devils." And St. Bernard tells us, "Pride precipitates man from the highest elevation to the lowest abyss, but humility raises him from the lowest abyss to the highest elevation. Through pride the angels fell from Heaven to Hell, and through humility man is raised from earth to Heaven."

After this, reflect on that astonishing example of humility given us by the Son of God, who for love of us took upon Himself a nature so infinitely beneath His own, and "became obedient unto death, even the death of the cross." (Phil. 2:8). Let the example of your God teach you, O man, to be obedient. Learn, O dust, to humble yourself. Learn, O clay, to appreciate your baseness. Learn from your God, O Christian, to be "meek and humble of heart." (Matt. 11:29). If you disdain to walk in the footsteps of men, will you refuse to follow your God, who died not only to redeem us but to teach us humility? Look upon yourself and you will

find sufficient motives for humility. Consider what you were before your birth, what you are since your birth, and what you will be after death. Before your birth you were, for a time, an unformed mass; now a fair but false exterior covers what is doomed to corruption; and in a little while you will be the food of worms. Upon what do you pride yourself, O man, whose birth is ignominy, whose life is misery, whose end is corruption? If you are proud of your riches and worldly position, remember that a few years more and death will make us all equal. We are all equal at birth with regard to our natural condition; and as to the necessity of dying, we shall all be equal at death, with this important exception: that those who possessed most during life will have most to account for in the day of reckoning.

"Examine," says St. Chrysostom, "the graves of the rich and powerful of this world, and find, if you can, some trace of the luxury in which they lived, of the pleasures they so eagerly sought and so abundantly enjoyed. What remains of their magnificent retinues and costly adornments? What remains of those ingenious devices destined to gratify their senses and banish the weariness of life? What has become of that brilliant society by which they were surrounded? Where are the numerous attendants who awaited their commands? Nothing remains of their sumptuous banquets. The sounds of laughter and mirth are no longer heard; a somber silence reigns in these homes of the dead. But draw nearer and see what remains of their earthly tenements, their bodies which they loved too much. Naught but dust and ashes, worms and corruption."

This is the inevitable fate of the human body, however tenderly and delicately nurtured. Ah! Would to God that the evil ended here! But more terrible still is all that follows death: the dread tribunal of God's justice; the sentence passed upon the guilty; the weeping and gnashing of teeth; the tortures of the worm that never dies; and the fire which will never be extinguished.

Consider also the danger of vainglory, the daughter of pride, which as St. Bernard says, enters lightly but wounds deeply. Therefore, when men praise you, think whether you really possess the qualities for which they commend you. If you do not, you have no reason to be proud. But if you have justly merited their praise, remember the gifts of God, and say with the Apostle, "By the grace of God I am what I am." (1Cor. 15:10). Humble yourself, then, when you hear the song of praise, and refer all to the glory of God. Thus you will render yourself not unworthy of what He bestows upon you. For it is incontestable that the respect men pay you, and the good for which they honor you, are due to God. You rob Him, therefore, of all the merit which you appropriate to yourself. Can any servant be more unfaithful than one who steals his master's glory? Consider, moreover, how unreasonable it is to rate your merit by the inconstant opinion of men who today are for you, and tomorrow against you; who today honor you, and tomorrow revile you. If your merit rests upon so slight a foundation, at one time you will be great, at another base, and again nothing at all, according to the capricious variations of the minds of men.

Oh, no; do not rely upon the vain commendations of others, but upon what you really know of yourself. Though men extol you to the skies, listen to the warnings of your conscience and accept the testimony of this intimate friend rather than the blind opinion of those who can judge you only from a distance and by what they hear. Make no account of the judgments of men, but commit your glory to the care of God, whose wisdom will preserve it for you and whose fidelity will restore it to you in the sight of angels and men.

Be mindful also, O ambitious man, of the dangers to which you expose yourself by seeking to command others. How can you command when you have not yet learned to obey? How can you take upon yourself the care of others when you can hardly account for yourself? (Read the rest on <https://www.ewtn.com/catholicism/library/sinners-guide-9836>)

Stewardship Corner

We are Called Personally to Cooperate with God: (Continued from last week)

When they are of such importance as to require your whole attention to do them well, then you should look from time to time at God, like mariners who, in order to arrive at the port they are bound for, look at the sky above them rather than down at the sea on which they sail. Thus God will work with you if you, and for you, and afterwards your labor will be followed by satisfaction, Jesus was the *Ultimate Steward*.

Treasures from Our Tradition

What would you say is the oldest, most frequently sung, most translated, most memorized, most beloved song text in the Christian world today? An astute and surprising answer might be the Gloria, "Glory to God in the Highest." Soon the Lenten fast will begin, and the Gloria, sung at the beginning of Sunday Mass, will be silenced. It is an heirloom from a treasury of hymns spun from the songs of praise on the lips of Mary, Elizabeth, and Zachary. We move in the prayer from the song of the angels at the first Christmas, to the praise of God, and to a final plea to Christ to continue and complete his work in us.

For nearly 1500 years, the singing of the Gloria has been a sign of the festive quality of a particular Mass. From the beginning it was a song of the people, not of the choir or clergy. These last few Sundays of winter Ordinary Time allow us a chance to savor the hymn and give ourselves over to the chorus. How is the song of praise arising from your pew? If you claim the song as yours, its absence from Lent will be more striking, and its return at Easter will cheer your heart.

—James Field, Copyright © J. S. Paluch Co.

2021 Mass Book

The Church teaches us that our prayers are invaluable to the living as well as those who have died. We commend them to God's mercy when we pray for them. The living and the dead are helped not only by our daily prayers, but by the offering of Masses in their name for the benefit of their souls. There are still individual Mass intentions available in 2021. Please call the Parish Center for available dates.



Saints and Special Observances

Sunday:	Sixth Sunday in Ordinary Time; World Marriage Day; Valentine's Day
Monday:	Presidents' Day
Tuesday:	Mardi Gras; Shrove Tuesday
Wednesday:	Ash Wednesday; Fast and Abstinence; Almsgiving
Friday:	Abstinence

FEAST OF FAITH

The Gloria (2)

The Gloria is a rejoicing prayer, an exclamation of praise. It begins with the song of the angels at the announcement of the birth of Jesus (Luke 2:14), a heavenly burst of praise for God's loving action in the world. But in the Gloria, the song goes on, leaping, as it were, from height to height, with every kind of praise, blessing, adoration, glory, and thanksgiving.

We begin by thanking and praising God the Father; then we turn our gaze to Christ, the Lamb of God. The paschal mystery of Christ's suffering, death, and resurrection is found here, at the heart of this prayer, which descends to the depths with Christ, but then rises with him to the heavens, where he is seated at the Father's right hand. The Gloria ends with a series of acclamations to Christ, emphasizing over and over that he "alone" is the Holy One, the Lord, the Most High, truly God, with the Father and the Holy Spirit. Our prayer of praise ends where it began, in the "glory of God the Father." The Gloria, with its arc leading us from the glory of God to the suffering of Christ and again to glory, is the pattern of the Mass itself. At the center of all our prayer is the sacrificial love of Christ.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

COMPASSION AND GENEROSITY

Let your heart feel for the afflictions and distress of everyone, and let your hand give in proportion to your purse.

—George Washington

HOLY UNION

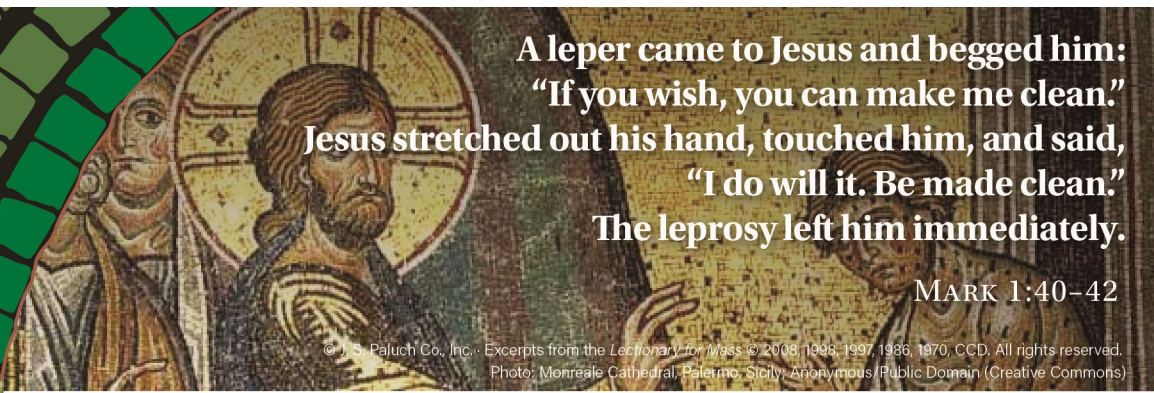
The union of man and wife is from God.

—St. Augustine

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HEALING AND HOPE

The readings from Leviticus and from the Gospel of Mark today speak of healing and hope. Leviticus outlines procedures to prevent the spread of leprosy, a skin disease understood to be a great danger to the community. Those with the disease were isolated and ritually impure. Absent some cure from God, they were considered beyond hope. Their lives were like a living death, and likely they saw no future hope in their lives. Jesus' healing of a leper was thus a profound sign of the promised reign of God, which Jesus had earlier announced. The healing was like raising the leper up from death, and thus a hint of Jesus' resurrection. Where are there "lepers" today, those isolated or outcast from our communities? Who are those our society considers beyond hope, or deems not worth the trouble to offer hope? How can we imitate Jesus in offering a healing touch to them?

SURRENDERING CONTROL

The Gospel today concludes the first chapter of Mark, which traces the rapid expansion of Jesus' ministry. Excitement about Jesus grows so much that he can't enter a town without being besieged. His healing of a leper results in a reversal: the leper, who had been isolated from the community, is now free to speak with everyone. Jesus, who before could speak freely, now must isolate himself from the crowds. By serving others, Jesus lost some control over his ministry. This is the first hint of what happens later in Mark. Jesus' displays of power—over illness, over evil spirits, over nature—eventually lead him to the "powerlessness" of the cross.

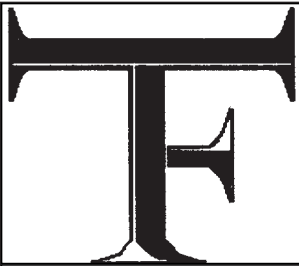
The experience of Jesus guides us in our own efforts to be of service. Surrendering control is often very difficult. To be a servant is to engage with others, where frequently we lose some control over our freedoms, time, and energies. Often there is a cross or two to bear. As Jesus let go of control in his life, he also placed his trust in his Father. He invites us to do the same.

FOR THE GLORY OF GOD

In today's passage from First Corinthians, Paul concludes his extensive reflections on a variety of issues in Christian life, summarizing with "whatever you do, do everything for the glory of God." Beyond the specific problems he addresses, Paul invites his listeners deeper, to consider the primary orientation of life in Christ. We live "for the glory of God" when we organize our lives around God's values and purposes. We find our identity within God's story as described in the scriptures. We are called to join God's work in care for others. Just like Paul, we wrestle with many difficult problems emerging from the messiness of daily living. As Lent approaches, we might claim some time to reflect upon how life's messiness connects with our identity and calling.

TODAY'S READINGS

Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31 — 11:1
Mark 1:40-45



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