



IMMACULATE CONCEPTION ROMAN CATHOLIC CHURCH

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SOLEMNITY OF THE MOST HOLY TRINITY May 31, 2026

FEAST OF
THE
HOLY TRINITY

ONE GOD • THREE PERSONS • ENDLESS LOVE

✠

THE MYSTERY OF THE TRINITY IS NOT A PUZZLE TO BE SOLVED, BUT A LOVE TO BE LIVED.

✠

GOD THE FATHER
Creator and loving Father, who calls us and cares for us.

✠

GOD THE SON
Jesus Christ, the Word made flesh, who died for us and rose for our salvation.

✠

GOD THE HOLY SPIRIT
The Spirit of truth and love, who sanctifies us and guides us.

“GO, THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.”

MATTHEW 28:19

We were created by love, redeemed by love, and destined for eternal love.
Let us live as people of communion, compassion, and peace, reflecting the unity and love of the Blessed Trinity in our daily lives.

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT, AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

OFFICE HOURS: Sun: 8AM-1PM; Mon/Wed 9AM-1PM; Tue/Thurs: 9am-2:30PM; Fri/Sat: CLOSED

Come Celebrate With Us!

HANDICAP ACCESSIBLE
through our
NEW
ELEVATOR

HOLY MASS

Saturday
5:00 PM (Vigil Mass)

Sunday
7:30, 9:30 and 11:30 AM

Weekday
12:00 NOON

RECONCILIATION / CONFESSION
SATURDAY
4:00 - 5 PM - Adorno Father

HOLY ROSARY
Daily at 11:30 AM

CHAPLET OF THE DIVINE MERCY
Daily after Mass

ADORATION OF THE BLESSED SACRAMENT
Every First Friday of the Month
10:00 AM - 12:00 Noon

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pastors
message

My dear parishioners,

Today we celebrate the mystery at the very heart of our Christian faith: God as Father, Son, and Holy Spirit. The Church calls the Holy Trinity the “*central mystery of the Christian faith and of Christian life*” (CCC 261). It is not simply a doctrine to be studied or a theological formula to be explained. It is the very life of God into which we are invited.

When the Church says that the Trinity is a mystery, she does not mean something confusing or impossible to believe. A mystery, in the Christian sense, is not a puzzle to be solved but a divine reality so deep, so beautiful, and so infinite that the human mind can never fully contain it.

The Catechism teaches: “*The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. God alone can make it known to us by revealing Himself as Father, Son and Holy Spirit*” (CCC 261).

God has revealed Himself to us, yet His greatness always surpasses our understanding. The Catechism further reminds us: “*God’s inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone*” (CCC 237). That is why even the greatest saints and theologians approached the Trinity not with pride, but with humility and wonder.

There is a famous story about Saint Augustine of Hippo, one of the Church’s most brilliant theologians, who spent years reflecting and writing about the Trinity.

One day, while walking along the

seashore, he saw a young boy digging a small hole in the sand. The child would

run to the ocean, fill a shell with seawater, and pour it into the little hole. Augustine asked him, “What are you doing?” The child replied, “I am trying to put the entire ocean into this hole.” Augustine smiled at the impossibility of the task, but suddenly realized that he himself was attempting something similar: trying to fit the infinite mystery of God into the limited space of the human mind.

According to the story, the child then disappeared, and Augustine understood that the mystery of God is not meant to be mastered, but adored. And perhaps that is the best way to approach the Trinity: not as a problem to solve, but as a relationship to enter into.

Every time we make the Sign of the Cross, every time we celebrate the Eucharist, every time we pray, we place ourselves into the life of the Father, and of the Son, and of the Holy Spirit. We are surrounded by the mystery of divine love.

Several Reasons Contribute to the Classification of the Trinity as a Mystery

1. INCOMPREHENSIBILITY

The idea that God is one divine essence in three distinct Persons surpasses the limits of human understanding. Our finite minds naturally struggle to comprehend how the Father, Son, and Holy Spirit can exist in perfect unity as one God. The mystery of the Trinity reminds us that God is infinitely greater than the limits of human logic and imagination.

2. TRANSCENDENCE

God’s nature transcends the created world and all human categories. The Trinity reflects the eternal and infinite life of God Himself. Since God is beyond time, space, and material reality, His inner life can never be fully grasped by human reason alone.

3. REVELATION

The Trinity is known because God chose to reveal Himself. Human reason alone could never have discovered that God is Father, Son, and Holy Spirit. The Catechism teaches: “*God alone can*

make it known to us by revealing Himself as Father, Son and Holy Spirit” (CCC 261). Jesus reveals the Father, and the Holy Spirit reveals the fullness of Christ to the Church. The mystery of the Trinity is therefore not invented by humanity but received through divine revelation.

4. PARADOXICAL NATURE

The Trinity stretches human understanding because God is both one and three: one in divine essence and three in Persons. This is not a contradiction, because God is not one and three in the same way. Yet it remains a profound mystery that calls us to humility before the greatness of God.

5. INEFFABILITY

The Trinity is ultimately beyond complete description. Human words cannot fully express the reality of God. Even our theological language can only point toward the mystery, never exhaust it. The Church uses words like “Person” and “essence” to help guide our understanding, but the fullness of God always remains beyond human language.

6. LIMITATIONS OF HUMAN LANGUAGE

All language about God is limited because it uses human concepts to speak about divine realities. The words we use are helpful, but they can never fully contain the infinite mystery of God. Like Saint Augustine of Hippo at the seashore, we realize that the mystery of God is greater than even the greatest human intellect.

7. FAITH AND REVELATION

The mystery of the Trinity ultimately invites us into faith. We do not understand God completely before we believe; rather, through faith we begin to enter more deeply into the mystery of God’s life. The Trinity calls us to trust in God’s self-revelation with humility, awe, and love.

THE TRINITY IS MEANT TO BE LIVED

The mystery of the Holy Trinity is not merely a theological idea to be studied from a distance. It is the very life of God into which we ourselves have been drawn. Through Baptism, every

Christian is united to the Father, through the Son, in the Holy Spirit.

The Catechism beautifully teaches: “By the grace of Baptism ‘in the name of the Father and of the Son and of the Holy Spirit,’ we are called to share in the life of the Blessed Trinity” (CCC 265). This means that we are not outsiders looking in at God’s love. We have been welcomed into it. We belong to it. The life of the Trinity now dwells within us.

That is why the mystery of the Trinity is not something we are expected to fully explain or intellectually master. Even the greatest saints and theologians stood in humble awe before this mystery. The Trinity is not a problem to solve, but a divine life to enter. It is not merely a doctrine to understand with the mind, but a communion of love to be lived with the heart.

Every prayer we offer, every sacrament we celebrate, every time we make the Sign of the Cross, we place ourselves again into the embrace of the Father, the grace of the Son, and the communion of the Holy Spirit. Our entire Christian life is Trinitarian. The Father creates and calls us. The Son redeems and walks beside us. The Holy Spirit sanctifies, strengthens, and guides us. Yet they act in perfect unity as the one God who loves us beyond measure.

And so the true question is not whether we can fully understand the Trinity, but whether we are willing to live the Trinity.

We live the Trinity whenever we choose love over hatred, forgiveness over resentment, unity over division, compassion over indifference. Every act of selfless love reflects the inner life of God Himself. Every time we comfort the suffering, welcome the stranger, reconcile with one another, or carry another person’s burden, the invisible mystery of the Trinity becomes visible in our lives.

When we gather for the Eucharist, we are drawn most deeply into this mystery. We offer ourselves to the Father, through Christ His Son, in the unity of the Holy Spirit. The words of the Eucharistic Doxology, “Through Him, and with Him, and in Him...” are not simply words we recite. They express the deepest reality of our faith. In that

sacred moment, heaven and earth are joined, and we are drawn into the communion of divine life itself.

In a world wounded by loneliness, anger, division, and self-interest, Christians are called to become living reflections of divine communion. We were created by love, redeemed by love, and destined for eternal love. The Trinity teaches us that life finds its deepest meaning not in isolation, but in communion.

My dear parish family, the greatest witness we can give to the world is not that we can perfectly explain the Trinity, but that we can live in the image of the Trinity. When our homes become places of mercy, when our parish becomes a community of welcome, when we care for the poor, forgive one another, pray together, and walk together in faith, then the life of the Father, Son, and Holy Spirit truly shines among us.

Sometimes we may think of God as distant, watching us from far away. But the God revealed to us in Jesus Christ is closer to us than we are to ourselves.

The Father knows your name and never stops loving you. The Son walks beside you in your suffering and carries your burdens with you. The Holy Spirit breathes courage, healing, wisdom, and hope into your heart. You are never alone.

What the story is trying to say is that God’s love is not abstract, distant, or merely intellectual. The bishop was trying to explain a deep theological truth in a simple and human way.

The parents were gently stroking and touching their children with tenderness, affection, comfort, and reassurance. The bishop used that image to say: “That loving touch you feel from your parents is like the way God loves and touches your soul.”

In other words:

God’s love is personal.

God’s love is tender.

God’s love comforts, reassures, and embraces us.

The sacraments are not just rituals or ceremonies; they are encounters with the living God who says, “I am with you. I love you.” So when the child said, “Stroke me, God,” the child was not

speaking literally about physical touch alone. The child was expressing a very deep prayer:

“Love me, God.”

“Hold me, God.”

“Comfort me, God.”

“Stay close to me, God.”

“Let me feel Your presence.”

The child understood something profound about God, perhaps even more deeply than many adults do. The child instinctively understood that God is not merely to be analyzed or explained, but experienced as love.

And the answer of the Trinity is always yes,” it means: The Father always desires to hold His children in love. The Son always desires to walk with us and heal us. The Holy Spirit always desires to comfort and strengthen us.

Theologically, the story is trying to connect the mystery of the Trinity with human experience. We often think of the Trinity as complicated theology, but the story says the Trinity is ultimately about divine communion and love that reaches us personally.

Pastorally, it moves the mystery from the head to the heart. Instead of asking: “How do I intellectually explain the Trinity?” the story asks: “Have I allowed myself to be loved by the Trinity?”

So do not be afraid of the mystery. Stand before it with wonder. Allow yourself to be embraced by it. Let the Father hold you in His providence, let the Son walk with you in your struggles, and let the Holy Spirit fill you with peace and strength.

And perhaps the simplest and most beautiful prayer we can make each day is this: “Draw me deeper into Your love, O Blessed Trinity.”

May our parish family continue to reflect the unity, mercy, and communion of the Father, and of the Son, and of the Holy Spirit, now and forever. Amen.

With prayers and affection in Christ,

Fr. Manolo

The Mystery of the Most Holy Trinity

The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. The Church teaches that the Trinity is a mystery in the strict sense: a truth hidden in God which could never be known unless God Himself revealed it. God has indeed left traces of His Trinitarian being in creation and throughout salvation history, but the fullness of His inner life as Father, Son, and Holy Spirit was revealed only through the Incarnation of the Son and the sending of the Holy Spirit.

The Catechism teaches: *“The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. God alone can make it known to us by revealing Himself as Father, Son and Holy Spirit”* (CCC 261). Likewise: *“God’s inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel’s faith before the Incarnation of God’s Son and the sending of the Holy Spirit”* (CCC 237).

WHAT DOES IT MEAN THAT GOD IS A TRINITY?

The doctrine of the Trinity means that there is one God who eternally exists as three distinct Divine Persons: the Father, the Son, and the Holy Spirit. God is one in essence or nature, yet three in Persons. The Church summarizes this mystery beautifully: *“We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance”* (CCC 266).

This truth contains three essential affirmations:
The Father, Son, and Holy Spirit are distinct Persons.
Each Person is fully and truly God.
There is only one God.

The Incarnation reveals the eternal relationship between the Father and the Son: *“The Incarnation of God’s Son reveals that God is the eternal Father and that the Son is consubstantial with the Father”* (CCC 262). The Holy Spirit likewise is fully divine: *“With the Father and the the Son He is worshipped and glorified”* (Nicene Creed; CCC 263).

THE FATHER, SON, AND HOLY SPIRIT ARE DISTINCT PERSONS

Sacred Scripture clearly reveals the distinction of Persons within the Trinity. The Father is called God, the Son is called God, and the Holy Spirit is called God; yet they are not merely different names or roles played by one divine Person.

The Father sends the Son into the world (John 3:16). The Son returns to the Father and together they send the Holy Spirit (John 14:26; 15:26). These divine missions reveal real personal distinctions within the Godhead.

At the Baptism of Jesus, the mystery of the Trinity is manifested visibly: the Son stands in the waters of the Jordan, the Spirit descends like a dove, and the Father’s voice is heard from heaven declaring, *“You are my beloved Son”* (Mark 1:10-11).

The Catechism teaches: *“The person of the Father is one, the Son’s is another, the Holy Spirit’s another; but the Godhead of the Father, Son and Holy Spirit is one”* (CCC 266).

Thus:
The Father is not the Son.
The Son is not the Holy Spirit.
The Holy Spirit is not the Father.
Yet none is greater or lesser than the other. The three Divine Persons possess the same divine glory, majesty, power, wisdom, holiness, and eternity.

EACH PERSON IS FULLY GOD

The Church firmly teaches that each Divine Person possesses the fullness of the divine nature. The Father is fully God. The Son is fully God. The Holy Spirit is fully God.

Jesus Himself is not “part” of God. Rather: *“In Him all the fullness of deity dwells bodily”* (Colossians 2:9). The Son is “consubstantial” with the Father, meaning He shares the exact same divine essence (CCC 262). Likewise, the Holy Spirit is not a lesser divine

force but “one and the same God” with the Father and the Son (CCC 263).

The divine nature is not divided among the Persons. God is not three pieces joined together. Rather, the one divine essence exists fully and entirely in each Divine Person.

Therefore:

The Father is wholly God.

The Son is wholly God.

The Holy Spirit is wholly God.

Yet there are not three gods, but one God.

THERE IS ONLY ONE GOD

Although the Father, Son, and Holy Spirit are distinct Persons and each is fully God, Christianity remains completely monotheistic. The Church professes with Israel: “Hear, O Israel: The Lord our God is one Lord” (Deuteronomy 6:4).

The Catechism teaches that the Divine Persons are distinct, but they are inseparable in their being and action: *“Inseparable in what they are, the divine persons are also inseparable in what they do”* (CCC 267).

God is one because the Father, Son, and Holy Spirit share one divine essence, one divine nature, one divine being. The distinction lies not in what God is, but in who God is.

Thus:

God is one in essence.

God is three in Persons.

This is not a contradiction because God is not one and three in the same respect. He is one in being and three in Person. The clearest expression of this mystery is found in the command of Jesus: *“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”* (Matthew 28:19). Notice Jesus says “name” singular, not “names.” There is one divine name and one God, yet three distinct Persons.

THIS IS US:

A Church That Celebrates Its Children

The Gift of Being Present at Mass When Sacraments Are Celebrated



growing pattern that wounds the spirit of our parish when some avoid these Masses, dismissing them as too long, too noisy, too inconvenient. My heart aches when I see pews that should have been filled with parishioners instead left empty on the very day when our children most need to be seen, embraced, and prayed for.

There is a particular kind of grace that lingers in the air when we gather for Mass, an invisible embrace of heaven touching earth. But on days when we celebrate the sacraments of Baptism, First Holy Communion, and Confirmation, something even more radiant unfolds in our midst. The church glows with a quiet beauty that words often cannot describe. In the faces of children dressed in white, in trembling hands receiving the Body of Christ for the first time, in the tear-filled eyes of parents and godparents, we see the hope of the Church. We witness the very heartbeat of God's love pulsing through our parish.

These are not just beautiful moments. These are *sacred turning points* in the lives of our brothers and sisters, many of them so young, so vulnerable, so full of wonder and trust. And if we dare to pay attention, these moments can change *us* too.

How blessed we are to be invited, not merely to witness, but to *belong* to be present in the lives of these children and families. To be a quiet strength. A loving presence. A community that says without words: *You are not alone. We are with you. You belong here.*

But heartbreakingly, we must name a

Let me say it plainly, with deep love and deep urgency: this is not how the Church should be. These sacraments are not personal detours in the liturgy, they are the very *soul* of our communal life in Christ.

Imagine being that child, robed in white, looking around the church and seeing faces lit with joy, faces that say, "We are so proud of you. We are here for you." Or imagine a teenager, nervous and unsure, about to be sealed with the Holy Spirit, surrounded by people who are not strangers, but fellow disciples saying with their presence, "We believe in you. Don't be afraid. The Church walks with you."

Can you see how much this matters? These children need more than just their family's applause. They need the gentle witness of a Church that stays. They need the warmth of a pew filled not just with relatives, but with *spiritual kin*, you and me, whispering silent prayers as they take their first steps into a life of grace. Your presence might be the only silent sermon they remember, the only act of love that remains with them long after the oil fades, the candle burns out, or

the dress is folded away.

According to a recent Pew Research Center poll, only 42 percent of those surveyed felt that being part of a parish is essential to being Catholic. Let that sink in. Something has gone deeply amiss. The parish, once the cradle of our spiritual lives, is now seen as optional, distant, disconnected. But even amid this spiritual drift, there is still a glimmer of hope: many, even those who do not fully identify with the Church, still desire the sacraments. They still want that touch of God when they are sick. They still return for Lent. They still come home for Christmas. Deep in their hearts, they remember something sacred... something beautiful... something that once made them feel held. It's not too late for us to be that community again.

The liturgy, especially when the sacraments are celebrated, is not a performance. It is not a ritual to rush through. It is *a gift to be savored*, a healing balm, a communal embrace. Liturgical scholar Romano Guardini once asked if people in the modern world could still authentically worship. His answer was yes, but only if we are brave enough to worship *together* and allow the ritual to speak to our hearts. Not in haste. Not in impatience. But with reverence.





affairs”, grandma, auntie, cousins, all present. But the rest of the parish? Not so much. It was only when I began studying sacramental theology that I discovered the deeper truth: the sacraments belong to the whole Church. They are *our inheritance*, and when we celebrate

surrounded by children with shy smiles and nervous hearts. Let us weep tears of gratitude when a family brings a baby to the waters of new life. Let us offer a silent prayer of strength when young people stand tall to be anointed by the Spirit.

Let us show up.

Because that is what love does. And that is what Christ did for us. So next time you hear that there will be a sacrament celebrated at Mass, don't run. Come. Rejoice. Be proud. Be present. This is our family. This is our Church. This is who we are.

Think of the pandemic. We learned the hard way that we were not created to be alone. We are made for communion.

And now, more than ever, our presence matters. It matters to the child just baptized. It matters to the family praying for strength. It matters to the boy or girl who sees your kind face from the sanctuary and realizes, maybe for the first time, that *the Church is more than just a building*. The Church is *you*. The Church is *us*.

The *Order of Baptism of Children* urges us: “Baptism should be celebrated... with the attendance of a large number of the faithful... with their active participation.” Why? Because new life in Christ isn't a private treasure, it's a communal joy. It's our joy. It's our miracle.

Even Jesus wasn't baptized alone. I was raised in a culture where sacraments were considered “family

them together, something holy ignites—something that can heal and awaken a sleeping Church.

The same is true for weddings, Confirmations, and Anointings. The Church invites us to celebrate them in the heart of Sunday worship. Why? Because love, healing, grace, they are not private property. They are gifts to be shared. They are signs that *God is still moving among us*.

Yes, these liturgies may run long. They may stretch our comfort zone. But maybe, just maybe, it is in the stretch that God breaks through. Instead of retreating, let's lean in. Instead of choosing convenience, let's choose communion.

Instead of longing for the “old Church,” let's be the kind of Church our children will remember: loving, joyful, present. Let us rejoice when the altar is

And what better moment to live this out than next Sunday, June 22, on the Feast of the Most Holy Body and Blood of Christ? At the 9:30 AM Mass, our young parishioners will receive their First Holy Communion, receiving the Body of Christ for the first time, their small hands trembling with wonder and faith. Then, at the 11:30 AM Mass, our teenage parishioners will be sealed with the Holy Spirit in the Sacrament of Confirmation, presided over by Bishop Michael Saporito.

These are not ordinary Masses. These are extraordinary encounters with grace, joy, and the living Christ in our midst.

Let us surround them with our prayers. Let us fill the pews with love. Let us show them they are not alone.

CELEBRATE THE GIFT OF FATHERHOOD HONOR OR REMEMBER FATHERS ON FATHER'S DAY JUNE 20/21, 2026

As Father's Day approaches, we invite you to honor the beloved fathers in your life, both living and deceased, by including their names in our special Father's Day tribute.

FATHER'S DAY ENVELOPES

Father's Day remembrance envelopes are available in the pews. Please return them, along with your offering, no later than **Sunday, June 14**. The names of the fathers you are honoring or remembering will be lovingly published in our **Father's Day Parish Bulletin on June 21** as a tribute to their enduring love and legacy.

COMPLIMENTARY FATHER'S DAY CARDS

Once you've submitted your Father's Day envelope, you are welcome to pick up a **FREE Father's Day Card** in the church narthex, our gift to you.

- A **card for a living father** may be given to your dad, husband, or a cherished father figure to let him know he and his intentions will be remembered in every Father's Day Mass at our parish.
- A **card for a deceased father** may be given to the family of a beloved father who has passed on, as a sign of your prayerful remembrance and love.

These cards are a heartfelt way to honor the men who have shaped our lives with their strength, kindness, and faith. Let us come together in gratitude and prayer this Father's Day as we celebrate the irreplaceable gift of fatherhood.

MASS INTENTIONS

FR. JM MANOLO A. PUNZALAN, STL-MA

Pastor, phone extension # 12

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ADORNO FATHERS

SALESIANS OF DON BOSCO

Weekend Assistants / Confessors

DEACON JOSEPH YANDOLI

Permanent Deacon

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KATHY DEVINE / CATHY ILARDI

Parish and Community Life

BRIAN DEYSHER / JOHN SPITALETA

Media and Publicity

Saturday, May 30

4:00 p.m. Confession

5:00 p.m. Clyde & Rita Hinman by Andy & Ileen Lohan

Sunday, May 31 – THE MOST HOLY TRINITY

7:30 a.m. Mary Mulligan by Mike & Debbie De Socio

9:30 a.m. Barbara Chiusane by Virginia Polino

11:30 a.m. David J. Polino by Virginia Polino & Family

Monday, June 1 - ST. JUSTIN, MARTYR

12:00 p.m. John Jablonski by Jack Valentine

Tuesday, June 2 - STS. MARCELLINUS & PETER, MARTYRS

12:00 p.m. Cleotilde Ochon by Tom & Jingay Willaims

Wednesday, June 3-ST. CHARLES LWANGA & COMPANIONS, MARTYRS

12:00 p.m. Elizabeth Rhattigan by Jack Valentine

Thursday, June 4

12:00 p.m. Eugene Joseph lawless by Emily Hattem

Friday, June 5 - ST. BONIFACE, BISHOP & MARTYR

12:00 p.m. Salvatore R. Cannavale by Carol & Fred Hettinger

Saturday, June 6

4:00 p.m. Confession

5:00 p.m. Joseph Zack by Darryl & Laura Zack

Sunday, June 7 - CORPUS CHRISTI

7:30 a.m. Jack Remo by Bernadette & George Remo & Family

9:30 a.m. Thomas Walsh by the Walsh Family

11:30 a.m. Donna Barardi & Laura Maglio by Laura Maglio

BREAD AND WINE For the Healing of MAURO PUNZALAN



PRAYER REQUESTS

Jonathan Cook, Thomas Derowitsch, Lynn Goodman, Ryan Ilardi, Kristen Mansfield, Gloria Allen, Adeline Grace Shelhorse, Jeff Steele, Joseph Welch, Susan Diane Longobardo, Giulia DeSantis-Belfert, Sondra Berman Phillips, Caroline Shelhorse, Maryanne Kohutich, Joann Fatigate, Ella Isabella Lescano, Scott Sibbald, Terry McDaid, Kirk Savarese, John M. Casey, CFC, Maria Perpetua Carillo, Cameron Lynn Robinson, Harper Lynn Robinson, Marion Crescitelli, Barbara Petrillo, David Petros, David Kopp, Robert Connel, Leo Collins, Mary Koob, Seamus McGovern, Ury Punzalan

REST IN CHRIST'S LOVE

Our Deceased Loved Ones whose funerals were held at ICC

If you lost a loved one whose funeral Mass was held elsewhere, please call Sr. Juanita for their names to be included in our list.

MAY Mary Grace Bishel, Bill McDade **JUN** Frank Riena, **JULY** John and Agnes Cahir, David Murray, Michael Garzone **AUGUST** Pat Kamp, Fidelia Ebu-Mordie, Jocelyn Martin Husslein, Caroline D'Anna, Thomas Vincent Lawler, Mila Miravite, Judy Solga, **OCT** Joseph Berardi, John M. Casey, **2026 FEB** John Remo, Jennie Blandi, Mary Mulligan, **MAR** Robert Fleisch, Thomas Carberry, Nancy Walsh, Julie Brazil Watson **APR** Bruce Lin, Marie Keys

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Owner/Mgr., NJ Lic. No. 3342

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