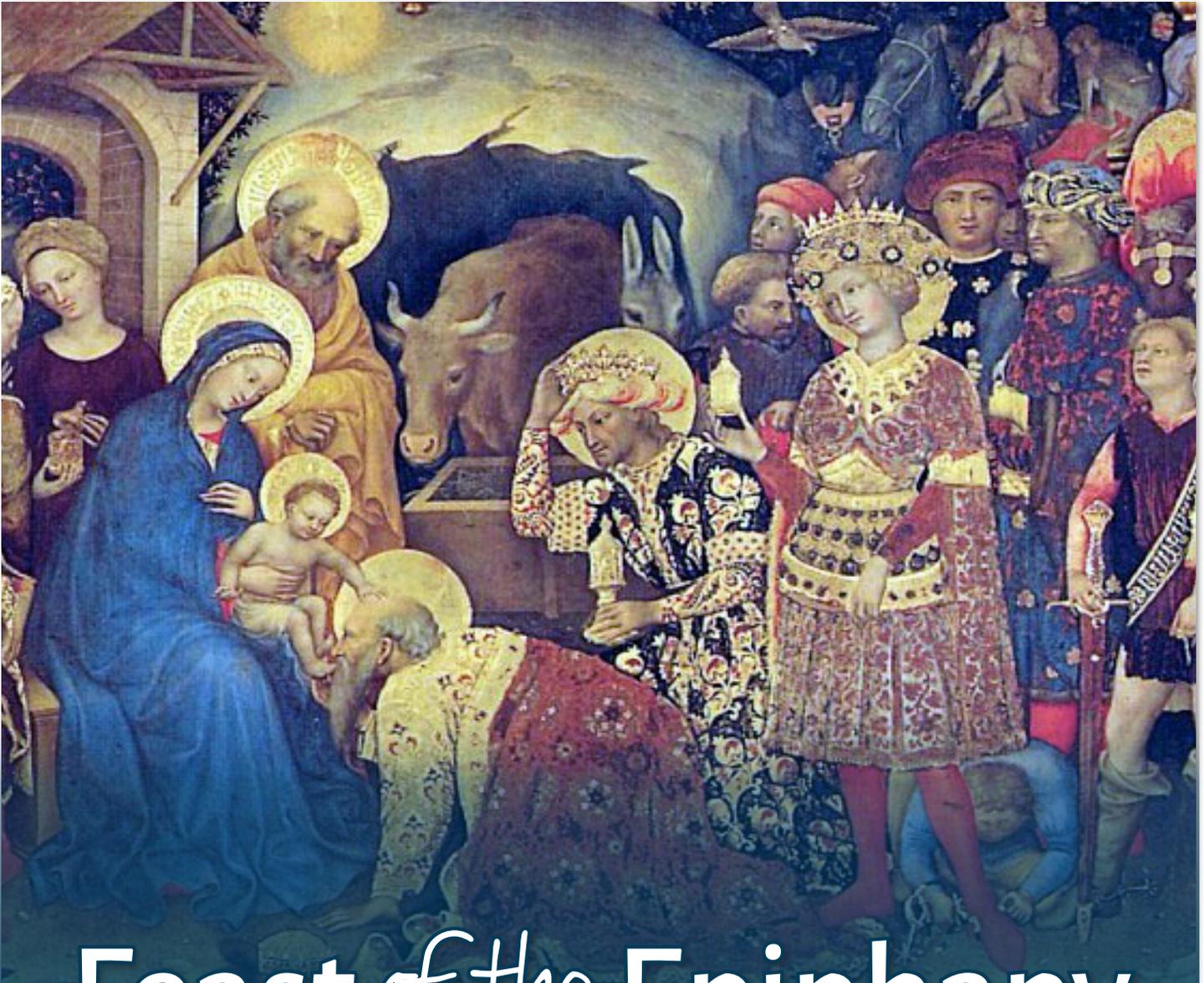


Ss PETER & PAUL

JANUARY 3, 2021 | FEAST OF THE EPIPHANY



Feast of the Epiphany

God of light, shining in darkness, through a little child, born in Bethlehem, you open to us the treasure of your grace. Help us to search diligently for him, so that we may offer our lives to you with thanksgiving, joy, and praise; through Jesus Christ, the rising star. Amen.

Parish info



CONTACT DETAILS

404 Hudson Street, Hoboken NJ 07030

🌐 spphoboken.com

📞 201.659.2276 Fax: 201-353-2333

PARISH OFFICE HOURS

Monday | Tuesday | Friday 10 am - 4 pm
Wednesday | Thursday 10 am - 7 pm
Saturday and Sunday Closed

PASTORAL TEAM

PASTOR

Rev. Msgr. Michael A. Andreano

WEEKEND/WEEKDAY ASSISTANTS

Msgr. Neil Mahoney, PhD

Msgr. Paul Bochicchio

Fr. Yuniur Almonte

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DIRECTOR OF STEWARDSHIP, IT & SECURITY

Danny Rosado, BA

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DIRECTOR OF MUSIC MINISTRIES & LITURGY

Brian Walters, BFA

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DIRECTOR OF RELIGIOUS EDUCATION AND CHILDREN'S MINISTRY

Katie Riley, BA

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Peter Bakarich

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CANTORS

Maria Brinkmann ● Jason Darenbourg

Katie Riley ● Allison Melissa ● Gretchen Terrell

WEEKEND MASS SCHEDULE

SATURDAY

5:00 pm *Vigil Mass*

SUNDAY

8:30 am *Quiet Mass*

10:30 am *with Music*

12:00 pm *with Music*

DAILY LITURGIES

Monday ▶ Friday

Mass 12:10 pm

CHURCH OPENING HOURS

(Weather Permitting)

Monday thru Friday

11 am → 1:30 pm

Saturday

Noon → 6 pm

Sunday

8 am → 1 pm

PARISH OFFICE HOURS

During Pandemic Restrictions :

Monday | Tuesday | Friday: 10 am - 4 pm

Wednesday | Thursday: 10 am - 7 pm

Saturday | Sunday: closed

Call for other urgent arrangements.

VISITORS MUST WEAR MASKS - NO EXCEPTIONS.

Please call ahead for appointment, or to ensure ability for safe distancing upon your arrival, dependent on the presence of others.

This Week's Mass Intentions

Please note, temporary pandemic Mass Schedule

Saturday, January 2

5:00 pm †Peter Zanin

Sunday, January 3

8:30 am For the Health and Well Being of Tim and Dolly O'Donnell

10:30 am †Bernadine Marie Altendahl

12:00 pm †Epiphany

Monday, January 4

12:10 pm †Repose of the Soul of Joseph Andreula

Tuesday, January 5

12:10 pm †Raymond Falco

Wednesday, January 6

12:10 pm †Giuliano Spadavecchia

Thursday, January 7

12:10 pm †Eugenia Fiorentini

Friday, January 8

12:10 pm †Repose of the Souls of the Cappock Family

Saturday, January 9

5:00 pm †Peter Zanin

Sunday, January 10

8:30 am †Justin Jose Hernandez

10:30 am †Miles Benjamin Romain

12:00 pm †Madeline Bueckner

Baptism Ministry

See Dates & Details on Parish Website

Staff Contact:
Stephanie Panzariello

Ministry Assistant:
Muzzi John Roggio

Confession/Reconciliation

During the ongoing pandemic restrictions, Confessions are by appointment only at the discretion and availability of the Priest.

Contact the Parish Office.



Please consider helping us to defray the expense of these necessary items by donating: Hosts, Altar Flowers, Sanctuary Tabernacle Candle, Altar Wine.

The requested donation for each is \$25.00.



This Week, the Altar Flowers are donated
*In Thanksgiving and with Special Prayers for
For All Donors of The Christmas Flowers*

This Week, the Altar Wine is donated
*In Thanksgiving and with Special Prayers for
Eugene and Joyce Flinn*

This Week, the Altar Hosts are donated
*In Thanksgiving and with Special Prayers for
Patrick Fitzgerald*

The Sanctuary Tabernacle Candle is donated
*In Thanksgiving and with Special Prayers for
Muzzi John Roggio*

God bless your generosity.

Thank You!

My sincere thanks to all of you who helped make the Christmas Season for the Parish so truly wonderful, totally imbued with the Christmas Spirit! The Church was so beautifully decorated, our Masses solemnly prayerful with the dignity due the Lord; and your generosity overwhelming in the Giving Tree Gifts and Christmas Collection, a true reflection of your Christian charity in helping others. Although due to the early publication deadlines of these Holy Day Bulletins, we are yet tabulating all of your generosity, at the time of this publication we already collected more than \$10,000 in Gift Cards and amenities for distribution to the 4 groups we supported: 5 of our own Parishioner Families, 5 Families with Children through the Archdiocesan Catholic Charities Agency, The Hoboken Shelter, and Covenant House NJ. God will reward your generosity of heart a hundred-fold.

There are so many individuals and Family groups to thank: From those who volunteered to decorate the Church, to those who donated to our Giving Tree, to those who donated so very generously towards the Christmas Flowers and Christmas Collection, to our Liturgical Ministers - Lectors, Ushers, Eucharistic Ministers, Altar Servers; to our Music Ministry for the Candlelight Carols and the beautiful music throughout our Christmas Eve and Christmas Day Masses (and the wonderful, first-ever Christmas Carols on the Church steps in mid-December!), to the Children and Families who contributed their time and talents toward our Living Advent Calendar, to those that helped towards our monthly Hoboken Shelter meal..., the list goes on and on. We will make further acknowledgments along with photos in the upcoming Bulletins.

All of those involvements, commitment, and activity was and always continues to be for one purpose: In praise, worship, and thanksgiving to God. We do so, first and foremost, for God's Gift of Life and celebrating His Presence among us that came in a very different and profound way - the Birth of Jesus Christ into His World, as one of us. Each year, we celebrate that First Christmas, doing our best to remember and follow the path of that One Life each day of the year, until the next Christmas, and until the next coming of Christ, as we continue our journey towards our promised reward.

My prayers of thanksgiving to all who joined us for Mass in person, or viewed from afar. Your continuing presence is what makes our Parish Community so special. My particular thanks to our small Parish Staff, whose names you find listed in this Bulletin, our Interns, and our 'extended Staff' of volunteers who sacrifice their personal time to bring us together in such beauty and prayer as the Catholic Community of Saints Peter & Paul.

May the Spirit of Christmas in the Blessings I impart to you, remain in your hearts every day of your lives. For it is that Spirit, given to us in and by the Baby Jesus, sent into the World by the same Creator who sent each of us into His World, that sustains us, and brings us peace and consolation in all things.

Christmas and New Year Blessings to You all.

Mary Anderson



Super 50/50

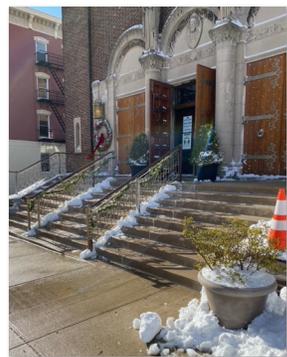
Tickets \$20

Total Already
\$10,660
as of 12/20/20

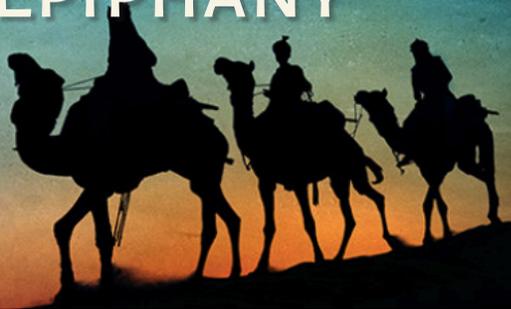
The First Snowfall!



We had our first major snowstorm of the season on December 17, and thanks to the efforts of staff members, **John Bews** and **Danny Rosado** who were present overnight and through it all, as well as our interns **Steven** and **Matthew**, our Church grounds were plowed and cleared quickly!



The Feast of THE EPIPHANY



The Identity of The Magi

Magi is derived from the Greek word “magoi,” It’s likely the magi were Persian priests, educated in astrology and astronomy, who interpreted the star’s appearance as a sign of Christ’s birth.

Gold:

Fit For a King

From ancient times, gold has been associated with rarity and royalty. Because of its endurance, gold also became associated with immortality. In the time of Jesus gold was an essential gift for a king or deity. The magi’s gift of gold symbolizes their acknowledgement of Jesus as a king whose kingdom cannot be destroyed by earthly powers. As Christianity evolved, so too did the description of the magi. In the seventh century, a work attributed to St. Bede known as the Excerpta et Collectanea indicated the gift of gold was presented by Melchior, a bearded, elderly man.

Frankincense:

To Honor a Priest

Frankincense, also known as olibanum, was also considered precious. The plant-derived, resin-like substance was used for medicinal purposes and in incense. Frankincense was not native to Israel and was expensive to import, but was a logical gift to be borne by a visitor from the east to Jerusalem where it was used in ritual by the temple elders. In presenting frankincense to Jesus, the magi recognized Jesus’s role as a priest. The priest-astrologer bearing frankincense was described by St. Bede as young, beardless and of ruddy complexion. Tradition cites his name as being Caspar.

Myrrh:

The Consolation from His Suffering

Myrrh was, in Jesus’s time, more valuable than gold. It is obtained from trees which grow in southern Arabia and other parts of the African continent. Its ancient use was as an analgesic and an embalming element. Myrrh symbolized pain, death and the afterlife. As a gift of the magi, it foreshadowed of Jesus’s suffering and death. Jesus was offered myrrh with wine to soothe him during the crucifixion. Myrrh also was used to anoint his body after his death. The figure associated with offering myrrh to the Christ child is Balthasar, who St. Bede described as heavily bearded.

How the Magi gave us the key to effective prayer

Epiphany is a good time to reflect on what the Three Wise Men can teach us.

Gold defines a king, incense celebrates God, and myrrh foreshadows death. The gifts offered to Jesus by the Magi symbolize the basis of all prayer.

Prayer is royal Prayer celebrates the splendor of God, our King. It is the offering of due praise and glory, what is referred to as “the doxology” (as recited in the invocation at the end of every psalm: “Glory to the Father, and to the Son, and to the Holy Spirit”). Prayer, whether liturgical or personal, wouldn’t be complete without the doxology. Prayer takes us out of ourselves; it invites us to the things of God rather than of ourselves. And we well know that, as soon as we concern ourselves with Him (He who never ceases concerning Himself with us), we feel better.

Prayer is incense Incense is an aromatic that burns and rises to heaven. Our prayer becomes our evening plea which, as it goes up in smoke, rises straight up to heaven with a lovely perfume. Yes, prayer is smoke: a gratuitous act, non-productive, useful only in that it is love. And, as such, is indispensable.

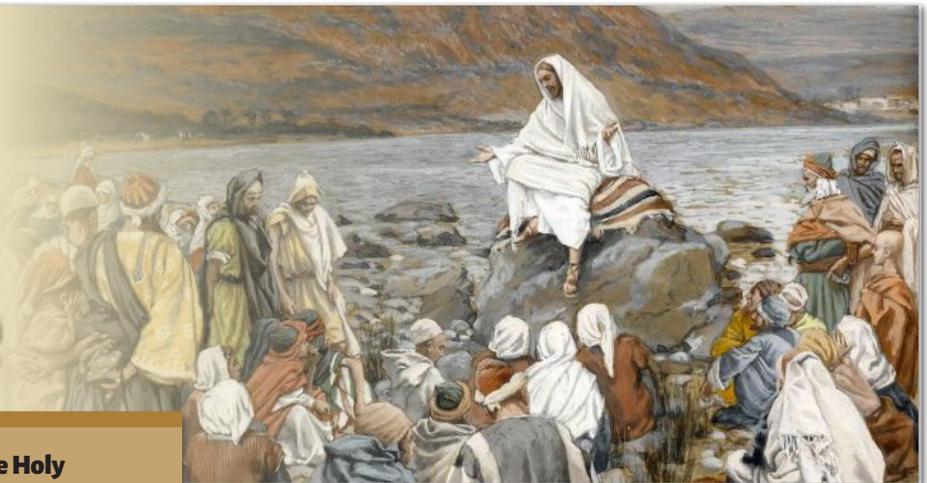
Prayer is like myrrh Prayer isn’t a distraction, an innocent affair, an activity that doesn’t require commitment. He who sets out on the path of prayer goes through a kind of death: the death of the “old me,” of oneself, of what keeps God from taking first place. Prayer isn’t just about meditating on the Passion of Christ. It leads to living it out ourselves.

What prayer shall I offer God? According to the day, we’ll offer this or that gift: gold, frankincense, or myrrh. But in truth, he who prays offers each day a little of all three. The three Magi are reflected in the Christian soul adoring the Christ Child. Christian adoration isn’t a simple duty, but the religious worship we were born into. It marks us with the sign of Christ’s cross. It explains the haste with which the Magi came precisely to adore; it also explains all the Herods of this world whom we sometimes resemble, or rather whom we must escape by returning by a different route than the one by which we arrived.

Written by: Brother Thierry-Dominique Humbrech via aleteia.org



A Lord's Prayer for Justice



Below is taken from Fr. Ron Rolheiser's book **The Holy Longing: The Search for a Christian Spirituality**, which is on the recommended reading list for our RCIA candidates. In his book, Ronald Rolheiser makes sense of what is frequently a misunderstood word: spirituality. In posing the question "What is spirituality?" Father Rolheiser gets quickly to the heart of common difficulties with the subject, and shows through compelling anecdotes and personal examples how to channel that restlessness, that deep desire, into a healthy spirituality.

Opening Prayer: In the world's scheme of things, survival of the fittest is the rule. In God's scheme, survival of the weakest is the rule. God always stands on the side of the weak and it is there, amongst the weak, that we find God. Given the truth of that, let us say the Lord's Prayer in this way:

Leader: OUR FATHER...

All: Who always stands with the weak, the powerless, the poor, the abandoned, the sick, the aged, the very young, the unborn and those who, by victim of circumstance, bear the heat of the day.

Leader: WHO ART IN HEAVEN...

All: Where everything will be reversed, where the first will be last and the last will be first, but where all will be well and every manner of being will be well.

Leader: HALLOWED BE THY NAME...

All: May we always acknowledge your holiness, respecting that your ways are not our ways, your standards are not our standards. May the reverence we give your name pull us out of the selfishness that prevents us from seeing the pain of our neighbor.

Leader: YOUR KINGDOM COME...

All: Help us to create a world where, beyond our own needs and hurts, we will do justice, love tenderly and walk humbly with you and each other.

Leader: YOUR WILL BE DONE...

All: Open our freedom to let you in so that the complete mutuality that characterizes your life might flow through our veins and thus the life that we help generate may radiate your equal love for all and your special love for the poor.

Leader: ON EARTH AS IT IS IN HEAVEN...

All: May the work of our hands, the temples and structures we build in this world, reflect the temple and the structure of your glory so that the joy, graciousness, tenderness and justice of heaven will show forth within all of our structures on earth.

Leader: GIVE...

All: Life and love to us and help us to see always and everything as a gift. Help us to know that nothing comes to us by right and that we must give because we have been given to. Help us realize that we must give to the poor, not because they need it, but because our own health depends upon our giving to them.

Leader: US...

All: The truly plural us. Give not just to our own but to everyone, including those who are very different than the narrow us. Give your gifts to all of us equally.

Leader: THIS DAY...

All: Not tomorrow. Do not let us push things off into some indefinite future so that we can continue to live justified lives in the face of injustice because we can make good excuses for our inactivity.

Leader: OUR DAILY BREAD...

All: So that each person in the world may have enough food, clean water, clean air, adequate health care and sufficient access to education so as to have the sustenance for a healthy life. Teach us to give from our sustenance and not just from our surplus.

Leader: AND FORGIVE US OUR TRESPASSES...

All: Forgive us our blindness toward our neighbor, our self-preoccupation, our racism, our sexism and our incurable propensity to worry only about ourselves and our own. Forgive us our capacity to watch the evening news and do nothing about it.

Leader: AS WE FORGIVE THOSE WHO TRESPASS AGAINST US...

All: Help us to forgive those who victimize us. Help us to mellow out in spirit, to not grow bitter with age, to forgive imperfect parents and systems that wounded, cursed and ignored us.

Leader: AND DO NOT PUT US TO THE TEST...

All: Do not judge us only by whether we have fed the hungry, given clothing to the naked, visited the sick or tried to mend the systems that victimized the poor. Spare us this test for none of us can stand before your gospel scrutiny. Give us, instead, more days to mend our ways, our selfishness and our systems.

Leader: BUT DELIVER US FROM EVIL...

All: That is, from the blindness that lets us continue to participate in anonymous systems within which we need not see who gets less as we get more.

Amen.



Pope Francis: A Crisis Reveals What Is in Our Hearts

To come out of this pandemic better than we went in, we must let ourselves be touched by others' pain.

By Pope Francis | Nov. 26, 2020
via www.nytimes.com

In this past year of change, my mind and heart have overflowed with people. People I think of and pray for, and sometimes cry with, people with names and faces, people who died without saying goodbye to those they loved, families in difficulty, even going hungry, because there's no work.

Sometimes, when you think globally, you can be paralyzed: There are so many places of apparently ceaseless conflict; there's so much suffering and need. I find it helps to focus on concrete situations: You see faces looking for life and love in the reality of each person, of each people. You see hope written in the story of every nation, glorious because it's a story of daily struggle, of lives broken in self-sacrifice. So rather than overwhelm you, it invites you to ponder and to respond with hope.

These are moments in life that can be ripe for change and conversion. Each of us has had our own "stoppage," or if we haven't yet, we will someday: illness, the failure of a marriage or a business, some great disappointment or betrayal. As in the Covid-19 lockdown, those moments generate a tension, a crisis that reveals what is in our hearts.

In every personal "Covid," so to speak, in every "stoppage," what is revealed is what needs to change: our lack of internal freedom, the idols we have been serving, the ideologies we have tried to live by, the relationships we have neglected.

When I got really sick at the age of 21, I had my first experience of limit, of pain and loneliness. It changed the way I saw life. For months, I didn't know who I was or whether I would live or die. The doctors had no idea whether I'd make it either. I remember hugging my mother and saying, "Just tell me if I'm going to die." I was in the second year of training for the priesthood in the diocesan seminary of Buenos Aires.

I remember the date: Aug. 13, 1957. I got taken to a hospital by a prefect who realized mine was not the kind of flu you treat with aspirin. Straightaway they took a liter and a half of water out of my lungs, and I remained there fighting for my life. The following November they operated to take out the upper right lobe of one of the lungs. I have some sense of how people with Covid-19 feel as they struggle to breathe on a ventilator.

I remember especially two nurses from this time. One was the senior ward matron, a Dominican sister who had been a teacher in Athens before being sent to Buenos Aires. I learned later that following the first examination by the doctor, after he left she told the nurses to double the dose of medication he had prescribed — basically penicillin and streptomycin — because she knew from experience I was dying. Sister Cornelia Caraglio saved my life. Because of her regular contact with sick people, she understood better than the doctor what they needed, and she had the courage to act on her knowledge.

Another nurse, Micaela, did the same when I was in intense pain, secretly prescribing me extra doses of painkillers outside my due times. Cornelia and Micaela are in heaven now, but I'll always owe them so much. They fought for me to the end, until my eventual recovery. They taught me what it is to use science but also to know when to go beyond it to meet particular needs. And the serious illness I lived through taught me to depend on the goodness and wisdom of others.

This theme of helping others has stayed with me these past months. In lockdown I've often gone in prayer to those who sought all means to save the lives of others. So many of the nurses, doctors and caregivers paid that price of love, together with priests, and religious and ordinary people whose vocations were service. We return their love by grieving for them and honoring them.

Whether or not they were conscious of it, their choice testified to a belief: that it is better to live a shorter life serving others than a longer one resisting that call. That's why, in many countries, people stood at their windows or on their doorsteps to applaud them in gratitude and awe. They are the saints next door, who have awakened something important in our hearts, making credible once more what we desire to instill by our preaching.

They are the antibodies to the virus of indifference. They remind us that our lives are a gift and we grow by giving of ourselves, not preserving ourselves but losing ourselves in service.

With some exceptions, governments have made great efforts to put the well-being of their people first, acting decisively to protect health and to save lives. The exceptions have been some governments that shrugged off the painful evidence of mounting deaths, with inevitable, grievous consequences. But most governments acted responsibly, imposing strict measures to contain the outbreak.

Yet some groups protested, refusing to keep their distance, marching against travel restrictions — as if measures that governments must impose for the good of their people constitute some kind of political assault on autonomy or personal freedom! Looking to the common good is much more than the sum of what is good for individuals.

It means having a regard for all citizens and seeking to respond effectively to the needs of the least fortunate.

It is all too easy for some to take an idea - in this case, for example, personal freedom - and turn it into an ideology, creating a prism through which they judge everything.

The coronavirus crisis may seem special because it affects most of humankind. But it is special only in how visible it is. There are a thousand other crises that are just as dire, but are just far enough from some of us that we can act as if they don't exist. Think, for example, of the wars scattered across different parts of the world; of the production and trade in weapons; of the hundreds of thousands of refugees fleeing poverty, hunger and lack of opportunity; of climate change. These tragedies may seem distant from us, as part of the daily news that, sadly, fails to move us to change our agendas and priorities. But like the Covid-19 crisis, they affect the whole of humanity.

Look at us now: We put on face masks to protect ourselves and others from a virus we can't see. But what about all those other unseen viruses we need to protect ourselves from? How will we deal with the hidden pandemics of this world, the pandemics of hunger and violence and climate change?

If we are to come out of this crisis less selfish than when we went in, we have to let ourselves be touched by others' pain.

There's a line in Friedrich Hölderlin's "Hyperion" that speaks to me, about how the danger that threatens in a crisis is never total; there's always a way out: "Where the danger is, also grows the saving power." That's the genius in the human story: There's always a way to escape destruction. Where humankind has to act is precisely there, in the threat itself; that's where the door opens.

This is a moment to dream big, to rethink our priorities — what we value, what we want, what we seek — and to commit to act in our daily life on what we have dreamed of.

God asks us to dare to create something new. We cannot return to the false securities of the political and economic systems we had before the crisis. We need economies that give to all access to the fruits of creation, to the basic needs of life: to land, lodging and labor. We need a politics that can integrate and dialogue with the poor, the excluded and the vulnerable, that gives people a say in the decisions that affect their lives. We need to slow down, take stock and design better ways of living together on this earth.

The pandemic has exposed the paradox that while we are more connected, we are also more divided. Feverish consumerism breaks the bonds of belonging. It causes us to focus on our self-preservation and makes us anxious. Our fears are exacerbated and exploited by a certain kind of populist politics that seeks power over society. It is hard to build a culture of encounter, in which we meet as people with a shared dignity, within a throwaway culture that regards the well-being of the elderly, the unemployed, the disabled and the unborn as peripheral to our own well-being.

To come out of this crisis better, we have to recover the knowledge that as a people we have a shared destination.

The pandemic has reminded us that no one is saved alone. What ties us to one another is what we commonly call solidarity. Solidarity is more than acts of generosity, important as they are; it is the call to embrace the reality that we are bound by bonds of reciprocity. On this solid foundation we can build a better, different, human future.

The Manger Is Where God's Greatness Is Hidden

Every time Christmas comes around, I love to look at representations of the child Jesus. Statues and pictures which show a God who lowered himself remind me that God is calling us. The Almighty wants us to know that he is defenseless, that he needs men's help. From the cradle at Bethlehem, Christ tells you and me that he needs us. He urges us to live a Christian life to the full — a life of self-sacrifice, work and joy.

We will never have genuine joy if we do not really try to imitate Jesus. Like him, we must be humble. I repeat: do you see where God's greatness is hidden? In a manger, in swaddling clothes, in a stable. The redemptive power of our lives can only work through humility. We must stop thinking about ourselves and feel the responsibility to help others.

It can sometimes happen that even well-intentioned people create personal problems — really serious worries — which have no objective basis whatsoever. These problems arise in persons whose lack of self-knowledge leads to pride and a desire to be the center of attention, to be favored by everyone. They want to appear always in a good light, to be personally secure. They are not content simply to do good and disappear. And so, many who could enjoy a wonderful peace of soul and great happiness become, through pride and presumption, unhappy and unfruitful. Christ was humble of heart. Throughout his life he looked for no special consideration or privilege. He began by spending nine months in his Mother's womb, like the rest of men, following the natural course of events. He knew that mankind needed him greatly. He was longing to come into the world to save all souls, but he took his time. He came in due course, just as every other child is born. From conception to birth, no one — except our Lady, St Joseph and St Elizabeth — realized the marvelous truth that God was coming to live among men.

There is a great simplicity also about his birth. Our Lord comes without any fanfare. No one knows about him. On earth, only Mary and Joseph share in the divine adventure. And then the shepherds who received the message from the angels. And later on, the wise men from the East. They were the only witnesses of this transcendental event which unites heaven and earth, God and man.

How can our hearts be so hard that we can get used to these scenes? God humbled himself to allow us to get near him so that we could give our love in exchange for his, so that our freedom might bow, not only at the sight of his power but also before the wonder of his humility.

The greatness of this Child who is God! His Father is the God who has made heaven and earth and there he is, in a manger, "because there was no room at the inn" — there was nowhere else for the Lord of all creation."

-Saint Josemaria Escriva, *Christ Is Passing By*

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