

HOLY NAME OF JESUS PARISH

Polish National Catholic Church

15 THAYER STREET

SOUTH DEERFIELD, MA 01373

Rev. Fr. Robert M. Koerber, Pastor

Parish phone: (413) 665-2129

Parish email: koerber702@comcast.net

Emergency contact: (413) 530-8575

Website: holynamesouthdeerfield.org

FB: Holy Name of Jesus, South Deerfield

TODAY, SUNDAY, JUNE 14, 2026

WORD OF GOD SUNDAY

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

OPENING HYMN

“TO THEE, WE COME, O LORD, OUR GOD”

To Thee we come, O Lord, our God,

Before Thine altar, Father

Thou knowest best our yearning hearts;

This supplication answer.

Lift up from want Thy people, Lord,

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

Under Thy cross we stand prepared,

To serve Thee with devotion;

Be it with sweat of blood or tears,

Or humble resignation.

For we Thy people are, O Lord,

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

ENTRANCE HYMN

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

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

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

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,

to the glory of God the Father. Amen.

OPENING PRAYER

V. The Lord be with you.

R. And also with you.

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

R. Amen.



LITURGY OF THE WORD OF GOD

A READING FROM THE BOOK OF PROVERBS

(Proverbs 30:5-9)

Every word of God proves true; He is a shield to those who take refuge in Him. Do not add to His

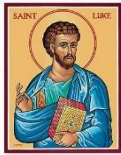
words, or else He will rebuke you, and you will be found a liar Two things I ask of You; do not deny them to me before I die: Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that I need, or I shall be full, and deny you, and say, "Who is the LORD?" or I shall be poor, and steal, and profane the name of my God.

V. The Word of the Lord.
R. Thanks be to God.

GRADUAL

(Colossians 3:16; Romans 10:17)

V. Let the Word of God dwell in you richly.
R. Faith comes from what is heard, and what is heard comes through the word of Christ.



A READING FROM THE ACTS OF THE APOSTLES

(Acts 13:46-49)

Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the Word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles. For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth.'" When the Gentiles heard this, they were glad and praised the Word of the Lord; and as many as had been destined for eternal life became believers. Thus the word of the Lord spread throughout the region.

V. The Word of the Lord.
R. Thanks be to God.

ALLELUIA VERSE

(Psalm 25:10)

V. Alleluia, alleluia.
R. Alleluia, alleluia.
V. All the paths of the Lord are kindness and constancy toward those who keep His covenant and His decrees.
R. Alleluia, alleluia.



THE GOSPEL ACCORDING TO MATTHEW (Matthew 7:21-27)

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

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of My Father in heaven. On that day many will say to Me, 'Lord, Lord, did we not prophesy in Your name, and cast out demons in Your name, and do many deeds of power in Your name?' Then I will declare to them, 'I never knew you; go away from Me, you evildoers.'" "Everyone then who hears these words of Mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of Mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell and great was its fall!"

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

THE NICENE CREED

I believe in One God,
the Father, the Almighty,
Maker of heaven and earth
Of all that is seen and unseen.
I believe in one Lord, Jesus Christ,
the only Son of God,
Eternally begotten of the Father.
God from God, Light from Light,
True God from true God,
begotten not made
Of one being with the Father,
Through Him all things were made.

For us and for our salvation.
 He came down from heaven:
 By the power of the Holy Spirit
 He was born of the Virgin Mary
AND BECAME MAN.
 For our sake, He was crucified
 under Pontius Pilate
 He suffered death and was buried.
 On the third day He rose again
 In fulfillment of the Scriptures.
 He ascended into heaven and
 is seated at the
 right hand of the Father.
 He will come again in glory
 To judge the living and the dead
 and His kingdom will have no end.

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

I believe in One, Holy, Catholic
 and Apostolic Church
 I acknowledge one baptism for
 the forgiveness of sins.
 I look for the resurrection of the dead
 and the + life of the world to come.
 Amen.

OFFERTORY VERSE

(Luke 11:27-28)

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

PRAYER OVER THE GIFTS

- V. Let us pray: Heavenly Father, grant that this holy offering, an expression of Your activity through the incarnation of Your Word, Jesus Christ, may regenerate us in spirit and awaken us to a new life in You. We ask this in the name of Your Son, Jesus Christ, Who lives and reigns with You and the Holy Spirit, one God, forever and ever.

ACT OF SPIRITUAL COMMUNION

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

COMMUNION VERSE

(Revelation 19:11-13)

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

CLOSING PRAYER

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



JESUS: THE SOWER OF THE SEED

“This is the meaning of the parable. The seed is the ‘Word of God.’”
- Luke 8:11

On this, special day, the **Solemnity of the Word of God Sunday**, in the PNCC, I would like to speak about one of the parables of Jesus, the **Parable of the Sower**. This parable is found in the **Synoptic Gospels** of Matthew 13:1–23, Mark 4:1–20, and Luke 8:4–15, but not in the Gospel of John.

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

In the **Parables of Jesus**, He was to convey first to His disciples, and then to others, a greater understanding of the “Kingdom of God,” through common concepts known to the people of His day, such as the “sowing” of seed. In Luke 8:9-10, we read of His real purpose of using parables.

“Then His disciples asked Him what the meaning of this parable might be. He answered them: For the knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables, so that ‘they may look but not see’ and ‘hear but not understand.’”

You know, throughout the centuries, there have been great biblical scholars and theologians who wrote countless volumes of commentaries, giving their own insight into the “Parables of Jesus.”

What it must have been like to have been a disciple of Jesus; to walk with Him, daily, to share a meal with Him, during His short three-year public ministry; having Him, as their teacher, the “Word made flesh,” as their source, and to share His wisdom, knowledge and the deeper meanings to these simple stories that conveyed His purpose.

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

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

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

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

“Germination” is defined as: “the development of a plant from a seed.” It has also been defined as “the process of something coming into existence and developing.” So much for the correlation between the outer and inner seeds of God which has are planted.

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

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

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

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

In distinguishing between the wheat and the tares, we look at the word “discernment.”

Discernment is defined as the “act of perceiving, distinguishing or recognizing (something or someone) different.”

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

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

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

In our Christian beliefs, we look to the Lord Jesus and all those who have asked Him sincerely and humbly to come into their lives. It is essential that in Him, we place our complete trust and confidence in His “Good News.” Although we cannot see faith in a physical way, faith is a spiritual gift of the grace of God, offered to all who would seek spiritual enlightenment and sanctification. Jesus was to comment on this in His Parable of the Mustard Seed as found in Matthew, Mark and Luke, that if one has faith the size of a mustard seed one can do all things.

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

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

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

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



THE POWER & SIGNIFICANCE OF THE WORD OF GOD

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

We know that words have power. Words can cause extreme anger and pain, as well as deep love and compassion.

A “word” can be spoken or written. We could speak for hours on the power of the spoken and the written “word”, which has been expressed throughout history by great spiritual teachers, philosophers, professors, poets, historians, theologians and statesmen, it is expressed.

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

Consider the “Word of God,” as found in the Holy Bible. From Genesis to Revelation; the Torah, the teachings of the prophets, John the Baptist, Saints Peter and Paul; James and John and other early Christian writers; all these words, we are taught in catechetical instruction, comes from the inspiration of the Holy Spirit and are meant for enlightenment and sanctification.

Consider the words and teachings of Jesus, as found in the four Gospels accounts; from the Beatitudes in Matthew to His discourses at the Last Supper as found in John. Think of the power of His words to heal the sick and even raise the dead: **“Ephpheta, be thou opened”** words He spoke, when he cured a deaf man in Mark 7:34 or **“Talitha cumi,”** or **“young girl, I say to you arise,”** words spoken when He raised Jairus’ daughter from the dead in Mark 5:41. Think of the power of salvation as found in His words spoken from His cross: **“Father forgive them, for they know not what they are do,”** **“It is finished”** and **“Into Your hands I commit My Spirit.”**

Today, in our troubled world, so many are using words to express their hurt, anger and frustrations. I believe that the word of God can help to heal, amend, strengthen, inspire, enlighten and give hope not only to individuals, but also to our collective society, towards a greater good, if we only trust in the power of the word of God. St. John begins his Gospel account by declaring: **“In the beginning was the Word, and the Word was with God, and the Word was God.”** Jesus, the Anointed One, was the emissary of our heavenly Father, sent to teach

mankind the way of peace and love through His words.

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

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

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

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

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

become addicted and enslaved to their own greed, passions, and excesses.

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

The seeds that our Lord Jesus Christ, sowed through His Good news, has been placed in all our lives, whenever we hear the Word of God, heard or preached. It is good seed. It is life-giving seed. But today, as we contemplate the meaning of this parable, the question is asked: What type of soil do you possess? Have you allowed the seed of the Word of God to take root in your life and grow? Does the Word of God find depth in your soul to transform you from your old self into a new self and does the “Word of God” grow strongly even among the weeds and brambles of life itself?

My dear brothers and sisters: May the Word of God grow in you stronger each day, for you have been given “the knowledge of the mysteries of the kingdom of heaven.” God sent His Son Jesus, to speak to us on His behalf. In this “Good News” of Jesus, we are taught by Him on how we are to live and treat each another. We must also examine ourselves to the type of seeds that we sow to others. May all of us, as followers of our Lord Jesus, possess the wisdom to see, the ears to hear and the heart to comprehend the message of the Gospel of our Lord and Savior, Jesus Christ and may we all bear the fruit which glorifies our Heavenly Father.

A STORY OF A “SOWER OF SEED”



**JOHN CHAPMAN
“JOHNNY APPLE SEED”**

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

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

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

The “Legend” of Johnny Appleseed

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

While the legend depicts Johnny Appleseed as a barefoot vagrant with a cooking pot on his head, and roaming the landscape strewing apple seeds randomly, it is far more likely that he was more of an eccentric-but-skilled professional, establishing nurseries of apple trees, and selling his services progressively westward to landowners interested in planting orchards. He’d teach his clients how to establish an orchard, how to keep deer and livestock at bay, and once the nursery was thriving, he’d move on to the next person interested in planting orchards. If he had to stay in one place for any

length of time, he would erect a teepee-like structure and live humbly on the bare ground. It is said that his only possessions were the clothes on his back, a bowl and a spoon, and a cooking pot for his gruel.



SVALBARD GLOBAL SEED VAULT **SEEDS OF GOD**

Link: <https://www.seedvault.com>

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

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

The inventory of the Svalbard Global Seed Vault has expanded over the years. In 2008, it is reported that there were 320,549 sample packets, each consisting of approximately 500 seeds sealed in airtight aluminum bags. Presently it is reported that the Svalbard Global Seed Vault contains approximately 642 million seeds and has the capacity to hold up to 2.5 billion seeds.

NEXT SUNDAY- JUNE 21, 2026 **12th SUNDAY IN THE ORDINARY** **FATHER'S DAY**

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



COLLECTION FOR THE CLERGY PENSION

Next Sunday, which is Father's Day, I call on all our parishioners to consider contributing to the **National Clergy Pension Fund of the PNCC**, to

aid those Bishops and priests who have given 20 years of unbroken service to the Church.

The Eastern Diocese of the PNCC has continued to donate over the years to this fund and has matched all donations given by individual parishes or individuals.



LECTORS PROCLAIMING THE "WORD"

Solemnity – Word of God 6/14 – Cheryl Major
12th – Ordinary 6/21 – Jonathan Boschen
13th – Ordinary 6/28 – Peg Kostiuk



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 this day, and every day for the health and healing of all those, who we remember through our prayers;

George and Janet Sadowski, Wayne and Pat Shaw, Richard Foster, Carolyn and Michael Rapalye, Karen Herzig, Paula Winn, Marge Sanderson, Brandon Poe, baby James, Stefanik Gadecki, 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, Debbie Bara, Houston & Brenda Knox and for others.

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. Amen.

July 2026						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

JULY CALENDAR RAFFLE

Tickets for this raffle are now on sale. Please see Sue Dibrindisi for purchasing tickets.



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

One of our ministry, is to help to help “Feed the Hungry,” will be held this month on on **June 20, 2026** from 10:00 am until supplies last.

We are still in need of the following:

- Cereals and instant oatmeal.
- Fruit juices, - V8, Apple and Cranberry juices.
- Powder milk / condensed milk.
- 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

A MESSAGE FROM MARY TUDRYN

John Czyz and the VA contacted me about collecting items they are in need of at the VA for both impatient and homeless veterans. With that,

I would like to start a collection for the **month of June** if all are okay with this. It is mostly things like **toiletries, hygiene products, small notebooks and pens, rain ponchos and umbrellas, flip flops for showers, activity books etc.** They ask for all **new not used products.** Let me know your

thoughts. **NOTE:** A bin has been placed in the vestibule of our Church proper for your donations.



THE PARABLES OF JESUS

It is believed, that in the New Testament, that there are approximately 51 teachings or “Parables” of Jesus, The following is a list of “parables.”

1. The “speck & the log” of Christians, who judge each other.; Matt 7:1-6; Luke 6:37-43
2. Foundation of Homes: Matt 7:24-27; Luke 6:47-49
3. Children in the marketplace; Matt 11:16; Luke 7:32
4. The two debtors; Luke 7:41
5. The unclean spirit; Matt 12:43-45; Luke 11:24-26
6. The mediation of the rich man; Luke 12:16
7. The barren fig tree; Luke 13:6-9
8. The Sower; Matt 13:3-8; Mark 4:3-8; Luke 8:5-8
9. The tares and the wheat; Matt 13:24-30
10. The seed; Mark 4:20
11. The mustard seed; Matt 13:31; Mark 4:31-32; Luke 13:19
12. The leaven; Matt 13:33; Luke 13:21
13. The lamp; Matt 5:15; Mark 4:21; Luke 8:16, 11:33
14. The dragnet; Matt 13:47-48
15. The hidden treasure; Matt 13:44
16. The pearl; Matt 13:45-46
17. The householder; Matt 13:52
18. The marriage; Matt 9:15; Mark 2:19-20; Luke 5:34-35
19. The patched garment; Matt 9:16; Mark 2:21; Luke 5:36
20. The wine bottles; Matt 9:17; Mark 2:22; Luke 5:37
21. The harvest; Matt 9:37; Luke 10:2
22. The opponent; Matt 5:25; Luke 12:58
23. The two debtors; Matt 18:23-35
24. The Good Samaritan; Luke 10:30-37
25. The three loaves; Luke 11:5-8

26. The good Shepherd; John 10:1-6
27. The narrow gate; Matt 7:14; Luke 13:24
28. The guests; Luke 14:7-11
29. The marriage supper; Matt 22:2-9
Luke 14:16-23
30. The wedding clothes; Matt 22:10-14
31. The tower; Luke 14:28-30
32. The king to war, Luke 14:31
33. The lost sheep; Matt 18, 12, 13.
Luke 15:4-7
34. The lost coin; Luke 15:8-9
35. The prodigal son; Luke 15:11-31
36. The unjust steward; Luke 16:1-9
37. The rich man & Lazarus; Luke 16:19-31
38. The widow; Luke 18:2-5
39. The Pharisee & tax-collector; Luke 18:10-14
40. The slave's duty; Luke 17:7-10
41. The laborers in the vineyard; Matt 20:1-6
42. The talents; Luke 25:14-30; Luke 19:11-27
43. The two sons; Matt 21:28
44. The wicked vine growers; Matt 21:33-43.
Mark 12:1-9; Luke 20:9-16
45. The fig tree; Matt 24:32; Mark 13:28.
Luke 21:29-30
46. The watching slave; Matt 24:43; Luke 12:39
47. The man on a journey; Mark 13:34
48. Two slaves; Matt 24:45-51; Luke 12:42-46
49. The ten virgins; Matt 25:1-12
50. The watching slaves; Luke 12:36-38
51. The vine and the branches; John 15:1-6



A BRIEF ENCOUNTER

This week, I went to the Verizon Store in Hadley, MA, for service on my cell phone. While there, dressed in my “clerics,” a large man, who was also waiting, came up to me, and wanted advice. He said he was a veteran, who served two tours in Iraq as a Ranger in the US Army.

I remember parking next to a pick-up truck, in the Verizon parking lot, which displayed an US Army “bumper sticker,” as well as an American Flag, which I found was an interesting connection afterward. As I believe, things happen for a reason.

Off to the side, we spoke. Since our time was short, I later gave him my cell number and I left a “business card” on the front seat of his truck.

Our short conversation centered around “forgiveness.” It seemed that his best friend and fellow “brother in arms” was killed by an Iraqi.

He told me that he was Catholic and the priest that he first went to, spoke to him of the importance of “forgiving” the Iraqi soldier who killed his best friend and he still hadn’t resolved this matter.

What a predicament! I paused, asking the Lord for guidance and then mentioned to him, about forgiveness and what Jesus said as He was nailed to the Cross as found in the Gospel of Luke 23:34: **“Father, forgive them; for they do not know what they are doing.”**

I also thought of the Lord’s Prayer, as found in the Gospels of Matthew (6:9-13) and Luke (11:2-4): **“And forgive us our trespasses, as we forgive those who trespass against us.”**

For penance, I asked him to say the Lord’s Prayer for the next three nights, contemplating on the importance of this prayer. I also asked that he, in prayer, ask the Lord for His divine presence.

EASTERN DIOCESAN MISSION & EVANGELISM COMMISSION CALL TO PRAYER

In the month of June, the Eastern Diocese of the PNCC, has called upon all its members and friends to offer **prayer at 12:00 noon each Wednesday.**

JUNE – SACRED VOCATIONS MONTH

THE PRIESTHOOD – CONSIDER THE CALL

Let us Pray: Almighty and Eternal God, in Your plan for our salvation You provide priests as shepherds for Your people. Inspire men to answer Your call to become priests, because “the harvest is great but the laborers are few.” Grant Your Church an increase of priests and keep them faithful in their love and service to You and the people entrusted to their care. Through their faith and ministry may Your light shine in the world and Your kingdom be built among us. Through Jesus Christ, our High Priest. Amen.