



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 9, 2024

SOLEMNITY – THE WORD OF GOD

9:00 am – Holy Mass of the Eucharist

Mass Intention: Sp. Linda Mietlicki on the 4th Anniversary of her passing, by Shirley Mielicki-Floyd.

OPENING HYMN

“TO THEE, WE COME, O LORD OUR GOD”

To Thee we come, O Lord, our God,

Before Thine altar, Father

Thou knowest best our yearning hearts.

This supplication answer.

Lift up from want Thy people, Lord,

Bless us, O God; O Father, bless our toil.

Under Thy cross we stand prepared,

To serve Thee with devotion;

Be it with sweat of blood or tears,

Or humble resignation.

For we Thy people are, O Lord,

Save us, O God; O Father, bless our toil.

ENTRANCE HYMN

(Hebrews 4:12; Psalm 15:1-2)

V. Indeed, the Word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow and able to discern reflections and thoughts of the heart.

R. O Lord, who shall sojourn in Your tent? Who shall dwell on Your holy mountain? He who walks blamelessly and does justice, who thinks the truth is in his heart.

C. Glory be to the Father and to the Son and to the Holy Spirit.

R. As it was in the beginning is now and ever shall be, world without end. 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.

OPENING PRAYER

C. The Lord be with you.

R. And also with you.

C. Let us pray: Heavenly Father, You have entrusted us with the riches of faith to be used to expand Your kingdom on earth. May we spend our days wisely investing these spiritual gifts for the increase of Your kingdom on earth. We ask this through our Lord, Jesus Christ, Who lives and reigns with You and the Holy Spirit, one God, for ever and ever.

R. Amen.

LITURGY OF THE WORD OF GOD

**A READING FROM THE BOOK OF
JEREMIAH THE PROPHET
(Jeremiah 1:4-9)**

Now the word of the LORD came to me saying, “Before I formed you in the womb I knew you, and before you were born, I consecrated you; I appointed you a prophet to the nations.” Then I said, “Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth.”⁷ But the LORD said

to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. Be not afraid of them, for I am with you to deliver you, says the LORD." Then the LORD put forth his hand and touched my mouth; and the LORD said to me, See I put My words in your mouth.

C. The Word of the Lord.

R. Thanks be to God.

GRADUAL

(Colossians 3:16; Romans 10:17)

V. Let the Word of God dwell in you richly.

R. Faith comes from what is heard, and what is heard comes through the word of Christ.

A READING FROM THE LETTER OF PAUL TO THE HEBREWS

(Hebrews 4:12-16)

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before Him no creature is hidden, but all are open and laid bare to the eyes of Him with whom we have to do. Since then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

C. The Word of the Lord.

R. Thanks be to God.

ALLELUIA VERSE

(Psalm 25:10)

C. Alleluia, alleluia.

R. Alleluia, alleluia.

C. All the paths of the Lord are kindness and constancy toward those who keep His covenant and His decrees.

R. Alleluia, alleluia.



THE GOSPEL ACCORDING TO SAINT JOHN (John 1:1-18)

C. The Lord be with you.

R. And also with you.

C. A reading from the Holy Gospel according to John.

R. Glory be to You, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light that all might believe through him. He was not the light but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not. But to all who received Him, who believed in His name, He gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld His glory, glory as of the only Son from the Father. John bore witness to Him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for He was before me.'" And from His fulness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only Son, who is in the bosom of the Father, He has made Him known.

C. The Gospel of the Lord.

R. Praise be to You, Lord Jesus Christ.

THE PROFESSION OF FAITH

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

(Luke 11:27-28)

V. While He was speaking, a woman from the crowd called out and said to Him, “Blessed is the womb that carried You and the breasts at which You nursed.” He replied, “Rather, blessed are those who hear the Word of God and observe it.”

PRAYER OVER THE GIFTS

C. Let us pray: Heavenly Father, grant that this holy offering, an expression of Your activity through the incarnation of Your Word, Jesus Christ, may regenerate us in spirit and awaken us to a new life in You. 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.

R. Amen.

COMMUNION VERSE

(Revelation 19:11-13)

V. Then I saw the heavens opened, and there was a white horse: its rider was [called] “Faithful and True.” He judges and wages war in righteousness. His eyes were [like] a fiery flame, and on His head were many diadems. He had a name inscribed that no one knows except Himself. He wore a cloak that had been dipped in blood, and His Name was called the Word of God.

CLOSING PRAYER

C. The Lord be with you.

R. And also, with you.

C. Let us pray: Almighty Father, as we have heard the Word of God and have received the Body and Blood of Your Son, may we be strengthened in spirit and become more zealous in Your holy Church. As we follow the voice of Your Incarnate Word, Jesus Christ, may we continue to build Your Kingdom here on earth. We ask this in the name of Your Son, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, for ever and ever.

R. Amen.



JESUS: THE SOWER OF THE SEED

“This is the meaning of the parable. The seed is the Word of God.” -

My dear brothers and sisters in Christ:

On this, the Solemnity of the Word of God Sunday, in the PNCC, I would like to speak about one of the parables of Jesus, the Parable of the Sower. This parable is found in the Synoptic Gospels of Matthew 13:1–23, Mark 4:1–20, and Luke 8:4–15.

Now a “parable” is defined in the dictionary as a “simple story that illustrates a moral or spiritual lesson.”

In the Parables of Jesus, He was to convey to His disciples a greater understanding of the “Kingdom of God, through common concepts known to the people of His day such as the “sowing” of seed. In Luke 8:9-10, we read of His purpose of using parables. “Then His disciples asked Him what the meaning of this parable might be. He answered them, “For the knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables, so that ‘they may look but not see’ and ‘hear but not understand.’”

You know, throughout the centuries, there have been great biblical scholars and theologians who wrote countless volumes of commentaries, giving their own interpretations and opinions on the parables of Jesus. What it must have been like to have been a disciple of Jesus; to walk with Him daily, during His three-year public ministry, and have Him, as the “Word made flesh,” as the source, to share His wisdom, knowledge and the deeper meanings to these simple stories of spiritual Truths.

I believe that in all of His parables found in the New Testament, there is a common denominator, and that common denominator is the spiritual growth of an individual. These parables would serve as “templates” of knowing God and His “kingdom.”

In the case of the Parable of the Sower, Jesus continues to give definition to this story. In Matthew 13:37-39, we read: “And He [Jesus] answered, “The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the people of the kingdom. “He goes on: “the weeds are the people of the evil one and the enemy who sows them is the devil.” Weeds?

I have read that there is a weed, found in the Middle East, that is poisonous, and can grow alongside the wheat, or the good seed. It is known as the “bearded darnel” also called “fake wheat.”

In Holy Scripture, as found in Matthew 13, we read of the “The Parable of the tares.” It speaks of the next stage of the development of the good seed that was sowed. It is known as “germination”.

Germination is defined as: “the development of a plant from a seed.” It has also been defined as “the process of something coming into existence and developing.” So much for the correlation between the physical and the spiritual seeds of man, both planted and harvest by God among the weeds.

In the beginning stages of the germination of wheat, this weed can be planted by enemies and is undistinguishable from the wheat. As they both grow together, this weed, also referred to as a “tare,” begins to take on a slightly different “sickly” gray appearance. The problem with removing this weed too soon, is that when first noticed, its roots have become so intertwined with the roots of the wheat, that to remove it prematurely, would result in destroying the wheat, the good seed.

It was only at the harvest that the two could be separated. The process of removing the “bearded darnel” or “tare” from the wheat in the days of Jesus was very laborious and could only be done by hand. It is also known that anyone deliberately sowing this weed among wheat was a crime, punishable in Roman law.

I believe that Jesus wanted to point out to all that even when the good seed of the Word of God takes root within oneself, and begins to grow, it grows alongside the tares of life. If one does not properly cultivate the good plant with the wisdom and teachings of the Lord, the weeds will eventually choke and destroy that which was planted in man.

So, how can we equate and relate to the Word of God and to the Parable of the Sower? Jesus tells us in this parable, that not all good seed finds good soil, for some seed falls among rocks and thorns.

In distinguishing between the wheat and the tares, we look at the word “discernment.” Discernment is defined as the “act of perceiving, distinguishing or recognizing (something or someone) different.”

In the first letter of Paul to the Corinthians, Paul speaks of different spiritual gifts from God, and among them, found in 12:10, we read that “discernment” is a spiritual gift from God which helps us to recognize different spirits.” It could be said that anyone or anything which seeks to destroy the good seed of the “word of God,” which is sown within the heart of an individual is an “enemy” to that word. As Jesus would say: “Let those who have ears, hear.”

Again, I believe that all these parables of Jesus have a commonality for the positive growth of a Christian and involves faith. Faith is a very strong word and is mentioned in the Gospel of Jesus many times, in His miracles and teachings. We find that faith is defined as “having complete trust or confidence in someone or something.” St. Paul defines “faith” in Hebrews 11:1 as: “the assurance of things hoped for, and the evidence of things not seen.” Paul came to know of this assurance in his faith, with his encounter with Jesus on the road to Damascus c. 33 -36 AD, three to five years after the Lord’s death and Resurrection.

Paul would go on to write most of the New Testament. It can be said that the seed of the “Word of God” found its place in the heart and mind of Paul, who was converted from being a persecutor of the Church, to a believer and defender in the Lord, Jesus Christ. Paul would go on to be credited as writing as many as fourteen books of the New Testament.

In our Christian beliefs, we look to the Lord Jesus and all those who have asked Him sincerely and humbly to come into their lives. It is essential that in Him, we place our complete trust and confidence in His “Good News.” Although we cannot see faith in a physical way, faith is a spiritual gift of the grace of

God, offered to all who would seek spiritual enlightenment and sanctification. Jesus was to comment on this, in His Parable of the Mustard Seed as found in Matthew, Mark and Luke, that if one has faith, only the size of a mustard seed, one can do all things.

In the Parable of the Yeast, as found in Matthew 13:33 and Luke 13:21, Jesus again speaks of the process of a transformation that takes place within the individual. It begins with the “life giving agent” of yeast, added to the flour which causes the flour to grow and expand. So, it is in the life of a Christian, who grows in maturity and in the wisdom of the Lord, by allowing the life-giving agent of God’s grace, added to the “good” seed, or His Word, which transforms and shapes one’s character.

In the couple of these Parables of Jesus, we become aware of His Word. In the ‘seeds’ that He sows to us and to others, these “seeds” are cultivated. In the PNCC, the “Word of God” is a Sacrament, which has not only “sanctifying grace” but has its own individual “sacramental grace.” It’s purpose, as outlined in the Catechism of the PNCC, is meant to learn to know the Divine Will of God and become strengthened in our faith. By this we become united with Christ and become better qualified to labor in the vineyard of the Lord and in the kingdom of God here on earth.

My dear brothers and sisters in Christ Jesus: may we all have the ears to hear and understand the spiritual truths found in the Parables of Jesus and may we come to know the wisdom of Jesus as He proclaims in the Gospel of John: “I am the vine; you are the branches. If you remain in Me and I in you, you will bear much fruit; apart from Me you can do nothing.

During His short ministry, we find examples of where Jesus is referred to as “Rabboni” which is translated to “my Teacher.” What better source to understand the “mind” of God than through the teachings of His only begotten Son, Jesus.

St. Paul would write in his Second Letter to the Corinthians 9:10, these words: "Now He who supplies seed to the Sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness.”



THE PARABLES OF JESUS

Source: The Master Study Bible, NASB

1. The “speck & the log” of Christians, who judge each other.; Matt 7:1-6; Luke 6:37-43
2. Foundation of Homes: Matt 7:24-27; Luke 6:47-49
3. Children in the marketplace; Matt 11:16; Luke 7:32
4. The two debtors; Luke 7:41
5. The unclean spirit; Matt 12:43-45; Luke 11:24-26
6. The mediation of the rich man; Luke 12:16
7. The barren fig tree; Luke 13:6-9
8. The Sower; Matt 13:3-8; Mark 4:3-8; Luke 8:5-8
9. The tares and the wheat; Matt 13:24-30
10. The seed; Mark 4:20
11. The mustard seed; Matt 13:31; Mark 4:31-32, Luke 13:19
12. The leaven; Matt 13:33; Luke 13:21
13. The lamp; Matt 5:15; Mark 4:21; Luke 8:16, 11:33
14. The dragnet; Matt 13:47-48
15. The hidden treasure; Matt 13:44
16. The pearl; Matt 13:45-46
17. The householder; Matt 13:52\
18. The marriage; Matt 9:15; Mark 2:19-20; Luke 5:34-35
19. The patched garment; Matt 9:16; Mark 2:21. Luke 5:36
20. The wine bottles; Matt 9:17; Mark 2:22; Luke 5:37
21. The harvest; Matt 9:37; Luke 10:2
22. The opponent; Matt 5:25; Luke 12:58
23. The two debtors; Matt 18:23-35
24. The Good Samaritan; Luke 10:30-37
25. The three loaves; Luke 11:5-8
26. The good Shepherd; John 10:1-6
27. The narrow gate; Matt 7:14; Luke 13:24
28. The guests; Luke 14:7-11
29. The marriage supper; Matt 22:2-9
Luke 14:16-23
30. The wedding clothes; Matt 22:10-14
31. The tower; Luke 14:28-30
32. The king to war, Luke 14:31
33. The lost sheep; Matt 18, 12, 13.
Luke 15:4-7
34. The lost coin; Luke 15:8-9
35. The prodigal son; Luke 15:11-31
36. The unjust steward; Luke 16:1-9
37. The rich man & Lazarus; Luke 16:19-31
38. The widow; Luke 18:2-5
39. The Pharisee & tax-collector: Luke 18:10-14
40. The slave’s duty; Luke 17:7-10
41. The laborers in the vineyard; Matt 20:1-6
42. The talents; Luke 25:14-30; Luke 19:11-27
43. The two sons; Matt 21:28
44. The wicked vine growers; Matt 21:33-43.
Mark 12:1-9; Luke 20:9-16
45. The fig tree; Matt 24:32; Mark 13:28. Luke 21:29-30
46. The watching slave; Matt 24:43; Luke 12:39
47. The man on a journey; Mark 13:34
48. The two slaves; Matthew 24:45-5; Luke 12:42-46
49. The ten virgins; Matt 25:1-12
50. The watching slaves; Luke 12:36-38
51. The vine and the branches; John 15:1-6



THE POWER & SIGNIFICANCE OF THE WORD OF GOD

Let us begin, on this Solemnity of the Word of God, with the term “word.” It is defined as a “single distinct meaningful element of speech or writing,”

We know that words have power. Words can cause extreme anger and pain, as well as deep love and compassion. A word can be spoken or written. We could speak for hours and give countless examples of the power of the spoken and the written

“word,” which has been expressed throughout history by great spiritual teachers, philosophers, professors, poets, historians, theologians, statesmen, and unfortunately, by dictators and despots.

There is in Holy Scripture, a sacredness of the power and wisdom of the “Word” to all religions; For example: To an Orthodox Jew, they cannot touch the written name of God, using their own hand, but in the reading the Holy Torah, they must use to read, a Jewish stylus, known as a “Yad,” translated in Yiddish as “hand.”

Consider the “Word of God,” as found in the Holy Bible, from Genesis to Revelation, from the Torah, of Moses through the teachings of the prophets, to John the Baptist, through the Apostles of Peter and Paul, James and John as well as other early Christian writers; all these words, we are taught in catechetical instruction, comes from the inspiration of the Holy Spirit and are meant for the enlightenment and “sanctification” of man and the “edification” of his gatherings, which is Church.

Consider the words spoken by Jesus, as found in the four Gospels accounts; from the Beatitudes found in Matthew, to His discourses at the Last Supper as found in John, Jesus would proclaim the wisdom and the mind of God.

Think of the power of His words, to heal the sick and even to raise the dead:

“Ephpheta, be thou opened” were the words that He spoke, when He cured a deaf man in Mark 7:32-34.

“Talitha cumi, or “young girl, I say to you arise,” words spoken when He raised Jairus’ daughter from the dead as found in Mark 5:41.

Think of the power of salvation as found in His words spoken from His cross:

“Father forgive them, for they know not what they are do,” and **“It is finished.”**

We read in Luke 23:46 that Jesus, having been nailed to the Cross for six hours and prior to His death spoke these words: **“Father, into your hands I commit my spirit.”** I have read that this scripture passage was an early Jewish passage taught to Jewish children which is found in the Old Testament Book of Psalms, Psalm 31:1.

The power of words. Today, in our troubled world, so many people are using “words” to express their hurt, anger and frustration.

I believe that in comparison, the Word of God spoken by Jesus, came help to heal, amend, strengthen, inspire, enlighten and give hope not only to individuals, but also to the collective society, towards a greater good; if we can only trust in the power and the wisdom of the “Word of God.” We read in today’s Gospel according to St. John that “In the beginning was the Word, and the Word was with God, and the Word was God.” Jesus, the Anointed One, I believe was sent to be the emissary by our heavenly Father, to teach mankind the way of peace and love through His words and example.

Do you not see that the “Sower” of the seed is none other than Jesus Christ, the “Word who became flesh?” St. John, towards the end of his life was sent in exile to the island of Patmos, where he wrote the final Gospel account of the Life and Ministry of Jesus. Whereas the Gospels written by Matthew, Mark and Luke tell more of what Jesus did, John’s Gospel tells more of what Jesus said. It could be said that John wrote his account based on the power of the words of Jesus, as the “Word,” who reflected the true transparency of seeing God, hearing God and seeing into the mind of God.

To me, the key to the Parable of the Sower is not just the casting of the seed, but rather where the seeds landed. I believe that there is a deeper spiritual truth which exists between the seed, the soil and the condition of one’s own individual soul to receive these seeds.

I believe that all the seeds which were originally sowed were good but let us look at where these seeds landed.

The **first seed**, fell on a path; the second fell on a rock; the third fell among thorns and finally, some fell on good and fertile ground, where it produced fruit. I would say that the **first seed** which was sowed on the road, represents individuals who have been hardened by life, like a road well-traveled. This seed finds no softness of understanding to take root So, as Jesus teaches, the evil one takes it away. In the Gospel of Luke, it is the birds who take this seed away, but in either case, the seed is taken away.

The **second seed**, which was tossed on a rock, represents individuals who lack a spiritual foundation to allow the good seed to take root and germinate. I think of the cynics, the atheists, the anarchists and the secular humanists who deny the existence of God or have no need of a God in their lives.

The **third seed**, which fell among the thorns, are those individuals who live solely in the physical world. To these individuals, as Jesus teaches, are those who go their way, after hearing the “word” and are choked by the cares, riches, and the pleasures of life. I think of all those who have become addicted and enslaved to their own greed, passions, and excesses.

We also hear in this parable that some seed fell on fertile ground. Anyone who has ever planted seeds in a garden knows that the soil first needs to be prepared before planting. In like manner, it is in the preparation of the fertile ground of the individual, that the Word of God takes root, germinates, and grows. During this germination, a plant needs to be watered and protected from weeds; so, must the soul through prayer be watered and be on guard from having the fruit of that seed lost or destroyed.

The seeds that our Lord Jesus Christ sows through His Good news, are planted in all our lives, whenever we hear the Word of God. It is good seed. It is life-giving seed. But today, as we contemplate the meaning of this parable, the question is asked: What type of soil do we possess? Do we allow the seed of the Word of God to take root in our lives and grow? Does the Word of God find depth in our souls to transform our old selves into new selves and does the “Word of God” grow strongly even among the weeds and brambles of that life presents?

My dear brothers and sisters: On this Solemnity of the Word of God, may His Word, as proclaimed by His Son, grow in each of you stronger each day, for you have been given “the knowledge of the mysteries of the kingdom of heaven. May this “Good News” of Jesus, show us how we are to live and treat each another. May we also examine ourselves to the soil and the yeast found within ourselves as we cultivate these seeds of God. May we all, possess the wisdom to see, the ears to hear and

the heart to comprehend the message of the Gospel of our Lord and Savior, Jesus Christ and bear the fruit which glorifies our Heavenly Father.

A STORY OF A “SOWER OF SEED”



JOHN CHAPMAN
“JOHNNY APPLE SEED”

*Information provided from an article.
published in the “Farmer’s Alamac.”*

John Chapman, better known as “Johnny Appleseed,” was born in Leominster, Massachusetts on September 26, 1774, and on September 26th, he is celebrated as “Johnny Appleseed Day” He is also honored on March 11th, on the day of his death. His father, Nathaniel Chapman, was a “minuteman “who fought in the Revolutionary War and served with Gen. George Washington. John’s mother, Lizabeth, died shortly after the Declaration of Independence was signed and Nathaniel Chapman remarried after the war and had 10 children.

John and his half-brother Nathaniel, Jr. journeyed west around 1792, just about five years after the Constitution was ratified. They lived as vagabonds, living off the land and taking odd jobs. Their father and siblings joined them in Ohio in 1805 where they started a family farm.

The “legend” of Johnny Appleseed begins when John Chapman left the family farm and signed on as an apprentice for an orchardist named Crawford. After that, fact and fiction become intertwined. There are various reports of “Johnny Appleseed” appearing here and there over the middle Atlantic states, with key sightings in Pennsylvania. It’s likely that Chapman had combined his love of itinerant travel with his skills as an apple orchardist and roamed the young United States looking for opportunities locating landowners interested in planting apple orchards or starting cider mills.

While the legend depicts Johnny Appleseed as a barefoot vagrant with a cooking pot on his head, and roaming the landscape strewing apple seeds

randomly, it is far more likely that he was more of an eccentric-but-skilled professional, establishing nurseries of apple trees, and selling his services progressively westward to landowners interested in planting orchards. He'd teach his clients how to establish an orchard, how to keep deer and livestock at bay, and once the nursery was thriving, he'd move on to the next person interested in planting orchards. If he had to stay in one place for any length of time, he would erect a teepee-like structure and live humbly on the bare ground. It is said that his only possessions were the clothes on his back, a bowl and a spoon, and a cooking pot for his gruel.



SVALBARD GLOBAL SEED VAULT

“THE SEEDS OF GOD”

“Then God said: Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. And so, it happened.”

- Genesis 1:11

The **Svalbard Global Seed Vault**, located in Spitsbergen, Norway is a restricted facility to all, except scientists and those related to this project and serves as a repository of seeds,

The purpose of the **Svalbard Global Seed Vault** is to secure the conservation of seeds, for the importance of food and its growth. Associated with this project is ongoing research, studies in advanced biology with plant breeding and education, in accordance with international laws which includes the International Treaty for Plant Genetic Resources for Food and Agriculture.

The inventory of the Svalbard Global Seed Vault has expanded over the years. In 2008, it is reported that there were 320,549 sample packets, each consisting of approximately 500 seeds sealed in airtight aluminum bags.

Presently it is reported that the Svalbard Global Seed Vault contains approximately 125 million seed samples of more than 6,000 plants and has the capacity to hold up to 2.5 billion seeds.



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 10th – June 15th)

- Mon. 6/10 Private Prayer and Meditation.**
Magaret of Scotland, Queen & Matron
Getulius & Companions, Martyrs
Landry of Parish, Bishop
- Tue. 6/11 Mass of Health & Healing**
Barnabas, Apostle
Felix & Fortunatus, Martyr
Parisio, Confessor
- Wed. 6/12 Mass of Thanksgiving**
Jolenta (Helen) of Poland, Abbess & W
Antonina of Nicaea, Martyr
Onuphrius, Hermit
- Thurs. 6/13 Mass to the Holy Saints & Martyrs**
Anthony of Padua, Confessor
Felicula, Martyr
Aquilina, Martyr
- Fri. 6/14 Mass to the Holy Angels of God**
Basil the Great, Bishop & Doctor
Valerius & Rufinus, Martyrs
Methodius of Constantiople, Bishop
- Sat. 6/15 Mass to the Holy Name of Jesus**
Vitus & Companions, Martyrs
Orsiesius, Abbess & Widow
Hesychius, Martyr



SATURDAY, JUNE 15, 2024

The Angel Garden Club of HNJ

8:30 am – 10:00 am: The Angel Garden Club of HNJ to meet (weather permitting) and continue with various work projects to beautify our church grounds. All members are asked to bring their own planting tools and flowers to be planted.

NEXT SUNDAY, JUNE 16, 2024
11th SUNDAY IN THE ORDINARY
FATHER'S DAY

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

Mass Intention: prayers for all the fathers
of our Parish, both living and deceased.



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 to rest upon them:

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.



“Let each of you look not to your own interests, but to the interests of others.”

- Philippians 2:4

OUR PARISH OUTREACH

“Whatever you did for one of the least of these brothers and sisters of mine, you did it for Me.”

- Matthew 25:40

Our Food Ministry: “Feed the Hungry”

The next date for giving out groceries will be on Saturday, **June 15th from 10:00 am till noon, while supplies last.**

I want to thank all those who helped and continue to help distribute bags of groceries. Also, a word of thanks to the good people of Holy Cross Parish in Central Falls, RI, and to Fr. Sr. Rob Nemcovich, who donated and shared non-perishable food items.

We continue to ask for donations of the following food items:

- Cold cereals and packets of instant oatmeal.
- Fruit juices, - V8, Apple and cranberry.
- Powder and condensed milk.
- Tea bags and instant coffee.
- Pasta and spaghetti sauce.
- Boxes of Mac-n-cheese.
- Tuna in water.
- Other canned meats- chicken, salmon, etc.
- Ramen noodles
- Soups- all varieties
- Canned veggies and fruit.



HELPING TO CLOTHE THOSE IN NEED

“I was naked, and you clothed me.” – Mt 25:36

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 through donations or monetary contributions May God bless all our efforts and endeavors.



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.”

As “God- parents” of our Parish, it should be said, that the Annual dues of the members in “good standing” of HNJ, help to pay the salaries, the utilities, the insurance and supplies, along with miscellaneous costs which are incurred in the continued ministry of our Church. Presently, our current dues are as follows:

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

It should be noted that the requirements of being a member of the PNCC not only includes the financial support of the Parish, but by fulfilling the spiritual obligations of attending church and receiving the Sacraments.

"All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness."

- 2 Timothy 3:16

As fellow Christians, baptized in name of the Holy Trinity, I believe that our Lord calls upon all of us, to be His witnesses, to learn from His wisdom, to pray for others and share with others His "Good News" of love.



SAINT ANTHONY OF PADUA

June 13

St. Anthony of Padua was a Franciscan friar who was born Fernando Martins in 1195 AD and died on June 13, 1231 at age 35. St. Anthony is called upon in prayer, for the return of lost property, and is the patron saint of sailors, priests and travelers. He was canonized in 1232, and proclaimed as a doctor of the Church. In 1220 AD, he joined the Franciscan Order and changed his name to Anthony. Traveling to Morocco as a missionary, he became seriously ill and could not continue in his work as a missionary. Instead, he taught theology in Bologna, Italy and other cities. He was to preach in Padua, Italy and is believed to have founded a Franciscan community. He died, near Padua, where he is buried.

Known as a miracle worker, Saint Anthony is depicted as holding the infant Jesus, who according to tradition, honors a mystical experience that was witnessed by the owner of the lodge where St.

Anthony stayed at one night, who seeing a great light from his room, saw St. Anthony in the presence of the Christ child. Saint Anthony of Padua has also been associated with a lily, and a book.



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.

THURSDAY, JUNE 13, 2024

KNOW YOUR FAITH, GROW IN CHRIST

7:00 pm (EST) – Presentation on the **Seven Sacraments** by the Very Rev. Rob Nemcovich, Jr.

The PNCC Catechism tells us that: "A sacrament is an outward and visible sign of God's inward and spiritual grace, instituted by Christ for our sanctification and salvation." What does this mean for us as Christians today? Learn how the Sacraments bring us into the Body of Christ, strengthening us to live the life God has intended for us. To join via Zoom, please contact either:

revpauls@yahoo.com or
ksobiechowski@yahoo.com