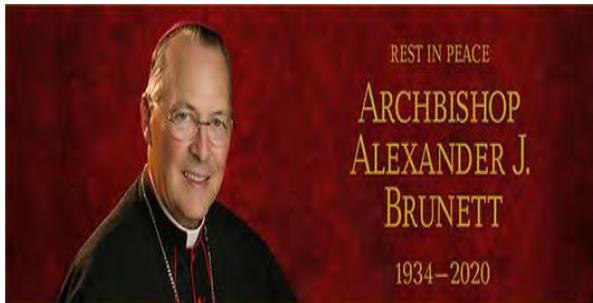


For The Bulletin Of  
9 February 2020



Seattle, Wash. January 31, 2020 - Archbishop Alexander J. Brunett, who led the Archdiocese of Seattle from 1997 to his retirement in 2010, died in the peace of the Lord today. He was 86. “Since my early days here in Seattle, I have learned of the high esteem in which Archbishop Brunett is held,” said Archbishop of Seattle Paul D. Etienne. “I always enjoyed my visits with the archbishop, and found him to be joyful, grateful, and always ready to pray and give his blessing. These are true hallmarks of any disciple of the Lord, and we are grateful for his presence and service in the Archdiocese of Seattle.” The second of 14 children, Archbishop Brunett was born January 17, 1934, and grew up in Detroit. He was ordained to the priesthood on July 13, 1958, for the Archdiocese of Detroit, where he served as a parish priest, pastor, university chaplain and seminary dean. In 1973, he was named the ecumenical officer for the Archdiocese of Detroit and he was instrumental in launching a national Catholic-Jewish dialogue, receiving numerous awards and commendations for his pioneering interfaith efforts. One of his hallmark achievements in ecumenism came as co-chairman of the Anglican-Roman Catholic International Commission in 2004 with publication of “The Seattle Statement,” the first joint international statement of understanding by two Christian communions on the place of Mary in the doctrine and life

of the church. He was appointed bishop of Helena, Montana, by Pope John Paul II in 1994. He was appointed archbishop of Seattle on October 28, 1997 and installed December 18, 1997. The eighth bishop and fourth archbishop of the Archdiocese of Seattle, Archbishop Brunett faced severe economic recessions and dramatic increases in health care, priest pension and other employee costs, as well as the unfolding sex abuse crisis, during his 13-year tenure. He undertook numerous initiatives and building projects to nurture the faith life of Catholic people in Western Washington while implementing policies and procedures for child protection and outreach to past victims of abuse. Confronting these challenges with characteristic energy and optimism, Brunett selected “A Future Full of Hope” as the title for his five-year pastoral plan launched in 2004. Under his leadership, annual contributions by local Catholics to the archdiocese nearly doubled. Building on more than 20 years of leadership by his predecessors, he expanded the local church’s response to the sexual abuse crisis while meeting personally with many sexual abuse victims to apologize and extend his pastoral support. Among his major accomplishments were the establishment of a new program of deacon formation in 1997 and the \$7-million purchase, renovation and expansion of the Palisades Retreat Center in Federal Way, which was renamed the Archbishop Brunett Retreat and Faith Formation Center in 2011. Archbishop Brunett also asserted leadership on behalf of Catholic education, establishing the Fulcrum Foundation, a local endowment to support Catholic schools and students in need, in 2002. Upon turning 75 in 2009, Archbishop Brunett submitted his letter of retirement to Pope Benedict XVI in accordance with canon law. He was succeeded as archbishop of Seattle by Archbishop J. Peter Sartain, who was installed on December 1, 2010. In 2012,

Pope Benedict XVI called Archbishop Brunett out of retirement to serve as apostolic administrator of the Diocese of Oakland, California. After returning to Seattle, he suffered a stroke in 2013 that severely restricted his mobility. Despite his impairment, the emeritus archbishop was a fixture at major events around the archdiocese until he suffered a fall on April 26, 2019.

The Archbishop will be especially remembered in all of our liturgies this weekend. We were blessed to have had him here during the time he was the Apostolic Administrator of our Diocese and he loved his experience with us. Following the liturgy, he joined us for brunch in the parish tent. Our Social Events Committee outdid themselves in preparing the brunch and decorating the tent to host the Archbishop. He said he never felt more at home than he did with us. It was a significant compliment. I also want to thank all of you who joined me in writing Thanksgiving, Christmas, and Easter cards to him following his time with us. He was so grateful that we did not forget him. His time with us was all too short and he was a breath of fresh air for the Diocese. I know God has rewarded him for his ministry and all he did while in Detroit, Helena, Seattle, and Oakland. Thank you, Heavenly Father, for the Gift of Alexander, our Good Shepherd, Priest, Bishop, Friend, and Brother.



Today's gospel opens with the words "Jesus said to His disciples," thus giving us not only an account of something two thousand years ago, but something that is addressed to us today. There are two "you are" statements that cannot be missed. The metaphors are simple but sublime: "salt" and "light."

Jesus is telling His disciples as He tells us that we are the salt for the earth and the light of the world. What an impressive moniker! Are we up to it? Whether or not we deem the terms appropriate appellations, we are given those names nonetheless.

Jesus continues the metaphor in each case, spelling out some implications. With respect to salt, today we do not experience it losing its flavor. Scientifically speaking, sodium chloride is extremely stable. But in the ancient world, people were not buying table salt in convenient packaging at the grocery store. Instead, salt came from natural sources and its chemical composition included more than merely sodium chloride, which when exposed to water (rain, humidity, condensation) would have been removed, leaving only the crude remains. In other words, salt in antiquity was impure; in certain circumstances it could seem like it

lost its taste. At that point it was not good for anything.

About light, this, too, is expressed in the ancient imagery of bushel baskets and lampstands. Of course, in antiquity a lamp would have meant burning oil, thus “light a lamp.” Still the meaning of the metaphor is clear. Disciples are the light of the world. Their good deeds – that is, clothing the naked, feeding the hungry, and giving drink to the thirsty – should be seen by others. We disciples are not to do these good deeds for the sole purpose of being seen, but the deeds are to be done before others.

Even now, we consider an exemplar of this gospel passage to be someone like Mother Teresa, whose good deeds were seen by others who in turn gave glory to God. Mother Teresa was not doing this for her own benefit. She was motivated by love; she was a “light of the world.” We, too, are called to be salt for the earth, the light of the world, performing deeds of justice and mercy, for we are disciples of Jesus. His words to the disciples are addressed to us.



### ***Living The Paschal Mystery***

Oftentimes it can be easy to read gospel stories of Jesus and the disciples without recognizing that we are disciples as well. When Jesus speaks to His disciples, He is speaking to us. One prayer that is particularly appropriate in this gospel is to exchange one’s own name for “His disciples.” So, instead of reading, “Jesus

said to His disciples,” we read, “Jesus said to Kelly” or “Jesus said to Greg.” Reading that passage over to oneself several times, replacing the text in this way, can give the gospel new meaning.

Essentially, we are Jesus’ disciples and the words to His disciples apply equally to us. We are invited to be part of the paschal mystery with Christ. Let us journey with Him and His disciples, learning from the ultimate teacher, Whose destiny is known. Here are some questions for further personal reflection:

- The prophet Isaiah tells us it is only in works of mercy (feeding the hungry, sheltering the homeless, clothing the naked) that our light will shine before others. When have you personally experienced works of mercy bringing “light” to your life or the lives of others?
- St. Paul writes to the Corinthians, “I resolved to know nothing...except Jesus Christ, and Him crucified.” What do these words mean to you?
- In each of our lives, we have been given talents and abilities to use for the good of others. Is there a gift you have been hiding under a bushel basket, either consciously or unconsciously?
- Often, we hear the image of “light” in the Bible, but less so, salt. What do you think Jesus is implying about the spiritual life in calling for His disciples to “salt of the earth?”



***About Liturgy: Current Events And The Eucharist***

When we celebrate Holy Eucharist, should we acknowledge current events affecting our community or world? Beyond generic intercessions, should more be said in the prayers or homily about divisive topics?

For some, the Eucharist is a retreat from the concern of life, and they argue that secular issues have no place in the liturgy. Partisan politics certainly must be avoided. However, we cannot pretend that faith is lived in a vacuum removed from the human concerns of our day.

The incarnation teaches us that God entered into the very real and specific issues of the polis. The society in which Jesus and His first disciple lived was filled with political and systematic injustice. An oppressive social and religious system often privileged the powerful, despised the immigrant, and withheld support for the poor. Yet this was the very focus in which God's saving power was being revealed in Jesus.

The question cannot be if there is a place for such topics in liturgy. The true question is, how could we give authentic worship to the Father if we do not name the world's wounds that long to be healed by Christ's light?



The Floral Arrangement at the Altar today is placed to The Glory of God and in Loving Memory of **Richard Noack from his beloved wife, Virginia.**



***Funeral Liturgies This Week***

This coming Tuesday evening, we will celebrate the Funeral Vigil for **Rosalie M. Columbo**, beloved sister of **Jenny Giammona**. The Vigil will take place at Pittsburg Funeral Chapel at 6:30 p.m. Then on Wednesday morning, February 12<sup>th</sup>, the Funeral Liturgy will be celebrated here in our church at 10:30 a.m.

On Thursday evening, February 13<sup>th</sup>, the Vigil for **Eva Ripp**, beloved mother of **Barbara Auld and Aunt of Chris Trotta**, will take place at 7:00 p.m. at Holy Cross Mortuary. The casket will then be brought to the church to lay in state on Friday morning, February 14<sup>th</sup>, beginning at 9:00 a.m., followed by the Funeral Liturgy at 10:30 a.m.

Please remember these families in your thoughts and prayers.



Next Sunday morning, February 16<sup>th</sup>, we will honor **Jose and Alicia Perez at the 10:00 a.m. Eucharist on the occasion of their 50<sup>th</sup> Anniversary of Marriage.** Along with their children, we will give them the very special 50<sup>th</sup> Wedding Anniversary Blessing. We have been blessed to have both Jose and Alicia as members of our community from its founding and involved in many of our programs, ministries, and outreaches: Faith Formation, Knights of Columbus, member of the parish choir and cantor, Chair of the Relay for Life Committee, Founder of the Music Guild, members and leaders of Corazon Home Building in Mexico, parking lot security for parish events, volunteer in the parish office - just to name a few. We join them in their joy and thanksgiving for all the blessings they have received over the 50 years of their married life together as well as asking God to continue to bless them with the best of health, much happiness, and the deepening of their love for all the years yet to come. Happy Anniversary!

**2020 BISHOP'S APPEAL –  
From The Diocese**

The 2020 Bishop's Appeal has begun. Bishop Michael C. Barber, S.J. decided to continue with the theme, **Rebuild My Church**, a phrase inspired by St. Francis of Assisi. By sharing our talent and treasure with our sisters and brothers, we are making a sacrifice and returning to God a small portion of the many gifts he has given to us.

By embracing **Rebuild My Church**, you are contributing greatly to building up the Kingdom of God here in the East Bay. We are asked to pray for our fellow parishioners, clergy, leadership, and those served by the ministries offered by the Church, and for the success of the 2020 Bishop's Appeal. All gifts to the Appeal are equally important. As stewards of our faith we are asked to make a sacrificial, proportionate and thoughtful gift. Those who are blessed with more are challenged to give more, but everyone is asked to respond.

Imagine what can be done in the name of our local faith community if every parishioner were inspired by **Rebuild My Church** and participated in our annual Bishop's Appeal. While parishes rely on the financial support of parishioners through weekly offertory collections, the diocese also relies on these same parishioners to make possible the many services it provides to literally thousands of individuals each year.

The Bishop's Appeal provides funds to help offset some of the following programmatic expenses:

- Parishes & Schools in Need
- Clergy Formation & Support
- Religious Education & Faith Formation
- Pastoral Ministries & Services
- Priest Retirement & Care

Jesus Christ promised us at His Ascension: "I will be with you all days until the end of the ages." If Christ has helped you and your family, if He has been generous to you, will you consider sharing some of the blessings you have received with Christ and His Church?

Thank you for your prayers and gifts!

### *The Season of Lent 2020*

Welcome to our annual Journey Through Lent! The *Ceremonial of Bishops* reminds us that “the annual observance of Lent is the special season for the ascent to the holy mountain of Easter. Through its twofold theme of repentance and Baptism, the season of Lent disposes both the catechumens and the faithful to celebrate the Paschal Mystery” (249). While repentance is a well-known Lenten theme, many people are surprised to learn that Baptism is an integral part of the season as well, both for catechumens *and* the faithful.

Anyone who has ever attempted mountain climbing, or has even tried to walk up a steep hill knows that it is very hard work. The disciplines of prayer, fasting, and almsgiving that are part of our Lenten journey help us to build our spiritual muscles to ascend the mountain to Easter. This is no easy task for Christian disciples. But as the old cliché says, “no pain, no gain.”

There is an ancient tradition of chanting the Litany of the Saints at the beginning of the First Sunday of Lent, when the Church begins its ascent to the holy mountain. Both the *Ceremonial of Bishops and Paschale Solemnitatis* recommend recovering this ancient practice. While this might seem like an odd custom, it is not without precedent, as the Litany of the Saints is also used during other important processions. At the Great Vigil of Easter, it is chanted as the Paschal Candle leads the Elect and their godparents to the saving waters of the Baptismal Font. The Litany of the Saints is chanted during conclaves as the cardinal electors process into the Sistine Chapel to elect a new pope. These important processional moments in the life of the Church remind us that we celebrate the heavenly liturgy every time we gather at the

altar. They also remind us that we do not walk this journey alone. As we begin Lent, we invoke the intercession of the saints, women and men who took prayer, fasting, and almsgiving seriously, like so many other important aspects of our Christian life.

Many of the scripture readings throughout Lent speak of Jesus’ ascent. The Gospel for the First Sunday of Lent reminds us of the devil taking Jesus up a high mountain to tempt Him. On the Second Sunday of Lent, Jesus takes Peter, James, and John up a high mountain where He is transfigured before them. Later in Lent, we are reminded that Jesus goes up to Jerusalem to celebrate Passover. It is there that He went to the Mount of Olives, where the crowds waved palm branches and branches of olive and shouted “Hosanna!” These “mountain” experiences helped prepare Jesus for His ultimate experience of going up, His being lifted up on the Cross on Calvary for the salvation of the whole world, as well as His Resurrection and later Ascension into heaven, where he sits at the right hand of the Father.

Like Jesus, we too are called to go up the mountain this Lent and Holy Week. The mountain, though, will not likely be a specific place but rather a particular experience of the Paschal Mystery, of Christ’s death and resurrection. The Lenten disciplines of Prayer, Fasting, and Almsgiving help us to prepare our bodies and spirits for the ascent to Jerusalem to celebrate Easter. In this way, the Prayer Over The Gifts on Ash Wednesday remind us that what we do on the exterior helps to move our interior and vice versa: “As we solemnly offer the annual sacrifice for the beginning of Lent, we entreat You, O Lord, that, through works of penance and charity, we may turn away from harmful pleasures and, cleansed from our sins, may become

worthy to celebrate the Passion of Your Son.” We are embodied beings who use our bodies to pray, fast, and give alms. St. Paul, in his Philippians hymn in the Second Reading on Palm Sunday reminds us that Jesus emptied Himself and took on the form of a slave. Our Lenten sacrifices allow us to empty ourselves so that we can be filled, once again, with the grace of the Paschal Mystery at Easter.



This pilgrimage up the holy mountain makes several important stops along the way to remind us of how important Baptism is to the season of Lent. The first step occurs on or near the First Sunday of Lent at the Rite of Election as catechumens come together from all the parishes of the Diocese to celebrate with the local Church that they have been chosen to be among God’s elect. After their call is acknowledged and they are judged worthy by the bishop, those chosen, now called “The Elect,” come forward to write their names in the Book of the Elect. In doing so, they ritually accept their invitation to the Easter Sacraments of Baptism, Confirmation, and Holy Eucharist.

On the Third, Fourth, and Fifth Sundays of Lent the scrutinies, three more stops on the way up the mountain are celebrated with the Elect in the presence of the worshipping community. *The Rite for the Christian Initiation of Adults* teaches us that “the

scrutinies are meant to uncover, then heal all that is weak, defective, or sinful in the heart of the elect; to bring out, then strengthen all that is upright, strong, and good.” The Gospel passages of Jesus’ encounter with the Samaritan Woman at the Well, His giving sight to the Man Born Blind, and the Raising of Lazarus on these three Sundays are all clearly baptismal in focus and point to the water, light, and new life that come from the Sacraments of Initiation.



The Chrism Mass, celebrated at the cathedral, is one of the last liturgies of the Lenten season and likewise one of the final stops on the way up the mountain. Standing at the threshold of the Great Three Days, the clergy and faithful of the Diocese gather around its bishop as he blesses the holy oils that will be used for Baptisms, Confirmations, the Ordinations of bishops and priests, dedications of churches, Anointing of the Sick, and the anointing of catechumens in the coming year. The *Constitution on the Sacred Liturgy* reminds us that this “preeminent manifestation of the Church is present in the full, active participation of all God’s holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar.” The Entrance Antiphon for the Chrism Mass points to that greater reality of the one great High Priest and of His sharing that priesthood with us in the reception of the sacraments: “Jesus Christ has made us into a kingdom, priests for His God and Father. To Him be glory and power for ever and ever. Amen.”

Lent is a joyful season, and while it may be serious, it is never sad. In the Gospel for Ash Wednesday, St. Matthew says, “When you fast, do not look gloomy like the hypocrites. They neglect their appearance so that they may appear to others to be fasting.” Our fasting, as well as our praying and almsgiving, should be done to draw attention to Christ, not to ourselves. Preface I of Lent states: “For by your gracious gift each year, your faithful await the sacred paschal feasts with the joy of minds made pure, so that more eagerly intent on prayer and on the works of charity, and participating in the mysteries by which they have been reborn, they may be led to the fullness of grace that You bestow on Your daughters and sons.” This is quite a contrast to some predisposed notions about Lent that make it seem like a six-week extended Passiontide rather than a joyful season of conversion and turning anew toward the Gospel. While the Stations of the Cross and other devotions that emphasize the passion and death of Christ are appropriate during Lent, especially on Fridays, and as we move closer to the days of Holy Week, we must be sure to include opportunities that emphasize the two pillars of Lent, both repentance and baptism.

In his seminal work, *Great Lent*, Alexander Schmemman refers to lent as a time of “bright sadness,” which mentions a different form of sadness than most people are used to. He states, “As we make the first step into the ‘bright sadness’ of Lent, we see – far, far away – the destination. It is the joy of Easter, it is the entrance into the glory of the Kingdom. And it is this vision, the foretaste of Easter, that makes Lent’s sadness bright and our Lenten effort a ‘spiritual spring.’ The night may be dark and long, but all along the way a mysterious and radiant dawn shines on the horizon.” The lengthening of days, at least in the Northern

Hemisphere, helps to emphasize this dawn on the horizon.



**February 26, 2020**

8:00 a.m. Holy Eucharist and the Imposition of Ashes

12:00 Noon Liturgy of the Word and Imposition of Ashes

5:30 p.m. Liturgy of the Word and Imposition of Ashes

7:30 p.m. Sung Evening Prayer and Imposition of Ashes

*The offering is designated for our adopted parochial school of St. Peter Martyr, Pittsburg*



**Saturday, February 29, 2020**

The Penitential Procession and Great Litany  
4:00 p.m.

**Sunday, March 1, 2020**

8:00 a.m. and 10:00 a.m.  
The Penitential Procession and Great Litany



**March 7, 2020**

4:00 p.m. Vigil Eucharist

**March 8, 2020**

8:00 a.m. and 10:00 a.m. Holy Eucharist;  
The Gospel of the Transfiguration

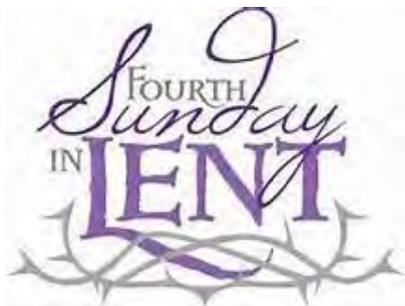


**Saturday, March 14, 2020**

4:00 p.m. Vigil Eucharist

**Sunday, March 15, 2020**

8:00 a.m. and 10:00 a.m. Holy Eucharist;  
The First Scrutiny at 10:00 a.m.; The Gospel  
of the Woman at the Well



**Saturday, March 21, 2020**

4:00 p.m. Vigil Eucharist

**Sunday, March 22, 2020**

8:00 a.m. and 10:00 a.m. Holy Eucharist;  
The Second Scrutiny at 10:00 a.m.; The  
Gospel of the Man Born Blind



**Saturday, March 28, 2020**

4:00 p.m. Vigil Eucharist

**Sunday, March 29, 2020**

8:00 a.m. and 10:00 a.m. Holy Eucharist;  
The Third Scrutiny at 10:00 a.m.; The  
Gospel of the Raising of Lazarus



***Palm Sunday and The Beginning of Holy Week***

**Saturday, April 4 2020**

4:00 p.m. Vigil Eucharist; *Blessing of Palms, Procession, Liturgy of the Word, Reading of the Passion According To Matthew, and Holy Eucharist*

**Sunday, April 5, 2020**

8:00 a.m. and **10:30 a.m.** Holy Eucharist; *Blessing of Palms, Procession Liturgy of the Word, Reading of the Passion According To Matthew, and Holy Eucharist*

**Monday, April 6, 2020**

Monday of Holy Week; Holy Eucharist, 8:00 a.m.

**Tuesday, April 7, 2020**

Tuesday of Holy Week; Liturgy of the Word and Holy Communion

**Wednesday, April 8, 2020**

Wednesday of Holy Week; Holy Eucharist, 8:00 a.m.

# Triduum



**Holy Thursday, April 9, 2020**

8:00 a.m. Sung Morning Prayer

7:30 p.m. Evening Liturgy of the Last Supper Procession, *Liturgy of the Word, Washing of Feet, Holy Eucharist, Procession To The Altar of Repose, Adoration until 10:00 p.m.*

**Good Friday, April 10, 2020**

8:00 a.m. Sung Morning Prayer

12:00 Noon Ecumenical Worship, “The Seven Last Words”

3:00 p.m. The Commemoration of the Lord’s Passion and Death- *Liturgy of the Word, The Passion According To St. John, Veneration of the Cross, Holy Communion*

7:30 p.m. *Tenebrae Liturgy of the Word and Veneration of the Cross*

**Holy Saturday, April 11, 2020**

8:00 a.m. Sung Morning Prayer

**7:30 p.m. The Great Vigil of Easter-Lighting of the New Fire, Liturgy of the Word, The Sacraments of Initiation, and Holy Eucharist**

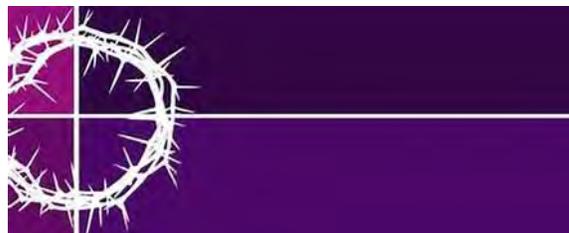


**EASTER DAY – THE FEAST OF THE RESURRECTION**

**Sunday, April 12, 2020**

8:00 a.m. and **10:30 a.m.**

Festive Choral Eucharist Procession, *Liturgy of the Word, Renewal of Baptismal Promises and Sprinkling Rite, Holy Eucharist*



**The Weekdays of Lent**

Monday – Wednesday – Friday  
Holy Eucharist 8:00 a.m.

Tuesday – Thursday  
Liturgy of the Word and Holy Communion  
8:00 a.m.



This year we will be having a simple soup and bread supper each of the Lenten Fridays at 6:30 p.m. A Free-will Offering will be received and all proceeds will be donated to our adopted parochial school of St. Peter Martyr, Pittsburg, as a part of our Lenten Almsgiving.

Following the supper, there will be a different Lenten service each week in the church at 7:30 p.m. The schedule is as follows:

**Friday, February 28, 2020** 6:30 p.m. Clam Chowder; 7:30 p.m. Stations of the Cross

**Friday, March 6, 2020** 6:30 p.m. Vegetable Soup; 7:30 p.m. Sung Evening Prayer

**Friday, March 13, 2020** 6:30 p.m. Cream of Potato; 7:30 p.m. Liturgy of the Word and the Sacrament of Anointing

**Friday, March 20, 2020** 6:30 p.m. Cream of Carrot; 7:30 p.m. Stations of the Cross

**Friday, March 27, 2020** 6:30 p.m. French Onion Soup; 7:30 p.m. Sung Evening Prayer

**Friday, April 3, 2020** 6:30 p.m. Clam Chowder; 7:30 p.m. Communal Penance/Sacrament of Reconciliation



One of the important directions we have taken as a parish this year is to do even more

regarding the Works of Justice. How does this apply to the Season of Lent? With regard to the threefold discipline of Prayer, Fasting, and Almsgiving, we suggest the following:

**Prayer** – in place of “memorized” prayers, we invite you to pray for the trouble spots and painful places in the world, i.e. Iran, Iraq, Syria, Afghanistan, Africa, for the healing of our government and its leaders as well as those of all the countries of the world, for the healing of our Church as an institution.

**Fasting** – not so much from food as from any ways of thinking, speaking, or acting that are negative, hostile, judgmental, negatively critical, and remembering that we are totally dependent upon God. We can be at one with the hungry of the world for dignity, respect, for forgiveness, and for love.

**Almsgiving** – in addition to our financial support for Catholic Education through our adopted parochial school of St. Peter Martyr, Pittsburg, our almsgiving this Lent can challenge us to be less material, less of a consumer, and more united with the holy ones who dedicate their lives to the needs of others.

Additionally, Ash Wednesday is a Day of Fasting and Abstinence for all between the ages of 13 and 59, which means only one full meal and two lesser meals that do not constitute a full meal and refraining from eating meat or meat by-products. All the Fridays of Lent are Days of Abstinence, refraining from eating meat or meat by-products. Good Friday is also a Day of Fast and Abstinence for all those aged 13 to 59, only one full meal and no meat or meat by-products.



To Those who clean the church and parish hall each week: **Alfred Madoshi, Rose Salamanca, Carole Miller, Jean Rogers, Nancy Santos, Mency Osborne, Angela Bueno, and Steve Rojek.**

...to those who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Finian Anyanwu, Mary Ewing, Patricia Britton, and Fr. Robert.**

...to **Dilcia Aparicio** who does such an excellent job of washing, ironing, and caring for the Sacred Linens.

...to our Sacristans and Altar Guild who prepare the sanctuary for the celebration of Eucharist each week:

**Peter Degl'Innocenti, Pam and Rich Confetti, Vincent Rodriguez, Harlan Young, Monika Kauer, Adora Pesapane, Nancy Santos and Rose Salamanca.**

...to **our counting teams** who are here every week to count the weekly collections.

...to our volunteers who assisted in the parish office last week:

**Frances Rojek, Mel Costanza, Maryann Peddicord, Estrella Rusk, Alicia Perez, Bev Iacona, Joe Fanfa and Paul Riofski.**

...to our St. Vincent de Paul volunteer who transported last week's donations: **Frank Zamora.**

...to our faithful weekly bulletin assembly team: **Dave Costanza (Lead), Carole Miller, Kathy Augusta and Vince Augusta.**

...to our wonderful Parking Lot Security who keep watch over our vehicles during the weekend Liturgies: **Don Benson, Steve Rojek and Dave Simpson.**



### *First Reconciliation*

This past Friday evening, the children of our Faith Formation Program celebrated and received the Sacrament of Reconciliation for the first time. Our congratulations to:

**Jodel Biscocho, Jaiden Bruno, Alondra Bruno, Dylan Dayrit, Noah Dijanic, Mireya Hernandez, David Hernandez, Emma Johnson, Francesca Lucido, Angel Manto, Alliyah Faye Morauda, Matthew Ouimet, Madison Takahashi, Melody Takahashi, and Ryan Trippany.**

