



HOLY NAME OF JESUS PARISH
Polish National Catholic Church
15 THAYER STREET
SOUTH DEERFIELD, MA 01373

Rev. Fr. Robert M. Koerber, Pastor
Parish phone: (413) 665-2129

Parish email: koerber702@comcast.net

Emergency contact: (413) 530-8575

Website: www.holynamesouthdeerfield.org

FB: Holy Name of Jesus, South Deerfield

TODAY, SUNDAY, JUNE 2, 2024

IN THE OCTAVE OF CORPUS CHRISTI

CLERGY APPRECIATION WEEKEND
COLLECTION FOR MISSIONS

9:00 AM –Holy Mass of the Eucharist,
celebrated in the Traditional Rite.

ENTRANCE HYMN

(Wisdom 16:20-21)

- V. [Lord] You nourish your people with food of angels and furnish them bread from heaven, ready to hand, untoiled for, endowed with all delights and conforming to every taste.**
- R. For this substance of Yours revealed Your sweetness toward Your children, and serving the desire of him who received it, was blended to whatever flavor each one wishes.**
- C. 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.**
- R. Amen.**

THE GLORIA

Glory to God in the Highest,
And peace to His people on earth.
Lord God, heavenly King,
Almighty God, and Father
We worship You; we give You thanks
We praise you for Your glory
Lord Jesus Christ, only Son of the Father
Lord God, Lamb of God

You take away the sins of the world
Have mercy on us
You are seated at the right hand of the Father,
Receive our prayer
For you alone are the Holy One
You alone are the Lord,
You alone are the Most High, Jesus Christ
With the Holy Spirit, in the glory of God the
Father. Amen.

OPENING PRAYER

- C. The Lord be with you.**
- R. And also with you.**
- C. Let us pray: Heavenly Father, in this wondrous Sacrament, You left as a memorial of the passion and death of Your Son, Jesus. May we, who so reverence His Body and Blood, perceive within ourselves the effects of His redemption. We ask this through the same Jesus Christ, Who lives and reigns with You and the Holy Spirit, one God, forever and ever.**
- R. Amen.**



LITURGY OF THE WORD OF GOD

A READING FROM THE BOOK OF EXODUS
(Exodus 24:3-8)

When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, "We will do everything that the LORD has told us." Moses then wrote down all the words of the LORD and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, "All that the LORD has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant

that the LORD has made with you in accordance with all these words of his."

C. This is the Word of the Lord.

R. Thanks be to God.

GRADUAL

(Psalm 104:27-28)

C. Lord they all look to You to give them food in due time.

R.: When You give it to them, they gather it; when You open Your hand; they are filled with good things.



A READING FROM THE LETTER OF SAINT PAUL TO THE HEBREWS

(Hebrews 9:11-15)

Brothers and sisters: When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. For this reason, he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

C. This is the Word of the Lord.

R. Thanks be to God.

SEQUENCE

Laud, O Zion, your salvation,
Laud with hymns of exultation,
Christ, your king, and shepherd true:

Bring Him all the praise you know,
He is more than you bestow,
Never can you reach His due.

Special theme for glad thanksgiving
Is the quick'ning and the living
Bread today before you set:

From His hands of old partaken,
As we know, by faith unshaken,
Where the Twelve at supper met.

Full and clear ring out your chanting,
Joy near sweetest grace be wanting,
From your heart let praises burst:

For today the feast is holden,
When the institution olden
Of that Supper was rehearsed.

Here the new law's new oblation,
By the king's revelation,
Ends the form of ancient rite:

Now the new the old effaces,
Truth away the shadow chases,
Light dispels the gloom of night.

What He did at Supper seated,
Christ ordained to be repeated,
His Memorial ne'er to cease:

And His rule for guidance taking,
Bread and wine we hallow, making
Thus our Sacrifice of Peace.

This the truth each Christian learns,
Bread into His Flesh He turns,
To His precious blood the wine:

Sight has failed, nor thought conceives,
But a dauntless faith believes,
Resting on a power divine.

Here beneath these signs are hidden
Priceless things to sense forbidden;
Signs, not things, are all we see:

Blood is poured and Flesh is broken
Yet in either wondrous token
Christ entire we know to be.

Whoso of this food partakes,
Does not rend the Lord nor breaks;
Christ is whole to all that taste:

Thousands are, as one, receivers,
One, as thousands of believers,
Eats of Him Who cannot waste.

Bad and good the feast are sharing,
Of what divers dooms preparing,
Endless death, or endless life.

Life to these, to those damnation,
See how like participation
Is with unlike issues rife.

When the Sacrament is broken,
Doubt not, but believe 'tis spoken,
That each severed outward token
doth the very whole contain.

Naught the Precious Gift divides,
Breaking but the sign betides
Jesus still the same abides,
still unbroken does remain.

Lo! the angel's food is given
To the pilgrim who has striven;
See the children's bread from heaven,
which on dogs may not be spent.

ALLELUIA VERSE
(John 6:56)

C. Alleluia, alleluia, alleluia.

R. Alleluia, alleluia, alleluia.

V. Whoever eats My flesh and drinks My blood
remains in Me and I in him.

R. Alleluia, alleluia, alleluia.



THE GOSPEL ACCORDING TO SAINT
(Mark 14:12-16, 22-26)

C. The Lord be with you.

R. And also with you.

C. A reading from the Holy Gospel according to
Saint Mark.

R. Glory be to You, O Lord.

On the first day of the Feast of Unleavened Bread,
when they sacrificed the Passover lamb, Jesus' disciples said to Him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of His disciples and said to them,

"Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, The Teacher says, 'Where is my guest room where I may eat the Passover with My disciples?' Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. While they were eating, He took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is My body." Then He took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is My blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.

C. This is the Gospel of the Lord.

R. Praise be to You, Lord Jesus Christ.

THE NICENE CREED

I believe in One God, the Father, the Almighty,
Maker of heaven and earth

Of all that is seen and unseen.

I believe in one Lord, Jesus Christ,

The only Son of God,
eternally begotten of the Father.

God from God, Light from Light, True God
from true God, begotten not made
Of one being with the Father.

Through Him all things were made
For us and for our salvation.

He came down from heaven:

By the power of the Holy Spirit

He was born of the Virgin Mary

AND BECAME MAN.

For our sake, He was crucified
under Pontius Pilate

He suffered death and was buried.

On the third day He rose again

In fulfillment of the Scriptures.

He ascended into heaven and

Is seated at the right hand of the Father.

He will come again in glory

To judge the living and the dead
And His kingdom will have no end.

I believe in the Holy Spirit,
The Lord and Giver of Life
Who proceeds from the Father,
With the Father and the Son
He is worshipped and glorified.

He has spoken through the prophets.

I believe in One, Holy, Catholic
and Apostolic Church

I acknowledge one baptism
for the forgiveness of sins.

I look for the resurrection of the dead
And the + life of the world to come. Amen.



OFFERTORY VERSE
(John 6:57)

C: Just as the living Father sent Me and I have life
because of the Father, so also the one who feeds
on Me will have life because of Me.

PRAYER OVER THE GIFTS

C. Gracious Father, grant Your Church unity in
Christ and peace with You. May we, who
present these gifts to You, live according to the
spirit of the Gospel and come to know eternal
life. We ask this in the name of Your Son, Jesus
Christ, Who lives and reigns with You and the
Holy Spirit, one God, forever and ever.



ACT OF SPIRITUAL COMMUNION

Let us Pray: Most loving Jesus, I adore You in the
Most Blessed Sacrament, in which You are truly
present. I love You above all things and I long for
You in my soul. Since I cannot receive You
sacramentally, I ask You to come spiritually into
my heart and heal my soul. I embrace You and
unite myself with You; may I never be separated
from You. In flame my heart with the fire of Your
love, my Lord and Savior. Amen.

COMMUNION VERSE

(John 6:58)

C. This is the bread that came down from heaven.
Unlike you ancestors who ate and still died,
whoever eats this bread will live forever.

CLOSING PRAYER

C. The Lord be with you.

R. And also with you.

C. Let us pray: Let us pray: Almighty God, may the
Sacrament of the Altar, the pledge of Your love for
us, move us to long for eternal happiness. We ask
this through our Lord, Jesus Christ, Your Son,
Who lives and reigns with You and the Holy Spirit,
one God, for ever and ever.

R: Amen.



**REFLECTIONS ON THIS
SUNDAY IN THE OCTAVE OF
CORPUS CHRISTI – THE BODY OF CHRIST**

**“While they were eating, Jesus took a loaf of
bread, and after He blessed it, He broke it, and
gave it to the disciples, and said, “Take, eat; this
is My body.” Then He took a cup, and after giving
thanks, He gave it to them, saying, “Drink from it,
all of you; for this is My Blood. of the
[New] covenant, which is poured out for many for
the forgiveness of sins. – Matthew 26:26-28**

**“For Whoever eats My flesh and drinks My
blood remains in Me and I in him.”**

- John 6:56

**“Because the loaf of bread is one, we, though
many, are one body, for we all partake of the
one loaf.”**

- 1 Corinthians 10:17

In the Gospel of John 6:51, Jesus declares:

**“I am the living bread which has come
down from heaven.”**

In the 6th chapter of John 6:22-58, Jesus gives a
more detailed discourse of the significance of His
connection with bread, both temporal and eternal.

In the Gospel of John, Jesus first associates Himself with the “manna” of the OT, that God sent down from Heaven every day, to provide sustenance to the children of Israel who, after coming out of Egypt, sought food, and later wandered in the wilderness for another 40 years, before coming to Canaan, the land of “milk and honey.”

Jesus was to declare His divinity to all, when He spoke these words as found in John 6:57:

“Just as the living Father has sent Me and I have life because of the Father, so also the one who feeds on Me will have life because of Me.”

“I am the Living Bread.” Bread...the staff of life, which has existed since mankind stepped into the Neolithic era (about 12,000 years ago) and began agriculturally to grow, cultivate grain, and make bread for their daily sustenance and survival.

Did you know that it is estimated that as humans, we get on an average 48% of total calories or “food energy” from grains? Whether it be wheat, barley, rice, corn, or oat, all these grains which are planted, cultivated, milled, polished, and made into flour and then bread, are referred to as the “staples” of life?

Today, on this Sunday in the Octave of Corpus Christi, we celebrate the gift of our Lord Jesus, who at His Last Supper, consecrated bread, which would become His Body and in which He also consecrated wine, which He would offer as His Blood, By this, He was to give and share for all times, first to His Apostles, and eventually to all of us, a “new” covenant, a “co-Union” or a “Communion,” with Him, and a direct connection to Him through His Body and most importantly, through His Blood, the “life force” which he shed for all mankind at His crucifixion. In our faith, the spiritual meets the physical and the physical meets the spiritual.

“And the Word was made flesh,” I believe speaks volumes of the importance of His two natures.

Just as Jesus shared this Passover meal with His Apostles, over 2000 years ago, at His Last Supper, He shares with all of us His real presence every time Holy Mass is celebrated. We are reminded:

“As often as you do this, you do this in remembrance of Me.”

We are also reminded of what He would soon endure following this meal: His arrest, His Passion and death by crucifixion, as He offered up His Body on a shameful cross and the shedding, most importantly of His blood, His “life force” as a sin offering, for all mankind.

Through this offering, we read in the Letter of Paul to the Hebrews, of the importance of this sacrifice. I believe that this offering came from Him from the ‘love of His Father” as well as to offer divine examples of the Father’s love, forgiveness, redemption, salvation, and eternal life which no bull goat or lamb could be offered up, for the redemption of mankind.”

In the first Book of the OT, the Book of Genesis, we see the “fall” of man and in the last book of the NT, the Book of Revelation, we see the “redemption, and atonement, through the blood of Jesus, who served as the Passover Lamb. This sacrifice was foretold by the OT Prophets; for the restoration of mankind back to their original or “Edenic” state.

As we share today, in the Octave of Corpus Christi, we are also reminded of what St. Paul wrote in 1 Corinthians 10:17: “Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.”

It is interesting that the beginning of the 6th chapter of Saint John’s Gospel begins with the feeding of the 5000 men and the multiplication of 5 barley loaves and 2 fish, where Philip asks Jesus, to paraphrase: “And what is this among so many?”

Paul teaches, that we, who form His Body which is the Church, though “we be many, are one,” Paul also teaches in his First Letter to the Corinthians that though we are all different, we are members of His One body and are given specialized ministries through the indwelling Spirit to carry on the Gospel of Jesus and by being His witnesses.

In Matthew 6:9-13 Jesus His disciples to acknowledge, in prayer, “Our Father,” as the source of our “daily bread,” not just our physical needs, but also our spiritual needs which strengthens us and gives us direction. In John 6:27, we read: “And Jesus answered them and said: “Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will

give you. For on Him the Father, God, has set his seal.” In His words, we find the source of our faith as well as our spiritual and moral compasses and in the end, we are brought closer to knowing God through Him and fellowship with one another.

Today’s message, I believe, is meant for each of us; that in His Presence, whether it be physically receiving the Holy Eucharist, or praying for a spiritual communion with Him, He promised that He would be with us until the end of time.

My dear brothers and sisters: May we all know that on this Sunday in the Octave of Corpus Christi that our Lord promised us that as we remain in Him, He will be with us and in us. May the life-giving bread of His righteousness and salvation be received by all of us in all humility, and in our lives, may we seek to be feed on that spiritual food, the manna of Christ, which sustains us through all our trials and tribulations. Amen.



“KIDDUSH” & THE JEWISH SABBATH THE BLESSING OF BREAD AND WINE

Following my ordination to the Priesthood in 1972, I was assigned as a vicar to the Rt. Rev. Anthony M. Rysz, the Diocesan Bishop of the Central Diocese, at the First Church, Saint Stanislaus, Bishop and Martyr in Scranton, PA

After six months for Bishop Rysz, bless his soul, he assigned me as the Administrator and then Pastor of Saint Casimir’s PNCC Parish, in Harrison, NJ, which was my first parish,

During my tenure to beautiful people in Harrison, NJ, I became very good friends with several of the local clergy and one of my dearest friends was Rabbi Harvey Markowitz from the B’nai Israel Temple, in North Arlington, NJ.

During my stay as Pastor of St. Casimir’s, there were many times that I shared “Kiddush” with Harvey and his wife Sarah, prior to my attending his Shabbat services at his “Shul” or “temple” on Friday nights.

The word “Kiddush” is translated as “sanctification” in the Hebrew language. What fascinated the Jewish Kiddush to me, being newly ordained, were the prayers and blessings that were said, as the bread and wine were offered up to God (Yahweh) prior to my sharing in the Sabbath meal. It reminded me of my Judeo-Christian roots, and brought to mind, the prayers that I said during the Offertory of Holy Mass, as I offered up the bread and the wine to God. Harvey was around my age, and we shared many good memories over the years.

Before coming to table, Harvy and I would wash our hands in a common sink. At the start of Kiddush, Sarah, Harvey’s wife, and the mother of the family, would light a single candle, marking the beginning of Sabbath, with these words:

“Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the holy Shabbat.”

Following the opening prayers, Harvey would take up the “Kiddush cup,” which was a silver goblet containing wine and he would say these words of blessing:

“Blessed are you, Lord our God, Ruler of the Universe, who creates the fruit of the vine.”

Following this blessing, a portion of challah bread (Hamotzi) which was covered with a white cloth was exposed and blessed with these words by the Rabbi:

“Blessed are You, Lord our God, King of the universe, who has brought forth bread from the earth.”

Both the bread and the wine were shared prior to the Sabbath meal, which consisted of true and wonderful items such as matzo ball soup, gefilte fish, white fish, herring, or tuna, salad, and fruits.

Following the meal, various Psalms were read, and Kiddush ended with final prayers, expressing gratitude to God for providing food for sustenance. Shabbat service would then follow in the Shul also referred to as the Temple of Synagogue.



TEACHINGS OF THE EARLY CHURCH FATHERS ON THE BLESSED EUCHARIST

In the first centuries of the Christian Church, the early Fathers of the Church, the successors to the Apostles, wrote about the importance of the Blessed Eucharist, the Body of Christ. The following is but a few of their teachings:

The Didache (c. 90 A.D.) The Teachings of the Apostles

“But concerning the Eucharist, after this fashion give ye thanks. First, concerning the cup. We thank Thee, our Father, for the holy vine, David Thy Son, which Thou hast made known unto us through Jesus Christ Thy Son; to Thee be the glory forever. And concerning the broken bread. We thank Thee, our Father, for the life and knowledge which Thou hast made known unto us through Jesus thy Son; to Thee be the glory forever. As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto Thy kingdom; for Thine is the glory, and the power, through Jesus Christ, forever. (9:1-4)

“On the Lord's Day, gather, break bread, and give thanks, after confessing your transgressions, so that your sacrifice may be pure. Let no one who has a quarrel with his neighbor join you until he is reconciled by the Lord: "In every place and time let there be offered to me a clean sacrifice. For I am Great King," says the Lord, "and My name is wonderful among the Gentiles." (14:1-2)

St. Justin the Martyr (c. 100 - 165 A.D.)

“We call this food Eucharist; and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [Baptism] and is thereby living as Christ has enjoined. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and by the

change of which, our blood and flesh is nourished, is both the flesh and the blood of that incarnated Jesus.” (First Apology, 66)

St. Irenaeus of Lyons (c. 140 - 202 A.D.)

“He took from among creation that which is bread, and gave thanks, saying, "this is My body." The cup, likewise, which is from among the creation to which we belong, He confessed to be His blood. He taught the new sacrifice of the new covenant, of which Malachi, one of the twelve prophets, had signified beforehand (Mal 1:10-11). By these words He makes it plain that the former people will cease to make offerings to God; but that in every place sacrifice will be offered to Him, and indeed, a pure one; for His name is glorified among the Gentiles.” (Against Heresies 4:17:5)

St. Clement of Alexandria (c. 150 - 216 A.D.)

“Calling her children about her, she [the Church] nourishes them with holy milk, that is, with the Infant Word...The Word is everything to a child: both Father and Mother, both Instructor and Nurse. “Eat My flesh”, He says, “and drink My blood.” The Lord supplies us with these intimate nutriment. He delivers over His flesh, and pours out His blood, and nothing is lacking for the growth of His children. O incredible mystery!” (Instructor of Children 1:6:42,1,3)

St. Cyprian of Carthage (c. 200 - 258 A.D.)

“Also, in the priest Melchizedek, we see the Sacrament of the sacrifice of the Lord prefigured. The order certainly is that which comes from his [Melchizedek] sacrifice and which comes down from it: because Melchizedek was a priest of the Highest God; because he offered bread; and because he blessed Abraham. And who is more a priest of the Highest God than our Lord Jesus Christ, who, when He offered sacrifice to God the Father, offered the very same way Melchizedek had offered, namely bread and wine, which is in fact His body and blood.” (Letters 63:4)

St. Cyril of Jerusalem
(c. 350 A.D.)

“Do not, therefore, regard the Bread and the Wine as simply that; for they are according to the Master's declaration, the Body and Blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but -- be fully assured by the faith, not doubting that you have been deemed worthy of the Body and Blood of Christ.”

(22 Mystagogic 4: 6)

St. Gregory of Nyssa
(c. 335 - 394 A.D.)

“The bread again is at first common bread; but when the mystery sanctifies it, it is called and actually becomes the Body of Christ. So too the mystical oil, so too the wine; if they are things of little worth before the blessing, after their sanctification by the Spirit each of them has its own superior operation. This same power of the word also makes the priest venerable and honorable, separated from the generality of men by the new blessing bestowed upon him.” (Sermon on the Day of Lights or On the Baptism of Christ)

St. Theodore of Mopsuestia
(c. 428 A.D.)

“He did not say, "This is the symbol of My Body, and this, of My Blood," but "This is My Body and My Blood," teaching us not to look upon the nature of what is set before us, but that it is transformed by means of the Eucharistic action into Flesh and Blood.” (Commentary on Matthew 26:26)



THE COVENANTS WITH GOD
THE IMPORTANCE OF BLOOD

“God did not spare His own Son but handed Him over for all of us. Will He not also give us everything else along with Him? - Romans 8:32.

Read of the medics and corpsmen, who served during the various wars, or of the doctors and

nurses of the MASH units in Korea, or Vietnam, in Iraq and Afghanistan, or who presently serve in the emergency rooms of hospitals, of the importance of blood to save lives.

According to my understanding, a human being has on an average in their circulatory system about 8-10 pints of blood. Now blood is needed to bring oxygen from the blood and pumped by the heart to aid the growth of the various cells in the body. It also helps to eliminate waste products, such as carbon dioxide that gives life to plants, who in turn release oxygen, which brings life to the other living creations of God.

Such symmetry. Inhalation and exhalation of a single breath that gives life to everything that God created. That is why I believe in the order, and the harmony of God.

With the loss of blood during the war, do you know that soldiers, sailors and marines, were given plasma, a byproduct of whole blood. Today, blood is broken down in three major components: whole blood, plasma and platelets. I know of people who regularly give blood as well as platelets to save others.

Having served for several years in the EMS system and being licensed as a Trauma and Coronary Paramedic in the State of New York, I experienced the importance of the loss of blood in many medical emergencies that I encountered.

Today, I think of the countless blood sacrifices of animals offered up to God, as mentioned in today's readings of Holy Scripture, and I think about the “perfect” sacrifice of Jesus who shed His blood. In my faith, I believe that Jesus was and is the promised One, who through the writings of the OT prophets is revealed in the New Testament.

I thought, in reflection, of today's first reading, taken from the Old Testament Book of Exodus, where I read:

“Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who

answered, 'All that the LORD has said, we will heed and do.' Then he took the blood and sprinkled it on the people, saying, 'This is the blood of the covenant that the LORD has made with you in accordance with all these words of His.'"

In Judaism, blood is considered the "life force" along with the "breath." Blood became the central theme of the Jewish sacrifices, as seen and established as a covenant with God, found in Leviticus 17.

Blood, I also learn, was a commandment from God, that could not eaten. It was rather directed that the Jewish priests would pour out the blood of the sacrificed animals, which were offered daily in the Temple, and especially during the Holy Days.

Upon the altar in Jerusalem, I read that there was a drainage to the the Kidron Valley that Jesus and His disciples crossed, following the Last Supper and on their way to the Garden of Gethsemane.

Stop and think for a moment, about what Jesus must of thought and felt knowing that He, as the "Pascal Lamb," would soon be sacrificed for the sins of man and would open the door, through the remission of their sins, a path to Eternal Life.

John the Baptist saw it, and Jesus spoke about it.

"The next day he [John] saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. – John 1:29

There are many references found in the Gospels of Jesus foretelling his own death and resurrection. Among them:

"From that time on, Jesus began to show his disciples that He must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised." – Matthew 16:21

"Then He took the Twelve aside and said to them, 'Behold, we are going up to Jerusalem and everything written by the prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles and He will be mocked and insulted and spat upon; and after they have scourged Him they will kill Him, but on the third day, He will rise.'"

- Luke 18:31-3



FRIDAY, JUNE 7, 2024

**SOLEMNITY OF THE SACRED HEART
OF JESUS**

**9:00 am - Holy Mass to celebrate the
Solemnity of the Sacred Heart of
Jesus.**

The Solemnity of the Sacred Heart of Jesus is celebrated in the Western or Catholic rite as well as in the Anglican, Lutheran and by some Western Orthodox churches. It is believed that the Most Sacred Heart of Jesus is viewed as a symbol of "God's boundless and passionate love for mankind."

The celebration of the Sacred Heart of Jesus could be said to have first originated in the writings of the New Testament, which mentions the love of the Father to the Son as well as the love of the Son to all disciples. Found not only in scripture, this devotion would find its roots in many of the writings of the early church fathers as well as several mystics.

The beginnings of this devotion can be traced back to the Fathers of the Church including St. Ambrose, St. Jerome, St. Augustine, St. Irenaeus, St. Hippolytus of Rome and St. Justin Martyr. In the 11th century, this devotion was renewed in the various writings of the Benedictine and Cistercian monasteries. One famous example of this, is the 12th century "O Sacred Head Surrounded," a prayer composed by St. Bernard of Clairvaux. From the end of the 13th to 16th centuries, this devotion continued to spread, but it remained mostly, a private devotion.

The first liturgical Feast of the Sacred Heart was celebrated in France in 1670 by St. John Eudes who had sought approval from his local Bishop. However, it is also understood that the popularization of this devotion is linked back to St. Margaret Mary Alacoque, a French nun who offered this devotion from a series of apparitions of Jesus she experienced between 1673 and 1675 AD.



OUR PARISH CALENDAR

DAILY HOLY MASS

8:45 am Morning Devotions

9:00 am Holy Mass of the Eucharist

THIS WEEK'S MASS SCHEDULE

(June 3rd – June 8th)

- Mon. 6/3** In the Octave of Corpus Christi
Private Prayer and Meditation.
Clotilda, Queen & Martyr
Kevin, Abbot
Cecilius, Priest
- Tue. 6/4** In the Octave of Corpus Christi
Mass of Health & Healing
Quirinius of Siscia, Bishop & Martyr
Metrophanes of Byzantium, Bisho[
Optatus of Mielvis, Bishop
- Wed. 6/5** In the Octave of Corpus Christi
Mass to the Holy Saints & Martyrs
Boniface the Enlightener, Bishop & M.
Dorotheus of Tyre, Priest & Martyr
Sanctius, Abbot
- Thurs. 6/6** In the Octave of Corpus Christi
Mass to the Holy Angels of God
Philip, Deacon, NT
Claud, Bishop
Eustorgius of Milan
- Fri. 6/7** Solemnity – Sacred Heart of Jesus
Paul 1 of Constantiople, Bishop & M.
Mariadoc of Vannes, Bishop
Willibald, Bishop
- Sat. 6/8** In the Octave of Corpus Christi
Mass to the Holy Name of Jesus
Maximinus of Aix, Confessor
Bedard, Bishop
Cloud, Bishop

NEXT SUNDAY, JUNE 9, 2024

SOLEMNITY OF THE WORD OF GOD

9:00 am – Holy Mass of the Eucharist to be
Celebrated in the Traditional rite.

Please note: Following Holy Mass here in South Deerfield, I will be traveling to Northampton, MA to our sister Parish, St. Valentine's PNCC to celebrate Holy Mass at 11:00 am.

Also note, that following Holy Mass in Northampton, I will be traveling to our sister Parish in Woonsocket, RI, Our Savior Parish, where they will celebrate the 100th anniversary of their church.



PRAYERS FOR HEALTH AND HEALING

In our prayers, may we remember all our brothers and sisters, who are sick and ill and ask for God's blessings of health and healing.

Let us pray. O Lord, God of mercies, in Your kindness stretch out Your hand and heal all our brothers and sisters who are in any way ailing. Make them worthy of health, deliver them from their present sicknesses and illness and grant them recovery in Jesus' holy name. We ask this through the same Jesus Christ, Who lives and reigns with You and the Holy Spirit, one God, forever and ever. Amen.



Our Food Ministry: "Feeding the Hungry"

" For I was hungry, and you gave me food, I was thirsty, and you gave me drink, I was a stranger and you welcomed me, I was naked, and you clothed me, I was sick and you visited me, I was in prison and you came to me."
- Matthew 25:35-36

I want to thank all who have and continue to donate non-perishable food items as well as monetary donations to aid our food ministry. We continue to ask for assistance with all non-perishable food items, as well as monetary donations. May God bless all our endeavors.

The date of our next grocery ministry is scheduled for Saturday, **June 15th from 10:00 am** while supplies last.



TO HELP CLOTHE THOSE IN NEED

As we continue to develop our Parish Outreach programs, it was decided that we would set up a collection bin in the vestibule of our church to help those in need by collecting new packages of underwear and socks for men, women and children. If you are able, please consider helping us to help others by donating to this cause. May God bless all our efforts. For more info please see Mary Tudryn.

A PRAYER NEEDED FOR OUR TIMES

We turn to You, O God of every nation,
Giver of life and origin of good.

Your love is at the heart of all creation,
Your hurt is people's broken brotherhood.

We turn to You that we may be forgiven,
For crucifying Christ on earth again.
We know that we have never wholly striven,
Forgetting self, to love the other man.

Free every heart from pride and self-reliance,
Our ways of thought inspire with simple grace;
Break down among us barriers of defiance,
Speak to the soul of all the human race.

Teach us, good Lord, to serve the need of others,
Help us to give and not to count the cost.

Unite us all for we are born
as brothers and sisters
Defeat our Babel with Your Pentecost.

OUR NEW PARSH WEBSITE

www.holynamesouthdeerfield.org

As many of you know, we experienced a while back, the hacking of our Parish website. Through the efforts of Mr. John Harrington, our current Parish recording secretary, we were able to secure a new website for our Parish that can now be accessed. It should be noted that our weekly bulletins and Mass readings are now available. It should also be noted that we are continuing to build and add to this new website, and we apologize for any inconvenience due to this disruption.

PARISH OBLIGATIONS

The following are the current Parish dues for single members and family units. According, the following represent the annual dues to be a member or members of Holy Name of Jesus in good standing:

Single Unit

Under 65 years of age: \$310.00

Over 65 years of age: \$290.00

Family Unit

Under 65 years of age: \$555.00

Over 65 years of age: \$530.00

IN APPRECIATION

I want to thank the men and women of our Parish who gave of their time to our Church.

To Peg Kostiuk, Alice Maiewski and Shirley-Mietlicki-Floyd for changing out the altar linens.

To James Winn and Halina Lukomski who helped this past week working with the trimming the hedges and other work on our Parish grounds. Our next workday will be on Saturday, June 8th starting at 8:30 am.

ED MISSION & EVANGELISM COMMISSION

During the month of June 2024, the Eastern Diocesan Mission and Evangelism Commission of the PNCC, has called upon its members and others to offer the following two following prayers every **Wednesday** at noon:

A PRAYER FOR VOCATIONS

Heavenly Father, Master of the harvest, We humbly ask You to send more laborers into Your fields, for the work is indeed great. Grant more faithful priests and deacons to Your Polish National Catholic Church. We ask this through Jesus Christ, our Lord. Amen.

(From PNCC Book of Devotions and Prayers).

THE LORD'S PRAYER

Our Father who art in Heaven, hallowed by Thy Name, Thy Kingdom come, Thy Will be done on earth as it is in heaven. Give us this day our daily bread and forgive us of our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.