

Dear Beloved Parishioners and friends of All Saints parish:

As we enter this beautiful season of Thanksgiving and prepare our hearts for the Advent season, there is much to reflect upon. It is a time of year when many of us anticipate gathering with family around the Thanksgiving table, followed closely by the season of preparation for the birth of our Savior, Jesus Christ. This is not only a time to celebrate, but also a time to remember and give thanks for those who have come before us, paving the path for our faith and our families.

In contemplating how I can better serve both you and our wider community, I am reminded that true service is more than a commitment of time—it is a commitment of the heart and soul. Over the past six months, I have been blessed to grow closer to many of you. I have listened to your stories, witnessed your deep passion for the Lord, admired your generous spirit toward our parish, and felt the love you share for one another. Your joy and smiles are contagious, and during this season of gratitude, I find myself reflecting on how to express the profound appreciation I have for each of you.

To those visiting or new to our parish, please know that we are here to welcome and serve you in any way we can. If there is something we can do to make your time

with us more meaningful, we invite you to let us know.



And to those who may not have been able to join us in worship recently, we warmly invite you to come and celebrate with us this Christmas. Join us on Christmas Eve for Midnight Mass, beginning at 11:30 pm with a special **Kolędowanie** (caroling) offered by the youth of our parish. What a wonderful opportunity this will be to refresh our spirits and unite in joy as we prepare to welcome the Christ Child into our hearts.

May the peace and blessings of this season fill your homes with love, and may we continue to walk together in faith, serving and supporting one another as the family of God.

With deep gratitude and love,

Father Jim

Reverend Dr. Jim Ploskonka

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From the Chair of the Parish Committee

Dear Parishioners,

I hope that you all have had a wonderful fall so far, can you believe it is Halloween already? Christmas is only about 7 weeks away, YIKES! Where does the time go? In old business, we have made progress with the rectory basement by having a plumber out to make repairs to the damaged plumbing due to the bowing walls. The rectory basement is going to be a big task, but we are slowly making steps toward the light at the end of the tunnel. Foundation Systems of Michigan will be out Monday, November 25th to start the work on the basement walls themselves. That work should take approximately three days to complete. We will then have an electrician come out to do the necessary electrical work for the additional sump pump and crock. In other news, a big thank you to FOSS and YMS of R for funding the needed maintenance and safety checks on the play structure. I'm sure the parents all appreciate knowing our kids are safe out there. Pierogi making is next weekend November 8th and 9th. There is a sign-up sheet in the hall. Please consider coming and lending a hand, even for just a few hours. It's a lot of work, but a lot of fun too. I look forward to seeing you all in church this Sunday and

I hope you had a fun and safe Halloween!

-Jeffery Kotelnicki



Dear Parish,

I first would like to thank everyone for participating all year in our Operation Christmas Child collections, the event held this past Sunday was very successful. I would also like to thank everyone who helped pack the boxes, we could have never done it without all of you. In total, we were able to pack 100 boxes, which is double the amount we collected last year!

I am looking forward to being able to turn in our boxes and be a part of an organization that makes millions of children happy every year. Looking to the future I would like to put on other events to help raise money or collections to charities, but I still need to do more research so if anyone has any suggestions, please let me know. Also, I am planning on putting together an outing to go see "The Greatest Christmas Pageant Ever," more details to come regarding that. All in all, we are looking forward to a two-month break before beginning collections again in January for next year's project. I am excited to pass on everything I have learned about this charity to our future generations so they can continue in my absence when I inevitably head off to college. I just want to thank everyone again for participating and donating, it is truly an honor to be a part of such a caring community. Hope everyone has a happy and safe Halloween!

-Sincerely, Olivia Kotelnicki

Spaghetti Dinner and Christian Family Celebration



Bringing in the spirit of fall, we enjoyed a truly memorable gathering filled with warmth and joy, surrounded by children, youth, parents, grandparents, friends, and family. The celebration was vibrant, featuring birthday songs in both English and Polish, lively games, friendly competition, and an array of delightful desserts. We shared a delicious meal, highlighted

by pasta with the best sauce in all of Michigan, accompanied by meatballs, salad, and all the fixings.

The day was made even more special as it followed a beautiful Holy Mass of Sacrifice, where Father Jim delivered an emphatic sermon on the **Solemnity of the Christian Family**, emphasizing the importance of children obeying

their parents (see sermon: *The Solemnity of the Christian Family*). The event was filled with smiles, laughter, and high-fives all around, with no tears or jeers—just a wonderful sense of community and togetherness.

A heartfelt thank you to Gloria, Andrea, Mary, Sharon, and all the youth for their outstanding efforts in making the day so special!



Animal Blessing



Dwight and Marsha continue their dedicated service as offering to the community an afternoon dedicated to St. Francis of Assisi demonstrated

through the Blessing of the Animals. Monies that were donated were given to a local animal shelter. The 19 dogs were blessed by Father Jim with Holy water. Refreshments were provided. We are thrilled to offer this service to our community.



“Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?”

(Matthew 6:25-26)





Commissioning of School of Christian Living Students & Teachers

On September 29th, students and teachers were commissioned for the 2024/25 school year, entrusted to be led by the Holy Spirit through inquiry, instruction, and study. This sacred commissioning serves as a reminder of the responsibility and privilege to seek wisdom and understanding, while nurturing both faith and knowledge in their academic journey.

May the Spirit guide them in their pursuit of truth, fostering growth in both mind and heart.

If you are willing, my child, you can be disciplined, and if you apply yourself, you will become clever. If you love to listen you will gain knowledge, and if you pay attention, you will become wise. Stand in the company of the elders. Who is wise? Attach yourself to such a one. Be ready to listen to every godly discourse, and let no wise proverbs escape you. If you see an intelligent person, rise early to visit him; let your footwear out his doorstep. Reflect on the statutes of the Lord and always meditate on his commandments. It is he who will give insight to your mind, and your desire for wisdom will be granted.

Sirach 6: 32-37



November Birthdays		December Birthdays	
4	David Dauo	1	Ray Hill
10	Jacob Kena	15	Maricia Berend
11	Mardin Kena	20	Ellen Fairbrother
23	Walt McGee	25	Linda Alsakaat
		26	Lloyd Richard
		29	Marianne Markiewicz
November Anniversaries		December Anniversaries	
6	Pat/Rull Filips	4	Tracy and Ray Hill
		16	Jennifer and Tom Tennant

Heavenly Father: We give You thanks for the gift of life and the blessing of another year. On this special day, we ask You to pour out Your grace upon our brothers and sisters, filling them with the wisdom of Your Spirit and the joy of Your presence. May they continue to grow in faith, hope, and love, seeking always to do Your will. Protect them from all harm, guide their steps, and

strengthen them in times of trial. May this new year of life bring them closer to You, and may they always find comfort and peace in Your loving arms. Through Christ our Lord.

Loving God: We thank You for the gift of the Sacrament of Marriage and for the love that unites these couples. As they celebrate their anniversary, we ask You to renew their commitment to one another and deepen their love. May their union reflect Your divine love, growing stronger with each passing year. Bless them with the grace to forgive, the strength to persevere, and the joy of sharing their lives together. May their home be filled with peace, and may their hearts be ever united in You. Through Christ our Lord. **Amen.**

Flag Raising September 1, 2024, Sunday of Labor Day Weekend



John Mahalko was born September 11, 1913, in Ramey Pennsylvania. He completed 8th grade in six years. He was a farm boy and a miner.

In May 1942 he enlisted in the army infantry. He was trained in radio operations, cooking, and baking. His headquarter company was the 167th infantry regime. They were known for their service in the Pacific Corridor during WWII. He served in New



Guinea, the Philippines, Morotai, Mapia Island, and Mindanao. For their service in such rough terrain and conditions they received the Philippine Presidential Unit Citation. He received his Honorable Discharge in December of 1945.



Soon after he married Stella Gocek from Canton Ohio who had served in the Women's Army Corp as a nurse. They had one daughter (me). My memories include him saluting every flag that went by in the Stow, Ohio Fourth of July parade. And standing for the National Anthem when the TV station went on or off the air. There were many Sundays I would have friends over to listen to records just to get drowned out by my parents doing army drills upstairs in the living room.

He passed away in April 1977 and this is his flag. He would have been proud and honored to have his flag flown. I am proud and honored to make him part of this ceremony and to call him Dad.

Marianne Mahalko Markiewicz





Olivia Receives Blessed Cross

Service, commitment, and dedication are just a few of the words that describe Olivia.

Her exceptional service at the altar was especially recognized at the conclusion of Holy Mass, where she was presented with a blessed cross from the Altar Society. Sarah, representing the ladies of the society, had the honor of presenting the Holy Cross.

Healing Service

"Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven." **James 5:14-16**

For two evenings, we gathered in the spirit of unity, seeking the intervention of the Holy Spirit for healing. The service began as it always does, with the invocation, "Our help is in the name of the Lord," followed by the heartfelt singing of the praise hymn, "We Have Come into This Place to Gather in His Name and Worship Him." As we sang verse after verse, the presence of the Holy Spirit became palpable, filling the space with a sense of peace and divine grace.

After a brief introduction, we joined together in prayer, offering the *Litany of Healing*—"Hear us, O Lord"—and listened attentively to the Word of God. Then came

Olivia's unwavering dedication is deeply valued by the parish, as her leadership has made a significant impact on various initiatives, including the Christmas Child project, guiding the youth, and fostering the development of our altar servers. On behalf of a grateful parish, we extend our heartfelt thanks to Olivia for her selfless service and enduring commitment



the deeply personal and moving moment of anointing. One by one, each person present came forward to be anointed with holy oil, and in an incredible display of faith, every single person stepped forward. The atmosphere was filled with reverence and grace, making it an amazingly special experience for all.

We concluded with heartfelt prayers for those in need of healing, trusting in the power of the Holy Spirit to bring comfort and restoration to all. It was a time of spiritual renewal, marked by the love and presence of God.

"I anoint you with oil in the name of the Father and of the + Son and of the Holy Spirit and lay my hands upon you asking our Lord Jesus Christ to sustain you with the power of His love, to drive away all sickness of body and spirit and to give you that victory of life and peace which will enable you to serve Him both now and evermore."

Ritual of the PNCC

Operation Christmas Child 2024:



The **success** of this year's national **Operation Christmas Child** program required careful coordination to meet the critical deadlines for Collection Week,

which runs from November 18-25. Olivia, a dedicated member of the parish committee and Chair of the **Youth Group**, has masterfully led this effort, organizing a major assembling party to ensure everything was prepared on time.



The event was a true celebration of community and generosity, with lunch served, a birthday cake for Yuliia, and an atmosphere of joy and



purpose. Most importantly, it culminated in a **NEW** Operation Christmas Child **record** for All Saints Parish—an incredible 96 shoeboxes! Each box is filled with gifts and will be sent to children in need around the world, together with the life-giving message of our Lord and Savior, Jesus Christ, in honor of His birthday.



This milestone is a testament to Olivia's **leadership** and the hard work and dedication of everyone involved. The parish's efforts will bring joy and hope to children across the globe, reminding them of God's love during this special season.

Thank you to all who contributed to making this **a record-breaking year!**



Upcoming events:

- Saturdays at 10:00 am First Holy **Communion Classes**
- Saturdays at 4:00 pm **Confirmation Classes**
- Each Sunday in November we remember the **All Souls** of All Saints prior to the commencement of Mass
- November 1st at 6:30 pm **Solemnity of All Saints** and Litany to All Saints
- November 2nd at noon Commemoration of All Souls
- November 8th and 9th **Pierogi making**, learn the art!!
- November 15th 5:00 – 8:00 pm **Youth Gathering** (Mary C)
- November 24th, 10:00 **Solemnity of Christ the King**

- December 1st: Advent I
Fridays during Advent abstaining from meat is encouraged
- December 8th PNA **Bowling** at Five Star Lanes at 4:00 pm
- December 14th, Advent Tea (details p. 9)
- December 20th 5:00 – 8:00 pm **Youth Gathering** (Gloria)
- December 22nd **Youth assembling** Christmas gift bags
- December 23rd: **Youth visiting** Sophie
- 11:30 pm, December 24, 2024, **Kolędownie**
- 12:00 am, Midnight **Pasterka** Mass with blessing of the Creche



THANKSGIVING in CHURCH	
HGNKSIIGTVNA	_____
DGO	_____
HRTSAVE	_____
UTYNOB	_____
LKEU	_____
FRNICAS	_____
PECEA	_____
OYJ	_____
NVEATD	_____
ECTXNTAOIPE	_____
ESGIBSNL	_____
LOEV	_____
GTFI	_____
SRICTH	_____
DPRVIEO	_____
TEWAH	_____
ADRBE	_____
TEA	_____
GNILGNO	_____

Just for the Fun of it!

Where was Solomon's temple located? – On the side of his head. Duh!

What kind of man was Boaz before he married Ruth?

Answer: He was Ruthless.

God is talking to one of his angels and says, "Do you know what I have just done? I have just created a 24-hour period of alternating light and darkness on Earth. Isn't that good?"

The angel says, "Yes, but what will you do now?"

God says, "I think I'll call it a day."

In a moment creative inspiration, the entrepreneur who owned the coin-op laundry beside the church commissioned this sign for his window: "Where cleanliness is next to Godliness!"

Early one morning the husband and wife were arguing over who should get out of the warm bed to make the coffee. Finally, the wife folded her arms and said decidedly, "You must make the coffee. It's in the Bible!" The husband was shocked. "Is not! Show me!"

Pulling out her Bible, the wife opened it to one of the New Testament books and declared, "It says right here — HEBREWS!"

The Season of Advent: A Time of Renewal and Expectation

The Church begins anew with the First Sunday of Advent, which this year falls on December 1, 2024. This marks the start of a new liturgical year, as we transition from **Liturgical Year B** to **Liturgical Year C**. The liturgical calendar, which is divided into three cycles—Years A, B, and C—guides the Church in the proclamation of the Gospels and the celebration of the mysteries of Christ throughout the year. Each cycle focuses on one of the Synoptic Gospels: **Year A** highlights the Gospel of St. Matthew, **Year B** emphasizes the Gospel of St. Mark, and **Year C** centers on the Gospel of St. Luke.



During **Liturgical Year C**, our Sunday readings will draw from the Gospel according to **St. Luke**, offering us profound insights into the life and teachings of Jesus Christ through Luke's unique perspective. Luke's Gospel emphasizes themes of mercy, compassion, and care for the marginalized, inviting us to see Christ as the Savior of all people. Over the past year, in **Liturgical Year B**, we immersed ourselves in the Gospel of **St. Mark**, which highlighted the urgency of Jesus' mission and His call to discipleship.

Advent, a season of **preparation**, serves as both a time of anticipation for the celebration of the birth of Christ at **Christmas** and as a time to prepare our hearts for His **glorious return** at the end of time. It is a season of hope, reflection, and renewal, calling us to deepen our faith and strengthen our relationship with God.

As we light the Advent wreath, marking the four weeks of waiting, we are reminded not only of the coming of the Christ Child in Bethlehem but also of Christ's continual presence among us and His promised return in glory. In this sacred time, let us prepare spiritually, reflecting on the life of Christ and renewing our commitment to live as His disciples, so that when He comes again, we may be ready to welcome Him with joy.

May this Advent season be a time of grace for each of us as we journey together in faith, hope, and love, awaiting the fulfillment of God's promises.



An Advent Lite Tea...

Sponsored by the All Saints Altar Society

Join us for a beautiful afternoon of relaxation and spirits for the Christmas season.

Bring your friends to enjoy an inspiring program, tea, scones, charcuterie board and sweets.

Place: All Saints Parish
5555 Seventeen Mile (Bet. Mound & Ryan)
Sterling Heights, Michigan

Date: Saturday, December 14, 2024
Time: Doors Open 12:30 p.m. - Tea Begins 1:00 p.m.

Donation: \$20:00 Per Person
(Make checks payable to **All Saints Altar Society**)

For tickets, contact:



Carol 586/306-7704
Tickets must be purchased no later than
December 7, 2024
*No tickets will be sold at the door.



🎉 Coming Soon: The Ultimate Online Auction! 🎉

Get ready for an exciting online auction featuring **over 125 unique items** up for grabs! Preview the items for 7 to 10 days, and then let the bidding wars begin, with the auction open for another 7 to 10 days. This event is open to everyone—parishioners, members of the PNCC and PNA, and the public! Taking place in February 2025!!!! See Father Jim for questions and details

How Can You Help? Donate items valued at \$25 or more! Whether it's new or gently used, vintage or modern, your contribution can make a big difference. Here's what we're looking for:

- 💰 **Silver Dollars:** A collector's dream.
- 🏠 **Vacation Stays:** Offer a stay at your condo or a weekend getaway package.
- 📱 **Electronics:** Gadgets like smartphones, tablets, and smartwatches.
- 🎁 **Auction Baskets:** Curated collections of themed goodies.
- 🎟️ **Gift Cards & Event Tickets:** For the foodies, adventurers, and entertainment lovers.
- 🎨 **Customized Items:** Personalized gifts like engraved jewelry or custom portraits.
- 🏆 **Autographed Memorabilia:** Signed items from celebrities, authors, or sports stars.
- 🍷 **Themed Baskets:** "Gourmet Food Basket" or a "Tech Bundle."
- 🧰 **Service Packages:** A year of house cleaning, landscaping, or car detailing.
- 🍽️ **Local Business Vouchers:** Support local businesses with restaurant or boutique vouchers.
- 🌿 **Hobby-Related Prizes:** Gardening tools, crafting supplies, and more.

Please Note: Alcohol cannot be auctioned. Guns and ammunition are acceptable.

Logistics: Items can be picked up in Cleveland, Detroit, or we can arrange shipping for most items.

Don't miss out on this chance to contribute and score some amazing finds! Get your donations ready, and let's make this auction unforgettable! ☀️



NYMES LLC/Rust Belt Revival Online Auction teams up with Dr. P.'s Estate Liquidators with 100% of proceeds going to All Saints Parish!!!!

Rectory Update: A Step Toward Restoration

Thanks to the diligent efforts of our parish committee, particularly Carol and Jeff, significant progress has been made in addressing the longstanding issues with the rectory. Over the years, a collapsing wall in the basement went unnoticed, leading to more severe structural concerns that required immediate attention.

Upon the identification of the problem, three external contractors were brought in to assess the situation. Their review uncovered several critical issues, including the need to move the wall back to its original position, reroute water and gas lines, and address other necessary repairs to ensure the rectory's long-term stability.

Recognizing the urgency of the situation, the parish committee called an all-parish meeting, where the matter was presented and discussed. The result was a unanimous vote by the parish to allocate \$30,000 to complete the repairs before the end of the year. This decision reflects the strong commitment of our parish community to preserving the rectory, a vital part of our church's infrastructure.

With this collective support, we are confident that the repairs will not only restore the rectory but also strengthen it for years to come, ensuring that it continues to serve our clergy and the parish for future generations.

The Western Diocesan Synod of the Polish National Catholic Church "Built on the Rock"



The Western Diocesan Synod of the Polish National Catholic Church (PNCC) assembled in **Chicago, Illinois**, under the theme *"Built on the Rock."* Delegates and clergy gathered with a sense of

purpose and unity on Monday, **October 7th**, for the opening **Novena**, a nine-day period of dedicated prayer. This spiritual preparation called upon the **Holy Spirit** to enlighten our hearts, minds, souls, and bodies, allowing us to be fully receptive to God's guidance as we entered the work of the Synod. The formal proceedings began on Tuesday, **October 15, 2024**, with the **celebration of the Holy Sacrifice of the Mass**, employing the **Mass of the Holy Spirit** and concelebrated by **Prime Bishop Anthony Mikovsky** and the clergy of the Western Diocese.





The Clergy of the Western Diocese



Delegates to the XIX Diocesan Synod of the Western Diocese

One of the highlights of the gathering was the awarding of the **Prime Bishop Thaddeus Zielinski Scouting Award** to **Father Gronn**. This prestigious honor was bestowed in recognition of his unwavering commitment to **Scouting** and his ongoing support of youth programs within the PNCC. His dedication has been an inspiration to many, fostering growth and spiritual development in the younger generations.



Throughout the Synod, in addition to the formal **Commission Reports** and updates from diocesan and national leaders, much of the discussion centered on the critical themes of **Outreach and Growth**—both at the **local parish** level and across the **diocesan and national** levels of the Church. The importance of engaging with our communities and spreading the **Word of God** was emphasized, with practical ideas and strategies shared to help parishes grow and flourish in today's changing world.

Our representatives—**Bill, Sharon, Dwight, Pat, and Father Jim** are now well-equipped to return to their communities with a wealth of ideas, enthusiasm, and a renewed sense of mission. They will be instrumental in helping to implement the many thoughts and endeavors discussed during the Synod, contributing to the continued outreach and growth of the PNCC.

Of course, no gathering is without its lighter moments! While everything went relatively smoothly, **Father Jim** had an amusing mishap when he accidentally locked himself out of his room—not due to a faulty lock, but simply because he forgot his room number. It was a moment of embarrassment, but one that will surely be remembered with good humor.

As we reflect on this Synod, we are reminded that we are truly **"Built on the Rock"**—Christ, our cornerstone. With the



strength and inspiration, we've gained from this gathering, we are prepared to move forward, confident in our mission to spread the Gospel and to build up the Church in faith, hope, and love.

**Resolution of the XIX Synod of the Western Diocese
October 15 and 16, 2024
Chicago, IL**

The 19th Synod of the Western Diocese was held at All Saints Cathedral in Chicago, IL and began with Mass of the Holy Spirit celebrated by Prime Bishop Anthony Mikovsky, concelebrated by the priests of our diocese and together with the congregation recited the Nicæan creed.

Whereas - During the Mass a tribute was made to the late Bishop Jerry Rafalko, and remembrances made of the late Bishop Stanley Bilinski, the late Bishop Jan Dawidziuk, and the late Bishop Joseph Kardas; all of whom passed away after short tenures in office. Gratitude was given for their service to our Church.

Whereas - At the conclusion of Mass, Father Greg Gronn was bestowed the Bishop Zielinski Adult Scouting Award, recognizing his 60 years of service in Scouting.

Whereas - The theme for the Synod was Built on the Rock, in which we recognize that Jesus is the Rock, and upon this Rock may we strengthen our parishes and strive for growth.

Whereas - The entire Synod was held at the Cathedral including sessions and meals, keeping the costs reasonable so that almost all parishes were represented at our Synod.

Whereas - On the cusp of the 1700th Anniversary of the First Council of Nicaea where they gathered to make joint decisions for the undivided Church for the first time, we gathered in the same tradition to make joint decisions for the Church of today.

Whereas - For the first time, in following the directives of the XXVI General Synod, held in Scranton, PA in 2022, an elected representative of the Order of Deacons, and an elected representative from the community of Reserve Priests attended as voting members of the Synod.

Whereas - We turned the usual format of our diocesan synod 'upside-down', our Mission and Evangelism commission at the beginning of proceedings presented a seminar focused on the internal mission of parishioners and the parish, and the external mission of outreach and service of the community. The commission will expand its work to collaborate with parishes and provide guidance, support and tools to help with outreach.


Whereas - We recognized that the current locations of the Parishes of our diocese may not meet the needs of all who seek communion with Christ, and we will look to build parishes in underserved areas.

Whereas - Our diocesan youth were represented by a delegate who provided written and verbal reports about the needs and wants of youth in our parishes, and the Synod body recognized that the youth are not only the future, but a very important part in the life of our Church today.

Whereas - Our diocesan organizations, namely the United Youth Association, the United Circle Choirs, and the Young Men's Society of Resurrection will be called upon to help parishes add or strengthen their organizations.

Therefore, be it resolved - We the delegates of the XIX Synod of the Western Diocese will go home to our parishes pledging to continue the work that was begun, so that Built on the Rock, our parishes and diocese may grow for the Glory of God.

Resolution Committee

UNITED Y.M.S. OF R.
For more information, contact
your diocesan rep:

Buffalo-Pitt: Bob Giczowski &
Dave Pecynski
Central: Andrew Humphreys &
Kevin McConlogue
Eastern: Fr. Sr. Joe Krusiemski
Western: Rev. Jason Soltysiak &
Rev. Ploskonka

United Y.M.S. of R.
Winter Clothing Drive

The United Y.M.S. of R. Board is calling on all Y.M.S. of R. Branches and Polish National Catholic Churches to be Christ to your community!

Needed: Articles of clothing to help dull the winter chill.
Your Reward: A good deed that reflects the love of Jesus.
Church Reward: Monetary Check to host a social gathering at your parish to spread fellowship. 1st
Place \$200.00, 2nd place \$150.00, 3rd
place \$100.00


The drive begins October 14, 2024 and will
conclude January 6, 2025.

Winter Clothing Drive
In need of: Coats, hats,
gloves, pants,
sweatshirts, socks,
t-shirts, underwear, &
undershirts.

The Scorecard

Coats:	25 points
Sweatshirts:	15 points
Pants:	10 points
T-shirts:	5 points
Winter hat:	5 points
Gloves:	5 points
Underwear:	1 point
Undershirt:	1 points
Socks:	1 point per pair
Monetary donation:	
\$1 = 1 POINT	
Ex. \$200 = 200 points	

Be Christ in your local
Community!



Rosary Ministry: Sarah is a proud and grateful member of **Our Lady's Rosary Makers**, a society based in Louisville, KY, which she joined during high school. Since becoming a member, she has lovingly made and donated over **5,000 rosaries** to people and priests across our beloved **PNCC**. Her generosity extends beyond our denomination, as she has also contributed rosaries to **local Catholic churches, hospitals, military personnel, prisons, retreat houses**, and many other locations.



In addition to crafting rosaries, Sarah has had the privilege of **teaching others** how to make them, including the **youth of our diocese**, members of our parish, and the **women of the ANS Society**. Through these teachings, she has shared the beauty

and importance of praying the rosary, helping others experience its profound spiritual significance. If you are interested in learning more, please see Sarah or Father Jim.

Information regarding the Reception of the Holy Eucharist Baptized Christians who believe in the true presence of Christ in the Holy Eucharist and have prepared themselves through the Sacrament of Penance are invited to partake of this Holy Sacrament. It is the practice of the PNCC to distribute the Holy Eucharist through the method of intinction. The Body of Christ is immersed into the Precious Blood and is placed on the tongue and not in the hand of the communicant. Come and let us be one with our Lord.



GREETINGS FROM FRIENDS OF SUNDAY SCHOOL



The lazy days of summer have come to an end, and everyone is transitioning for the beautiful fall season and upcoming activities. Our students of Sunday school are now back in weekly class following Holy mass each Sunday. So just a little recap of some of our special events that created fun and special moments for the students and parish.

The kids had a great time at the parish picnic in August; especially, when playing the water toss game and afterwards chasing around and soaking one another and a few of the adults with the water-filled balloons. Both young and old played other games and joined in playing our all-time favorite Bingo to win some prizes.

During a mass celebrating "Dozynki"; a celebration of "prayer and thankfulness" at the end of the harvest season, which is held in many Slavic countries. The students donned colorful, traditional Polish costumes and processed into church carrying baskets of herbs, flowers, fruits and vegetables along with two "wieniec" (wreath) displays adorned with wheat and flowers giving thanks for the rich harvest of the summer and honoring our Blessed Mother.

In September, a mass was offered for Olivia Kotelnicki acknowledging her many years of being an altar server and her efforts in helping the young children learn how to serve as well. The ladies of the A.N.S. Altar Society presented Olivia with a dainty and beautiful crystal cross necklace and bouquet of a dozen red roses. Olivia also helps with teaching Sunday school, heads the youth group, is a member of the parish committee and is presently chairing the F.O.S.S. "Operation Christmas Child" gift box project. We are VERY proud of Olivia and all her accomplishments. "Thank You" Olivia, for all you do, participate in and the example you show to the younger children here at All Saints.

Father Jim also celebrated a "Commissioning Mass" honoring the teachers, officers and students of Sunday school for all their participation and dedication during 2024 in outreach projects and helping build a firm foundation of our youth's religious education and preparation for receiving sacraments.

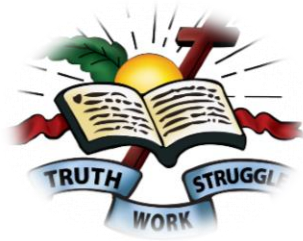
In October, the ladies of F.O.S.S. held a delicious homemade spaghetti dinner fundraiser for All Saints family and friends to enjoy. Following dinner, a fun Halloween party was held in the decorated parish hall where many unique and fun games were held with prizes for everyone to win. A special "Thank You" to Mary Cheeba and Andrea Pharris for all their time and effort in putting together a "SPOOKTACULAR" party for all of us to enjoy.

Father Jim is now working with Yuliia to prepare for the sacrament of First Holy communion and Michael for the sacrament of Confirmation. The outdoor swing/gym set has been power washed and re-stained. The cost for this project was shared by F.O.S.S and the YM.S. of R. "Thank You" to both these societies for their support.

Finally, "Thank You" Fr. Jim, parents and fellow parishioners for your support of Sunday school, its many fundraisers and projects. God Bless.

Sincerely, Sharon Stachurski





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Turkey Croquettes

Turkey croquettes are a great way to use up Thanksgiving leftovers,

Ingredients:

- 2 cups cooked turkey (or chicken breast), finely chopped
- 1 small onion, finely diced
- 1/2 cup breadcrumbs
- 1/4 cup all-purpose flour
- 1/4 cup milk
- 1 large egg, beaten
- 1/2 tsp salt
- 1/4 tsp black pepper
- 1/4 tsp poultry seasoning or thyme (optional, for extra flavor)
- 1 tbsp parsley, chopped (optional, for garnish)

Instructions:

1. **Preheat the Oven:** Set your oven to 400°F and lightly grease a baking sheet.
2. **Prepare the Mixture:** In a large bowl, combine the chopped turkey, onion, breadcrumbs, flour, milk, beaten egg, salt, pepper, and any optional seasonings. Mix thoroughly until the ingredients are well incorporated and form a cohesive mixture.
3. **Shape the Croquettes:** Form the mixture into small, oval-shaped croquettes, about 2 inches in length. Place them on the prepared baking sheet, spacing them about an inch apart.
4. **Bake:** Bake the croquettes for 15-20 minutes, or until golden brown and crisp on the outside.
5. **Serve:** Arrange the croquettes on a platter and drizzle with warm gravy. For a complete meal, serve with your favorite steamed or roasted vegetables.



Note: These croquettes also make delightful appetizers! Serve them with a light gravy dip or cranberry sauce for a seasonal touch.

Here are a few tips to take croquettes to the next level:

Flavor Boosting Ideas:

- **Spice it up:** Add a pinch of cayenne pepper or a dash of hot sauce to the croquette mixture for a spicy kick.
- **Herbaceous Delight:** Incorporate fresh herbs like thyme, rosemary, or sage into the mixture.
- **Cheesy Goodness:** Stir in some grated Parmesan or Gruyère cheese for a rich, savory flavor.

Crispy Perfection:

- **Double-Breaded:** Dip the croquettes in a mixture of beaten egg and breadcrumbs, then repeat the process for an extra crispy coating.
- **Air Fryer Magic:** Air-fry the croquettes for a healthier, lower-calorie option.
- **Pan-Fry for Golden Brown:** Pan-fry the croquettes in a skillet with a little oil for a crispy exterior.

Smaczno! Smaczno! Smaczno! Smaczno! Smaczno! Smaczno!

SERMON: 22nd Sunday Ordinary Time B

“Be Doers of The Word and Not Hearers Only”

This sermon explores the readings of the 22nd Sunday of Ordinary time, focusing on the theme that authentic religion transcends mere adherence to rules, laws, traditions, and rituals. Instead, true religion is rooted in a loving and obedient relationship with God, expressed through the observance of His Commandments, worship, and compassionate service. By examining the readings from Deuteronomy, the Psalms, the Epistle of James, and the Gospel of Mark, this article highlights the essence of genuine faith and challenges believers to embody the principles of true religion in their daily lives.



Religion, at its core, is often perceived as a set of rituals, traditions, and laws to be followed. However, the readings for today's liturgy emphasize that authentic religion goes beyond these external practices. It is fundamentally a Covenant relationship with God, characterized by love, obedience, and service. This article seeks to delve into the deeper meaning of true religion as presented in the readings from Deuteronomy, the Psalms, the Epistle of James, and the Gospel of Mark.

I. The Covenant Relationship in Deuteronomy: The first reading from Deuteronomy presents religion as a Covenant relationship between God and His people. God, in His compassion and providence, bestowed the Law upon Israel through Moses, with the intent of maintaining their Covenant. The Law was not merely a set of rules but a means for the Israelites to express their gratitude for God's unwavering love and fidelity. It served as a unifying force, preserving the nation as holy and discerning, and showcasing their pride in their powerful, protective, and singular God.

The historical context of this reading is crucial. During the fifth century BC, the Israelites faced significant challenges—both internal corruption and external pressures threatened their survival. The Book of Deuteronomy, compiled during the Babylonian exile, brought together ancient laws given to Israel by God. Moses, in his exhortation, emphasized the importance of these laws, urging the Israelites to adhere to them as a testament to God's promise of the land. He assured them that obedience to the Law would help them survive as a nation, instill pride in their God and His Covenant, and impress other nations with the fairness and kindness of Israel's God.

Moses' challenge to the Israelites—"What other nation has its gods as close to them as our Lord is to us whenever we call on Him?"—highlights the unique relationship between God and His people. This relationship, rooted in the Covenant, is the foundation of true religion.

II. The Practice of True Religion in the Psalms and the Epistle of James: The Responsorial Psalm further elucidates the nature of true religion. It describes a person who practices genuine faith as blameless, just, thoughtful, and honest in dealing with others. This portrayal aligns with the Apostle James's definition of religion in the second reading. James, the first Bishop of

Jerusalem, underscores that true religion is not merely about listening to the Word of God but actively living it out.

James calls on Christians to be doers, practitioners of the Word. He stresses that true religion involves turning God's love into acts of kindness, particularly toward the most vulnerable members of society. Specifically, he identifies caring for orphans and widows in their hardships and remaining pure in a world full of temptations as key aspects of genuine faith.

James's message is particularly relevant in the context of the Church today. He challenges believers to take ownership of the issues they encounter in their lives and in the life of the Church. He urges them to be part of the solution, to "do it"—to be doers of the Word.

III. Jesus' Teachings on the Essence of True Religion in the Gospel of Mark: In the Gospel reading, Jesus addresses the Pharisees and scribes, who question Him about defilement. Jesus' response underscores the importance of inner purity over external adherence to rituals. He teaches that what defiles a person is not what they take in but the corrosion of the human heart. This message is a direct challenge to the Pharisees, who were preoccupied with the outward observance of religious traditions.

Mark's Gospel highlights the growing hostility of the Pharisees toward Jesus, as they increasingly view Him as a threat to their authority. However, Jesus' teachings emphasize that true religion is not about following rules for the sake of tradition but about the transformation of the heart and the embodiment of God's love in actions.

The readings for today provide a profound reflection on the nature of authentic religion. True religion is not limited to external rituals, traditions, or laws; it is rooted in a loving and obedient relationship with God, manifested through the observance of His Commandments, worship, and compassionate service to others. As the Apostle James urges, believers must be doers of the Word, actively living out their faith in their daily lives. By embracing this understanding of religion, Christians can cultivate a deeper, more meaningful relationship with God and fulfill their calling to be instruments of His love and mercy in the world.



SERMON: Solemnity of Brotherly Love

“Go and Do Likewise”

The Essence of Eternal Life: Embracing God's Love Through Compassionate Neighborliness

This article examines the central theme of today's Scripture readings, which emphasize that eternal life is attained through loving God by recognizing His presence in our neighbors and



by becoming compassionate neighbors ourselves. Drawing from the Prophet Jeremiah's promise of a New Covenant, St. John's exhortation to love as Christ loved, and the parable of the Good Samaritan, this reflection explores the three philosophies of life presented by Jesus and their implications for contemporary Christian living.

The readings for today's liturgy center on a profound theological truth: eternal life is not merely about observing religious rituals or adhering to legalistic norms but is deeply rooted in the love of God expressed through love for our neighbors. This love is not limited by social, ethnic, or religious boundaries but is extended to all, especially those in need. The Scripture passages from Jeremiah, St. John, and the Gospel of Luke, along with Psalm 69, collectively urge us to embody this love in our daily lives, reminding us that our actions toward others reflect our relationship with God.

I. The New Covenant of Love in Jeremiah: The first reading from the Prophet Jeremiah presents God's promise to replace the Old Covenant, based on judgment, with a New Covenant centered on forgiveness and love. Jeremiah's prophecy finds its fulfillment in the life, death, and resurrection of Jesus Christ, who establishes a new relationship between God and humanity. This New Covenant calls believers to move beyond a legalistic adherence to the law and embrace a life of love and mercy, as exemplified by Christ.

Jeremiah's message is particularly significant considering the religious question posed in today's Gospel: "What should I do to inherit eternal life?" The answer lies not in strict legalism but in the transformative power of God's love, which compels us to extend that love to others. This New Covenant challenges us to see beyond the limitations of the Old Covenant and to recognize that true religion is lived out in our relationships with those around us.

II. The Call to Love in St. John's Epistle: In the second reading, St. John reinforces the message of love as the foundation of our relationship with God. He urges us to draw closer to Christ and to live with confidence on the Day of Judgment, knowing that Christ first loved us. This love is not merely an abstract concept but is made tangible in our interactions with others, particularly our brothers and sisters in the faith.

St. John's exhortation to love mirrors the teaching of Jesus in the Gospel, where the commandment to love God is inseparable from the commandment to love our neighbor. This dual commandment forms the basis of Christian ethics and challenges us to reflect on the sincerity of our faith. Do we truly love God if we fail to love those around us? St. John's message is clear: our love for God must be manifested in our love for others, especially those who are marginalized or in need.

III. The Parable of the Good Samaritan: Three Philosophies of Life: The Gospel of Luke presents the well-known parable of the Good Samaritan, in which Jesus answers the question, "Who is my neighbor?" by redefining the concept of neighborliness. The parable illustrates three distinct philosophies of life that reflect different attitudes toward others.

1. The thieves in the parable embody a selfish and destructive attitude: "What is yours is mine; I will take it by force." This philosophy is characterized by a disregard for the

dignity and well-being of others, driven by greed and lust for power or pleasure. This mindset is not confined to the thieves of the parable but is present in various forms of exploitation and injustice in our world today. Whether through physical violence, financial exploitation, or emotional manipulation, this philosophy prioritizes self-interest at the expense of others.

2. The priest and the Levite represent a legalistic approach to life: "What is mine is mine; I won't part with it." Their refusal to help the wounded man, despite their religious roles, highlights the danger of adhering to the letter of the law while neglecting the spirit of compassion and mercy. This philosophy is evident in those who are more concerned with their rights and privileges than with the needs of others. It reflects a superficial religiosity that prioritizes ritual purity and personal safety over the call to love and serve others.
3. The Samaritan, in contrast, exemplifies the philosophy of love: "What is mine is yours as well. I shall share it with you." Despite the enmity between Jews and Samaritans, he acts with extraordinary compassion, risking his own safety to care for the wounded traveler. His actions are not motivated by obligation or self-interest but by genuine love and mercy. The Samaritan's response challenges us to see everyone as our neighbor and to act with the same generosity and compassion, regardless of social or ethnic boundaries.

The parable of the Good Samaritan, along with the readings from Jeremiah and St. John, calls us to examine our own lives and our approach to neighborliness. The "Jericho Road"—the path where people are robbed of their dignity, material goods, or human value—is not just a distant reality but exists in our homes, parishes, schools, and workplaces. It is any place where suffering and oppression occur, where people are left "wounded" by harsh words, criticism, or neglect.

Jesus' command to "Go and do likewise" is a call to action. It challenges us to move beyond a passive or legalistic faith and to actively seek out those who are suffering, offering them the love and mercy that Christ has shown us. In doing so, we fulfill the true essence of eternal life, which is found in loving God and loving our neighbors as ourselves. As we walk the "Jericho Roads" of our own lives, may we be guided by the example of the Good Samaritan, always ready to extend a helping hand and a compassionate heart to those in need.



SERMON: Ordinary 24 B

“Anyone who loses his life for My sake, will save it.”

At the heart of our Christian faith lies the profound truth that, at a specific moment in history, God became incarnate in Jesus Christ, who suffered, died, and rose again. Jesus' suffering is a manifestation of His boundless love and a complete immersion in our humanity, as He bore the weight of our rejection of God. St. Paul beautifully encapsulates this in his Letter to the Philippians: “He emptied himself, taking the form of a servant, being



born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross.”

As we listen to the Word of God today, may our ears be attentive, our hearts responsive, and our lives transformed. Let us strive to live in the light of the faith graciously bestowed upon us.

First Reading: The Prophecy of Isaiah

In the first reading, the prophet Isaiah's spiritual focus is fixed on the divine workings of God. Isaiah speaks of the sufferings and death of Jesus Christ; events prophesied some 750 years earlier in the "Hymn of the Suffering Servant of Yahweh." This Servant, who faces mistreatment and condemnation, offers no resistance but places unwavering trust in God's justice and protection.

Isaiah's depiction of the Servant illustrates the importance of being receptive to God's voice in our own lives. We are called to listen attentively, much like the Servant, who does not turn away but remains steadfast in His mission. This calls us to moments of prayer and stillness, where we can truly hear God's will for us.

Psalm 116: Gratitude for God's Faithfulness

Psalm 116 expresses deep gratitude for God's faithfulness and mercy. The psalmist acknowledges God's presence and support in times of distress, responding with a commitment to continual praise and thanksgiving. It is a reminder of the importance of sharing the testimony of God's goodness and being mindful of the ways He intervenes in our lives.

Second Reading: Faith and Works

In the second reading, from the letter of St. James, we are reminded that "faith without works is dead." Faith is born from hearing and recognizing God's truth, but it must manifest itself in action to remain alive. St. James calls us to demonstrate our faith through acts of love, mercy, compassion, and generosity, both within the Church and in the wider world.

This reflection ties closely to today's Gospel, where Jesus invites us to "take up our cross and follow Him." Our faith is not merely a set of beliefs or intellectual assent but must be lived out through deeds. St. James challenges us to ensure that our faith is evident in how we treat others and that our actions align with the teachings of Christ.

Gospel: Embracing the Cross

In the Gospel, Jesus calls us to "take up your cross and follow Him." Our response to His immense love, revealed through His suffering, should be a willingness to accept the burdens and trials of our own human condition. While this may not mean physical martyrdom, it does involve daily struggles in pursuit of a higher purpose.

We often gravitate toward the path of least resistance, preferring comfort over sacrifice. Yet, Jesus invites us to choose the harder path—the one that involves helping those in need, enduring discomfort, or making personal sacrifices for the greater good. These acts of self-giving lead to profound spiritual fulfillment, and Jesus assures us that "anyone who loses his life for my sake will save it."

Today's readings call us to reflect on how our actions embody our faith. Do we live in a way that demonstrates our commitment to God and His love? Are we willing to make sacrifices, embrace suffering, and follow Jesus' example of self-giving love? Our response to these questions shapes our journey of faith, reminding us that "faith without works is dead," and that true fulfillment lies in living out our faith through service and love for others.



SERMON: Ordinary 25B

“If anyone wishes to be first, he shall be the last of all and the servant of all.”

Title: The Path to Greatness: Humility and Service in the Kingdom of God

Today's readings remind us of the essence of true greatness in God's Kingdom, achieved through humility, selflessness, and service to others. By following the example of Christ, the Suffering Servant, we are called to embrace God's wisdom and adopt a spirit of love and humility in our daily lives. These lessons are central to our mission as Christians, urging us to place ourselves last, serve all, and expect nothing in return.



Introduction: Today's Scripture readings give us a gentle yet profound reminder to seek greatness in God's eyes by aligning our lives with His will, as Jesus did, offering ourselves in service to others. Through wisdom, humility, and love, we follow Christ's path to true greatness.

I. The Prophetic Wisdom in the Book of Wisdom: The first reading from the Book of Wisdom, written around 100 BC for the Jewish diaspora living in cities like Alexandria, offers a prophetic glimpse into the suffering that Jesus would endure at the hands of His own people. Jesus is depicted as the "Suffering Servant," the righteous one whose sacrifice would bring salvation to the world.

The Book of Wisdom holds timeless relevance, guiding us to grow closer to God and live according to His divine plan. It teaches that true wisdom comes from God and encourages us to always seek His direction, avoid sin, and recognize the impact of our actions. Moreover, the book provides comfort and hope, reminding us of God's justice and the promise of eternal happiness for those who live in righteousness.

II. The Psalm: A Cry for God's Protection: Today's Responsorial Psalm expresses a deep trust in God's protection and strength. The psalmist prays for defense from enemies and inner weaknesses, acknowledging God's presence and thanking Him for His guidance. This prayer fits perfectly with the themes of humility and reliance on God's wisdom, as reflected in today's

readings. In our moments of weakness, we too are called to turn to God, seeking His strength as we strive to live according to His will.

III. Spiritual Wisdom vs. Earthly Wisdom in St. James' Epistle: In the second reading, St. James draws a clear distinction between spiritual wisdom and earthly wisdom. He points out that the conflicts and divisions we encounter arise from our unchecked desires, selfish ambitions, and cravings for worldly power. This stands in stark contrast to the wisdom that comes from above, which leads to peace, humility, and a life filled with good works.

The disciples' dispute over who would be the greatest in the Kingdom of God, as depicted in the Gospel, echoes the kind of selfish ambition that James condemns. The apostles, still envisioning an earthly kingdom where wealth and power reign, failed to grasp the true nature of Christ's mission—a Kingdom born from sacrifice, love, and service.

IV. The Gospel of Mark: The Call to Childlike Humility and Service: In today's Gospel, Jesus uses His journey with the disciples to teach them the meaning of true greatness. As He makes His way quietly through Galilee, avoiding crowds, Jesus focuses on teaching the apostles about His impending suffering and death. Yet, the disciples are preoccupied with their own ambitions, still hoping for positions of power and privilege in a worldly kingdom.

Jesus challenges their misguided understanding by teaching them a lesson in humility. At Peter's house in Capernaum, He places a child before them, explaining that true greatness comes from becoming like a child—innocent, humble, and without status or authority. In doing so, Jesus redefines greatness, not in terms of power or privilege, but in terms of servitude. To be great, one must be the servant of all, especially the least among us.

V. Four Challenges to True Greatness: Jesus' teaching on greatness confronts us with four key challenges that we must embrace if we are to follow Him:

1. **Put Ourselves Last:** True greatness requires that we place the needs of others before our own desires and ambitions.
2. **Be the Servant of All:** Just as Christ served humanity, we are called to serve those around us, regardless of their status or significance.
3. **Receive the Insignificant with Love:** Jesus calls us to welcome and care for the most marginalized and vulnerable members of society, showing them the love of Christ.
4. **Expect Nothing in Return:** Our service must be selfless, motivated by love rather than the expectation of reward or recognition.

These challenges remind us that greatness in the Kingdom of God is measured by our willingness to humble ourselves and serve others with love.

Today's readings call us to reflect on what it means to be truly great in the eyes of God. Jesus teaches that greatness is found not in power, privilege, or status, but in humble service to others, especially those who are often overlooked or marginalized. As we go about our daily lives, let us pray for the grace to embrace humility, serve with love, and seek wisdom from God.

During this Holy Mass, let us ask the Holy Spirit to help us live out the words of Jesus: “If anyone wishes to be first, he shall be the last of all and the servant of all.” By following this path, we will not only grow in holiness but also witness to the love and mercy of Christ in the world around us.



SERMON: Ordinary 26B

“For whoever is not against us is for us.”

Dear brothers and sisters in Christ:

Today’s Scripture readings present us with a profound warning, reminding us of the dangers posed by jealousy, intolerance, and dishonor. They challenge us to examine the ways in which these emotions and attitudes can harm not only our relationships with one another but also our relationship with God.



In the first reading from the Book of Numbers, written by Jewish priests after the Exile, we encounter a moment of jealousy in the heart of Joshua, Moses’ trusted assistant. God had called Moses and 70 elders to the Tent of Meeting to receive His Spirit in a sacred ceremony. However, two of the elders did not attend, yet still received God’s Spirit and prophesied back at the camp. When Joshua witnessed this, he could not accept it. His jealousy and sense of exclusivity led him to protest to Moses. But Moses, in his wisdom, reminded Joshua not to be envious or rigid, teaching him that God’s grace and Spirit are not limited by human expectations. This serves as a valuable lesson for us all, especially as we reflect on our own hearts and how we react to others who serve God in different ways.

This theme of jealousy continues in today’s Gospel, where we hear of the apostles experiencing similar feelings. They witnessed a man casting out demons in Jesus’ name, but because he was not one of their group, they sought to stop him. The apostles, perhaps threatened by someone outside their circle doing the Lord’s work, expressed their intolerance and exclusion. Yet Jesus, like Moses, gently rebukes them, saying, “Whoever is not against us is for us.” He teaches that God’s love, power, and mission are not confined to one group or limited by human boundaries.

This is an important message for us today, as we navigate a world where divisions, prejudices, and exclusivity can often overshadow the call to love and service. Jesus calls us to look beyond such narrow-mindedness, recognizing that the Spirit of God works in mysterious and unexpected ways, often through people and situations we may not understand or appreciate. We are invited to broaden our vision, to see the good that others are doing, and to rejoice in it.

The Psalm today, “The precepts of the Lord give joy to the heart,” reminds us that when we are obedient to God’s will and law, we find true joy and peace. It is through following His

commandments and allowing His Spirit to work in and through us that we draw closer to Him and experience lasting joy.

In the letter of St. James, we also hear a stern warning about injustice and exploitation. He speaks strongly against those who grow wealthy by oppressing others, especially workers. The injustice of cheating and mistreating others, especially the poor and vulnerable, is condemned in no uncertain terms. St. James' words remind us of our baptismal call to work for justice, to treat others with fairness and dignity, and to speak out against wrongdoing, especially when it harms those who are most vulnerable.

However, it is important that in our pursuit of justice, we do not allow jealousy, anger, or intolerance to cloud our vision or our mission. Jesus' words remind us that we are to be instruments of His peace and love, bearing witness to the Kingdom of God in both our words and actions. We are to guard against causing scandal or leading others astray, particularly the "little ones" — those who are new to the faith or weak in faith. Scandal, as Jesus warns us, is a grave sin, and we must be vigilant in ensuring that our actions and words reflect the truth and love of Christ.

Brothers and sisters, Christian tolerance asks that we bear with the weaknesses of others, without condoning sin, by remaining true to our conscience, respecting differences, and allowing the light of Christ to shine through our words and deeds. For “whoever is not against us is for us.” Let us strive to live with open hearts, rejoicing in the good that others do, and remaining steadfast in our commitment to justice, love, and the building up of God's Kingdom.

May the Lord bless us with the grace to overcome jealousy, envy, and intolerance in our lives, so that we may be faithful witnesses to His love and mercy.



SERMON: Ordinary 27B

“What God Has Joined Together; No Human Being Must Separate.”

The Scripture readings today highlight the profound and sacred bond of love established through the institution of marriage—a holy union between a man and a woman. This divinely ordained bond is meant to be enduring and permanent, reflecting God's unwavering fidelity to His promises. These readings challenge spouses to honor their sacred covenant and to emulate the faithfulness of God by maintaining the sanctity and permanence of their marital vows.



The first reading, from the Book of Genesis, brings us to the creation of man and woman. It reminds us that, in His wisdom and love, God made them for each other, establishing an unbreakable bond through marriage. This union is not merely a biological or emotional connection but a spiritual and covenantal one, designed to reflect the love and unity that exists

within God Himself. From the very beginning, God intended monogamy—one man and one woman—to be a lifelong commitment grounded in love, fidelity, and mutual respect.

The Responsorial Psalm extends the blessings of marriage to family life, especially children, as it prays, "May you see your children's children." Children are a divine gift, enriching the lives of their parents and continuing the legacy of faith and love. Family life, as designed by God, is not solely about the relationship between husband and wife but also about the creation and nurturing of new life.

In the second reading from the Letter to the Hebrews, we are reminded of Jesus' incarnation, wherein He became fully human, sharing in our experiences of joy, struggle, and suffering. Jesus "tasted death for everyone," offering Himself as a Sacrifice and as the High Priest who brings us into communion with God. This reading also reminds us that we are all united as brothers and sisters in Christ, regardless of marital status or orientation. Jesus' love and salvation extend to all, embracing each of us as part of God's family.

The Gospel today presents a challenging teaching on the sanctity and indissolubility of marriage. When questioned about divorce, Jesus reaffirms that marriage is a sacred covenant established by God, not a human institution that can be dissolved at will. "What God has joined together, no human being must separate." Though difficult to hear, especially for those facing the realities of divorce or struggling marriages, this teaching reminds us that marriage is meant to endure despite trials and difficulties.

The Gospel also emphasizes equality and mutual respect within marriage. At a time when women were often treated as second-class citizens, Jesus affirms the equal dignity of both spouses, stressing that marriage is a partnership of equals based on love, respect, and self-giving. Jesus calls us to honor the commitments we make in marriage, to work through difficulties with patience and love, and to trust in God's grace to sustain us.

In a society where cohabitation, casual relationships, and rising divorce rates are common, this message may be hard to preach. The destruction of families through divorce has serious consequences, not only for individuals but also for society. As family values have eroded over the past decades, we have seen institutions like schools' struggle to fill the gaps left behind, often providing not just education but also meals, hygiene, and emotional support. The breakdown of families affects the very fabric of our communities.

Yet, as Christians, we are called to uphold the sacredness of marriage and family life, even in the face of societal pressures. We are called to be witnesses of love, fidelity, and commitment, and to support one another in living out this vocation. For those struggling in their marriages, the Church offers prayer, guidance, and support. For those who have experienced the pain of divorce, we offer compassion, recognizing the overwhelming challenges of life. However, we also recall St. Paul's teaching that suffering is part of our journey toward glory, just as Christ suffered for our sake.

Let us pray for all married couples, that they may be strengthened in their love and commitment to one another. Let us also pray for those who struggle in their marriages or have experienced

divorce, that they may find healing and peace. And let us remember that, in Christ, we are all united family, bonded by His love and sacrifice.

In reflecting on the beauty and challenge of marriage, I would like to share a list of "12 Rules for a Happy Marriage" from Ann Landers, whose timeless advice resonates with Biblical principles that guide us toward love, peace, and mutual respect in marriage. Let's view these rules through the lens of Scripture to see the deeper meaning they offer:

1. **Never both be angry at once** (*Proverbs 19:11*): "A man's wisdom gives him patience; it is to his glory to overlook an offense."
2. **Never yell at each other unless the house is on fire** (*Proverbs 21:23*): "He who guards his mouth and his tongue keeps himself from calamity."
3. **Yield to the wishes of the other as an exercise in self-discipline, if you can't think of a better reason** (*Colossians 3:18-19; Ephesians 5:21*): "Submit to one another out of reverence for Christ."
4. **If you have a choice between making yourself or your spouse look good—choose your spouse** (*Philippians 2:3-4; Matthew 19:19*): "In humility, value others above yourselves, not looking to your own interests but to the interests of the others."
5. **If you feel you must criticize, do so lovingly** (*Ephesians 4:15*): "Speak the truth in love."
6. **Never bring up a mistake of the past** (*Philippians 3:13-14*): "Forgetting what is behind and straining toward what is ahead."
7. **Neglect the whole world rather than each other** (*Ephesians 5:25-31*): "Husbands, love your wives, just as Christ loved the church and gave himself up for her."
8. **Never let the day end without saying at least one complimentary thing to your life partner** (*Proverbs 31:26*): "She opens her mouth with wisdom, and the teaching of kindness is on her tongue."
9. **Never meet without an affectionate greeting** (*Proverbs 5:18-19*): "Rejoice in the wife of your youth."
10. **When you make a mistake, talk it out and ask for forgiveness** (*James 5:16*): "Confess your sins to each other and pray for each other so that you may be healed."
11. **Remember, it takes two to make an argument. The one who is wrong is the one who will be doing most of the talking** (*James 3:5-8*): "The tongue is a small part of the body, but it makes great boasts."
12. **Never go to bed mad** (*Ecclesiastes 7:9; Colossians 3:8*): "Do not be quickly provoked in your spirit, for anger resides in the lap of fools."

Brothers and sisters, marriage is one of the most beautiful gifts God has given us. It is a covenant not just between husband and wife but also with God. These rules remind us that, by following the wisdom of Scripture, we can nurture our marriages, grow in love, and reflect Christ's love to one another and to the world.

May God bless all our families and marriages, for "What God has joined together, no human being must separate!"

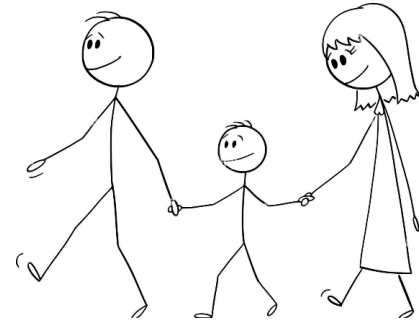


SERMON: Solemnity of the Christian Family

“Children Obey Your Parents”

Sermon: The Solemnity of the Christian Family

Today, we come together to celebrate the **Solemnity of the Christian Family**, a moment to reflect on the family’s role in God’s divine plan. The family is not just a social unit, but a sacred institution meant to nurture faith, love, and respect. Our readings remind us of the importance of obedience, love, and mutual care within the family. Central to today’s reflection is the call for children to obey and honor their parents, a directive that holds deep spiritual significance and reflects God’s intention for family life.



Genesis: The Foundation of Family: The Book of Genesis serves as the cornerstone for understanding the family’s role in God’s plan. In Genesis, we see the beautiful story of Creation, where God made man and woman in His image, intending for them to live in a relationship rooted in love and mutual devotion. This bond reflects the nature of God Himself—self-giving love and unity.

Marriage, as described in Genesis, is a sacred covenant and a reflection of God’s love. When embraced according to His design, it becomes a source of blessing for the entire family. Genesis shows us that the family is a "domestic church," where faith, love, and values are passed down from generation to generation, forming the foundation of society.

Psalms: The Blessing of Family Life: The psalm we hear today, a Song of Ascents, emphasizes the profound blessings that come from a family rooted in God’s will. It teaches that those who walk in the ways of the Lord are blessed, and this blessing extends to the family. When families live in reverence for God, they become channels of His grace and favor. True happiness and wisdom come from a family life centered on God’s love, far surpassing any material success.

Ephesians: The Christian Family in a New Light: In Paul’s letter to the Ephesians, we encounter a new vision for family life that challenges the norms of the ancient world. In Roman society, children and wives were often subordinate, with little autonomy. But Paul introduces a radical concept for the Christian family: **mutual submission in the Lord**, where love and respect are the guiding principles.

Paul teaches that children should obey their parents, and parents should treat their children with care and respect. This mutual responsibility fosters an environment of love and growth, not through domination, but through nurturing relationships. In this way, the Christian family mirrors the love of Christ, where each member contributes to the spiritual and emotional well-being of the others.

Paul’s Instructions to Children: Obey and Honor: Paul gives two essential instructions to children and young people: to **obey** and **honor** their parents. While these may seem like simple commands, they carry profound spiritual meaning.

1. **Obedience: A Spiritual Act:** Paul begins with, “Children, obey your parents in the Lord.” This obedience is not just about following rules; it is a way of aligning oneself with God’s plan. Obedience to parents is a **spiritual act**, reflecting the structure God has established for the family. By obeying their parents, children are cooperating with God’s grace, ensuring their upbringing is marked by love, discipline, and guidance. It is through this obedience that they grow in faith and develop the virtues needed for a life of discipleship.
2. **Honor: A Matter of the Heart:** Beyond obedience, Paul calls children to **honor** their parents. Honor goes deeper than mere actions—it speaks to the attitude behind those actions. One can obey without truly respecting, but honoring one’s parents means valuing them, even in moments of disagreement. Honor involves humility, gratitude, and recognizing the important role parents play as God’s instruments in our formation. To honor our parents is to honor God Himself.

A Command with a Promise: Paul links this command to the Fifth Commandment, which carries a promise: “Honor your father and mother, so that it may go well with you, and you may enjoy long life on the earth.” This promise highlights that obedience and honor are not just vital for the peace of the family—they invite God’s blessing into our lives. Although this promise does not guarantee a life free from difficulty, it offers a life rooted in wisdom, grace, and strong relationships. Honoring our parents lays a foundation for making sound decisions and building healthy relationships throughout life.

Why This Matters: Your relationship with your parents reflects your relationship with God. Learning to obey and honor your parents teaches the virtues of respect, discipline, and love—qualities that are essential for spiritual growth. These values prepare you for success not only in your family but also in other areas of life, as they help you respect authority and follow God’s will.

Conclusion: Obedience with Honor

In closing, Paul’s message to us is clear: children, obey your parents not out of mere duty, but out of love and respect. Let your obedience come from a heart that truly honors your parents, recognizing that in doing so, you are also honoring God. A family built on this foundation of mutual love, respect, and honor becomes a place where God’s grace can flourish.

As we reflect on today’s readings, let us recommit ourselves to living according to God’s design for family life. May our families be places where faith is nurtured, love is shared, and God’s presence is always felt. When we live in obedience and honor, we will receive the blessings and favor that God has promised.



SERMON: Ordinary 29 B

“The Son of Man Did Not Come to Be Served but to Serve.”

Sermon: The Call to Serve in Humble Leadership

Today’s readings beautifully illuminate the concept of leadership as a form of service to others, with Jesus as the ultimate example of servant leadership. In His life and ministry, Jesus demonstrates that true greatness in His Kingdom is not measured by power or authority, but by humility, compassion, and self-sacrificing love. As followers of Christ, we are invited to embrace this model of leadership in all aspects of our lives, whether in our families, communities, or churches.



A Prophetic Vision of Service: Our first reading from the Book of Isaiah presents the Fourth Servant Song, a powerful Messianic prophecy describing the suffering Servant who takes upon Himself the sins of humanity. This Servant, whom we understand to be Jesus, gives His life as a sacrifice for sin, taking on the punishment that others deserve. This passage sets the foundation for Jesus’ ultimate act of servant leadership—His willing sacrifice on the cross for the salvation of all.

Isaiah’s words point to Jesus’ ministry, which was marked by self-giving love. Out of His deep love for humanity, Jesus accepted suffering and death so that we might be reconciled to God. This act of love is the highest form of service, a model for all of us to follow as we seek to serve others.

Trust in God’s Guidance: Today’s Responsorial Psalm reminds us to place our trust in God. As we seek to serve others, it is essential to recognize that our strength, wisdom, and guidance come from the Lord. When we align our service with God’s will, we not only serve others more effectively but also reflect God’s love and grace through our actions.

Jesus, Our High Priest: The Letter to the Hebrews addresses Jewish converts to Christianity who were feeling nostalgic for the rituals and priesthood of their former faith. The letter reassures them that Jesus, in His role as High Priest, surpasses the old covenant by offering a perfect and eternal sacrifice. Jesus, in the order of Melchizedek, serves as the mediator between God and humanity, fulfilling all that was promised in the old covenant.

This reminder offers comfort to those who felt they had lost something valuable by converting to Christianity. They had gained a deeper relationship with God through Jesus, who embodies both the perfect priest and the ultimate servant leader. His priesthood and sacrifice are ongoing, extending to all who seek Him.

Leadership as Sacrificial Service: In today’s Gospel, Jesus offers His disciples a profound lesson on leadership. The apostles, like many of us, were tempted to equate greatness with power and status. However, Jesus turns this worldly understanding of leadership upside down. He tells

them that true greatness is found in service: "The Son of Man did not come to be served but to serve, and to give His life as a ransom for many."

Jesus' words challenge us to reconsider our approach to leadership. Whether we lead in our families, workplaces, or parishes, we are called to lead with humility, placing the needs of others before our own. Leadership in the Christian sense involves sacrifice, putting the well-being of those we serve above our personal gain.

Too often, those in positions of authority behave as though others exist to serve them. Even in our democratic societies, where leaders are called "public servants," many fall into the trap of seeking power, prestige, or personal advancement. Jesus teaches us that true authority comes from God and can only be exercised through humble service.

St. Paul understood this well. He often referred to himself as "Paul, a servant of Christ Jesus" (Romans 1:1). For Paul, following Christ meant embracing the role of a servant, always putting others first and using whatever authority he had to serve in love.

Learning the Meaning of Grace and Love: I would like to share a personal story that taught me the true meaning of grace and love. When I was a boy, I had a bad habit of coming home late from school. No matter how many times my parents spoke to me, I didn't change. One evening, my mother sat me down and calmly said, "The next time you come home late, you'll have only a cracker and water for dinner. Do you understand?" I nodded, knowing she meant it.

A few days later, I came home even later than usual. At dinner that night, while my parents had full meals, I was served just a cracker and a glass of water. I cried. I felt the weight of my actions. But then, without a word, my mother quietly replaced my plate with her own full meal, and she took the crackers and water for herself.

In that moment, I realized she was taking the punishment I deserved. It was a powerful lesson in grace and love, showing me what it means to serve others and bear their burdens—just as Jesus did for us. Her act of love reflected the Gospel message: "The Son of Man did not come to be served but to serve."

Serve in Your Parishes, Serve in Love: As followers of Christ, we are called to serve, not to be served. In our parishes, families, and communities, we must ask ourselves, "What can I do for my parish, my Church, and my God?" By serving others, we grow in faith and strengthen our connection to one another.

Let us embrace the servant leadership that Jesus exemplifies, putting the needs of others before our own and serving with love, humility, and sacrifice. In doing so, we build stronger relationships and reflect the love of Christ in all that we do. Amen.



SERMON: Ordinary 30 B

“Master, I Want to See!”

Title: The Overflowing Mercy and Healing of God:
A Theological Reflection on Restoration and
Spiritual Enlightenment



Introduction

The concepts of mercy, healing, and restoration are central to Christian theology. Throughout scripture, God's unwavering love and commitment to His people are illustrated through acts of deliverance, healing, and guidance. This article will examine two key biblical texts—Jeremiah's prophecy regarding the return of the exiles and the Gospel of Mark's account of Bartimaeus' healing—to reveal a broader theological framework of divine mercy and spiritual restoration. These narratives offer not only historical insight but also contemporary relevance for believers seeking to overcome spiritual blindness and embrace a path of discipleship.

Jeremiah and the Theme of Restoration

The Book of Jeremiah presents a vivid account of the return of the "remnant of Israel" from Babylonian captivity. Jeremiah's vision is both prophetic and pastoral, portraying a future in which God's mercy leads His people out of suffering. In this return, Jeremiah draws parallels to the earlier Exodus from Egypt, not only envisioning a physical journey back to Jerusalem but also a profound spiritual renewal. The exiles, humbled by their suffering, are called to repentance, and their return symbolizes a reintegration into the covenant relationship with God.

This narrative reflects a divine pattern of restoration that transcends physical circumstances. God's mercy is not only about deliverance from captivity but also about spiritual healing. This is evident in how the people of Israel are called to experience a change of heart, turning back to God in humility and faith.

The Healing of Bartimaeus in the Gospel of Mark

The story of Bartimaeus, as told in Mark 10:46-52, mirrors the themes found in Jeremiah's prophecy, especially regarding spiritual blindness and healing. Bartimaeus, a blind beggar, calls out to Jesus in faith, asking for mercy. His cry, "Son of David, have mercy on me!" represents both his physical and spiritual need for restoration. Despite societal attempts to silence him, Bartimaeus persists, demonstrating unwavering faith in Jesus' ability to heal. His boldness reflects the kind of radical faith that Jeremiah's prophecy envisions for the returning exiles.

Bartimaeus' healing is not just a physical restoration; it is a metaphor for spiritual enlightenment. His shedding of the cloak—an essential part of his former life—symbolizes a complete break from the past, just as the exiles' return to Jerusalem marked a new spiritual beginning for them. Furthermore, Bartimaeus' encounter with Jesus reveals the transformative power of faith. Unlike the disciples, who struggled to grasp Jesus' identity and mission, Bartimaeus perceives Jesus with spiritual clarity, addressing Him as the "Son of David" and recognizing His messianic authority.

Theological Implications

Both the account of the exiles' return and Bartimaeus' healing underscore God's merciful intervention in human suffering. Jeremiah's vision offers a historical context for understanding Jesus' ministry, while Bartimaeus' healing exemplifies the fulfillment of that vision in the New Testament. In both instances, the themes of humility, faith, and divine mercy are paramount. Jesus' healing of Bartimaeus aligns with the prophetic promise of restoration in Jeremiah, emphasizing that spiritual transformation is available to all who seek it.

The connection between these two narratives highlights the broader Christian belief in the ultimate restoration of all people through Jesus Christ. While Jeremiah's prophecy focused on the physical return of the Jewish exiles, Jesus' mission extends beyond ethnic or national boundaries. Through His life, death, and resurrection, Jesus offers a universal message of healing and salvation.

Spiritual Blindness and the Call to Discipleship

Bartimaeus' leap of faith—casting aside his cloak and running to Jesus—invites modern Christians to reflect on their own spiritual blindness. Often, personal struggles such as anger, jealousy, addiction, or societal influences like materialism obscure our ability to see God's presence. Bartimaeus' bold cry, "I want to see!" becomes a model prayer for those seeking spiritual vision and transformation.

The healing of Bartimaeus also contrasts sharply with the earlier request of James and John in Mark 10:35-45, who sought positions of power in Jesus' Kingdom. Unlike Bartimaeus, their vision was clouded by ambition. This juxtaposition serves as a reminder that true discipleship requires humility, faith, and a willingness to surrender one's own desires in favor of God's will.

Compassion in Action: A Contemporary Challenge

The Gospel challenges believers to embody Christ's compassion in their daily lives. Bartimaeus' encounter with Jesus is not just a lesson in faith but also an invitation to active discipleship. How often do we reach out to others and ask, "What can I do for you?" By extending mercy and compassion to those in need, Christians can participate in God's ongoing work of healing and restoration in the world.

Today's Responsorial Psalm (Psalm 126) reiterates the promise of hope for those who endure suffering with faith: "Those who sow in tears shall reap rejoicing." This psalm reminds us that even in times of hardship, God's mercy is present, and His healing will bring about joy and fulfillment.

Conclusion

The narratives of Jeremiah and Bartimaeus offer profound insights into the nature of God's mercy, the transformative power of faith, and the journey of spiritual restoration. These biblical accounts remind us that healing is both a physical and spiritual process, one that requires faith, humility, and an openness to God's guiding hand. In seeking to overcome our own spiritual blindness, we, like Bartimaeus, must boldly cry out, "I want to see!" and trust in God's power to restore and heal.