

CHURCH OF ST. MONICA

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CANTOR &

LEADER OF SONG:

MR. JOSEPH NEAL

MASSES

SUNDAYS:

7:30AM, 9:00AM, 10:30AM,
12:00 NOON PRINCIPAL LITURGY

WEEKDAYS &

FIRST FRIDAYS:

7:30AM, 9:00AM, 12:00 NOON

SATURDAYS:

9:00AM, 5:30PM VIGIL

BAPTISMS & MARRIAGES:

BY APPOINTMENT.

PLEASE CONTACT A MEMBER
OF THE PARISH STAFF
WELL IN ADVANCE.

SACRAMENT

OF RECONCILIATION:

CONFESSIONS ARE HEARD
AT 5:00PM ON SATURDAYS
AND ANYTIME BY
APPOINTMENT.



FOURTEENTH SUNDAY IN ORDINARY TIME: JULY 3, 2011

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Jesus declares. *“All things have been handed over to me by my Father.”* The pinnacle of this is the handing over of *“the Spirit who raised Christ from the dead.”* Christ assures us that what the Father has handed over to him is the ability to console those *“who labor and are burdened.”* These things of heaven are *“revealed to little ones”* because they refuse to rely on themselves, and thus they remain best disposed to receive all that God is eager to give. They *“rejoice heartily”* and *“shout for joy”* at the coming of our meek King who, by his very presence, *“proclaims peace to the nations.”*

TODAY’S READINGS ...

First Reading — Rejoice heartily, O Jerusalem! For see, your savior comes (Zechariah 9:9-10).

Psalm — I will praise your name for ever, my king and my God (Psalm 145).

Second Reading — The one who raised Christ from death will give life to your mortal bodies also (Romans 8:9, 11-13).

Gospel — Come, all you who labor and are burdened, and I will give you rest (Matthew 11:25-30).

READINGS FOR THE WEEK ...

Monday: Gn 28:10-22a; Mt 9:18-26

Tuesday: Gn 32:23-33; Mt 9:32-38

Wednesday: Gn 41:55-57; 42:5-7a, 17-24a; Mt 10:1-7

Thursday: Gn 44:18-21, 23b-29; 45:1-5; Mt 10:7-15

Friday: Gn 46:1-7, 28-30; Mt 10:16-23

Saturday: Gn 49:29-32; 50:15-26a; Mt 10:24-33

Sunday: Is 55:10-11; Ps 65; Rom 8:18-23; Mt 13:1-23 [1-9]


SATURDAY: VIGIL

5:30 Peter Armetta

SUNDAY: ORDINARY TIME

7:30 Thomas O’Connor (ann)

9:00 Larry Smith

10:30 Mario DiVirgilo

12:00 **St. Monica Parishioners**

MONDAY: INDEPENDENCE DAY

9:00 **St. Monica Parishioners**

TUESDAY: WEEKDAY

7:30 Linda Segreti, Robert Constantine

9:00 Rita Fabac

12:00 Souls In Purgatory

WEDNESDAY: ST. MARIA GORETTI

7:30 Charles LaBorne

9:00 Rita Fabac

12:00 John and Charles Grasso

THURSDAY: WEEKDAY

7:30 St. Joseph

9:00 Douglas Oviato

12:00 Souls In Purgatory

FRIDAY: WEEKDAY

7:30 Julie Aronson (living)

9:00 Walter Ferber

12:00 Quinn Family

SATURDAY: WEEKDAY

9:00 Timmy and Shannon Canning

SHARE THE BURDEN ...

“Come to me, all you who labor and are burdened, and I will give you rest” (Matthew 11:28). These words of our Savior seem to be in stark contrast to the previous chapter from the same Gospel, when we were told that if we do not take up our crosses, we are not worthy of Christ. Connecting these two messages might help us on our faith journeys. Being a follower of Christ surely means that we must embrace the cross, in its mystery of both suffering and triumph. This is something that we need not do alone, for the burden is often too heavy for us to carry by ourselves. Who, then, do we turn to? We can turn to the Body of Christ—the community of disciples gathered for worship. When we find the burden too heavy, let us remember that we can share that burden with our Christian sisters and brothers, who can help bring us rest. © Copyright, J. S. Paluch Co.

*14th Sunday in Ordinary Time (A)****Welcome to St. Monica's!***

*The music for today's Eucharist can be found
in our hymnal on the following pages:*

Entrance Hymn	403
<i>Gather Us In</i>	
Penitential Rite	112
Gloria	113
Responsorial Psalm	617
<i>I will praise your name forever, my king and my God.</i>	
Gospel Acclamation	114
<i>Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom.</i>	
Offertory Hymn	342
<i>Amazing Grace</i>	
Sanctus	172
Memorial Acclamation	173
Great Amen	177
The Lord's Prayer	120
Lamb of God	178
Communion Hymn	449
<i>I Am the Bread of Life</i>	
Recessional Hymn	309
<i>Joyful, Joyful, We Adore You</i>	

STEWARDSHIP ...

Catholics frequently want to know what stewardship is – precisely. They hear the word, but can't get past a vague and nebulous notion of stewardship. And because the spirituality of stewardship is so expansive and inclusive, a definition can be difficult to nail down. Christian stewardship is passing on God's love – understanding God's love as manifest in every breath, birth to death, and everything sandwiched in between: all of creation, our families, our aptitudes, our talents, our treasures temporal and spiritual, everything. Think of stewardship somewhat literally – as a ship, a seaworthy vessel that will carry us stewards to blessed new shores.

In ancient times, iconographers used the ship to symbolize pilgrimage. Stewardship is just that: a pilgrimage. Fully lived, stewardship leads us along a journey with stops in holy places we might never have imagined. Like every pilgrimage, the travels change us alter our very core in ways mysterious and gratifying. And like any pilgrimage, stewardship begins with but a single step.

"In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits."
- *Catechism of the Catholic Church, no. 2402*

SAINT MARIA GORETTI (1890-1902) ...**July 6**

Does anything match a mother's pride in her children? First Communions, confirmations, graduations, weddings: how these delight a mother's heart! Imagine, then, Assunta Goretti, the only mother ever to attend her child's canonization! In poverty-stricken rural Italy, widowed Assunta tended fields for the Serenelli family, whose eighteen-year old son Alessandro propositioned her barely twelve-year old Maria; then, when she resisted, crying, "It is a sin! God forbids it!" he stabbed her fourteen times. As she lay dying, Maria assured the attending priest, "Yes, I forgive Alessandro! I want him to be in Paradise with me someday." Imprisoned, unrepentant, Alessandro changed after dreaming that a radiant Maria had offered him fourteen lilies. "I've kept my promise," she smiled. "You'll be here with me someday." Upon release, he rushed to beg Assunta's forgiveness. "Jesus has forgiven you," she replied, "my Maria too. How can I refuse?" Next morning, mother and murderer walked arm in arm to church and knelt side by side for Communion.

—*Peter Scagnelli, © Copyright, J. S. Paluch Co.*

*Come to me, all you who labor and are burdened,
and I will give you rest." — Matthew 11:28*

PLEASE REMEMBER...

Both in life and in death, we belong to the Lord.

— *Romans 14*

Please remember St. Monica's Church in your will.

ARE YOU REGISTERED WITH THE PARISH ...

If you are new to the parish, we welcome you! Please stop by the rectory office to register and introduce yourself.

Registration is important, especially when making wedding or baptism arrangements or requesting letters to be godparent or sponsor for any of the sacraments.

Also to give character references or recommendations for schools or employment positions and also to send a copy the year end statements of contributions.

Should you move out of the parish, change address, phone number, and or family composition, please contact us so that our records can be accurate. This will also help to eliminate return postage fees.

The US Postal Service has advised that they will require **apartment numbers** on all mailings.

WHAT I WANT MY CHURCH TO BE ...

My church is composed of people like me. We make it what it is. I want it to be a church that is a lamp to the path of others, leading them to the knowledge of Christ's love.

It will be, *if I am.*

It will be friendly, *If I am.*

Its pews will be filled, *if I help to fill them.*

It will do great work, *if I work.*

It will make generous gifts to many causes, *if I am a generous giver.*

It will bring other people into its worship and fellowship, *if I bring them.*

It will be a church of loyalty and love, of fearlessness and faith and a church with noble spirit, *if I, who make it what it is, am filled with these.*

There, with the help of God, I shall dedicate myself to the task of being all the things I want my church to be.

May you and I be:

"All the things we want our Church to be."

MEMORIAL OPPORTUNITIES ...We have the opportunity to reserve the weekly Sanctuary Light and the Bread and Wine used for the Celebration of the Eucharist. Please stop by the rectory.



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MASS OPENINGS ...

We have available dates for announced Masses for the remainder of this year.

PATRONIZE OUR ADVERTISERS

The staff who create the Sunday bulletin wish to thank the many neighborhood merchants who so generously support our endeavors. We hope that all parishioners will show their appreciation by patronizing these generous shopkeepers.

JUST A NOTE ...

The 2010 parishioner contribution statements will be held until August 1, 2011 only.

FEAST OF FAITH

Little Mysteries ...

Two small rites—or, as one liturgist has called them, “little mysteries”—accompany the preparation of the gifts. The priest or deacon takes a small cruet of water from the server and adds a drop of water to the wine. Then, after the elevation of the chalice (and the incensation, if incense is used), the priest washes his hands. Both of these actions were at first practical, matter-of-fact realities: in the ancient world the wine was usually quite thick, and was generally mixed with water before it was drunk. And in the early church, when the faithful brought forward a great variety of gifts at this time, there was a definite need for the presider to wash his hands!

But now these rites serve a purely symbolic function. The mingling of the water and wine is accompanied by a prayer that speaks of the wonderful exchange of the Mass, the mingling of Christ's divinity and our humanity. And as the priest washes his hands, he prays words of supplication from Psalm 51, acknowledging his own sinfulness in the presence of the assembly before he dares to approach the altar for this sacred action.

A SUMMER BLESSING ...

Walk along beside me, Jesus during these summer months. As I work, play, enjoy family time and friendships. May I hear Your voice within me, guiding me toward all that is right and good. Give me faith in Your presence, knowing that You walk beside me in everything I do. Gracious and loving Jesus, thank You for the gift of summer. May the warmth of its sun and the beauty of its light remind me daily of Your love for me. AMEN

PRAYER ...

Any person who ministers to the sick or elderly will tell you that the Our Father is a prayer that everyone joins in, even those close to death or gathered family members who shadow has not crossed that of a church in years. Even patients suffering from dementia often can verbalize this prayer. Again, in hospital ministry, praying this prayer often brings tears to the eyes of those suffering or close to death.

What is it that causes such responses? It may not be the words themselves, but the familiarity, the comfort of memories associated with home and religion, youth and family. These words are the most precious in our treasury of prayer.

MASS PRAYERS & RESPONSES ...

Greeting

Priest: The Lord be with you.

People: **And with your spirit.**

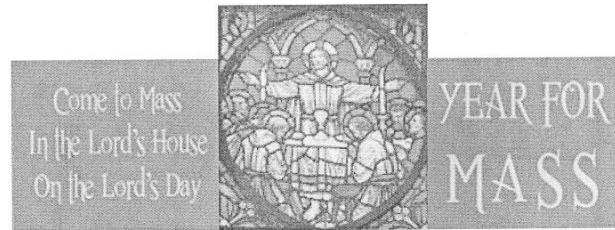
SPECIAL DEVOTIONS

Rosary: Weekdays after the Noon Mass

and on Saturday after the 9:00am

Holy Hour: First Friday of each month after the Noon Mass

Devotions: Miraculous Medal on Mondays after each Mass



Archdiocese of New York + 2011

"AND WITH YOUR SPIRIT"

A Bit of History - Why the Change?: One of the changes in the People's parts of the Mass is their response to *The Lord be with you*, a greeting given by the priest three times in the Mass. The response which we have made since 1970 has been *And also with you*. The new response will be *And with your spirit*. This change calls for some explanation: Prior to the reforms of Vatican II, this greeting in the Mass was, in Latin, *Dominus vobiscum* and the response to it was *Et cum spiritu tuo*. The Latin text of the reformed Roman Missal we have today contains the same words of greeting and response. Why, then, a different wording for our English translation of the response?

The origin of words, phrases and their meaning: The translation of *Et cum spiritu tuo* as *and also with you* in the 1970s was based, in part, on a point of view which held that this phrase was simply a greeting common to the Semitic community whose language and practice had much influence on early Christian liturgy. In other words, this phrase was thought to have been more in the nature of a commonplace greeting, e.g. "Hello" or "How are you?" than one with profound theological significance.

The Translation "And also with you"- Some Concerns: Although, with the permission of the Holy See, the translation *and also with you* was incorporated into the English translation of the Mass, further study and reflection, coupled with the experience of years, has taught us that, in pursuit of legitimate reform and renewal, we can, at times, be in danger of losing touch with our Scriptural and traditional roots. It is this concern that has led to the new, more literal translation, *and with your spirit*.

How does this greeting and the new translation of the response reflect our Scriptural and traditional roots? The *General Instruction of the Roman Missal* states: *By this Greeting and the people's response, the mystery of the Church gathered together is made manifest.* (n. 50) It is Saint Paul to whom we turn for better understanding of this principle. He will often address a person, for example his disciple Timothy,

by referring to his spirit rather than to the person himself. Paul seems to recognize that he is speaking to someone who possesses the Spirit of God and he expresses this in his form of address. In today's Church we are ever more conscious that we, who have been baptized into Christ, share this same Spirit, the Spirit of God which is far more than simply the human life-principle. When the priest greets the people with the words *The Lord be with you* he is praying that the people celebrating with him will be given the dynamic gift of the Spirit enabling them to go forth and transform the world that God has entrusted to them. When the people respond *and with your spirit*, (a response made only to an ordained minister), they are praying that the priest will be given the same dynamic Spirit to enable him to fulfill the role of teaching, offering the Eucharistic Sacrifice and sanctifying given to him at ordination.

And so this greeting cannot be compared to commonplace statements like "Hello" or "How are you?" It has, for us who celebrate the Eucharist, a profound theological significance, as does the response we make to it. It is this significance which the new translation seeks to emphasize. Perhaps it is best reflected in the words of a 4th century Father of the Church, St. John Chrysostom, who gave the following instruction to his people:

... he himself [the priest] invokes on you the grace that comes from the Lord, and you answer him 'and to your Spirit', reminding yourselves by those words that the man who is present does nothing, and that the gifts set before you are not achievements of human nature, but that it is the Spirit's grace, present and descending on all, that prepares that mystical sacrifice. Do not therefore look to the nature of what is seen, but recognize the grace that is unseen. Of the things that take place in this holy sanctuary, nothing is human. If the Spirit were not present, the Church would not assemble; and if the Church does assemble, then it is clear that the Spirit is present.