



28TH SUNDAY IN ORDINARY TIME

OCTOBER 12, 2025



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Mission Statement

“Good Shepherd Parish, under the guidance of the true Shepherd Jesus Christ, is a Catholic faith based community seeking to proclaim and live the gospel message. Recognizing our diversity, we strive to bring together a church family, welcoming all people as we grow together in faith, hope and love.”

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SERVED BY
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REFLECTION BY THE PASTOR, 28TH SUNDAY IN O.T. OCT. 12,'25

The questions we have to ask ourselves today are what is my Attitude in Gratitude (AIG)? What is the leprosy that I am carrying and need to be cured or healed? Do I really want to be healed? We are all aware of what we passed through during the two and half years we faced with COVID-19, how all of us went into isolation, distancing ourselves from each other and still doing it till today. In today’s scriptural readings offers us two accounts of lepers being healed. So does the New Testament: an account of Jesus healing one leper who begged to be healed “if you will it” (Mark 1:40-45) and this account in Luke, when Jesus heals 10 lepers. Jesus performed dozens of miracles, but his curing of lepers holds a special place in the Christian imagination.

On reflection, this event carries even more import. In healing lepers, Jesus did more than work a medical miracle; he transformed a person’s worth and reset the course of his life.

Leprosy is a chronic, infectious disease caused by bacteria, affecting the skin, nerves and even the eyes. It is transmitted through droplets, from the nose and mouth. But it can be even more severe and life-threatening. It goes beyond skin problems. It can cause numbness or paralysis in the hands and feet and enlarged nerves. It may even lead to blindness. The stigma of leprosy has roots stretching back thousands of years. Leprosy was believed to be a punishment from the gods, or a sign of sin. Those suffering from it were often horribly disfigured and spent their lives shunned, marginalized, disdained. Despite available treatments, to this day lepers are often forced to live as outcasts, with a myriad of mental health issues. Leprosy creates outcasts, marginalizes the innocent, and leaves patients with a sense of shame and self-hate, stigmatization and isolationism.

Christ’s miracle did more than clear up the skin of people who were badly deformed. He restored more than physical well-being, but also restored to the lepers a sense of dignity, self-worth, and the ability to be part of the community. In healing the lepers, Christ gave hope and renewed life to people who had known only abuse and shame. He made them whole — spiritually, emotionally, psychologically, as well as physically.

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There is something safe about shouting to Jesus from a distance. No one wants to come in contact or close with those with leprosy, but still, we want to be close to Jesus, or at least we say we do, there is also comfort in keeping him at arm’s length. It is reassuring to know he is out there, up there, on the cross, and in the tabernacle. As long as he is separate from us and dwells outside of us, we can easily turn to him whenever we want or need. The Gospel said that they were ten lepers who shouted at Jesus from a safe distance. They all have faith as we do. After they were healed, nine prefer to keep their distance. Only one, a foreigner- a Samaritan an immigrant, leave his ego behind and returns to give thanks and to get close to Jesus. Are we prepared to do like wise and in such occasion, what is our attitude in gratitude?

Good Shepherd Parish Schedule for Mass & Worship (schedules are subject to change)

Saturday (anticipated) 5:30pm
 Holy Day TBD.

Sundays —9:00am, 11:00am
 Reconciliation: Saturdays 4:45-5:15pm

National Holidays —9:00am
 Adoration Mo-Fri 7:30am-5:00pm

Mass Intentions For the week of Oct 11, - Oct 18, 2025

Saturday	5:30pm	For the People of Good Shepherd Parish
Oct 11		
Sunday	9:00am	For the People of Good Shepherd Parish
Oct 12	11:00am	For the Souls of al the Deceased Saldonha Family
Monday	7:00am	For God's Guidance and Protection of Benjamin Perry III
Oct 13		
Tuesday	7:00am	For the Repose of the Soul of the Cassata Family
Oct 14		
Wednesday	7:00am	For God's Guidance and Protection of Grayland Banks
Oct 15		
Thursday	7:00am	For God's Guidance and Protection of Gregory Fitzgerald
Oct 16		
Friday	7:00am	For The Repose of the Soul of Maurice Parsons
Oct 17		
Saturday	8:30am	For the People of Good Shepherd Parish
Oct 18	5:30pm	For the Repose of the Soul of Dr. Luisito Simpao

Kindly keep our parishioner's family, with health and other challenges, in your prayers

Let us always remember in our prayers the sick members of our Parish

Paul Kocum	Sandi Mosley	Debbie Watson	Rihanna Scott	Venus Matthews
Curtis Richards	Carlos Quinones	John Valfour	Corizon Abuzied	Margarete Victor
Bob and Barbara Nezlick	Patrick Roylance	Graylan Banks	Aloysius Patrick Osuji	

* Please advise if any names should be added or delete from the list

Hospital Privacy | Please remember that current privacy laws regarding patients in hospitals do not allow hospitals/ pastoral care offices to contact parishes. If you or a loved one are in the hospital and want a priest to visit, please call the I office at (973)375-8568



Safe Environment Corner

Mental Health Sunday is observed on October 12, 2025, as a moment of grace and healing in our parish community.

Today's readings remind us of God's healing presence and strength found in hope and perseverance during times of suffering. These messages offer comfort not only to those who are struggling, but also to those who accompany them with compassion and faith.

Anyone with knowledge of an act of sexual misconduct is asked to inform us so that we may take appropriate action to protect others and to provide support to survivors of sexual abuse. Call the Coordinator for the Office of Accompaniment in the Archdiocesan Department for the Protection of the Faithful at 201-407-3256.

ANNUAL APPEAL ²⁰²⁵

The Annual Appeal is ongoing, your contributions to the appeal will help so many lives.

Faith Formation Corner:

Good Shepherd Faith Formation classes have begun:

If you would like you would like your child to attend the classes, please see the registration forms in the Hall of the Church

For 28th Sunday COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH TO HIS HOLINESS POPE JOHN PAUL II MASTER OF SOCIAL DOCTRINE AND EVANGELICAL WITNESS TO JUSTICE AND PEACE

The tragedy of sin

115. *This marvellous vision of man's creation by God is inseparable from the tragic appearance of original sin.* With a clear affirmation the Apostle Paul sums up the account of man's fall contained in the first pages of the Bible: "Sin came into the world through one man and death through sin" (*Rom 5:12*). Man, against God's prohibition, allows himself to be seduced by the serpent and stretches out his hand to the tree of life, falling prey to death. By this gesture, man tries to break through his limits as a creature, challenging God, his sole Lord and the source of his life. It is a sin of disobedience (cf. *Rom 5:19*) that separates man from God [222].

From revelation we know that Adam, the first man, transgresses God's commandment and loses the holiness and justice in which he was made, holiness and justice which were received not only for himself but for all of humanity: "By yielding to the tempter, Adam and Eve committed a *personal sin*, but this sin affected *the human nature* that they would then transmit *in a fallen state*. It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice" [223].

116. *At the root of personal and social divisions, which in differing degrees offend the value and dignity of the human person, there is a wound which is present in man's inmost self.* "In the light of faith we call it sin: beginning with original sin, which all of us bear from birth as an inheritance from our first parents, to the sin which each one of us commits when we abuse our own freedom" [224]. The consequences of sin, insofar as it is an act of separation from God, are alienation, that is, the separation of man not only from God but also from himself, from other men and from the world around him. "Man's rupture with God leads tragically to divisions between brothers. In the description of the 'first sin', the rupture with Yahweh simultaneously breaks the bond of friendship that had united the human family. Thus, the subsequent pages of *Genesis* show us the man and the woman as it were pointing an accusing finger at each other (cf. *Gen. 3:12*). Later we have brother hating brother and finally taking his brother's life (cf. *Gen 4:2-16*). According to the Babel story, the result of sin is the shattering of the human family, already begun with the first sin and now reaching its most extreme form on the social level" [225]. Reflecting on the mystery of sin, we cannot fail to take into consideration this tragic connection between cause and effect.

117. The mystery of sin is composed of a twofold wound, which the sinner opens in his own side and in the relationship with his neighbor. That is why we can speak of personal and social sin. Every sin is personal under a certain aspect; under another, every sin is social, insofar as and because it also has social consequences. In its true sense, sin is always an act of the person, because it is the free act of an individual person and not properly speaking of a group or community. The character of social sin can unquestionably be ascribed to every sin, taking into account the fact that "by virtue of human solidarity which is as mysterious and intangible as it is real and concrete, each individual's sin in some way affects others" [226]. It is not, however, legitimate or acceptable to understand social sin in a way that, more or less consciously, leads to a weakening or the virtual cancellation of the personal component by admitting only social guilt and responsibility. At the bottom of every situation of sin there is always the individual who sins.

118. *Certain sins, moreover, constitute by their very object a direct assault on one's neighbor. Such sins in particular are known as social sins.* Social sin is every sin committed against the justice due in relations between individuals, between the individual and the community, and also between the community and the individual. Social too is every sin against the rights of the human person, starting with the right to life, including that of life in the womb, and every sin against the physical integrity of the individual; every sin against the freedom of others, especially against the supreme freedom to believe in God and worship him; and every sin against the dignity and honor of one's neighbor. Every sin against the common good and its demands, in the whole broad area of rights and duties of citizens, is also social sin. In the end, social sin is that sin that "refers to the relationships between the various human communities. These relationships are not always in accordance with the plan of God, who intends that there be justice in the world and freedom and peace between individuals, groups and peoples" [227].

119. *The consequences of sin perpetuate the structures of sin. These are rooted in personal sin and, therefore, are always connected to concrete acts of the individuals who commit them, consolidate them and make it difficult to remove them.* It is thus that they grow stronger, spread and become sources of other sins, conditioning human conduct [228]. These are obstacles and conditioning that go well beyond the actions and brief life span of the individual and interfere also in the process of the development of peoples, the delay and slow pace of which must be judged in this light [229]. The actions and attitudes opposed to the will of God and the good of neighbor, as well as the structures arising from such behavior, appear to fall into two categories today: "on the one hand, the all-consuming desire for profit, and on the other, the thirst for power, with the intention of imposing one's will upon others. In order to characterize better each of these attitudes, one can add the expression: 'at any price'"[230].