



**HOLY NAME OF JESUS PARISH**

Polish National Catholic Church  
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SOUTH DEERFIELD, MA 01373

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**Please note: Daylight Saving Time** begins this Sunday. Please remember to push your clocks **forward** one hour.

**MARCH 8, 2026**

**SOLEMNITY – INSTITUTION OF THE  
POLISH NATIONAL CATHOLIC CHURCH**

9:00 am – Holy Mass of the Eucharist

**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 23:1-3, 5)

V. The Lord is my shepherd, there is nothing that I lack. In green pastures, You let me graze; to safe waters, You lead me. You restore my strength. You guide me along the right path for the sake of Your name.

R. You set a table before me as my enemies watch;  
You anoint my head with oil, my cup overflows.  
V. 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.

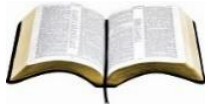


**THE GLORIA**

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**

V. The Lord be with you.  
R. And also with you.  
C. Let us pray: Let us pray. Almighty and merciful God, You called a humble priest, Father Francis Hodur, to be Your servant and to awaken Your people for work in Your vineyard. Grant that, as we observe the anniversary of Your call to us, our faith may be made firm and our hearts may be enkindled by the fire of sacrificial love. 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



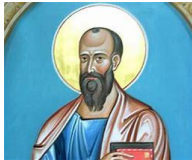
**LITURGY OF THE WORD OF GOD**  
**A READING FROM THE BOOK OF WISDOM**  
(Wisdom 5:1-5)

When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation. They will speak to one another in repentance, and in anguish of spirit they will groan and say, “This is the man whom we once held in derision and made a byword of reproach- we fools! We thought that his life was madness and that his end was without honor. Why has he been numbered among the sons of God? And why is his lot among the saints?”

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

**GRADUAL**  
(Psalm 30:1-4)

V. I praise You, Lord, for You raised me up and did not let my enemies rejoice over me.  
R. Lord, my God, I cried out to You and You healed me. Lord, You brought me up from Sheol; You kept me from going down to the pit.



**A READING FROM THE FIRST LETTER OF SAINT PAUL TO TIMOTHY**  
(1 Timothy 4:1-5)

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience, seared with a hot iron forbidding to marry and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.

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

**THE GOSPEL ACCORDING TO SAINT JOHN**  
(John 15:1-7)

V. The Lord be with you.  
R. And with you.  
V. A reading from Gospel according to John.  
R. Glory be to You, O Lord.

**At that time:** Jesus spoke unto His disciples: I am the true vine, and My Father is the vinedresser. Every branch of Mine that bears no fruit, He takes away and every branch that does bear fruit He prunes, that it may bear more fruit. You are already made clean by the Word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine; you are the branches. He who abides in Me, and I in him, he it is who bears much fruit, for apart from Me you can do nothing. If a man does not abide in Me, he is cast forth as a branch and withers; and the branches are gathered, thrown into words abide in you, ask whatever you will, and it shall be done for you. By this My Father is glorified, that you bear much fruit and so prove to be My disciples.

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



**SERMON:** “The Connection”

**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.



### **OFFERATORY VERSE**

(Psalm 89:13b-16)

V. The Lord be with you.

R. And also with you.

V. Mighty Your arm, strong Your hand, Your  
right hand is ever exalted. Justice and  
judgment are the foundation of Your throne;  
love and loyalty march before You. Happy  
the people who know You, Lord, who walk in  
the radiance of Your face.

### **PRAYER OVER THE GIFTS**

Loving Father, as we place these gifts before You  
grant us faith, integrity, and patience as we labor to  
build Your holy Church. 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**

(John 15:9)

V. As the Father loves Me, so I also love you.  
Remain in My love.

### **PRAYER AFTER COMMUNION**

V. The Lord be with you.

R. And also with you.

V. Let us pray. Almighty and eternal God, our  
merciful Father, grant that, as we benefit from  
the grace received in this holy Sacrament, we  
may follow Your holy will as we continue to build  
Your Holy Church. We ask this through our  
Lord, Jesus Christ, Your Son, Who lives and  
reigns with You and the Holy Spirit, one God, for  
ever and ever.

R. Amen.

### **HYMN OF THE PNC CHURCH**

#### **“TYLE LAT” – “THROUGH THE YEARS”**

**Written by Fr. Francis Hodur**

Tyle lat my Ci, o Panie  
Służbę wiernie wypelniali  
Szli ku słońcu w swit, zaranie  
Łońcuch niewolli targali.  
Łońcuch niewolli targali,

Through the years unto Thee, O Lord  
Faithful service we have rendered  
At the break of dawn marched sunward  
At the chains of bondage straining  
At the chains of bondage straining.

**RECESSIONAL HYMN**  
**“HYMN OF RESOLVE”**

**Written by Fr. Francis Hodur**

Moved to the depths of our very souls, Lord  
We now turn homeward with grateful tear.  
For Words Diving, the breaking of bread  
And Thy joyous mysteries which we did hear.

**REFRAIN:**

For now, O Christ, we gain understanding,  
Of thine own purpose and judgments true.  
Thy font of grace and water of cleansing  
With which Thy children, Thou didst imbue.



**REFLECTIONS ON**  
**THE ANNIVERSARY OF THE ORGANIZING**  
**OF THE**  
**POLISH NATIONAL CATHOLIC CHURCH**

My dear brothers and sisters in Christ Jesus:

Throughout the history of the Christian Church, there has been many milestones as well as obstacles which have left their imprints on the road to Christ.

From the history of the early Church, we read in the Book of Acts 4:32, that the followers of Jesus were of “one accord and had all things in common.”

But the beauty of this “One Faith, One Lord, and One Baptism” that Paul spoke about in his letter to the Ephesians 4:5, the messages has become somewhat muddled. There arose many divisions, debating over the personage and identity of Jesus Christ as seen in Arianism, as well as other problems in the understanding of the Doctrine of the Holy Trinity; One God in three Divine persons.

So, in 324 AD, over 300 bishops were called by Constantine the Great, to resolve certain issues, which plagued Christian unity. As a result of their meeting, they agreed to set forth a formal proclamation of faith, which we know today as the **Nicaean Creed**, gave definition to not only who Jesus was, but also gave a clearer definition of the

Holy Trinity in the Ecumenical Church Councils that would continue.

But problems continued throughout the coming years. where Rome battled with Constantinople, the See of the Roman Catholic Church and the Orthodox Church over several theological issues and their interpretations of the faith. This would eventually lead to what is known as the “Great Schism” which happened in 1054 AD and divided the Church.

With this split of the Christian family, we would then move on to the Age of Reformation, which began when Martin Luther, a Roman Catholic priest, who objected to many issues of the Roman Catholic Church, including indulgences, and nailed his 95 theses on the door of the Wittenberg Cathedral on October 31, 1517, These revolutionary Through his action, other great religious reformers came forward, such as John Wesley, John Knox, Jan Hus, Ulrich Zwingli and others would begin what is known as the “Protestant” or “protesting” Movement of the 16<sup>th</sup> century in Europe.

In the 19<sup>th</sup> century, another great religious reformer was born in the poor village of Zarki, Poland on April 1, 1866, Easter Sunday. His name was Franciszek or Francis Hodur.

Francis came from a section of Poland known as Galicia, which was controlled by the Austro-Hungarian empire. They were anything but kind and did everything possible to oppress and make life difficult for the Polish people under their control.

Francis rebelled against these injustices and decided to come to America seeking religious freedom. Upon arriving in America, he saw other injustices perpetrated against the Polish immigrants by the Roman Catholic Church and through his efforts, he eventually organized the Polish National Catholic Church in March of 1897.

On August 25, 1929, a gathering of the faithful held its first Mass at the “Red’s Man Hall” on the corner of Elm and North Main Street in South Deerfield and in less than a year, a new church was built and consecrated. As **Holy Name of Jesus Parish** came under the auspices of the Polish

National Catholic Church. At the apex of this new church's sanctuary the words "**Chwala Bogu na Wysokoski**" or "Glory to God in the Highest," were inscribed to serve as a reminder to all who would worship within its walls, of the efforts and work of the early organizers of this Church who looked and still look to God for His blessings as did Prime Bishop Francis Hodur.



### **PRIME BISHOP FRANCISZEK HODUR**

The following is a sermon that the Organizer and the First Bishop of the Polish National Catholic Church, Franciszek (Francis) Hodur preached on March 22, 1914.

#### **A SERMON ON THE CHURCH**

**"The day of salvation has come to this house.:** - Luke 19:9

"There are solemn, holy, days in life that one never forgets. Such a moment for me and for you who established this Church was the moment when seventeen years ago, I celebrated the first service in the basement- the crypt of this church. United then in common prayer, in the faith of the Holy Mass, strengthened by the Word of God, we pledged ourselves to stand together, to work together for the glory of God and for the sanctification of our souls."

"So many years have passed since that solemn moment. We have lived through so many trials, afflictions. Storms of hatred and human perversity raged over the Church, but it stood unmoved like a monument of the faith, ardor, and love of the Polish people."

"Not everyone endured the seventeen years in this toil and struggle. Some, life chaff, fell away when the wind of trial and temptation blew. Others lost interest and stood to the side, like the foreign, the cold and the uninterested. And others clearly left – because they had to leave, they fell

asleep in the sleep of death, placed in the cemetery. They left through the portals of their church, covered with tears, honored by the Church and their family life brave soldiers, heroes awaiting eternal reward beyond the grave."

"We the living remain, faithful members and confident that in time new legions of the people of God will join us. For today we constitute a considerable grouping, many parishes."

"When today we observe the past times, what kind of task do we assign ourselves, what goal for the work and endeavors of the future. In the Revelation of St. John, we read: "God will dwell with them and they will be His people, and He, God, will be their God." John 21:3.

In these words, lies the entire meaning of our past and present work. We built a house of God. We desired God to come down and live among us. And He fulfilled our desires. He lived with us through seventeen years like a Father among His children, like a Lord with His subjects, as the Savior and Healer among those needing help, encouragement and rescue. He came to us spiritually through the Word of God, that Word which created the world. Though in an unfit human form, it spread here, in this temple, awakening in our hearts this faith, this love, this veneration, this awe and yearning.

Here Christ led us, distributed graces, and through the Holy Sacraments fed us all, all the children of His Church. When the first time they came in youth in a white dress with a myrtle wreath, then in adulthood, and finally when strength failed or mortal illness has thrown us upon the bed of pain, Christ Jesus will come to us and gather us to eternal happiness."



### **On the Institution of the Polish National Catholic Church**

We are taught that the Church is the Body of Christ, with Christ as the Head and all baptized people are its members. The Church is a community

of people who believe in Jesus Christ and apply His teachings in their daily lives as best as they can.

Today, as we commemorate the Anniversary of the Institution of the PNCC let us give thanks and praise first to Almighty God for His many blessings. Let us also give thanks for our first Prime Bishop, Francis Hodur, who was led by the Spirit of God and His word. to organize the PNCC. It was through his spiritual insight that brought the three main branches of Christianity together. First, he kept the Catholic tradition. Second, he drew upon the orthodox teachings of the first seven Ecumenical Church Councils of the undivided Church as a foundation and finally, and he brought to the shores of North America at the turn of the century a vision and a spiritual reformation for his people who were to protested against their unjust treatment.

Finally, may we give Almighty God our prayers and thankfulness, for the early organizers of the Holy Name of Jesus Parish, both men and women, who through their work and struggles sought and still seek the Truth of God.

### **Beginnings of the Polish National Catholic Church**

The Polish National Catholic Church was organized on March 14, 1897 in Scranton, PA by Rev. Fr. Franciszek (Francis) Hodur and a group of Polish immigrants.

In the 19<sup>th</sup> Century, many thousands of Eastern European immigrants came to America seeking a better life and freedom from oppression. When they arrived, they brought with them their Catholic faith, their culture and traditions. They worked hard to provide for themselves and their families a better life and built new churches in their communities where they could worship God.

But, for these hard-working people, they were often mistreated by the predominately German-Irish hierarchy of the Roman Catholic Church in many areas of the country including Buffalo, Chicago, Scranton, and parts of New England. When difficulties increased, and problems were not resolved, a group of people in Scranton, PA, began constructing a new church building. They would name this church Saint Stanislaus, Bishop, and

Martyr Church. When the Roman Catholic diocesan bishop would not support their efforts and refused to bless and consecrate their new church, they asked Father Francis Hodur, a pastor from Nanticoke, PA to be their pastor and leader.

As Father Hodur and these people began praying and working together, they developed the National Catholic Church Program. This program was to set forth their vision for not only their parish, but also for other churches in other cities. The National Church program contained four points:

1. Legal ownership of church properties by the people.
2. Parish governance in secular matters by parish committees elected by the parishioners.
3. Appointment of pastorates of priests approved by parishioners.
4. Appointed of Polish Bishops in America with input by the clergy and the laity united.

Father Hodur realized the importance of the printed word to communicate the National Church Program and other related ideals and principles to members of this new church and for others who could benefit. Therefore, **The STRAZ – The Guard** newspaper was created in 1897 as a publication of Saint Stanislaus Parish and was to serve as a missionary tool.

In the next few years, many new parishes were organized in other parts of the United States. In 1904, Father Hodur called a “synod” for this emerging religious movement. A synod is a convention of both clergy and lay delegates from affiliated parishes and these delegates were able to make decisions and set policy for the Church. At the First Synod in 1904, the delegates officially organized the PNCC; a Church constitution was adopted that set for the administration of parishes; the **STRAZ** became the official newspaper of the PNCC. Also, it was decided that a decisive break be made with the Roman Catholic Church.

The PNCC is not a new Church, but it is an integral part of the Early Christian Church founded by Jesus Christ. Therefore, our Church is an

integral part of the One, Holy, Catholic, and Apostolic, Church.

Father Hodur would later be consecrated a Bishop at Saint Gertrude's Cathedral in Utrecht, Holland on September 29, 1907 by bishops of the Old Catholic Church. This consecration gave Bishop Hodur and its clergy Apostolic Succession and set forth a valid and an indisputable order of the Priesthood of Jesus Christ.

At the Third General Synod of the PNCC in 1914 Bishop Hodur, along with the clergy and lay delegates, established the Solemnity of the Institution of the PNCC. This synod determined that this Solemnity would be celebrated on the second Sunday of March each year. The Church continued to grow and expand in various parts of the United States, as well as in Canada and Poland. With this expansion it became necessary for additional bishops to be elected and consecrated. Therefore, in 1924, four new bishops were consecrated for the Church and four new dioceses were established.



### **The Confession of Faith of the Polish National Catholic Church**

**“Through truth, work and struggle we shall triumph.”** - First Bishop Francis Hodur

Our First Bishop, Franciszek “Francis” Hodur composed the “**Confession of Faith**” of the Polish National Catholic Church and was first accepted and adopted in 1913 at the Provincial Synod and at the Third General Synod convened at Chicago, IL in 1914.

Contained in this “Confession of Faith,” we are given an insight into our Organizer’s faith, his deep religious conviction and his profound spiritual acumen which speak volumes of truth to this day. And so, we read:

**I BELIEVE** in Almighty God, the cause of all existence, in a Being who permeates the universe and is the source of its life and development, both material (physical) as well as spiritual and moral. In

relation to man, God reveals Himself through His creative power. His inexpressible wisdom, His provident influence on the formation of the destiny of individual man, nations, states, and all of humanity. In a more particular way, God as the Spirit of Life, Light and Goodness, influences chosen spirits of nations, who in each epoch of human development, are the creative agent in the building of God’s Kingdom on earth. This direct influence of God – is not limited to one nation, to one epoch, but is directed to all nations and times – for the purpose of stimulating life, progress, and the attainment of the highest degree of culture by individual nations, states, and all mankind; it is the outpouring of Divine forces acting upon humanity and the benefiting from these forces by individuals, nations states and all mankind.

**I BELIEVE** in Jesus Christ, the Savior, and Spiritual Regenerator of the world.

**I BELIEVE** that Christ the Lord was the Emissary of God, of one substance with Him, as to humanity born of the humble woman Mary. I believe that this Nazarene Master revealed His Divine mission on earth through His life, an unsurpassed ideal of goodness, wisdom, and self-sacrifice for others, especially for sinful and disinherited people, that by His work, teaching and sacrificial death, He became the glowing ember of a new life of mankind, taking its beginning and deriving its strength and fullness in knowing God, loving Him and fulfilling His Holy Will.

**I BELIEVE** that the Holy Spirit, the Spirit of God, rules the world in the natural as well as in the moral order; that all the laws of the universe, as well as those by which the soul of individual man and humanity as a whole are guided, are an emanation of the will, goodness and righteousness of the Divine Being.

**I BELIEVE** that from the Holy Spirit flows grace, that is an invisible power which brings it to pass that, when a man cooperates and works in harmony with it, he becomes better, more perfect, better fitted for his tasks, a participant in the peace of heart and soul, until one day, through union with God in eternity, he finds infinite bliss and the fulfillment of his own being.

**I BELIEVE** in the need of uniting all followers of Christ's religion into the one body of God's Church, and that the Church of Christ, Apostolic and Universal, is the representation of the Divine community of mankind, which the Savior proclaimed, for the realization of which all noble-minded people labored, are still laboring and for which the soul of man yearns, desiring truth, light, love, justice and consolation in God.

**I BELIEVE** that the Church of Christ is the true teacher of both individual man as well as of all human society, that it is a steward of Divine Graces, a guide and a light in man's temporal pilgrimage to God and salvation, in so far as the followers and members of this Church, both lay and clerical, are united with the Divine Founder through faith and life proceeding from this faith.

**I BELIEVE** that every Christian should take an active and vital part in the spiritual life of the Church; through the hearing of the Word of God, through the receiving of the Holy Sacraments, through fulfilling the laws and the regulations established by Christ and His Apostles, as defined, and given us by the Church.

**I BELIEVE** that all people as children of one Father, God, are equal in themselves; that privileges arising from differences in rank, from possessions of immense riches or from differences of faith, sex and race, are a great wrong, thro they are a violation of the rights of man which he possesses by his nature and the dignity of his divine origin and are a barrier to the purposeful development of man.

**I BELIEVE** that all people have an equal right to life, happiness and those ways and means which lead to the preservation of existence, to advancement and salvation, but I also believe, that all people have sacred obligations toward God, themselves, their nation, state and all of human society.

**I BELIEVE** in the ultimate justice of God, in a future life beyond the grave, which will be a continuation of this temporal life and which, as to its condition and degree of perfection and happiness is dependent on our present life, but above all on the state of our soul is the final hour before death.

**I BELIEVE** in immortality and everlasting happiness in eternity, in the union with God of all people, races and ages, because I believe in the Divine power of love, mercy and justice and for nothing else do I yearn, but that it may be to me according to my faith.



### **PRAYERS FOR HEALTH AND HEALING**

**“And He sent them out to proclaim the kingdom of God and to heal the sick.” - Luke 2:9**

May we pray for the health and healing for all those, who we remember in our prayers; whether they be home-found or in medical facilities, So, for:

George Sadowski, Wayne Shaw, Richard Foster, Carolyn and Michael Rapalye, Karen Herzig, Paula Winn, Stefanik Gadecki, Marge Sanderson, Brandon Poe, baby James, Liam & Evelyn Spatcher, Jennie Harrington, Eric Rose, Lori Lukomski, Mick Szumski, Toka Bara, Laurie Lis, Todd Odell, David Moskin, Laurie Lis, Renata Wos, Jan Clark, Zoe Kinnunen and for others.

We also remember in prayer, those who are homebound and in Nursing facilities.

**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 are ailing. Deliver them, according to Your will, from all their present sicknesses and illnessness, 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, and are One God. Amen.



### **LENTEN PENITENTIAL SERVICES**

**WEDNESDAYS at 12:00 Noon**  
**Bitter Lamentations**

**FRIDAYS at 12:00 Noon**  
**Stations of the Cross**

## **NEXT SUNDAY, MARCH 15, 2026**

### **4<sup>th</sup> SUNDAY OF LENT**

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



### **HNJ - ANNUAL PARISH MEETING**

**Holy Name of Jesus Annual Parish Meeting** will be held on Sunday, **March 15, 2026**, following Holy Mass.

I want to thank all of our men and women who submitted their reports for our Annual Parish Meeting. that be made available this week,



### **PIEROGI MAKING**

Our next session will be on **March 14<sup>th</sup>**, making **cabbage pierogi**. I do ask for others to join in and help to make pierogi for our Parish.



### **PALM SUNDAY** **ANNUAL FOOD & BAKE SALE** **MARCH 28<sup>TH</sup>**

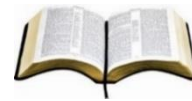
On Saturday, the day before Palm Sunday, our Parish will hold its Spring Annual Food and Bake Sale in our Parish Hall from **9 AM – Noon**.

Many traditional Polish foods such as Pierogi, Gałabki and Kapusta will be available, as well as various soups & sandwiches, apple pies along with many cakes and pastries will be available.

We call on those who have baked in the past to consider helping and supporting our church in this event. Please remember this day and help spread the word for this event and its success.

Sue Dibrindisi has asked for donations and gift cards for our raffle that will also be held at our Palm Sunday Food & Bake sale.

## **OTHER PARISH NEWS**



### **LECTORS PROCLAIMING THE “WORD”**

Sunday, March 8<sup>th</sup> – Jim Winn

Sunday, March 15<sup>th</sup> - Paula Winn

Sunday, March 22<sup>nd</sup> – Shirley Mietlicki – Floyd



### **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**

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

Our ministry to help feed the hungry will be held on **Saturday, March 21, 2026** from 10:00 am until supplies last.

We wish to thank all those who have donated to our food ministry. Donations of items needed as well as monetary gifts will be greatly appreciated.

### **We are still in need of the following:**

- Cereals and instant oatmeal.
- Fruit juices, - V8, Apple and Cranberry juices.
- Powder milk / condensed milk.
- Hot chocolate and tea bags.
- Pasta and spaghetti sauce.
- Boxes of Mac-n-cheese.
- Canned tuna in water.
- Canned meats- chicken, salmon,
- Ramen noodles.
- Soups- all varieties.
- Canned veggies and fruits.
- Children’s snack packs

**Please note:** Also, through our Parish ministries, we are continuing to collect “full sized” containers of **personal care items and cleaning items** to aid others in need which is Almsgiving during Lent.

We are currently collecting the following items which will be placed in gallon size Zip-lock bags which will be handed out to people in need.

- Toothpaste- travel size
- Toothbrushes
- Socks
- Mittens/gloves
- Hand warmers
- Band aids – travel size
- Baby wipes – travel size
- Protein bars



## **ED MISSION & EVANGELISM COMMISSION**

### **CALL TO PRAYER**

In the month of March, our Eastern Diocese of the PNCC. has called upon all its members and friends to offer prayers for our parish families at 12:00 noon each Wednesday, so, let us pray:

**All-powerful and eternal God**, we look forward to the day when nations will no longer wage war against nations, and all people will live in security and peace. No matter what conflicts may face us, strengthen our will to work for peace. As we seek justice and oppose evil, may our purpose be to achieve peace and accord among all nations and peoples. We ask this through Jesus Christ, the Prince of Peace.

(From the PNCC Book of Devotions and Prayers)

**Our Father**, Who art in heaven, hallowed be 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 our trespasses as we forgive those who trespass against us and lead us not into temptation but deliver us from evil. Amen.

## **NATIONAL MISSION & EVANGELISM WORKSHOP – MAY 29-31, 2026**

The 25<sup>th</sup> National Mission & Evangelism Workshop of the PNCC will take place at St. Joseph's PNCC, Westfield, MA. This year's theme is "**Living in Faith Every Day.**" For more information, please see Fr. Koerber.



## **A MORNING SCRIPTURAL READING**

(Romans 12:1-2)

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God and what is good and acceptable and perfect.

## **CLOSING PRAYER**

Father, He who knew no sin was made sin for me, to save me and restore me to Your friendship. Look upon my contrite heart and afflicted spirit and heal my troubled conscience, so that in the joy and strength of the Holy Spirit, I may proclaim Your praise and glory before all the nations. I ask this through my Lord, Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, one God, forever and ever. Amen.

## **AN EVENING SCRIPTURAL READING**

(Isaiah 53:4-7)

Surely, He has borne our infirmities and carried our diseases; yet we accounted Him stricken, struck down by God, and afflicted. But He was wounded for our transgressions, crushed for our iniquities; upon Him was the punishment that made us whole, and by His bruises we are healed. All we are like sheep, who have gone astray; we have all turned to our own way, and the LORD has laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He did not open His mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so He did not open His mouth.

## **CLOSING PRAYER**

O God of mercy, when Christ called out to you in torment, You heard Him and gave Him victory over death because of His love for You. I already know of the affection that You have for me. Fill me with a greater love of Your name, that I may proclaim You more boldly before all men. I ask this in the of My Lord and Savior, Jesus Christ. Amen.