



ST. FRANCIS POLISH NATIONAL CATHOLIC CHURCH

"Make me a channel of your peace." —St. Francis
1752 Harton Avenue • East Meadow, NY 11554
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Sunday, July 1, 2018

Thirteenth Sunday in Ordinary Time

Niech Bedze pochwalony Jezus Chrystus.

R/. Na wieki, wiekow. Amen.

Praised be the Lord, Jesus Christ.

R/. Now and forever. Amen.

8:00 AM - "*Hymn of Faith*"

Mass Book page 63

READING I - Wis 1:13-15; 2:23-24

God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being; and the creatures of the world are wholesome, and there is not a destructive drug among them nor any domain of the netherworld on earth, for justice is undying. For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world, and they who belong to his company experience it.

RESPONSORIAL PSALM: Ps 30:2, 4, 5-6, 11, 12, 13

R. I will praise you, Lord, for you have rescued me.

I will extol you, O LORD, for you drew me clear and did not let my enemies rejoice over me. O LORD, you brought me up from the netherworld; you preserved me from among those going down into the pit.

R. I will praise you, Lord, for you have rescued me.

Sing praise to the LORD, you his faithful ones, and give thanks to his holy name. For his anger lasts but a moment; a lifetime, his good will. At nightfall, weeping enters in, but with the dawn, rejoicing.

R. I will praise you, Lord, for you have rescued me.

Hear, O LORD, and have pity on me; O LORD, be my helper. You changed my mourning into dancing; O LORD, my God, forever will I give you thanks.

R. I will praise you, Lord, for you have rescued me.

READING 2 - 2 Cor 8:7, 9, 13-15

Brothers and sisters: As you excel in every respect, in faith, discourse, knowledge, all earnestness, and in the love we have for you, may you excel in this gracious act also.

For you know the gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty you might become rich. Not that others should have relief while you are burdened, but that as a matter of equality your abundance at the present time

should supply their needs, so that their abundance may also supply your needs, that there may be equality. As it is written: Whoever had much did not have more, and whoever had little did not have less.

Priest/Lector: Alleluia, Alleluia, Alleluia

R: Alleluia, Alleluia, Alleluia.

Priest/Lector: Our Savior Jesus Christ destroyed death and brought life to light through the Gospel.

R: Alleluia, Alleluia, Alleluia

GOSPEL - Mark 5:21-24, 35b-43 (*short version*)

When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." He went off with him, and a large crowd followed him and pressed upon him.

While he was still speaking, people from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?" Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith." He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, "Why this commotion and weeping? The child is not dead but asleep." And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was. He took the child by the hand and said to her, "Talitha koum," which means, "Little girl, I say to you, arise!" The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded. He gave strict orders that no one should know this and said that she should be given something to eat. This is the Gospel of the Lord.

R/: Praise be to you, Lord Jesus Christ.

OFFERTORY HYMN - "*Blessed Assurance*"

COMMUNION HYMNS - "*Gather Your People*"

RECESSIONAL HYMN - "*How Great Thou Art*"

St. Francis Weekly "Faith Renewed"

ST. THOMAS (first century) July 3

St. Thomas, one of the twelve apostles, was a Jew from Galilee called by Jesus to accompany him on his mission to proclaim the Kingdom of God. When Jesus' life was threatened as he went to raise Lazarus from the dead, Thomas said to the others, "Let us also go, that we may die with him." At the Last Supper, when Jesus spoke of going away to his Father, Thomas relied, "Lord, we do not know where you are going, and how can we know the way?" With the rest of the apostles, Thomas fled when Jesus was arrested and put to death.

On Easter Sunday, Thomas was not with the others when Jesus came into the room where they were. Though they told him jubilantly, "We have seen the Lord!" Thomas answered, "I will not believe until I put my finger into the nail marks in his hands and his side." The expression, "doubting Thomas," comes from this incident.

One week later, when Jesus appeared again to his disciples, Thomas was with them. Jesus said, "Take your finger and examine my hands. Put your hand into my side. Do not remain an unbeliever. Believe!" Thomas said, "My Lord and my God!"

"The unbelief of Thomas has done more for our faith than the faith of the other disciples," St. Gregory the Great has said. Our doubts are answered by the demand of Thomas to know that Jesus' resurrection was real.

Thomas is said to have reached the Gospel to the people of India. He was martyred eight miles from Madras and buried at Mylapore, India. 'The date of death is unknown. His prayer, 'Because you have seen me. Thomas, you have believed: blessed are they who have not seen me and yet believe.' Amen.

INDEPENDENCE DAY!

Celebrated on July 4th, the anniversary of the adoption of the Declaration of Independence in 1776. Celebrate America! Fly your American flag!! Pray for our nation! God Bless America!

GOD'S PEOPLE GATHER

Ever so innocently, we've let our English language distort the meaning of the word church. Sometimes, that word means a place (as in "I left my Bible at church"). Other times, it refers to an activity (as in "What time does church start?"). Often church is used to describe an institution (as in "His behavior was frowned upon by the church"). While such definitions are appropriate, they miss the meaning of what church is all about.

The essence of church is your Christian family - those people around the world who follow Christ and commit themselves to Him and to each other. When the apostle Paul wrote about the church, he wasn't talking about a building, an activity, or an institution. For Paul, the expression of church meant a personal relationship among Christians. He most often compared the church to a human body.

In a body, all the parts and details are important, and they function in harmony: *If one member of the body is injured or sick, then the entire body suffers. *The members must operate in unison, because if they try to go in opposite directions, they won't get anywhere. *Some members are more visible, while others play a vital role on the inside. But both types are necessary. There are no small parts in the body of Christ. *If every member were the same, the body would look really weird, and it wouldn't function very well. (Just imagine a five-foot, eight-inch ear. Oh sure, you would have excellent hearing, but try driving a car that way.)

The next time you go to church, don't look at the building or think about the schedule of events. Instead, look at the people. Appreciate them for who they are, what they need, and what they contribute to the "body". Then think about yourself. What is your role in the church? How do you fit in the body? Are you making a contribution to the over-all health and fitness of the body?

Being part of the church means a lot more than just attending a service on Sunday morning, tossing a few coins in the basket, and shaking the pastor's hand on the way out. Being part of the church involves an interactive relationship between people with Christ as their common bond with that definition, you Can't "walk out of the church" on Sunday morning. You are part of the body all week long!