

The Church of
St. Bernard of Clairvaux
&
St. Stanislaus Kostka

July 5, 2026

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The people of St. Bernard of Clairvaux and St. Stanislaus Kostka are a "Living Mosaic of God's People," who seek salvation through worship, education, stewardship and service, proclaiming our faith in God and in our heritages.

PARISH STAFF

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pastor@bestchurch.net

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Religious Education

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SUMMER
MASS SCHEDULE

June—July—August

SATURDAY MASS OF
ANTICIPATION

5:00PM- English

SUNDAY

9:00AM - English

10:30AM - Polish

12:30PM - Spanish

★ GOD BLESS ★
AMERICA



CHURCH ADDRESS

1235 George Street
Plainfield, NJ 07062

OFFICES & MAILING ADDRESS

1232 George Street
Plainfield, NJ 07062

Saturday and Sunday: Closed
or by appointment

Monday - Friday: 10:00 am-2:00 pm

SACRAMENT OF RECONCILIATIONS

Saturday: 4:15 pm

By request: After Mass

Sunday - Saturday: Mornings



Saturday – July 4... Independence Day
5:00PM...+ Mary Cassendino, req. Mary Ellen Chanda

Sunday – July 5...14th^h Sunday in Ordinary Time
9:00AM...+ Carlo Riello, req. Antonia Riello
10:30AM.. Adam and Sabina Nowak
Błogosławieństwo Boże 20. rocznica ślubu
12:30...(Sp.) + Abram Jaque
+ Juan Mejia
+ Elvira Santana

Monday – July 6... St. Maria Goretti
9:00AM...+ Frank Apisa, req. Antonia Riello

Tuesday – July 7... Weekday
9:00AM... + Andrea, Rosa and Asanta Negri,
req. Armond and Anna Maria Apisa

Wednesday – July 8... Weekday
9:00AM...+ Frank Morano,
req. Pat and John Zimmerman

Thursday – July 9... St. Augustine Zhao Rong
9:00AM... + Lenny Shaughnessy, req. Johanna Merkle

Friday – July 10... Weekday
9:00AM...Mass of Thanksgiving for Amadin Family

Saturday – July 11... St. Benedict
5:00PM... + Nell Payne, req. Mary Ellen Chanda

Sunday – July 12...15th Sunday in Ordinary Time
9:00AM...+ Mary Ann Longstreet, req. Johanna Merkle
10:30AM..+ Gabrukiewicz rodzina,
req. Karole and Eddie
...W Dziękczynieniu z prośbą o kolejne laski
od Jolanta Slojan
12:30...(Sp.) People of the Parish



THE TABERNACLE CANDLE will burn this week
for our Parish Family

THE BREAD AND WINE FOR THE MONTH OF July
is in memory of our Parish Family.

YOUR PRAYERS ARE REQUESTED for those whose
health is challenged in any way especially for
**Jim Rushforth, Marian Parcinski, Olivia Schiffer,
Mike Parise, Brian Biddulph, Giovanni Todaro, Pat Cook,
Mary Barrow, Margaret Honorae and George Gray.**

OUR PRAYERS ARE REQUESTED for all the
Faithful Departed.

STEWARDSHIP **14th Sunday in Ordinary Time**

"For my yoke is easy, and my burden light." - MATTHEW 11:30

When we think of being good stewards, we may think that God is asking too much of us when He calls us to generously share our time, talent and treasure. However, we must remember that we are not "owners" of anything, we are merely "stewards" of the gifts God has given us. All He is asking is that we give back a small portion, in gratitude, of what He has already given to us.

14th Domingo del Tiempopo Ordinario

"Porque Mi yugo es fácil y Mi carga ligera." - Mateo 11:30
Cuando pensamos que debemos ser buenos administradores, podemos pensar que Dios está pidiendo demasiado de nosotros cuando nos llama generosamente a compartir nuestro tiempo, talento y tesoro. Sin embargo, debemos recordar que no somos "propietarios" de nada, somos simples "administradores" de los dones que Dios nos ha otorgado. Todo lo que Él nos pide es que, en gratitud, devolvamos una pequeña parte de lo que Él nos ha dado



**El Espíritu de Dios
vive en ustedes.**

FOURTEENTH SUNDAY IN ORDINARY TIME

First Reading: Zechariah 9:9-10

This is a prophecy of the coming of the Messiah to Jerusalem. He will come, not as a King, but as a humble savior, riding on an ass.

Second Reading: Romans 8:9, 11-13

Contrasting "flesh and spirit," Paul urges that all who live for material things abandon the temptations of the flesh and rise to life in the "Spirit."

Gospel: Matthew 11:25-30

Jesus speaks lovingly and gently when he invites all those who are weary and burdened with life to seek relief and respite in him. He says, "Your souls will find rest, for my yoke is easy and my burden light."

Religious Education Registration 2026-2027



Online Registration:

May 1st through August 1st
www.bestchurch.net

In-person Registration:

August 31st & September 8th
from 9am-3pm.

Parish office- 1232 George St.

Registrations received after September 8th
will incur a late fee of \$50.

Registration Fees:

One Child: \$90.00
Two Children: \$150.00
Three Children: \$190.00

Sacramental Fees:

First Communion: \$35.00
Confirmation: \$45.00

Online payment:



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polskaszkolaplainfield@outlook.com

ZAPISZ SIĘ TERAZ!

DIREKTOR
MARIA MARCHWIŃSKI

Summer Schedule!!!

Saturdays:

5:00PM English

Sundays:

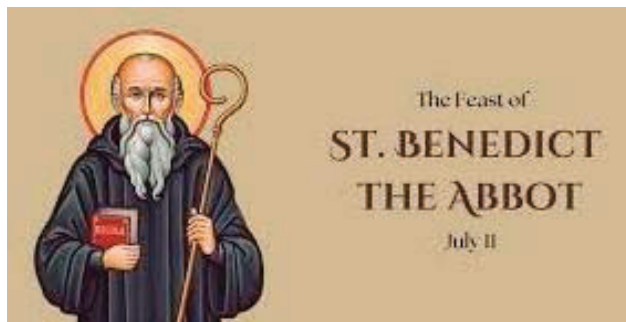
9:00 AM English
10:30 AM Polish
12:30 PM Spanish

Monday - Friday:

9:00 AM English

Summer Office Hours:

Monday – Friday 9:30 AM – 2:30 PM
After hours by appointment



Benedict was born into Roman nobility in Nursia, central Italy, roughly 100 miles northeast of Rome. His father was a prefect for the Western Roman Empire, which had fallen to the barbarians a decade prior to his birth. He had a twin sister named Scholastica, who also became a saint. As a youth, Benedict was sent to Rome for studies. However, he quickly became disillusioned by the prevalent immorality and disorder, particularly among his classmates. At the age of twenty, to find peace in his soul and avoid the traps that had ensnared many of his peers, he moved to the countryside town of Affile, about forty miles from Rome. He moved in with some virtuous men in the Church of Saint Peter.

Later on, he moved closer to the town of Subiaco and took up residence in a cave. Nearby, he met a holy monk, Romanus, whom Benedict consulted for spiritual advice. At Romanus' encouragement, Benedict took on the monastic habit and lived in the cave for the next three years as a hermit. Romanus visited him frequently, bringing him food as needed. As a hermit, Benedict prayerfully sought to root out all sin in his life, especially the three temptations common to most men: "the temptation of self-affirmation and the desire to put oneself at the center, the temptation of sensuality and, lastly, the temptation of anger and revenge."

After having conquered these temptations, Benedict was invited by a group of local monks to become their abbot. He reluctantly agreed, recognizing that his form of religious life contrasted sharply with theirs. After a brief time as abbot, the monks so opposed him that, according to legend, they attempted to kill him by poisoning his wine. When Benedict blessed the wine, the glass shattered, and the scheme was revealed. Shortly afterward, Benedict left the monks and returned to his cave before emerging to found monasteries in the area over the following years. Many admired him and were attracted to his radical way of living, while others envied him and sought his life. Numerous miracles are said to have taken place through his intervention, such as raising a monk from the dead, healing a boy, foreseeing future events, multiplying food and wine, expelling demons, and walking across water.

After founding twelve small monasteries in the Subiaco area, Benedict felt it was time for a fresh start. One of the local priests had tried to poison him and was relentless in his persecutions. He even sent a naked woman to one of Benedict's monasteries to tempt him and the monks. In addition to this persecution, some monks found his way of life challenging, and the locals were more taken with the stories of his miracles than

with his devotion to God. Therefore, he moved about sixty miles southeast to the mountaintop of Monte Cassino, where, at the age of fifty, he founded his most famous monastery.

Upon arriving at Monte Cassino, Benedict found a temple built to the Roman god Apollo. He destroyed it, built two chapels in its place, and then constructed a monastery nearby. Before this, most monasteries consisted of loosely associated hermits living independently but also somewhat communally. Having seen the failure of this form of monasticism in Subiaco, Benedict adopted a new approach. Instead of several smaller monasteries, he built one large monastery where numerous monks could live. He wrote a rule, later known as "The Rule of Saint Benedict," that guided his newly established monastery at Monte Cassino and eventually became the normative rule for Western monasticism for the next 1,500 years. Hence, Saint Benedict is often referred to as the "Father of Western Monasticism."

The "Rule" consists of seventy-three short chapters that address both the spiritual and administrative aspects of a healthy monastery. The Rule lays out guidelines for monastic living, particularly in areas of stability, conversion of life, obedience, prayer, work, community life, hospitality, and humility. The Rule takes into consideration the fact that most monks governed under the Rule did not engage in extreme penances or other radical charisms. Instead, the Rule fosters a balanced community life in which individual monks can discover a daily rhythm of prayer, work, and study conducive to a deeper and personal calling to holiness.

While Benedict set up his community at Monte Cassino, his sister, Scholastica, helped found a monastery for women. It's likely that Benedict played a role in this founding and that his Rule guided the nuns' daily life. Benedict and Scholastica remained close until her death, which he prophesied. Upon her death, Benedict had a vision of Scholastica being taken to Heaven. He brought her body back to Monte Cassino, where she was buried in his future grave, and which they still share.

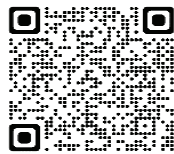
After fewer than ten years at Monte Cassino, Benedict died, but his influence on the Church and all of Europe was just beginning. Monasteries across Europe, guided by the Rule of Saint Benedict, developed into important centers for education, medicine, culture, and social development. From these monasteries, universities were born. The monasteries helped to preserve ancient texts, stabilize communities, influence nobility, and draw many to Christ. Their liturgies flourished and influenced the wider Church, making many of these monasteries the central teachers of prayer and worship. For these reasons, many have referred to Saint Benedict as not only the father of monasticism but also the father of modern Europe, given the influence that monasteries using his Rule have had on Europe and the world as a whole. For this reason, Pope Paul VI declared Saint Benedict the Patron Saint of Europe in 1964.

ANNUAL ²⁰²⁶ APPEAL

The 2026 Annual Appeal has begun! Each year we are invited to participate in the Annual Appeal, which is an opportunity to support essential ministries and programs of our Archdiocese. Your sacrificial support makes it possible for us to carry out the important work that we are called to do as missionary disciples of Jesus.

Please consider participating in this year's Appeal to help make a significant difference in many lives within our Archdiocese.

Our parish goal this year is **\$29,654.60**, and we already collected **\$22,770.00!** Please make a gift online today by visiting rcan.org/sharing, scanning the QR code:



Or use the envelopes available in the pews and entrances.

**Collection for June 28th
Will be posted in the bulletin next week.**

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From Fr. Marcin

In today's Gospel, Jesus says: “Come to me, all who labor and are heavy laden, and I will give you rest.” The Lord does not reserve this phrase for certain friends of His; He addresses it to “all” those who are weary and overwhelmed by life. The Lord knows how hard life can be. He knows that many things weary the heart: disappointments and wounds of the past, burdens to carry and wrongs to bear in the present, uncertainties and worries about the future.

In the face of all this, Jesus' first word is an invitation, a call to move and respond: “Come.” The mistake, when things go wrong, is to stay where we are, lying there. It seems obvious, but how difficult it is to respond and open ourselves! In dark times it feels natural to keep to ourselves, to ponder over how unfair life is, over how ungrateful others are, how mean the world is, and so on. We all have had this experience, but in this way, locked up inside ourselves, we see everything as grim. Then we even grow accustomed to sadness that overcomes us. Jesus, however, wants to pull us out of this “quicksand” and thus says to each one: “Come!” The way out is in connecting, in extending a hand and lifting our gaze to those who truly love us.

In fact, it is not enough to come out of ourselves; it is important to know where to go. Many aims are illusory: they promise comfort and distract just a little; they guarantee peace and offer amusement, then leave us with the loneliness there was before; they are “fireworks.” Therefore, Jesus indicates where to go: “Come to me.” Many times, in the face of a burden of life or a situation that saddens us, we try to talk about it with someone who listens to us, with a friend, with an expert.... Do not forget to open ourselves to Jesus and to recount our lives to Him, to entrust people and situations to Him. Perhaps there are “areas” of our lives that we have never opened up to Him and which have remained dark, because they have never seen the Lord's light. Each of us has our own story. If someone has this dark area, seek out Jesus; go to Jesus, and tell Jesus about this. Today He says to each one: “Take courage; do not give in to life's burdens; do not close yourself off in the face of fears and sins. Come to me!”

He awaits us; He always awaits us, not to magically resolve problems, but to strengthen us amid our problems. Jesus does not lift the burdens from our lives, but the anguish from our hearts; He does not take away our crosses, but carries them with us. With Him every burden becomes light, because He is the comfort we seek.

When Jesus enters life, peace arrives, the kind that remains even in trials, in suffering. Let us go to Jesus; let us give Him our time; let us encounter Him each day in prayer in a trusting and personal dialogue; let us become familiar with His Word; let us fearlessly rediscover His forgiveness; let us eat of His Bread of Life: we will feel loved; we will feel comforted by Him.

Fr. Marcin

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