

# IMMACULATE CONCEPTION CHURCH

## ST TERESA OF CALCUTTA PARISH

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JANUARY 7, 2024 | *The Epiphany of the Lord*



# Parish Info

## PARISH CENTER CONTACT:

1 Munn Street, Montclair, NJ  
PHONE: 973.744.5650 FAX: 973.744.7936  
EMAIL: [info@montclaircatholics.org](mailto:info@montclaircatholics.org)

## OFFICE HOURS:

MONDAY 9am-4pm  
TUESDAY - THURSDAY 9:30 am-3:30 pm  
OFFICE CLOSED Friday, Saturday and Sunday



## PASTORAL TEAM

Pastor, REV. A. BENNY PRADO

Business Manager, PATTY SITAR  
[Patty@montclaircatholics.org](mailto:Patty@montclaircatholics.org)

Faith Formation Coordinator, MARY PETERS  
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Cantor/Technology, JOSHUA BENEVENTO  
[Joshua@montclaircatholics.org](mailto:Joshua@montclaircatholics.org)

Parish Secretary, SAMANTHA FUSI  
[Samantha@montclaircatholics.org](mailto:Samantha@montclaircatholics.org)

Receptionist, LUCILLA PIERINI  
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JOE MULFORD

Parish Trustees  
JAN ZIOBRO • RENEE BIANCAMANO

## IMMACULATE CONCEPTION CEMETERY

Supervisor, CHRISSY NASCE  
[chrissey@montclaircatholics.org](mailto:chrissey@montclaircatholics.org)

PHONE: (973) - 744-5939  
FAX: (973) -744- 5659

712 Grove Street  
Montclair NJ 07042

## MASS SCHEDULE

IMMACULATE CONCEPTION CHURCH  
30 North Fullerton Avenue, Montclair

Indicates the Mass is livestreamed.

WEEKEND MASS SCHEDULE  
Saturday: 5:30 pm  
Sunday: 8:00 am | 10:30 am | 6:00 pm  
WEEKDAY MASS SCHEDULE:  
Monday - Friday at 8:00 am

*A day that celebrates mind, body and spirit!*

The day will begin at 9:00am and end with 5:30pm Mass.

Breakfast and lunch will be offered.

Talks, activities and surprises.

Your family and friends are invited for snacks and refreshments in Madonna Hall after Mass.

FREEWILL offering at the door.

The Cornerstone Team at Immaculate Conception Church is happy to bring you the first



with the support of  
Immaculate Conception Church  
& St. Cassian's Church

Come and walk to the well with other women for a day of renewal, a day to reflect on our spiritual journey. Wherever you are on the path, you are welcome!

**SATURDAY, JANUARY 27, 2024**

Immaculate Conception Church  
Madonna Hall | 1 Munn St.

REGISTRATION  
REQUIRED BY  
SAT, JAN 20.



SNOW DAY  
SAT, FEB 3, 2024

## MASS INTENTIONS

### SATURDAY, JANUARY 6

5:30pm † Agnes K. Blumer  
† Roberto Fernandez

### SUNDAY, JANUARY 7

8:00am People of the Parish  
10:30am † Nunzio Anthony Leo  
6:00pm † Anthony Bianco  
† Joseph Attamante

### MONDAY, JANUARY 8

8:00am † Rev. Phil Morris  
† Thomas Callaghan

### TUESDAY, JANUARY 9

8:00am † Michael Aymar

### WEDNESDAY, JANUARY 10

8:00am † Vilma Prado  
† Alicia Prado

### THURSDAY, JANUARY 11

8:00am † Charles Carella

### FRIDAY, JANUARY 12

8:00am † Gregorio A. Prado

### SATURDAY, JANUARY 13

5:30pm † Gangone & Chiulli Family

### SUNDAY, JANUARY 14

8:00am † Irma Bello  
10:30am † Al Sgroi  
6:00pm People of the Parish

*"To everything there is a season, and a time for every purpose under heaven." - Ecclesiastes 3:11*

### "... A TIME TO BE HEALED..."

Michael Bruder III, Michael Arminio Jr., Anthony Pacifico Jr, Joel Rivera, Carmen Kessler, Ieda Giles, Doreen Carson, Lauren Ojido, Connie & Vinny Romano, Maria Metzel, Eileen Burriss, Sylvia Magliaro, Kevin Haber, Karen Potucek, Genevieve Johnston, Frank Gallo, Barbara Regan, Jose Fidalgo Sr, Bridget Connell, Jaxon Rivera, Carole DeCepoli, Oneida Fernandez, Michelina Giuliano, Chester Karnas Jr., Laura McCannon, Joseph Carrier, Fabiola Fong, Charlene Widmaier, Kenneth Busku, Rose Bruner, Edward T. Crowe, William Crowe, Terry Henson, Robert Henson, John Rahilly, Kent Riggs, Harriet Riggs, Jim Norris, Gary Davila, Charlene Widmaier, Melba Espinoza, Kevin Cole, Carlos Mario Moreno, Anne Granja, Jim Maher, Shannon Finnegan

Please contact the Parish office if you would like to add someone to the sick list.

### "... A TIME TO DIE..."

MAY THE SOULS OF ALL THE  
FAITHFUL DEPARTED REST IN PEACE.

# MESSAGE FROM THE PASTOR



*Dear Friends,*

## Happy New Year 2024!

As we welcome a New Year, let us pause especially to remember that God is always giving us new opportunities in our lives, with our families, at work, with friends and even here at our parish community.

As we begin this New Year I want us to think, as a parish community what can we do better? What follows below is a non-exhaustive checklist of items for us to think about. It's meant to start a dialogue among us. It also provides a subtle challenge, asking us what we can do better to help build our Parish. Please take a moment to review what follows and be sure to not only share your thoughts but measure your own involvement.

We are grateful to God for all our blessings, as a Parish let us show our gratitude by working together to build up his kingdom here at Immaculate Conception Church.

*Fr. Benny*



### How is our **SPIRITUAL** Life?

- Is liturgy a priority in our parish life and do we respond to the riches of the culture and heritage of the parish?
- Do our Sacramental celebrations reflect the cultural heritage of the people assembled? Do you participate fully?
- Are structures for preparing and caring for the liturgy in place and operating? Do you serve in a Liturgical Ministry as Lector, Extraordinary Minister of the Eucharist, Server or Hospitality Minister?
- Is music recognized as essential in liturgy and does it enhance the spiritual ambiance of the parish? Is there enough financial support for the music ministry?



### How is our **EVANGELIZATION**?

- Are we in maintenance or mission mode?
- Are we always welcoming to all who visit us whether newcomer, inactive or long-time parishioner?
- Is there a spirit of hospitality visible upon entering the Church for all liturgical celebrations?
- Do our active members constantly seek to engage inactive members in the life of the Parish?
- How are newcomers welcomed?
- Do we adequately seek to find ways to engage youth and young adults in the life of the Parish?
- Are we intentionally seeking opportunities to evangelize at baptisms, weddings, funerals, on Ash Wednesday, Christmas and at Easter where inactive

or unchurched Catholics are usually present?

- Are efforts made by all to reach out to the alienated, inactive and the unchurched?



### How is our **EDUCATION** and **FORMATIONAL** Life?

- Do we implement a comprehensive plan for the religious formation and education of the entire faith community?
- Is there a comprehensive, well-integrated catechetical plan which provides opportunities for all parishioners to encounter the Gospel message and includes proper formation for all catechists and leaders?
- Are adequate funds, resources, staff, and space allocated to implement the catechetical plan?
- Is assistance provided to parents in understanding their role as ministers to their children in the formation of Christian values? Are parents allowed to just "check the box"?



### How do we perform **CHRISTIAN SERVICE** addressing human needs?

- Do we provide enough education and formation of its people in the social teachings and tradition of the Church?
- Is there an organized program of instruction in social teaching discussing issues in light of Catholic Social Teaching?

- Do we focus enough on the human needs of our own members and the needs all the poor and marginalized?
- Are there programs which minister to the sick, homebound, elderly and bereaved?
- Does our parish respond to the needs of families in crisis?



### How do we show our **RESPECT FOR LIFE**?

- Is there an articulated concern and respect for life that is integrated into parochial life?
- Are there educational opportunities concerning respect for life issues, from conception to natural death?
- Is a consistent ethic of life promoted and expressed for those who are most vulnerable, in particular the unborn?
- Is non-violent behavior, language and life choice fostered in the parish family?



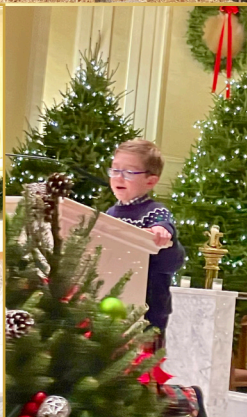
### How are we preparing for the **FUTURE**?

- Is there a ministerial plan in place, which ensures there are competent people prepared to meet the ministerial needs of the parish as time passes?
- Is there a parish plan or a cooperative plan with other parishes to meet the ministerial needs of the parish(es) as priestly vocations decline?
- How are the facilities managed, maintained, and cared for? Are they being used for their best purpose?





# CHRISTMAS AT IMMACULATE





# HOW BABY BOOMER CATHOLICS ARE *keeping the faith*

*Amid cultural upheavals in the church and the world, Catholics of the baby boomer generation have had to reevaluate their faith and affiliations.*

Bob Dylan was singing “The Times They Are A-Changin’.” And, circa 1968, in the Long Island, New York, parish of St. Anne’s in Garden City, they were.

Sunday Mass at 11:30 am comprised two gatherings, necessary because both assemblies overflowed. It was the era of the suburban boom. Nearly everyone in the neighborhood was Catholic. Upstairs was the more traditional Mass in the main sanctuary; downstairs, in the auditorium, which doubled as a makeshift gym for the school, my mother and her friends preferred what they referred to jokingly as “Mass of the catacombs.” The elderly pastor tolerated the downstairs Mass, with its tambourines and guitars, just a few years removed from the switch from Latin to English. Change was in the air, and so was liturgical innovation. In place of the pastor, we tended to get the associate, a fresh-faced young man with a heavy Irish accent, and the occasional Jesuit who wandered across the Throgs Neck Bridge from Fordham for weekend backup.

That was post-Vatican II suburban postwar Catholicism, a Baby Boomer world. Sociologists place Baby Boomers among those Americans born between 1945 and 1964, an era when millions of men, including my father, returned from World War II service and began, with their wives, forming families. We are routinely noted for our massive numbers through the years.

According to a 2015 Pew Foundation survey, I am part of the 38 percent of Catholic Baby Boomers who still attend weekly Mass. Some Catholics see that number as a positive, as the younger generations are even lower in their affiliations, with subsequent generations at 30 percent and below. Millennials and Gen Zers now get the attention as church leaders scramble to capture younger generations.

But what happened to the Baby Boomers who left? And, perhaps more interestingly, why do the 38 percent hang in there? I find myself curious about those who remained steady through the decades, and whether our experience of post-Vatican II Catholicism lived up to its promise.

In St. Anne’s in the 1960s, Dylan’s song was a communion reflection, delivered by a man of college age who sported a stubby beard and played the guitar. I was 11 years old, someone who longed to be avant-garde, listening to Dylan on scratchy FM signals from the city instead of Top 40 Beatles and Four Seasons on AM stations. I listened in quiet amazement, piecing together the scriptural references in the Dylan lyrics.

Here was consciousness of a wider world, an awareness that spirituality wasn’t simply an exercise in placating a wrathful and legalistic God, where the insights of a Jew from Duluth were welcome and various renewal movements, from Cursillo to Marriage Encounter, proclaimed that one could find God in an emotive as well as a quiet, ascetic way.

Fast forward nearly half a century, and my Mass experience is far different. Every Sunday I stride the boardwalk near my apartment in Queens, New York, feeling the breeze off the ocean, looking for the occasional whale or dolphin passing by, and reflecting on the day’s scripture readings before heading to church. It is a routine that began when my mother would shuffle me and my five siblings out the door each Sunday in the late 1960s. Now the churches are no longer crowded. My wife, my two 40-something children, nearly all my friends, and my surviving siblings rarely make the trek to church anymore. I walk to Mass alone.

## The ones who stick around

For answers, I expand my circle, checking in with a group that I figured would have hung in all these years: my fellow campus ministry alumni from St. John’s University. At the time I attended in the mid- to late-1970s, St. John’s was a commuter school (it has since added dorms) and largely served a Catholic student body from Long Island, Queens, and Brooklyn. In campus ministry, we went on retreats, where we wrote our sins on paper scraps and symbolically burned them before confession. We were part of a faith community led by Vincentian priests and a Daughter of Charity sister whose influence permeated our lives, helping us navigate through the college years and beyond.

John Byrne, now 66, built a career in health care administration that took him all over the world. He’s married, the father of two, and lives in Queens. I remember his witty take on some of our American history professors. Byrne was intellectual and inquisitive, and still is. Today he is a lector at his parish church. He’s found the activity a gateway to spiritual renewal.

“I try not to read scripture like the shopping list I bring to the supermarket,” he says. He studies the readings and garners their meaning, looking up obscure references in the Hebrew scriptures. We agree that too many preachers skip over the Old Testament readings, perhaps because they are too obscure, unsettling, or racy.

“I am on board with Catholic teaching,” says Byrne. He supports the wide spectrum of church life issues and is a member of Democrats for Life, a group that tries to reconcile Catholic social teaching with modern politics.

Another devoted Catholic Baby Boomer, Frank Coughlin, is 64, living in New Jersey and retired from a career as a teacher in Catholic schools in Harlem, the Bronx, and Brooklyn’s Bedford-Stuyvesant. He believes that Catholicism melds the best of faith and scientific reasoning, crediting a seminar he took at the University of Notre Dame with solidifying both his intellectual instincts and Catholic faith.



CONTINUING READING HERE THE REST OF THE ARTICLE ON USCATHOLIC.ORG. SCAN TO READ!