

Church of St. Theresa

A Caring Community Reaching Out To One Another in Christ

2855 St. Theresa Avenue, Bronx, New York

SUNDAY MASSES

Saturday at 5:00pm,
Sunday at 7:30am, 9:00am(Italian),
10:30am(Family Mass) 12:15pm ,
1:30PM(Spanish) & 5:00pm

WEEKDAY MASSES

Monday thru Saturday 8:00am & 9:00am

DEVOTIONS

Miraculous Medal & St. Theresa Novenas
after Monday morning Masses
St. Anthony Novena after Tuesday
morning Masses.

Thursday 12 Noon Mass
& Eucharistic Adoration

Exposition & Benediction of the
Blessed Sacrament First Friday 7:30pm
to 8:30pm followed by silent adoration
until 9:00pm.

CONFESSION

Saturdays from 4:00pm to 5:00pm
and by appointment

BAPTISMS

Baptisms take place most Sundays
after the 1:30pm Mass.

We ask parents to attend the Baptism
preparation meeting. Register at the
Rectory for the meeting.
The date of the Baptism will be discussed
at the Baptism meeting.

MARRIAGES

Call the Rectory at least six months in
advance of the wedding date to make an
appointment with parish clergy.



Rev. Msgr. Thomas Derivan, Pastor

Rev. Joseph Ligory, Parochial Vicar
Rev. Thomas D'Angelo, In Residence
Msgr. Neil Graham, Retired, Spanish Mass
Rev. Robert Imbelli, Weekend Associate
Rev. Charles Szivos, Parochial Vicar

Mrs. Josephine Fanelli, Principal
Mrs. Marie McCarrick, Dir. of Religious Education
Helena Kim, Dir. of Music

RECTORY: 718-892-1900/1901
FAX: 718-892-1146

WEBSITE: www.sttheresachurchbronx.org
E-MAIL: rectorystc@aol.com

SCHOOL: 718-792-3688
RELIGIOUS EDUCATION: 718-792-8434

CHURCH OF ST. THERESA, BRONX

FROM THE DESK OF FATHER DERIVAN

As I have said many times, our church is blessed with beautiful stained-glass windows. They were designed by a dear friend of yours and mine, Father Herbert D'Argenio, when the church was rebuilt and opened in 1970. They are truly works of art. Father "D" (as most of us called him) knew what he was doing. Through the windows, he was teaching us powerful lessons of faith. They are visual lessons on the stories of the Bible, particularly the life of Our Lord, and, in the old saying, they prove that a picture is worth a thousand words. Each window is a powerful sermon in itself, for all to see.

One of my favorite windows is the one near St. Anthony's shrine. It depicts Our Lord holding children close to Himself. One would think that the Bible verse that Father D would have selected was that of St. Mark when he wrote Jesus' words, "Let the little children come to me." But that is not the case. The words for that window are the words we hear in the gospel today, one of the most beautiful sentences that the Lord Jesus ever spoke, words that have comforted people in many difficult moments, "Come to me, all you who labor and are heavy burdened and I will give you rest."

Think of those words and the window of Jesus holding the children. I think there is an important lesson there, one which we must never forget. In the Lord's eyes, whatever our age, we are all beloved children, the children of His Father who is Our Father too. The Lord Jesus holds us close to Himself and tells us that we are all in His Father's loving embrace. He is always saying to us, "Come to me." Come to me with your burdens and cares. Come to me with the thousand things you are concerned about, for yourself, for your family, for those whose lives you touch, indeed for the whole world. "Come to me," Jesus says and we should realize that He will not let us down. Instead, He will hold us up, as He is doing with the child in the stained-glass window. The Lord Jesus came among us to show us His Father's love. He came to show us that we are like the children in that window, embraced by the love of God.

The summer months are a time for enjoyment, for vacations, for leisure time. All of that is good. But the summer also gives us the chance to stop and to think. Take sometime this summer simply to reflect on God's love for you. Realize that you are always in His loving hands. When you see the beautiful things in nature on your vacation, realize that the Lord who holds nature in His hands and made the beauty of the universe holds us in His hands too because He made us in His love.

When you visit family or friends on vacation, realize that the Lord always "visits" us with His love, calling them and us to His loving care. And when you take time on your vacation simply to relax, realize that the Lord never relaxes. He is always "on duty," always saying to us, "Come to me" and always assuring us, "I will give you rest."

Father D knew what he was doing when he designed that window. He must be smiling down from heaven upon us and saying, "Don't forget the window. Don't forget the lesson. Don't forget that you are God's children, always beloved by Him."

Father Thomas B. Derivan

RECREATING OUR WORLD By Fr. Richard Scheiner, C.P.

In our lifelong search for God we must realize that to search for God is really to search for happiness. It is also true to say that we do not have to turn away from the world to find God; rather it is in our world that we will discover God and in doing so we will discover our world in a whole new way. This is to say that when we discover God, the living God, the God who is beyond words and thoughts and ideas, we will experience what the mystics have described as the joy of being in God, which is to say that we will experience essentially the joy and happiness that flows from "being at one with everything." And this experienced oneness is not some impersonal or nameless entity; but involves us in a deep communication with God as well as with our brothers and sisters.

To discover God in our world is not always easy. Our world is a world of men and women and children; a world of things and events as they exist now. It is a world where poverty and hunger exist side by side with affluence and wealth. It is a world of terrorism and injustice, a world of sexism and racism, a world that longs for peace but lives under the shadow of nuclear annihilation. And though we did not choose it, it is, nevertheless, our world. And because it is our world we must in some way assume responsibility for dealing with the evils we find in it.

We need to see the world as a place of human activity; a place where a jumble of human motivations - some honest and decent, others devious and deceitful - operate and intermingle. Our world is truly a complex of responsibilities and options made out of the loves and hates, the fears and joys and hopes, the cruelties and kindnesses and faith and trust and suspicions of all of us.

What all of this is saying, then, is that it is obligatory upon us, as committed Christians, to create a world in which people genuinely care for one another. This is a mandate given us by Christ when he said to us: "Come follow me."

The way to begin and carry on this great task is, of course, to start with ourselves. And to spell it out even more we must genuinely care for all those whose lives we touch. It is really a matter of the way we treat people. Just as we speak of inclusive language, so must we speak of inclusive care. And we must take seriously the responsibility of this kind of care. As Christians, genuine and committed Christians, we must care for those whom God has placed in our lives.

When all is said and done, what all of this boils down to is this: we are called upon to care for and love those whom God has placed in our lives in the same way that God cares for and loves us. This is to say that we must love with an unconditional love. The one essential question, then, is do we love one another as Jesus loved us? Can we really say that we are striving to live as Jesus lived; motivated by unconditional love. If we are not, then our Christianity leaves much to be desired. The most essential Christian thing that we do is, and will always be, to love one another and to do so with no strings attached.

This is the truth that John in his Gospel and in his Epistles makes so brilliantly clear, the centrality of unconditional love. He says in his First Epistle: "One who is without love, knows nothing about God." (1 John: 4:8)

Loving is like breathing for a true and committed Christian. Without it we are spiritually dead. A living person needs to breathe. A living Christian needs to love. Love must always be at the center of our lives.

FOURTEENTH SUNDAY IN ORDINARY TIME

A CATHOLIC GUIDE TO CREMATION

Due to the changing trends in funeral practices, the Bishops of New York State have prepared this statement to answer common question regarding the important elements of Church teaching concerning cremation. The responses are consistent with the U.S. Bishops' "Order of Christian Funerals" and "Reflections on the Body, Cremation, and Catholic Funeral Rites" documents, which were consulted as source material.

What is cremation? Cremation (using fire and heat) is the process by which the body of the deceased is reduced to its basic elements. Cremation is permitted for Catholics as long as it is not chosen in denial of Christian teaching on the Resurrection and the sacredness of the human body.

Does the Church have a preference for either cremation or burial of the body of the deceased? Although cremation is permitted, Catholic teaching continues to stress the preference for burial or entombment of the body of the deceased. This is done in imitation of the burial of Jesus' body. "This is the Body once washed in baptism, anointed with the oil of salvation, and fed with the bread of life. Our identity and self-consciousness as a human person are expressed in and through the body... Thus, the Church's reverence and care for the body grows out of a reverence and concern for the person whom the Church now commends to the care of God."

What are the steps to be taken? When cremation is chosen for a good reason, the full course of the Order of Christian Funerals should still be celebrated, including the Vigil Service (wake), the Funeral Liturgy, and the Rite of Committal. The preservation of this order allows for the greater expression of our beliefs and values, especially the sacredness of human life, the dignity of the individual person and the resurrection of Jesus Christ, the firstborn of the dead. Through its funeral rites, the Church commends the dead to the merciful love of God and pleads for the forgiveness of their sins.

Should cremation occur before or after the funeral? The Church clearly prefers and urges that the body be present during the Vigil and Funeral Mass, and that if cremation is to be used, it take place following the Rite of Final Commendation. The cremated human remains would then be interred during the Rite of Committal. However, the diocesan bishop may for a good reason permit the cremated remains to be present for the Funeral Liturgy.

What should become of the cremated remains following the funeral? Church teaching insists that cremated remains must be given the same respect as the body, including the manner in which they are carried and the attention given to their appropriate transport and placement. The cremated remains of a body are to be buried or entombed, preferably in a Catholic cemetery, and using the rites provided by the Order of Christian Funerals. The following are not considered to be reverent dispositions that the Church requires: scattering cremated remains, dividing cremated remains and keeping cremated remains in the home. The remains of a cremated body should be treated with the same respect given to the corporal remains of a human body. This includes a worthy container to hold the cremated remains. **Conclusion**—If you are considering cremation, it is wise to discuss your choice with your family, your parish priest, or the Catholic Cemetery office. For further information on Catholic teachings on cremation, see the 1976 statement of the Bishops' committee on the Liturgy, Reflections on the Body, Cremation, and Catholic Funeral Rites, available from USCCB publications (800-235-8722).



July 13
St. Teresa of the Andes
(Juanita Solar y Fernández)
B. July 13, 1900, Santiago, Chile
D. April 12, 1920, Los Andes, Valparaiso, Chile

Brilliant, vivacious, and hot-tempered, Juanita Solar shocked her wealthy family when she announced that she was becoming a Carmelite nun. This was a girl who rode horses high up into the Andes and who loved active sports, especially swimming and tennis.

At fourteen, Juanita read *The Story of a Soul* by Thérèse of Lisieux (October 1), and three years later she read the works of Elizabeth of the Trinity (November 8). While still a student, Juanita wrote a prize-winning essay describing the struggle between the forces of light and darkness. She concluded that although the struggle will never end, "*While the children of the shade demolish, the children of the light regenerate.*" Soon Juanita received a revelation: that, like Thérèse and Elizabeth, she too would become a Carmelite. She gave herself over completely to prayer, and began to record her spiritual journey. On May 7, 1919, she was admitted as a novice and given the name Teresa of Jesus. Her abbess allowed her to maintain an extensive correspondence with the outside world. This was a highly unusual privilege for a novice, and it was fortunate, because Teresa did not have long to live. Felled by a sudden attack of typhus, she received the last rites. On April 7, 1920, she was allowed to make her religious profession although she had not yet completed her novitiate. (This is called in articulo mortis—"in the event of death" and if the postulant recovers she must complete the novitiate.) After Teresa's death, the nuns and her family were surprised at how many strangers came to venerate the little saint. Soon miracles were reported at her tomb. Canonized in 1993, Teresa became Chile's first saint.

The Genius of Teresa of the Andes: What could this mere girl accomplish in her brief lifetime?

The answer: she lived, she loved, and she believed that "Love is the fusion of two souls in one in order to bring about mutual perfection."

CONFESSIONS are heard every Saturday from 4:00PM to 5:00PM or by appointment in the Rectory.

HOMEBOUND If any member of your family or if any of your neighbors are "Homebound" and would like to receive Holy Communion at home, please call the Rectory so that a Priest or Eucharistic Minister might visit them.

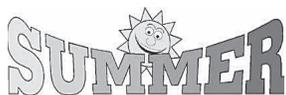


July 14
St. Kateri Tekakwitha
Virgin (1656-1680)

The blood of martyrs is the seed of saints. Nine years after the Jesuits Isaac Jogues and John de Brébeuf were tomahawked by Iroquois warriors, a baby girl was born near the place of their martyrdom, in Auriesville, New York. Her mother was a Christian Algonquin, taken captive by the Iroquois and given as wife to the chief of the Mohawk clan, the boldest and fiercest of the Five Nations. When she was four, Kateri lost her parents and little brother in a smallpox epidemic that left her disfigured and half blind. She was adopted by an uncle, who succeeded her father as chief. He hated the coming of the Blackrobes (Jesuit missionaries), but could do nothing to them because a peace treaty with the French required their presence in villages with Christian captives. She was moved by the words of three Blackrobes who lodged with her uncle, but fear of him kept her from seeking instruction. She refused to marry a Mohawk man and at nineteen finally got the courage to take the step of converting. She was baptized with the name Kateri (Catherine) on Easter Sunday.

Now she would be treated as a slave. Because she would not work on Sunday, she received no food that day. Her life in grace grew rapidly. She told a missionary that she often meditated on the great dignity of being baptized. She was powerfully moved by God's love for human beings and saw the dignity of each of her people. She was always in danger, for her conversion and holy life created great opposition. On the advice of a priest, she stole away one night and began a two-hundred-mile walking journey to a Christian Native American village at Sault St. Louis, near Montreal.

For three years she grew in holiness under the direction of a priest and an older Iroquois woman, giving herself totally to God in long hours of prayer, in charity and in strenuous penance. At twenty-three she took a vow of virginity, an unprecedented act for a Native American woman, whose future depended on being married. She found a place in the woods where she could pray an hour a day—and was accused of meeting a man there! Her dedication to virginity was instinctive: She did not know about religious life for women until she visited Montreal. Inspired by this, she and two friends wanted to start a community, but the local priest dissuaded her. She humbly accepted an “ordinary” life. She practiced extremely severe fasting as penance for the conversion of her nation. She died the afternoon before Holy Thursday. Witnesses said that her emaciated face changed color and became like that of a healthy child. The lines of suffering, even the pockmarks, disappeared and the touch of a smile came upon her lips. She was beatified in 1980. She was canonized in 2012. We like to think that our proposed holiness is thwarted by our situation. If only we could have more solitude, less opposition, better health. Kateri repeats the example of the saints: Holiness thrives on the cross, anywhere. Yet she did have what Christians—all people need: the support of a community. She had a good mother, helpful priests, Christian friends. These were present in what we call primitive conditions, and blossomed in the Christian triad of prayer, fasting and almsgiving: union with God in Jesus and the Spirit, self-discipline and often suffering, and charity for her brothers and sisters.



LITANY OF KATERI TEKAKWITHA

Lord, have mercy on us. Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us. Christ, graciously hear us.
 God the Father of Heaven, have mercy on us.
 God the Son, Redeemer of the World have mercy on us.
 God the Holy Spirit, have mercy on us.
 Holy Trinity, one God, have mercy on us.
 Kateri, lily of purity, pray for us.
 Kateri, consoler of the heart of Jesus, pray for us.
 Kateri, bright light for all Native Americans, pray for us.
 Kateri, courage of the afflicted, pray for us.
 Kateri, lover of the cross of Jesus, pray for us.
 Kateri, flower of fortitude for the persecuted, pray for us.
 Kateri, unshakeable in temptations, pray for us.
 Kateri, full of patience in suffering, pray for us.
 Kateri, keeper of your virginity in persecutions, pray for us.
 Kateri, leader of many Native Americans to the true faith through your love for Mary, pray for us.
 Kateri, who loved Jesus in the Blessed Sacrament, pray for us.
 Kateri, lover of penance, pray for us.
 Kateri, who traveled many miles to learn the faith, pray for us.
 Kateri, steadfast in all prayer, pray for us.
 Kateri, who loved to pray the rosary for all people, pray for us.
 Kateri, example to your people in all virtues, pray for us.
 Kateri, humble servant to the sick, pray for us.
 Kateri, who by your love of humility, gave joy to the angels, pray for us.
 Kateri, your holy death gave strength to all Native Americans to love Jesus and Mary, pray for us.
 Kateri, whose scarred face in life became beautiful after death, pray for us.
 Lamb of God, who takes away the sins of the world, spare us, O Lord.
 Lamb of God, who takes away the sins of the world, graciously hear us, O Lord.
 Lamb of God, who takes away the sins of the world, have mercy on us.

LET US PRAY

O Jesus, who gave Kateri to the Native Americans as an example of purity, teach all men and women to love purity, and to console your Immaculate Mother Mary through the lily, Kateri Tekakwitha, and your Holy Cross, Amen.

Blessed Kateri Tekakwitha, pray for us.



RELIGIOUS EDUCATION PROGRAM

Register School Age Children for CCD Classes
Weekly CCD Sessions

Grades 1, 2, 3, Basic 1 and Communion 2 Classes meet on Sunday mornings from 9:00AM until 10:30AM.

Grades 4, 5, 6, Basic 2 and Confirmation Classes meet on Wednesday evenings from 7:00PM until 8:30PM.

Applications and information about CCD fees may be downloaded from the St. Theresa Parish website: www.sttheresachurchbronx.org or you may request an application by calling the Religious Education Office at 718-792-8434 or drop by the Rectory to pick one up.

WE CATHOLIC BELIEVE

During the summer months, we are presenting in our bulletin an excellent summary our Catholic faith from Franciscan Communication. This may be helpful to you and also to someone who may have asked you for information about the faith. Please pass it on to him or her. Today's article is:

JESUS THE LORD

“To know Jesus and Him crucified is my philosophy; and there is none higher...”

As Christians, we believe that God's love could not be limited to creation alone. The Deists of the rational 18th century believed that God merely set the world in motion, like a clockmaker, and sat back to watch it tick. But we know God intervenes in human history to call us back from brokenness to love.

We know this because we know Jesus, the Son of God. The story of his life is told in every form of human communication, from sermons to great art to motion pictures, but the essence of that story is found in the Scriptures, in the New Testament.

THE STORY OF JESUS—Our understanding of Jesus' life is based both on history and faith. This is because the Gospel writers, who gave us what we know of Jesus, were not setting out to write officially documented biographies but inspired testimonies of their belief.

In simple outline, we believe that Jesus was conceived by the Holy Spirit and born of a young Jewish woman named Mary, nearly 2,000 years ago. We read that his public ministry as an itinerant preacher lasted for a brief three years, during which Jesus told stories about God, healed the sick, and forgave sinners. We believe that he was crucified, executed by a Roman government afraid of Jesus' influence over the masses. All of this would be more than enough to make us count Jesus among the greatest of God's prophets. But we believe that Jesus, though human like us in every way except the tendency toward sin, was also God. To show that the relationship between God and people was without human limits, Jesus rose from the dead.

THE SAVIOR OF THE WORLD—Our faith takes its meaning from this salvation event, the death and resurrection of Jesus. We believe that he is the Messiah, or savior, promised by God from the beginning.

To understand the Catholic Christian emphasis on Jesus as savior, we need to look back into our shared story as believers. As Scripture tells it, this is a story of relationship between people and their God, a love relationship often broken and continually in need of renewal. Death, we believe, was a direct consequence of human beings' turning away from God's love. Each time the people of Israel broke relationship with God, they were promised a Messiah, a redeemer, whose death would mark the end of death's hopelessness and who would restore the relationship of love between God and the people.

As Christians, we believe that Jesus is this Messiah. His life and teachings were testimony to complete relationship with God. His suffering and death won our salvation. And his resurrection was proof that God's love endures beyond life itself.

THE WAY OF CHRIST—2,000 YEARS AFTER Jesus walked the earth, we realize that suffering and death still exist—and that human beings still exercise their choice to turn away from God in sin. But Jesus Christ is our hope. We believe that Jesus gave each of us the command to love as he loved, to accept the salvation he brought and to demonstrate that acceptance in the way we live our lives.

Christian means “follower of Christ.” The closer we follow Jesus, the more we cooperate in the full relationship with God he taught us. We have many names for this relationship—the **Kingdom or Reign of God, the New Creation**. The signs of God's Kingdom are the same signs, taken from the prophecy of Isaiah, that Jesus used to describe his own ministry: the blind see, the lame walk, prisoners and the oppressed are liberated, and the poor hear Good News. To the degree that we Christians live our lives toward these ends, we believe Jesus is living and present among us.

All the ways we live our Catholic Christian faith—from active, public witness against social injustice to private **penitential** acts like fasting, which involve us as Jesus was involved in human suffering—are ways of following Christ.

KNOWING JESUS—Jesus is the central purpose and meaning of our life as Catholic Christians. We call him by many names: **Redeemer**, because his death and resurrection restored our relationship with God; **King**, because he taught us to use power for the sake of others; **Teacher, Son of God, Friend**. We believe that he was truly a human being and at the same time truly God. We believe he is present with us at the heart of the community we call church, and that he will be present at the end of all things to call us home to God.

We come to know Jesus in many ways. We read about him in the Scriptures and in the writings of other believers. We speak and listen to him in prayer. We meet him in people, most especially in the poor who are “the least of our brothers and sisters.” We receive Jesus' real presence in the sacrament of the Eucharist. And we try as much as possible, to live as Jesus did—to reach out with a healing touch, to forgive, to loosen the bonds of the oppressed, to love.

PRAYER WRITTEN BY SAINT THERESA



O my God, I offer You all my actions of this day for the intentions and for the glory of the Sacred Heart of Jesus. I desire to sanctify every beat of my heart, my every thought, my simplest works, by uniting them to Its infinite merits; and I wish to make reparation for my sins by casting them into the furnace of Its merciful Love.

O my God! I ask You for myself and for those whom I hold dear, the grace to fulfill perfectly Your Holy Will, to accept for love of You the joys and sorrows of this passing life, so that we may one day be united together in Heaven for all Eternity. Amen



THIS WEEK'S ALTAR BREAD IS IN LOVING MEMORY
OF
DEBRA DE CAMILLIS
LOVE, THE PRAYER GROUP



PLEASE PRAY FOR THE RECENTLY DECEASED
MEMBER OF OUR PARISH AND HER FAMILY
NEREIDA HERNANDEZ



**THE RITE OF CHRISTIAN INITIATION
OF ADULTS**

The Rite of Christian Initiation of Adults is a process through which adults can learn about becoming Catholic and living the faith. Non-Catholic adults who desire to learn more about the Catholic faith are invited to join our RCIA program.

If you're already a Catholic adult but have not been Confirmed nor received your First Holy Communion the RCIA program is also for you.

Weekly classes meet on Tuesday evenings in the rectory beginning in September. Classes continue to meet weekly through the fall, winter and spring culminating with the reception of the sacraments at the Easter Vigil.

If you are interested in participating in the RCIA program please leave you name, address and telephone number with Msgr. Derivan, Fr. Joseph or Marie McCarrick and we will be in touch With you. The Rectory telephone number is 718-892-1900.



HEAVENLY HUMOR

There was a cat who died, but-Good News!-the cat went to Heaven. God was there to greet the cat when he got there. God said, "Welcome to Heaven my little friend! Is there anything I can get for you?" The cat thought about this and said, "Well, when I was on Earth, I always had to sleep on the cold hard ground. I would like a nice big fluffy pillow!" God gave the cat a great big comfortable pillow and sent the cat on his way.

The next day, six mice died, but-Good News!-the mice all went to Heaven. God was there to greet the mice when they got there. God said, "Welcome to Heaven my little friends! Is there anything I can get for you?" The six mice had a little meeting and then said, "Well, when we were on the Earth, we had to run. We had to run from the cat, we had to run from the dog, we had to run from the broom. We would love roller skates!" God brought out six pairs of roller skates and sent the mice on their way.

The next day, God said, "Let me check on how my little friends are doing." God went to visit the cat first. There was the cat on his nice comfortable pillow. God said, "How are you today my little friend?" The cat yawned and said, "Oh-I love it here. Heaven is so beautiful. Everyone is so nice to me. I love my pillow. Oh-and thank you for the Meals on Wheels.



SATURDAY JULY 8, 2017

5:00PM Anthony LoGuidice

SUNDAY JULY 9, 2017

7:30AM Parishioners of St. Theresa

9:00AM Salvatore DeFranco

10:30AM Angela Orecchio

12:15PM Mary Antico

1:30PM Special Intention

5:00PM Samuel Santiago

MONDAY JULY 10, 2017

8:00AM Rita Marero

9:00AM Mary Jane Sisca

TUESDAY JULY 11, 2017

8:00AM Huldah Gordon

9:00AM Brother William Osmanski

WEDNESDAY JULY 12, 2017

8:00AM Jean Ricci

9:00AM Bettino Celsa

THURSDAY JULY 13, 2017

8:00AM Mary Cea

9:00AM Rosina, Luigi & Ciro Sanfilippo

12:00PM Edel Quinn

FRIDAY JULY 14, 2017

8:00AM Huldah Gordon

9:00AM Filomena Parisi

SATURDAY JULY 15, 2017

8:00AM Silva Dmirjian

9:00AM Maria & Giuseppe Gatti

5:00PM Mr. & Mrs. Victor DeJohn

SUNDAY JULY 16, 2017

7:30AM Parishioners of St. Theresa

9:00AM Angela Perrino

10:30AM Charles & Frances DeClemente

12:15PM Carillo & Ierano Families

1:30PM Carmen Rosa Vargas de Vidal

5:00PM Our Lady of Mt. Carmel

PRAY FOR THE SICK OF OUR PARISH:

Phyllis Amitrano, Maryann Cale Bannan, Linda Barbaro, Ralph Barbaro, Nancy Cardone, Elaine Reiss Cina, Joseph Cina, Phyllis Caruso, Peter Corbo, Marie DiPolo, Daley Gribbon, Sean Howell, William Keenan, Sal Lanza, Frank Maiorana, Maryann Maiorana, Diane Martino, Joe Martino, Theresa Martino, Tina Maskara, Jeannete Montalbano, Isabelle O'Brien, Frank Oricco, Joan Ricci, Marie Russillo, Camille Siciliano, Mario Simeone, Toni Spahr, Bina Trerotola, Florence Valentine, Nicholas Vasti, Frank Vertullo, Irene Vesely.



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