



SUNDAY, OCTOBER 11, 2020

28TH SUNDAY IN ORDINARY TIME



ST. FRANCIS XAVIER PARISH

304 HIGHWAY 8, STONEY CREEK, ONTARIO, L8G 1E6
TEL: 905-662-8593 FAX: 905-662-8029 EMAIL: SAINTFX@COGECO.NET

DAILY MASS SCHEDULE THIS WEEK

Monday - 8:30AM - Thanksgiving Day

Tuesday - 8:00AM

Wednesday - 8:00AM

Thursday - 8:00AM

Friday - 8:00AM,



(after morning Mass, Adoration of the Blessed Sacrament till 9:30AM concluded with Benediction at that time)

SUNDAY MASS SCHEDULE

Saturday - 5:30PM

Sunday - 9:00AM, 11:00AM and 4:00PM

SACRAMENT OF RECONCILIATION

Saturday - 4:00PM to 5:00PM, (by the Sunday sacristy, inside the main entrance to the Church)

Fr. Claude is also available daily to hear confessions before morning Mass from 7:40am till 7:55am

SUNDAY'S READINGS

FIRST READING:

He will destroy death forever.
The Lord GOD will wipe away
the tears from every face;
the reproach of his people he will remove
from the whole earth; for the LORD has spoken. (Is 25:8)

PSALM:

I shall live in the house of the Lord all the days of my life.
(Ps 23)

SECOND READING:

My God will fully supply whatever you need, in accord
with his glorious riches in Christ Jesus. To our God and
Father, glory forever and ever. Amen. (Phil 4:19-20)

GOSPEL:

"Go out, therefore, into the main roads and invite to the
feast whomever you find."
The servants went out into the streets
and gathered all they found, bad and good alike,
and the hall was filled with guests. (Mt 22:9-10)

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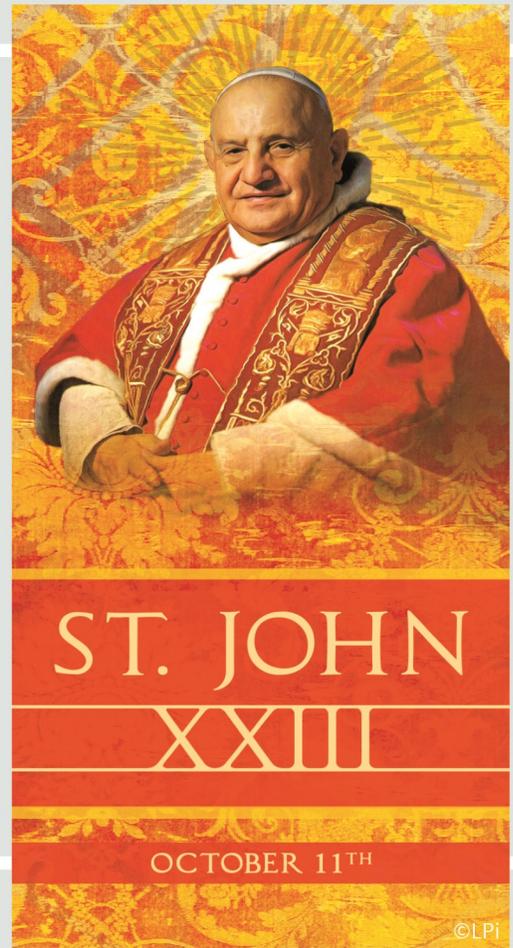
OBSERVANCES FOR THE WEEK OF OCTOBER 11, 2020

Sunday: 28th Sunday in Ordinary Time
Monday: Thanksgiving Day
Wednesday: St. Callistus I, Pope and Martyr
Thursday: St. Teresa of Jesus, Virgin and Doctor of the Church
Friday: St. Marguerite D'Youville, Religious
Saturday: St. Ignatius of Antioch, Bishop and Martyr
Next Sunday: 29th Sunday in Ordinary Time; World Mission Sunday

"WITHOUT
LOVE, DEEDS,
EVEN THE MOST
BRILLANT, COUNT
AS NOTHING."

.....
-ST. THERESE OF LISIEUX

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REFLECT

FIRST READING

Isaiah prophesied God's salvation and delivery for all the nations, not just for Israel. In what ways do you see this prophecy fulfilled today?

SECOND READING

As his letter to the Philippians draws to a close, Paul speaks of his constant focus on Christ regardless of his life's circumstances. How do you draw strength from Christ in the ebb and flow of your life?

GOSPEL READING

Jesus' parable of the wedding feast speaks to the importance of being properly prepared for the return of Christ. How would you assess your own spiritual readiness for Jesus' Second Coming and the final judgment?

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RESPOND WITH LOVE

Do you remember a time when you spent much time or money on a surprise or gift for someone else and they failed to appreciate it? We do open ourselves up to disappointment if our expectations do not match the response. Perhaps we reached down deep to share a part of ourselves only to encounter apathy and insensitivity. That can hurt even if the person ignoring our gesture meant no ill will toward us.

What must God feel like when we fail to respond to what He has done for us. We probably do not purposefully slight God, but perhaps we are so busy and mindless that it becomes impossible to be responsive and

mindful. We can miss the gift of God which is right before our eyes.

It is very difficult to be a good steward if we do not intentionally choose to be mindful. We miss the important stuff in life, and we neglect those placed in our path as gifts to enrich our lives. If we are to live as Jesus asks, we must work on focusing our eyes of faith on the things that matter and the gifts we have been given. If we are made in the image of God, I suppose we can guess how God might feel when His gifts are not acknowledged, or His love not returned. If I reflect on the One who loves me more than anyone, how can I choose to not offer my love in return?

—Tracy Earl Welliver, MTS

DOES CHEWING GUM BREAK THE FAST BEFORE COMMUNION?

If you look in Canon Law or in the Catechism, there is no mention of chewing gum.

I guess it does not rate the attention of the universal church! The Church requires us to fast for one hour before we receive the Eucharist. Basically, we are to refrain from food and drink, not including water or medicine. There are also exceptions for people who are ill. Overall, the fast is intended for us to prepare ourselves to receive the Eucharist and in some small way to literally as well as spiritually hunger for what we are about to receive. Chewing gum, while not really food, does at least break the spirit of the fast. Besides that, it is a distraction and rude. What do you do with the gum when it is time to receive Communion? People have actually come to

the altar chewing away, oblivious to what they were doing or Who they were receiving. At best, it is distracting and irreverent. At worst, it adds a barrier to giving our best to receiving God's best. To learn more, see the "Catechism of the Catholic Church" (no. 1382-1383).



Children's Liturgy videos have resumed !

Our Children's Liturgy team is once again producing a new weekly virtual liturgy video geared to kids in Junior Kindergarten - Grade 4 and will continue to do so until Children's Liturgy is able to resume in person.

The videos become available to watch on the parish YouTube channel each Sunday morning at 8AM.

Each one includes prayer, readings of the day, a short lesson or message based on the Gospel, a challenge of the week, and a trivia question that kids can answer for the chance to win prizes!

Please encourage the kids in your life to tune in!



LIVE THE LITURGY

INSPIRATION FOR THE WEEK

Come to the feast! God calls us to participate in the banquet of life, a banquet that can fill and satisfy us like no other. It is a spiritual feast where we kind find inner refreshment and satisfy the thirst and hunger of our souls. Do you want to come? Every human being receives an invitation; no one is excluded. There is no charge and an abundant table is set. Some will blatantly refuse. They see no merit in attending and feel that they can fill their needs in other ways. Others will simply ignore the invitation. Maybe they are too consumed with other matters they feel are more important at the time. Still others may even get angry and feel deep resentment for even being asked, resorting to acts of violence in protest of the very presence of the feast. In spite of this, many will also come. They will be the good and the bad, the lost and the lonely, and the ones who understand. They know love when they see it. When they go to the feast, they will rejoice and be glad as they will have found the God for whom they looked!

“THE CHURCH DOES NOT OFFER TO THE

[PEOPLE] OF TODAY RICHES THAT PASS,

NOR DOES SHE PROMISE THEM A MERELY

EARTHLY HAPPINESS. BUT SHE DISTRIBUTES

TO THEM THE GOODS OF DIVINE GRACE.”

ST. JOHN XXIII



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PLEASE CONSIDER ONLINE GIVING

Our parish is grateful for your continued support at this time. Thank you!



28TH SUNDAY IN ORDINARY TIME



Youth Groups!!

Virtual Youth Groups are starting the week of October 18!!
Check out <https://saintfxstoneycreek.com/youth-ministry/> for more info and registration forms!



QUEST
(Grades 3 – 5)
Mondays bi-weekly
from 7:00-8:00pm



EPIC
(Grades 6 – 7)
Mondays bi-weekly
from 8:15-9:15pm



DIGGING DEEPER
(Grades 8 - 12)
Saturdays bi-weekly
from 7:00-9:00pm

FAITH

FRIENDSHIP

FUN

Our three youth groups, offered for students in Grades 3-12, will be starting up again during the week of October 18, 2020! They will be held online using Zoom for the time being. Each meeting is an opportunity for students to spend time with the Lord, build community with one another, explore their faith, and have lots of fun doing so!

Each regular meeting will include:

- a screen game
- videos
- a faith-based message
- conversations in small groups
- time for prayer

There will also be several events for the whole family, as well as opportunities for community service, throughout the year!

Schedules and registration forms for each group are available at:

<https://saintfxstoneycreek.com/youth-groups>

GOSPEL MEDITATION

ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

God gives us an invitation to have an abundant life. The banquet is ready, and the tables are set. Come! There is so much to attend to in the everydayness of our lives. We have plans, after all. There is never enough time and so much that needs to be done. There is work, children, and grandchildren, paying the bills, planning for retirement, figuring out the details of our next vacation, making sure we are on top of our game with work, planning social engagements, answering emails, texts, and getting our latest pictures on Facebook. There is always something. What is this about some banquet?

I need another party and commitment like a hole in the head. I can't manage what I already have, and someone is asking me to do more! Seriously? I saw the invitation; I think it came in the mail the other day. Did I leave it on the table? Oh wait, it may have gotten thrown away. I can't remember. In any case, I'm managing things pretty well on my own, I think. Thanks for thinking of me, but no thanks. My life is only as good as I make



it and I have to be sure that all is in order! Oh, another invitation came today! This guy's being persistent. Now, I'm getting angry. I wish he would just leave me alone and stop with this invitation nonsense.

I woke up feeling a bit unsettled this morning. The kids have left the house, the grandchildren are busy with their lives, my retirement fund is losing ground, I'm worried about my health, folks have moved away, and I find myself alone. I am unhappy. I remember getting

an invitation some time ago to a banquet promising new life and life in abundance. Did I miss something? I think I may have. I am finally discovering that life is not about me and my world. I think I've ignored the God who made me and the God who is the reason for my life, my hope, and my joy. It's always been about me. I have not really discovered Eternal Love.

Is the invitation still open? Can I come to the banquet? I think I'd like to come.

"The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.' The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests." - Mt 22:8b-10

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National Catholic Health Care Week 2020

From October 4 to 10, we celebrate National Catholic Health Care Week across Canada. The Week recognizes the inspiring work of Catholic health care organizations in our province and across Canada. At the heart of Catholic health care is a deep respect for the intrinsic value and dignity of every human being and an unwavering commitment to serving all people, from all backgrounds and faiths—especially society’s most vulnerable.

This year the COVID-19 pandemic transformed our health care landscape and society. In Canada, the pandemic has shone a public light on many important social and ethical issues calling us all to reflect on the importance of human connection, quality of life, and the meaning of wellbeing—body, mind and spirit. The pandemic has also highlighted the timeless relevance of Catholic social teaching and our collective role in building a Canadian society that reaches out to every person who is suffering from illness, stigma, poverty, or loneliness.

During National Catholic Health Care Week, we give thanks for the courageous gift of Catholic health care during these challenging times—in hospitals, community health centers, or seniors care homes.

The pandemic calls us all to live the healing ministry of Jesus Christ. Holding all those impacted by COVID-19 in our hearts, we ask God to bless the work of Catholic health care and we offer our prayers, support, and encouragement for the people of our Catholic health organizations who care for all in need with compassion and courage.

For more information about Catholic health care in Canada or the week, please visit the Catholic Health Alliance of Canada website at www.chac.ca

PRAYER FOR NATIONAL CATHOLIC HEALTH CARE WEEK 2020, October 4 - 10 – 2020

Healing God, at this particular time of pandemic and while we are seeking to find ways to reach out and communicate with the most vulnerable, such as seniors living in isolation, we give thanks today for the gift of Catholic health care we have experienced in our own lives and in our communities. We give thanks that Jesus’ ministry of healing and reconciliation continues every day as people are healed, accompanied and supported. Bless all those who work to continue the ministry of healing in Catholic health care. Amen

3 EASY STEPS

TO KEEPING YOURSELF & OTHERS HEALTHY!

We are cautioned to be especially careful during the Coronavirus outbreak. Here are some simple ways to keep sickness away.



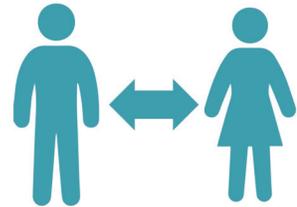
WASH YOUR HANDS

Wash your hands for at least 20 seconds using soap and water. If you can't wash your hands, use hand sanitizer frequently.



DON'T TOUCH YOUR FACE

Especially around the eyes, nose and mouth. If you must sneeze, use a tissue or your arm.



KEEP YOUR DISTANCE

Practice social distancing during this epidemic and stay away from large groups. Instead, call, email or check up on family and friends using social media.



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“Let us return to the Eucharist with joy!”

Letter on the celebration of the liturgy during and after the Covid-19 pandemic to the Presidents of the Episcopal Conferences of the Catholic Church

The Congregation for Divine Worship and the Discipline of the Sacraments has sent a letter to the presidents of Episcopal Conferences on celebrating the liturgy during and after the pandemic. The following is the English text of the letter, which was made public on Saturday, 12 September.

The pandemic caused by the Covid 19 virus has produced upheavals not only in social, family, economic, educational and work dynamics, but also in the life of the Christian community, including the liturgical dimension. To prevent the spread of the virus, rigid social distancing was necessary, which had repercussions on a fundamental trait of Christian life: “Where two or three are gathered in my name, there am I among them” (Mt 18:20); “They devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And all who believed were together and had all things in common” (Acts 2:42.44).

This community dimension has a theological meaning: God is a relationship of Persons in the Most Holy Trinity. He creates humanity in the relational complementarity between male and female because “it is not good that man should be alone” (Gen 2:18). He puts himself in relationship with man and woman and calls them in turn to relationship with him. As Saint Augustine intuited, our heart is restless until it finds God and rests in him (cf. Confessions, I, 1). The Lord Jesus began his public ministry by calling to himself a group of disciples to share with him the life and proclamation of the Kingdom; from this small flock the Church is born. Scripture uses the image of a city to describe eternal life: the heavenly Jerusalem (cf. Rev 21). A city is a community of people who share values, fundamental human and spiritual realities, places, times and organized activities and who contribute to building the common good. While the pagans built temples dedicated only to the divinity, to which people had no access, Christians, as soon as they enjoyed freedom of worship, immediately built places that were the *domus Dei et domus ecclesiae*, where the faithful could recognize themselves as the community of God, a people summoned for worship and constituted as a holy assembly. God can therefore proclaim: “I am your God, you will be my people” (cf. Ex 6:7; Dt 14:2). The Lord remains faithful to his Covenant (cf. Dt 7:9) and Israel becomes for this very reason the *Abode of God*, the holy place of his presence in the world (cf. Ex 29:45; Lv 26:11-12). For this reason, the house of the Lord presupposes the presence of the family of the children of God. Today too, in the prayer of the dedication of a new church, the Bishop asks that it be what it should be by its very nature:

“[...] make this for ever a holy place [...]
Here may the flood of divine grace
overwhelm human offenses,
so that your children, Father,
being dead to sin,
may be reborn to heavenly life.
Here may your faithful,
gathered around the table of the altar,
celebrate the memorial of the Paschal Mystery

and be refreshed by the banquet
of Christ's Word and his Body.
Here may the joyful offering of praise resound,
with human voices joined to the song of Angels,
and unceasing prayer rise up to you
for the salvation of the world.
Here may the poor find mercy,
the oppressed attain true freedom,
and all people be clothed with the dignity of your children,
until they come exultant
to the Jerusalem which is above.

The Christian community has never sought isolation and has never made the Church a city with closed doors. Formed in the value of community life and in the search of the common good, Christians have always sought insertion into society, while being aware of an otherness – to be in the world without belonging to it and without being reduced to it (cf. *Letter to Diognetus*, 5-6). And even in the pandemic emergency, a great sense of responsibility has emerged. In listening to and collaborating with civil authorities and experts, the Bishops and their territorial conferences were prompt to make difficult and painful decisions, even to the point of suspending the participation of the faithful in the celebration of the Eucharist for a long period. This Congregation is deeply grateful to the Bishops for their commitment and effort in trying to respond in the best possible way to an unforeseen and complex situation.

As soon as circumstances permit, however, it is necessary and urgent to return to the normality of Christian life, which has the church building as its home and the celebration of the liturgy, especially the Eucharist, as “the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows” (*Sacrosanctum Concilium*, 10).

Aware that God never abandons the humanity He has created, and that even the hardest trials can bear fruits of grace, we have accepted our distance from the Lord's altar as a time of Eucharistic fasting, useful for us to rediscover its vital importance, beauty and immeasurable preciousness. As soon as is possible, however, we must return to the Eucharist with a purified heart, with a renewed amazement, with an increased desire to meet the Lord, to be with him, to receive him and to bring him to our brothers and sisters with the witness of a life full of faith, love and hope.

This time of deprivation gives us the grace to understand the heart of our brothers and sisters, the martyrs of Abitinae (beginning of the 4th century), who answered their judges with serene determination, despite a sure death sentence: “Sine Dominico non possumus”. The absolute verb *non possumus* (we cannot) and the significance of the neuter noun *Dominicum* (that which is the Lord's) cannot be translated with a single word. A very brief expression sums up a great wealth of nuances and meanings that are offered to our meditation today:

– *We cannot* live, be Christians, fully realizing our humanity and the desires for good and happiness that dwell in our hearts without the Word of the Lord, which in the celebration of the liturgy takes shape and becomes a living word, spoken by God for those who today open their hearts to listen;

– *We cannot live as Christians without participating in the Sacrifice of the Cross* in which the Lord Jesus gives himself unreservedly to save, by his death, humanity which had died because of sin; the Redeemer associates humanity with himself and leads it back to the Father; in the embrace of the Crucified One all human suffering finds light and comfort;

– *We cannot be without the banquet of the Eucharist*, the table of the Lord to which we are invited as sons and daughters, brothers and sisters to receive the Risen Christ himself, present in body, blood, soul and divinity in that Bread of heaven which sustains us in the joys and labours of this earthly pilgrimage;

– *We cannot be without the Christian community*, the family of the Lord: we need to meet our brothers and sisters who share the sonship of God, the fraternity of Christ, the vocation and the search for holiness and the salvation of their souls in the rich diversity of ages, personal histories, charisms and vocations;

– *We cannot be without the house of the Lord*, which is our home, without the holy places where we were born to faith, where we discovered the provident presence of the Lord and discovered the merciful embrace that lifts up those who have fallen, where we consecrated our vocation to marriage or religious life, where we prayed and gave thanks, rejoiced and wept, where we entrusted to the Father our loved ones who had completed their earthly pilgrimage;

– *We cannot be without the Lord's Day*, without Sunday which gives light and meaning to the succession of days of work and to family and social responsibilities.

As much as the means of communication perform a valued service to the sick and those who are unable to go to church, and have performed a great service in the broadcast of Holy Mass at a time when there was no possibility of community celebrations, no broadcast is comparable to personal participation or can replace it. On the contrary, these broadcasts alone risk distancing us from a personal and intimate encounter with the incarnate God who gave himself to us not in a virtual way, but really, saying: "He who eats my flesh and drinks my blood remains in me and I in him". (Jn 6.56). This physical contact with the Lord is vital, indispensable, irreplaceable. Once the concrete measures that can be taken to reduce the spread of the virus to a minimum have been identified and adopted, it is necessary that all resume their place in the assembly of brothers and sisters, rediscover the irreplaceable preciousness and beauty of the celebration of the liturgy, and invite and encourage again those brothers and sisters who have been discouraged, frightened, absent or uninvolved for too long.

This Dicastery intends to reaffirm some principles and suggest some courses of action to promote a rapid and safe return to the celebration of the Eucharist.

Due attention to hygiene and safety regulations cannot lead to the sterilisation of gestures and rites, to the instilling, even unconsciously, of fear and insecurity in the faithful.

It is up to the prudent but firm action of the Bishops to ensure that the participation of the faithful in the celebration of the Eucharist is not reduced by public authorities to a "gathering", and is not considered comparable or even subordinate to forms of recreational activities.

Liturgical norms are not matters on which civil authorities can legislate, but only the competent ecclesiastical authorities (cf. *Sacrosanctum Concilium*, 22).

The participation of the faithful in liturgical celebrations should be facilitated, but without improvised ritual experiments and in full respect of the norms contained in the liturgical books which govern their conduct. In the liturgy, an experience of sacredness, holiness and beauty that transfigures gives a foretaste of the harmony of eternal blessedness. Care should therefore be taken to ensure the dignity of the places, the sacred furnishings, the manner of celebration, according to the authoritative instruction of the Second Vatican Council: "The rites should be distinguished by a noble simplicity" (*Sacrosanctum Concilium*, 34).

The faithful should be recognised as having the right to receive the Body of Christ and to worship the Lord present in the Eucharist in the manner provided for, without limitations that go even beyond what is provided for by the norms of hygiene issued by public authorities or Bishops.

In the Eucharistic celebration the faithful adore the Risen Jesus present; and we see with what ease the sense of adoration, the prayer of adoration, is lost. In their catechesis we ask Pastors to insist on the necessity of adoration.

A sure principle in order not to err is obedience. Obedience to the norms of the Church, obedience to the Bishops. In times of difficulty (e.g., wars, pandemics), Bishops and Episcopal Conferences can give provisional norms which must be obeyed. Obedience safeguards the treasure entrusted to the Church. These measures given by the Bishops and Episcopal Conferences expire when the situation returns to normal.

The Church will continue to cherish the human person as a whole. She bears witness to hope, invites us to trust in God, recalls that earthly existence is important, but much more important is eternal life: sharing the same life with God for eternity is our goal, our vocation. This is the faith of the Church, witnessed over the centuries by hosts of martyrs and saints, a positive proclamation that frees us from one-dimensional reductionisms and from ideologies. The Church unites proclamation and accompaniment towards the eternal salvation of souls with the necessary concern for public health. Let us therefore continue to entrust ourselves confidently to God's mercy, to invoke the intercession of the Blessed Virgin Mary, *salus infirmorum et auxilium christianorum*, for all those who are sorely tried by the pandemic and every other affliction, let us persevere in prayer for those who have left this life, and at the same time let us renew our intention to be witnesses of the Risen One and heralds of a sure hope, which transcends the limits of this world.

From the Vatican, 15 August 2020 Solemnity of the Assumption of the Blessed Virgin Mary

The Supreme Pontiff Francis, in the Audience granted on 3 September 2020 to the undersigned Cardinal Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, approved this Letter and ordered its publication.

Cardinal Robert Sarah
Prefect

Kids Corner

READ THE
GOSPEL &
COLOR



Imagine how it would feel to be invited by a king to come to his palace for a party! Well, you have been invited! God wants you to come. People who ignore God will not go to heaven. Don't ignore God. Say "yes" to his invitation. Go to God's party in heaven!

PRAYER

Thank you for inviting me to heaven, God. I want to go!

MISSION FOR THE WEEK

As a family, plan a special party. Let each person make their favorite foods and play their favorite music. Heaven will be even better!

MASS INTENTIONS FOR OCTOBER 12 TO OCTOBER 18, 2020

DATE	MASS INTENTION	REQUESTED BY
MONDAY, October 12:	Fernando Viola Mario D'Antonio	Rocco & Tina Viola Carol & Ugo Pin
TUESDAY, October 13:	Milanino & Virginia Russo Romeo & Maria DiLegge	Anthony & Massima Salciccioli Anthony & Massima Salciccioli
WEDNESDAY, October 14:	MULTI-INTENTIONAL In reparation for acts committed against the Holy Eucharist Fr. Victor McNamara	Ewa Nimch
THURSDAY, October 15:	Ralph Guarino Amleto Salciccioli	Anthony & Massima Salciccioli Anthony & Massima Salciccioli
FRIDAY, October 16:	Intentions of Marc Carmel Ramon Salise	Marc Carmel Joy Salise
SATURDAY, October 17:	Cecilia Rallo Guido Malvestuto	Florio Family Carol & Ugo Pin
SATURDAY, October 17: 5:30PM Mass	MULTI-INTENTIONAL Martin Thien Phu Nguyen Giuseppina Fuca Donna & Fabio Pettorossi Francesco & Maria DiNunzio Antonio Sansalone Cecylia Kulak Colombo Bianchi Irene & Armando DeAngelis Mario Calcagni Teresa Baruzza Jean Catlin Maria Graciette Pacheco Marisa Alfieri Roberto Bianchini Mario Amatucci Margherita Colao Gisa Saccomandi Father Peter Pastrana Jr. Leonardo Marfil Vincent Cin	Le-Butler Family Anonymous Pettorossi Family Rosalia DiNunzio Mrs. Sansalone Marek Kulak Marisa Biagetti Apolonia DeAngelis Pat Romano & Family Louis & Miranda Beraldo Perryman Family Deacon Carmelo & Family Lidia Quercia & Family Matilda Marfil Matilda Marfil Louis & Miranda Beraldo
SUNDAY, October 18: 9:00 AM Mass	Fernando & Josephine Viola Martin Ribero	Rocco & Tina Viola Claudino Family
11:00AM Mass	Giustina Rinaldo Mauree Vesprini	Nina Romanelli Lidia Quercia & Family
4:00PM Mass	Missa Pro Populo	