



HOLY NAME OF JESUS PARISH

Polish National Catholic Church
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TODAY, SUNDAY, SEPTEMBER 1, 2024

**THE 22nd SUNDAY IN THE ORDINARY
YOUTH SUNDAY**

9:00 am – Holy Mass to be celebrated
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

(Psalm 19:8-9)

V. The law of the Lord is perfect, refreshing the
soul: The decree of the Lord is trustworthy,
giving wisdom to the simple.

R. The precepts of the Lord are right, rejoicing the
heart: The command of the Lord is clear,
enlightening the eye.

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. Amen.

OPENING PRAYER

C. The Lord be with you.

R. And also with you.

C. Let us pray. Let us pray. Heavenly Father, Your
Son taught us that our inward disposition is far
more important than our outward behavior
alone. Help us to submit to all Your precepts, not
grudgingly out of necessity, but because we
acknowledge Your love for us. 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 BOOK OF
DEUTERONOMY**

(Deuteronomy 4:1-2, 6-8)

Moses said to the people: “Now, Israel, hear the
statutes and decrees which I am teaching you to

observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your fathers, is giving you. In your observance of the commandments of the LORD, your God, which I enjoin upon you, you shall not add to what I command you nor subtract from it. Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, 'This great nation is truly a wise and intelligent people.' For what great nation is there that has gods so close to it as the LORD, our God, is to us whenever we call upon him? Or what great nation has statutes and decrees that are as just as this whole law which I am setting before you today?"

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

GRADUAL
(Psalm 15:2, 5b)

V. He who walks blamelessly and does justice; who thinks the truth in his heart,
R. He who does these things shall never be disturbed.



**A READING FROM THE EPISTLE OF
SAINT JAMES THE APOSTLE**
(James 1:17-18, 21b-22, 27)

Dearest brothers and sisters: All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. He willed to give us birth by the word of truth that we may be a kind of first fruits of his creatures. Humbly welcome the word that has been planted in you and is able to save your souls. Be doers of the word and not hearers only, deluding yourselves. Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

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

ALLELUIA VERSE
(Psalm 147:5)

C. Alleluia, alleluia.
R. Alleluia, alleluia.
V. Great is our Lord and mighty in power: to His Wisdom, there is no limit.
R. Alleluia, alleluia.



THE GOSPEL ACCORDING TO SAINT MARK
(Mark 7:1-8, 14-15, 21-23)

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.

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of His disciples ate their meals with unclean, that is, unwashed, hands, for the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace, they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles and beds. So, the Pharisees and scribes questioned Him, "Why do Your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?" He responded, "Well did Isaiah prophesy about you hypocrites, as it is written: "This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts." You disregard God's commandment but cling to human tradition." He summoned the crowd again and said to them, "Hear Me, all of you, and understand. out from within are what defile. "From within people, from their hearts come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within, and they defile" Nothing that enters

one from outside can defile that person; but the things that come out from within are what defile.

C. This is the Gospel of the Lord.

R. Praise be to You, Lord Jesus Christ.



**THE 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 19:9 NIV)

V. The fear of the Lord is pure, enduring forever.
The ordinances of the Lord are sure and
altogether righteous.

PRAYER OVER THE GIFTS

Gracious Father, as we present these gifts before
You, we ask that whenever we struggle with the evil
about us, whenever human traditions obscure Your
will, draw us to a more zealous obedience. 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
(Colossians 2:8)

V. See to it that no one captivate you with an empty,
seductive philosophy according to human
tradition, according to the elemental powers of
the world, and not according to Christ.

PRAYER AFTER COMMUNION

C. The Lord be with you.

R. And also with you.

C. Let us pray. Almighty God, by the grace of this
Holy Communion, recreate us in the image of
Your Son so that we, putting aside all human
vanities, may receive His Word, which alone can

save us. 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.



THAT WHICH COMES FROM WITHIN DEFILES

Jesus said: “If those who lead you say to you: See, the kingdom is in heaven, then the birds of the heaven will go before you; if they say to you: it is in the sea, then the fish will go before you. But the kingdom is within you, and it is outside of you. When you know yourselves, then you will be known, and you will know that you are the sons of the living Father. But if you do not know yourselves, then you are in poverty, and you are poverty.” - Gospel of Thomas, saying # 3

It should be noted that the gnostic Gospel of Thomas, is not a part of the Holy Bible. Rather, the Gospel of Thomas was found, in 1945 by a farmer, who uncovered this Gospel as well as other writings, buried near the town of Nag Hamadi, in Egypt. It is believed by tradition that the early Church Father, Saint Athanasius, caused this book along with others, to be buried, considering them as not being canonical in 367 AD.

The Gospel of Thomas contains 114 sayings that are assumed to have been conversations that took place between Jesus and the Apostle Thomas.

Though not being recognized as a canonical book of the Bible, there is still wisdom which is found in this writing. We are reminded that Jesus said in Luke 17:21: “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ for indeed, the kingdom of God is within you.”

We read in today’s Gospel of Mark of Jesus who uses the word “defilement.” Now the word “defilement” is taken from the root word to “defile” which is defined as: “to make unclean or impure” and “to corrupt the purity and perfection of.”

In the Book of Genesis 2:8-9, we read: “Then the LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, as well as the tree of the knowledge of good and evil.”

In this allegorical story of the garden of Eden, mankind was ultimately given the “free will” to choose between the “tree of life” and the “tree of the knowledge of good and evil.”

Through this “free will,” given unto mankind, represented by Adam and Eve, it would be through their own “free will,” and their own “choice” that they were to cause of the “fall of mankind” to take place and for the eventual need to clear this “debt,”

Beginning in the OT, found in the first Book of Genesis with Adam and Eve, and ending with the last book of the New Testament, found in the Book of Revelation, we see the clearing of this “debt” through the redemption and salvation of mankind through the “blood of the Lamb” as found in Jesus Christ, when He took upon Himself the sins of mankind and, by offering Himself, selflessly, as a sacrifice on the cross for all offenses.

We are reminded that throughout the history of the Jewish nation, we find in the Holy Bible Moses, the Lawgiver, who received the following revelation from God, as it is recorded in the fifth book of the Torah, the Book of Deuteronomy:

“I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore, choose life, that you and your offspring may live, loving the LORD your God, obeying His voice and holding fast to Him, for He is your life and length of days and that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.” - Deuteronomy 30:19-20

We are again reminded of the words of Jesus in today’s Gospel:

“He summoned the crowd again and said to them, ‘Hear me, all of you, and understand out

from within are what defiles. From within people, from their hearts come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within, and they defile. Nothing that enters one from outside can defile that person; but the things that come.

There would be some who would say that it is the external forces which corrupt, but did not Jesus state in today's gospel, that it is from within that eventually corrupts. That, which is external and outside of us, I believe, are the various temptations which we all encounter, but the ultimate decision and choice to these temptations, comes from within each of us.

We read in Genesis 3:6:

“The woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So, she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it.”

Through Adam and Eve, after being tempted to eat the allegorical “apple,” we see the introduction of “sin” and the eventual need of redemption, when they were casted out from the “Garden of Eden,” as we read in Genesis 3:23-24:

“The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken. He expelled the man, stationing the cherubim and the fiery revolving sword east of the garden of Eden, to guard the way to the tree of life.”

I wonder, if not all violence, found throughout the history of mankind and in our world today; the violence of wars, the unnecessary killing of the “Innocents;” the aged, the women and especially the children, as we see in both Israel and Gaza, as well as in Ukraine and around our world, does it not come from the external temptations of people striving to possess and sadly to disrespect the dignity and wellbeing of others? Whether it be in our world, our nation or even in our communities, I believe that society needs to understand the origin of sin and to discern what “defiles,” the soul of man.

Did not Jesus teach in the Lord's Prayer: “And lead us not into temptation but deliver us from the evil one.”

If we look at the temptations of Jesus, in the wilderness, we read:

“Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, He was hungry, and the tempter came to Him.”

We find that temptation was first introduced to Adam and Eve, as it was also brought to Jesus in the wilderness and is brought to each of us in our lives.

If we look at all three temptations of Jesus, I believe that they all began externally, but the final decision for each of them was made by Jesus. He quoted scripture to overcome the temptations of hunger, the divine protection by God to prevent His harm from the Temple parapet and in the possessing of all the riches of the world as the tempter said in Matthew 4:9 “if only you would bow down and worship me,”

It has been said that mankind possesses within themselves both good and evil. This is where the tree of the knowledge of good and evil, I believe, comes into play. It is not clear what tree the “tempter” spoke to Eve from, but I don't think it came from the tree of life.

On that day, “sin” as stated previously, was introduced. Sin, as defined in the Catechism of the PNCC is a “conscious and the voluntary breaking of a law which binds us in our conscience.” We also learn that the word “conscience” is defined as “the voice of God in our souls which tells us what is good and what is bad.”

So, may we harken unto the teachings of our Lord of the need to recognize the mechanics of defilement and that man has the final choice of either seeking or ignoring the “kingdom of God” which lies within.



**AN ALTAR
FROM A SIMPLE SLAB OF STONE**

Three years ago, on Saturday, August 28, 2021, our Parish celebrated a most special outdoor Mass. In conjunction with the observance of the 92nd Anniversary of the founding of our Parish, which was first observed on August 25, 1929, Bishop Paul Sobiechowski, Bishop Ordinary of Eastern Diocese of the PNCC, blessed and consecrated an altar of Goshen blue stone, measuring 7 ft. x 2 ft. x 5-inches. He was assisted by members of the clergy of the Central Seniorate of the Eastern Diocese of the PNCC. Supports for this altar came from a felled maple tree, which came from our church property, that was milled and was cured for over a year and finally weather proofed. The foundation for this altar as well as the altar top was prepared by Sonam Lama, from Sonam stone works, with workers from the Tibetan community.

Also, on this day, our Diocesan Bishop also blessed, a new white cope and chasuble set that was first worn on this day and has been worn at special times since then.

In 2019, at the 90th anniversary of our church, an Angel Garden was blessed and dedicated on our church property. Through our efforts and prayers, and the work of Sonam and the participation of members of the Tibetan community this took place.

In 2020, at the height of the Coronavirus, and due to the restrictions placed by the Commonwealth of MA of not being able to celebrate Holy Mass indoors, our parish decided in 2021 to install a permanent stone altar which would be used in the future to celebrate Holy Mass outdoors.

THE SIGNIFICANCE OF AN ALTAR

Since the dawn of mankind, altars have existed and found in all religions and cultures. I read that in the various Holy Bible, there are over 400 references to “altars.” The earliest altars were made of stone. The first reference of an altar built in the Holy Bible, is found in Genesis 8:20a, where we read: “Then Noah built an altar to the Lord.” Other altars were erected by Abraham (Genesis 12:7), Isaac (Genesis 26:25), Jacob (Genesis 33:20) and Moses (Exodus 17:15). In the tabernacle of the temple in Jerusalem, there were two altars, one for sacrifices and the other for incense.

Altars have also been referred to as a “table” set before the Lord. “You prepare a table before me” (Psalm 23:5a).

In the New Testament, this table is seen in its fullness at the Last Supper of Jesus, in which Jesus offered bread and wine, which was to be consecrated as His Body and His Blood of a “new covenant, which He was to offer the following day.

It might be said that when Jesus offered Himself as the “Lamb of God, Who takes away the sins of the world,” as proclaimed by John the Baptist, Jesus said that this would be a “new covenant,” and the offerings of lambs and bulls did not need to be continued.

To this day, this special meal, in which Christ Jesus is remembered is a sacrament and for others, it remains as a symbol, an ordinance, a “re-enactment.” But Jesus, I believe in my faith, established an “lasting remembrance” of His Divine Presence, that whenever “two or three are gathered in My name, I will in their midst” or other translations, “I will among them.”

The altar has become a central point of worship, a table, which has become a lasting remembrance of where God and man would meet each other. From the story of Abraham, who was willing to offer His son Issac upon an altar to Jesus who established the Holy Eucharist as a remembrance of His sacrifice.

In our research for this, our outdoor altar, we found that Goshen stone is an unusual and variably colored variety of mica schist that is found mostly in the New England region of the United States, and the word “Goshen” also has a special significance for us as found in Holy Scripture.

Goshen was the northeast section in the Egyptian delta region, where Jacob and the Israelites settled, during the life of Joseph as found in (Genesis 46:28). This land was a very fertile section of Egypt, excellent for grazing of sheep and other livestock as well as and cultivation of crops agriculturally. And the Lord said: “You shall settle in the land of Goshen, and you shall be near Me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have.” (Genesis 45:10).



THE EPISTLE OF SAINT JAMES

The Epistle of James is considered one of the earliest books of the New Testament written c. 44 AD. Not to be confused with James, the son of Zebedee and a brother to John, this James, is commonly identified as the “Lord’s brother” or also referred to as a “half-brother” of Jesus, James was later to become the Bishop of the Christian community in Jerusalem and was considered the overseer of the first church gathering held in Jerusalem in 50 AD (Acts 15). Another tradition has James, the son of Alphaeus, as the author of this letter. It is also possible that this James could be one of Jesus’ cousins if one follows the interpretation of St. Jerome’s word “adelphos” which means “cousin as well as brother.” Now the name Alphaeus has also been associated with Cleopas, a disciple of the Lord. His wife Mary, the mother of James, was one of the women present at the crucifixion of Jesus (John 20:25) and later came to the tomb of the Lord Easter morning to complete His anointing (Luke 24:10).

Not much more is known of James. It is believed that James was executed c. 62 AD according to the writings of Flavius Josephus, an early Jewish historian. Hippolytus, an early Church father, writing in the early third century AD, wrote in his work, “On the 12 Apostles:” “And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple.”

The general theme of his Epistle, James writes, is that man should live a life of righteousness in all aspects. Although there may seem to be a conflict with Paul, who places his emphasis on “justification of faith” as found in several of his letters; Romans 2:9- 11; Galatians 3-5; Philippians 3), James writes in his letter 2:14-26 that “faith without works is dead.” It should be noted that both use Abraham as the basis of their faith in the Lord Jesus. Where Paul notes that Abraham believed in God before he was circumcised, James notes that when put to the

test, Abraham was willing to sacrifice his son Isaac as a proof of his faith. And so, both faith alone and faith with good works, forms the central message of trusting in God through the “good news” preached by of Jesus Christ.



OUR PARISH CALENDAR

8:45 am Liturgy of the Hours
9:00 am Holy Mass of the Eucharist.

- Mon. 9/2** **Labor Day - Private Prayer**
Antoninus of Pamiers, Martyr
Castor of Apt, Bishop
Brocard, Hermit
- Tue. 9/3** **Mass of Thanksgiving**
Simeon Stylites the Younger, P & H
Macanisius, Bishop
Seraphia, Virgin & Martyr
- Wed. 9/4** **Mass for Health and Healing**
Rosalia, Virgin
Marcellus & Valerian, Martyr
Ida of Herzfeld, Widow
- Thurs. 9/5** **Mass to the Holy Saints of God**
Zechariah the Prophet, NT
Bartinus, Abbot
Hildelitha, Abbess & Virgin
- Fri. 9/6** **Mass to the Most Holy Angels of God**
Rose of Lima, Virgin
Donatian, Laetus & Companions, M
Phoebe, Deaconess - NT
- Sat. 9/7** **Mass to the Most Holy Name of Jesus**
Regina, Virgin & Martyr
Sozon, Martyr
John of Nicoomedia, Martyr

NEXT SUNDAY, SEPTEMBER 8, 2024
SOLEMNITY OF BROTHERLY LOVE

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

Note: Today a special collection will be taken for Sponjia, Inc. in support of the Bishop Hodur Retreat Center in Waymart, PA.



PRAYERS FOR HEALTH AND HEALING

In our prayers, please remember all our brothers and sisters, who seek the blessings of God, and pray for God’s blessings of health and healing to rest upon each of 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, September 21st from 10:00 am till noon, while supplies last.**

We thank all who continue to give donations towards this, one of our most special ministries, through the gifts of non-perishable food items as well as monetary donations. We invite others to

consider donating, whenever possible, non-perishable groceries or even monetary donations to help those in need.



SOCKS FOR VETERANS

Through conversations that I have had with Mr. John Czyz, it was decided that our Parish would once again collect socks for our local veterans.

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

Following our School Supply Drive, we will set up bins in our vestibule as well as in our Parish Hall to help collect socks for veterans and to set a time and date that these socks may be given out.



SCHOOL SUPPLIES DRIVE

I wish to thank all for the donations made to help provide school supplies that will be given to aid our local schools this week.



The Angel Garden Club of the Holy Name of Jesus

The next workday for projects will be Saturday, **September 7, 2024 from 8:30 am till 10:00 am**, (weather permitting.) An invitation to come and help is extended to all.

I want to thank especially Eric Dibrindisi, John Harrington and Jimmy Winn for their continued work and help around our Church proper. I also want to thank Eva & Carl Adamski for the cleaning of our church proper and parish hall.

Besides continuing to remove excess brush and trimming of trees, this past Saturday, the foundation around our Parish shed has been re-dug and new stone has been laid. Our next project will be to power wash and re-paint our shed.

There is also work being done to the Parish garage with the addition of new window frames and windows. I wish to thank Eric for helping with this. Our next project will be to power wash and re-paint the parish garage.

Finally, we are in the process of seeking bids for the cleaning of our Parish kitchen as well as accepting bids that will help in the proper drainage of water around the perimeter of our Parish Hall and the eventual installation of an exterior sump pump.

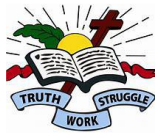
IMPORTANT UPCOMING DATES

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
Gólabki, 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 September 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:

PRAYER TO THE HOLY SAINTS OF GOD

Heavenly Father, You have called us to faith and surrounded us with a great cloud of witnesses, Your saints. May their intercession ever be a focus and a source of hope, love, joy and peace. Encouraged by their example to lay aside every sin, may we imitate them in our lives so that we may one day join them in Your eternal kingdom. We ask this through Christ, our Lord. Amen.

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



DISCIPLESHIP 2024: KNOW YOUR FAITH, GROW IN CHRIST

The Eastern Diocese will focus on **Being Christians Today: Christian Identity, Sources of Strength, and Challenges**. Please join us for the **ninth** in a series of virtual “Know and Grow” presentations on

Thursday September 12, 2024, at 7:00 pm (EDT)

Rev. Robert Koerber will help us to explore the topic, **Christian Tradition (Fathers of the Church, Saints and Martyrs.)**

“Holy Scripture and Sacred Tradition guide the practice of our Catholic faith. “By Tradition we mean the teachings and practices of the Apostolic Church, which complement the New Testament writings” (PNCC Catechism). God has been revealing Himself since the beginning of time from one generation of believers to the next, and we are the recipients of this treasure trove of wisdom.”

To join via Zoom, please contact
revpauls@yahoo.com or
ksobiechowski@yahoo.com

A SPECIAL THANK YOU

On August 18th, our Parish held its Annual Chicken BBQ at the Young Men's Club in Hadley, MA. I want to thank all who helped at this event. So, to Eric & Sue Dibrindisi, Josh & Mary Tudryn, Carl & Eva Adamski, Buddy & Kathy Lafleur, Dick & Shirley Floyd, John & Fernanda Harrington, Linda & Walter Puchalski, Jim & Paula Winn, Karen Herzig, Cheryl Major, Debbie Misiaszek, Bobbi Santos, Barbara Goodhind, Halina Lukowski and Ted Palikowski, thank you and may God bless.