

HOLY NAME OF JESUS PARISH

Polish National Catholic Church
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TODAY, SUNDAY, AUGUST 11, 2024

THE 19th SUNDAY IN THE ORDINARY

9:00 am – Holy Mass of the Eucharist to be celebrated outdoors in the Traditional Rite.

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

(Sirach 24:18-19; Psalm 34:9)

C. Come to Me, all you that yearn for Me, and be filled with My fruits; You will remember Me as sweeter than honey, better to have than the honeycomb.

R. Taste and see how good the Lord is; happy the man, who takes refuge in Him.

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 more 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. Amen

OPENING PRAYER

C. The Lord be with you.

R. And also with you.

C. Let us pray. Let us pray. Heavenly Father, this is Your celebration, prepared at Your Son’s command. Empower us to approach Your altar worthily and feed us with the Bread of Life and the cup of gladness. We ask this through the same 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 FIRST BOOK
OF KINGS

(1 Kings 19:4-8)

Elijah went a day’s journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death saying: “This is enough, O LORD! Take my life, for I am no better than my fathers.” He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. Elijah looked and there at his head was a hearth cake and a jug of

water. After he ate and drank, he lay down again, but the angel of the LORD came back a second time, touched him, and ordered, "Get up and eat, else the journey will be too long for you!" He got up, ate, and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.

C. This is the Word of the Lord.
R. Thanks be to God.

GRADUAL
(Sirach 14:20; 15:3)

C. Happy the man who meditates on wisdom and reflects on knowledge.
R. Nourish him with the bread of understanding and give him the water of learning to drink.



A READING FROM THE LETTER OF SAINT PAUL TO THE EPHESIANS
(Ephesians 4:30—5:2)

Brothers and sisters: Do not grieve the Holy Spirit of God, with which you were sealed for the day of redemption. All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice. And be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ. So be imitators of God, as beloved children, and live in love, as Christ loved us and handed Himself over for us as a sacrificial offering to God for a fragrant aroma.

C. This is the Word of the Lord.
R. Thanks be to God.

ALLELUIA VERSE
(Revelation 2:17b)

C. Alleluia, alleluia
R. Alleluia, alleluia.
V. To the victor I shall give some of the hidden manna.
R. Alleluia, alleluia.



THE GOSPEL ACCORDING TO SAINT JOHN
(John 6:41-51)

C. The Lord be with you.
R. And also with you.
C. A reading from the Holy Gospel according to Saint John.
R. Glory be to You, O Lord.

The Jews murmured about Jesus because He said, "I am the bread that came down from heaven," and they said, "Is this not Jesus, the son of Joseph? Do we not know His father and mother? Then how can he say, 'I have come down from heaven'?" Jesus answered and said to them, "Stop murmuring among yourselves. No one can come to Me, unless the Father who sent Me draws him, and I will raise him on the last day. It is written in the prophets: They shall all be taught by God. Everyone who listens to My Father and learns from Him comes to Me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

V. This is the Gospel of the Lord.
R. Praise be to You, Lord Jesus Christ.

**PROFESSION OF FAITH
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
 (Psalm 75:2)

V. We give You thanks, O God, we give thanks,
 and we invoke Your name; we declare Your
 wondrous deeds

PRAYER OVER THE GIFTS

Almighty God, in thankful anticipation, we place
 our gifts upon Your altar. Fill them with the
 blessings of heaven so that our sacrifice may bring
 us closer to our salvation. 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.



ACT OF SPIRITUAL COMMUNION

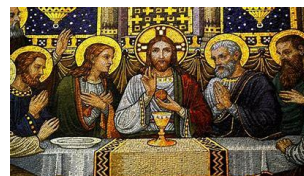
Let us Pray: Most loving Jesus, I adore You in the
 Most Blessed Sacrament, in which You are truly
 present. I love You above all things and I long for
 You in my soul. Since I cannot receive You
 sacramentally, I ask You to come spiritually into
 my heart and heal my soul. I embrace You and
 unite myself 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
 (Proverbs 9:5-6)

C. Come, eat of My food, and drink of the wine I
 have mixed! Forsake foolishness that you may
 live and advance in the way of understanding.

PRAYER AFTER COMMUNION

C. The Lord be with you.
 R. And also with you.
 C. **Let us pray.** Lord Jesus Christ, as we have
 shared in this Sacred Banquet, so may we
 anticipate entering the eternal kingdom. For
 You live and reign with the Father and the
 Holy Spirit, one God, for ever and ever.
 R. Amen.



PARTICIPATING IN THE EUCHARIST

In the Contemporary rite of the PNCC, prior to
 receiving the Holy Eucharist, the celebrant recites
 the following scripture passage as found in the First
 Letter of Paul to the Corinthians:

*“Is not the cup of thanksgiving for which we give
 thanks a participation in the Blood of Christ? And
 is not the bread that we break, a participation in the
 Body of Christ?”* 1 Corinthians 10:6

OUR TRANSFORMATION

THE BREAKING DOWN OF A WALL

In the PNCC, the Holy Mass of the Eucharist is celebrated in all our churches, either in the Traditional rite, the Contemporary rite, or in the liturgy of Bishop Hodur's Mass, all leading up to prayers of consecration of the bread and wine into the Body and Blood of Christ, which is the main theme of our liturgy and the foundation of our faith as members of the Polish National Catholic Church

We read that the "Eucharist," is taken from the Greek word "Eucharistia" means "thanksgiving," was the main theme in the early church. In the Book of Acts, 2:42, we read:

"They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers." We further read that "they ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people."

Just as our Lord shared His final Passover with his Apostles, and the early Church shared this with each other, I believe that He calls upon all of us, to remember Him in the Eucharist.

I also believe that a "portal" is opened whenever Holy Mass is celebrated as I recall what Paul said in his First Letter to the Corinthians 10:6.

At the end of the Last Supper Jesus said, "Do this in remembrance of Me." By saying this Jesus established a "new Covenant" to His followers as a living memorial to Him. It is in this sacrament that we remember His life, His death on the cross and the divine banquet which awaits all those who come to believe in His "Good News."

The Church calls upon all its member who have been baptized into the Christian faith, to receive the consecrated bread and wine, which is the real presence of Christ. I believe that our Lord intended all who gather at the His table to:

- Remember His sacrifice on the cross.
- Have fellowship with Him.
- Have fellowship with one another as members of the Body of Christ
- Be thankful for the new and everlasting covenant with God.
- Be thankful for our "daily bread."

"For He is our peace, He who made both one and broke down the dividing wall of enmity, through His flesh, abolishing the law with its commandments and legal claims, that He might create in Himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through Him we both have access in one Spirit to the Father." - Ephesians 2:14-18

I think it can be said that there was much excitement and elation when the Berlin Wall in Germany came down. Beginning on August 13, 1961, this 155 km long concrete wall, reinforced with barbed wire and over 55,000 landmines began to be torn down on November 9, 1989. For more than 28 years, the Berlin Wall separated people and families of West Germany and East Germany from each other. It has also been reported that more than 100 people were killed trying to cross the wall.

"Mr. Gorbachev, tear down this wall," was the plea that President Regan addressed to the General Secretary of the USSR, Mikhail Gorbachev, on June 12, 1987 at the Brandenburg Gate in Germany.

St. Paul also spoke of a "wall" that Christ broke down in his Epistle to the Ephesians. Not only was he, through this letter, help to unify and clarify that Jew and Gentiles were alike, into the "one faith, one Lord and one Baptism," but I believe more importantly, that Paul spoke of Christ Jesus who broke down the wall, once and for all time, a wall that separated God and man by His "Good News," and His ultimate sacrifice on the Cross.

Paul was also to speak of this in his letter to the Colossians:

"For in Him all the fulness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross."

- Colossians 1:19-20



The Didache (c. 90 A.D.)

The **Didache** or “**The Teaching of the Twelve Apostles**,” is an early Christian text that most scholars date to the 1st or early 2nd century. The **Didache** is highly regarded by many early Christian authors and theologians. **Athanasius of Alexandria 373 AD** recommended it to converts, and it had a great influence on the Apostolic Constitutions (375 AD). Before the New Testament canon was formally settled in 692 AD, a number of Biblical canons included the” **Didache.**”

The text of the Didache disappeared and was lost for centuries, until it was rediscovered in 1873 by *Philotheos Bryennios*, Metropolitan of Nicomedia. Today it is usually included among the second generation Christian writings known as the Apostolic Fathers. The Didache’s first section, “The Two Ways,” is a treatise on basic Christian theology, morality, and conduct. Catechumens (converts in training) were instructed in its teachings before they were baptized. The second section deals with the administration of several sacraments: baptism, the Eucharist (holy communion), and anointing with oil. The third section discusses relations among Christians, offering practical instruction in hospitality. It also gives insight into the clerical hierarchy of the early Church, including the episcopacy (bishops) and the diaconate (deacons).

The following is but a portion of this early Christian document that deals with the Holy Eucharist:

“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. And let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, “Give not that which is holy unto dogs.” (9:1-5)

“On the Day of the Lord gather together, 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)

WRITINGS OF EARLY CHURCH FATHERS CONCERNING THE HOLY EUCHARIST



St. Origen (c. 185 - 254 A.D.)

“You see how the altars are no longer crated by the precious blood of Christ.” sprinkled with the blood of oxen but conse

(Homilies on Joshua 2:1)

“We give thanks to the Creator of all, and, along with thanksgiving and prayer for the blessings we have received, we also eat the bread presented to us; and this bread becomes by prayer a sacred body, which sanctifies those who sincerely partake of it.” - (Against Celsus 8:33)



St. Ignatius of Antioch (c. 110 A.D.)

“I have no taste for corruptible food nor for the pleasures of this life. I desire the Bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink, which is love incorruptible.” - (Letter to the Romans 7:3)



**FROM THE CATECHISM OF THE
POLISH NATIONAL CATHOLIC CHURCH
ON THE HOLY EUCHARIST**

Found in the Catechism of the Polish National Catholic Church, we learn about the Sacrament of the Holy Eucharist. We learn that a “sacrament” is an “outward and visible sign of God’s inward and spiritual grace, instituted by Jesus Christ for our salvation.”

358) What is the Holy Eucharist?

A: The Holy Eucharist is Jesus Christ Himself mystically present under the forms of Bread and wine.

359) When did Christ institute the Holy Eucharist?

A: Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

360) How did Christ institute the Holy Eucharist?

A: Christ instituted the Holy Eucharist by taking bread which He blessed and broke and gave to His apostles saying: “Take and eat; This is My Body,” and then taking the chalice, He gave thanks and gave it to them saying: “Take and drink for This My Blood.” He then added: “Do this in memory of Me.”

361) Why does Christ give us His Body and Blood in the Holy Eucharist?

A: Christ gives us His Body and Blood in the Holy Eucharist:

1. To unite us with Himself in Holy Communion.
2. To remain ever on our altars, as a proof of His abiding love for us.
3. To unite us with our heavenly Father.

362) When do we commemorate the institution of the Holy Eucharist?

A: We commemorate the institution of the Holy Eucharist on Holy Thursday.



**THURSDAY, AUGUST 15, 2024
Dormition/ Assumption of the B.V.M.**

In many Christian denominations, the “Assumption” of the Blessed Mother Mary is intertwined with her “Dormition.”

So, what is the differences between the “Dormition and the Assumption” of the Blessed Virgin Mary, as it is celebrated in Christianity?”

The “Dormition of Mary,” is a widely held belief in the Orthodox church that Mary, the “Theotokos” or “God-bearer” fell asleep (died) without suffering (spiritual grace) and was taken up into heaven.

The “Assumption of Mary” is a widely held belief in the Catholic church that Mary, did not die, but was “assumed” into heaven, both body and soul.

While there is no evidence found in scripture of Mary’s assumption, this belief was commonly held in the Catholic, Orthodox and some Protestant branches of Christianity for centuries. There are some biblical scholars who point out passages found in Holy Scripture of Mary who “fell asleep” after Christ’s resurrection.

Apocryphal accounts of the Assumption of Mary into heaven have been circulated since the 4th century A.D, and teachings of the Assumption of Mary have been widespread since the 5th century AD. In conclusion, this solemnity or feast day is celebrated in the church as follows:

In the East: Orthodox Christians believe that the Virgin Mary died a natural death, and that her soul was received by Christ upon her death, after “falling asleep,” It is also believed that three days following her death, Mary’s body was resurrected, and she was taken up into heaven bodily.

In the West: The Catholic Church teaches as dogma that the Virgin Mary, “having completed the course of her earthly life, was assumed, body and soul, into heavenly glory.

In Protestantism, some Christian denominations believe that Mary was “assumed” while others prefer to use the term “dormition.”



“CHARIOTS OF FIRE”

“Then Eli’sha prayed, and said, “O LORD, I pray thee, open his eyes that he may see.” So, the LORD opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Eli’sha.” 2 Kings 6:17

I recently listened to the Soundtrack to “Chariots of Fire,” which was a 1981 film based on the real events of two British runners who trained for the 1924 summer Olympics’ which was held in Paris, France. The story centers around Eric Lidell, a devout Scottish Christian who runs for the glory of God and Harold Abrahams, an English Jew, who runs to overcome prejudice.

The movie “Chariots of Fire” was nominated for seven Academy Awards and won four, including Best Picture, Best Original Screenplay and Best Original Score for Vangelis electronic theme tune.

So, what are the “Chariots of Fire?”

I believe, that all the “participants,” both men and women, who came from so many countries and participated in these XXXIII Summer Olympics could be described as “chariots of fire.”

There were those who came from undeveloped countries, and even “refugees” or displaced men and women, who came to compete against stronger nations, knowing that they probably will not be awarded a metal but came with “fire” to give their all in representing the honor of their country.

I think that the “rings of the Olympics” are most fitting. For the rings represent “unity.” Having the opportunity to watch some of these Olympics, I see different countries of men and women coming together through different ideologies and differences in government, to serve the “common spirit” of competition.

“Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.” - 1 Corinthians 9:24



OUR PARISH CALENDAR

8:45 am Liturgy of the Hours

9:00 am Holy Mass of the Eucharist.

- Mon. 8/12** **Mass of Health and Healing**
Eusebius of Milan, Bishop
Cassian of Benevento, Bp. & Martyr
Euplus, Doctor & Martyr
- Tue. 8/13** **Mass to the Holy Saints of God**
Hippolytus, Bishop & Martyr
Maximus the Confessor, Confessor
Cassin of Imola, Martyr
- Wed. 8/14** **Mass of Thanksgiving**
Eusebius of Rome, Priest & Confessor
Marcellus, Bishop & Martyr
Simplician, Bishop
- Thurs. 8/15** **Solemnity – Dormition / Assumption of the BVM**
Dormition / Assumption of the BVM
Tarsicius, Martyr
Amulf, Bishop
- Fri. 8/16** **Mass to the Holy Angels of God**
Hyacinth, Confessor
Arsacius, Confessor
Armel, Abbot
- Sat. 8/17** **Mass to the Most Holy Name of Jesus**
Edwin of Northumbria, King & Martyr
Mamas of Caesarea, Martyr
Liberatus & Companions, Martyr



SATURDAY – AUGUST 17, 2024

9:00 am – Holy Mass of the Eucharist

5:00 pm - Holy Mass of the Eucharist.

NEXT SUNDAY, AUGUST 18, 2024

19th SUNDAY IN THE ORDINARY

9:00 am - Holy Mass of the Eucharist to be celebrated in the Contemporary rite.



**Next Sunday, August 18, 2024
HNJ ANNUAL CHICKEN BBQ**

will be held at the **Hadley Young Men’s Club**.
138 East St. in Hadley, MA.

Take out dinners will be available from 11:30 am – 12:00 pm. Sit **down dinners** will be served from 12:00 Noon – 1:00 pm. The price has been set at \$18.00 per ticket.

Live music will be provided by the Rhythm Band of CT from 1:00 pm - 4:00 pm.

For additional tickets, please see either Fr. Koerber or Sue Dibrindisi.

Signup sheets for workers may be found in the vestibule of our church. We are also happy to announce that we have collected over 30 prizes that will be raffled off at our Chicken BBQ.

Thank you for all donations given for this event.



PRAYERS FOR HEALTH AND HEALING

In your prayers, please remember all our brothers and sisters, who are sick or ill, and pray for God’s blessings of health and healing to rest upon them.

Each week, depending on the Liturgical Calendar of the Solemnities and Feast Days as found in the PNCC, a Holy Mass of health and healing is celebrated each week in our church.

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 PARISH OUTREACH PROGRAMS.

“Let each of you look not to your own interests, but to the interests of others.” - Philippians 2:4



Our Food Ministry: “To Feed the Hungry”

“I was hungry, and you gave me something to eat.” - Mt. 25: 35.

The next date for giving out groceries to those and others who are in need will be on **Saturday, August 17th from 10:00 am till noon, while supplies last.**

We thank all who continue to give towards this, our most special ministry, through their donations of non-perishable food items and monetary donations. We invite others to consider donating, whenever possible, for non-perishable groceries or even monetary donations for those in need.

I want to acknowledge Fr. Senior Rob Nemcovich and our sister Parishes in Fall River, MA and Central Falls, RI who recently donated several cases of non-perishable food towards our food ministry.



HELPING TO “CLOTHE THE NAKED”

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

Early this year, our Parish decided to expand our Parish ministries, and to help those in need, by collecting **new packages of underwear and socks for men, women and children.**

Through the efforts of Mary T. and others, we were able to collect a sizeable amount of donations and have shared these donations with the Community Action Center in Greenfield, MA.

It also been mentioned that the Community Action Center in Greenfield, MA, has need for men's clothing as well as "survival packets" of toiletries. We are currently in the process of planning on making this happen.

Recently, I met via Zoom with a combined meeting of members of the Strategic Planning sub-committee of the PNCC and the Mission & Evangelism Commission of the Eastern Diocese.

We spoke of ongoing ministries within our various parishes in the Diocese and it was also decided that we would start to collect school supplies to benefit our local communities. A collection bin has been set up in the vestibule of our Parish to collect donations of school supplies.

SOCKS FOR VETERANS

I met this past week with my dear friend, John Czyz, who first came to the rectory to help support our Parish in our upcoming Chicken BBQ.

As many of you know, John has been and is involved with the local veterans in many projects.

We talked about the veterans who reside at the Veterans Hospital in Leeds, MA and the time prior to the Covid epidemic that John and I, shared in giving out socks that our parish collected to assist many long-term patients, veterans of WWII and Vietnam, who reside at Leeds.

We also talked about the restrictions that were in place during Covid. I want to again set up a time for our parish to collect "socks for Veterans" and return back later this year to give out our donations, to help those veterans who are in need.



SCHOOL SUPPLIES DRIVE

At the last Zoom meeting of the Mission & Evangelism Commission of the Eastern Diocese of the PNCC, it was decided that all parishes of our diocese would be involved in collecting school supplies to aid all students in their respective communities. Items needed include pencils, pens, and markers; paper, glue sticks and crayons; notebooks, binders, folders as well as backpacks.



The Angel Garden Club of the Holy Name of Jesus

I wish to personally acknowledge Sue & Eric Dibrindisi and Jim Winn for their time given to our Parish proper this past Saturday.

IMPORTANT UPCOMING DATES

Saturday, October 19, 2024 – Fall Bazaar at Holy Name of Jesus. In preparation for this event, we have the following dates:

Pierogi Making – September 14 & 28, October 5th
Gołąbki, Pies and Bazaar Prep – October 14-18.

Sunday, November 17, 2024

Thanksgiving sit down meal to be held at the South Deerfield Polish-American Citizen's Club starting at 12:00 pm.



ED MISSION & EVANGELISM COMMISSION CALL TO PRAYER EACH WEDNESDAY

During the month of August 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:

AN ACT OF LOVING GOD & OTHERS

O God, I love You above all things with my whole heart and soul. You are worthy of all love. I also love my neighbor as myself just as You commanded me to do, because of my love for You. In living this love, I will forgive those who have injured me and I will ask pardon all whom I have injured.

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 led us not into temptation but deliver us from evil. Amen.

