

CHURCH BELLS

of the St. Valentine's

Polish National Catholic Church



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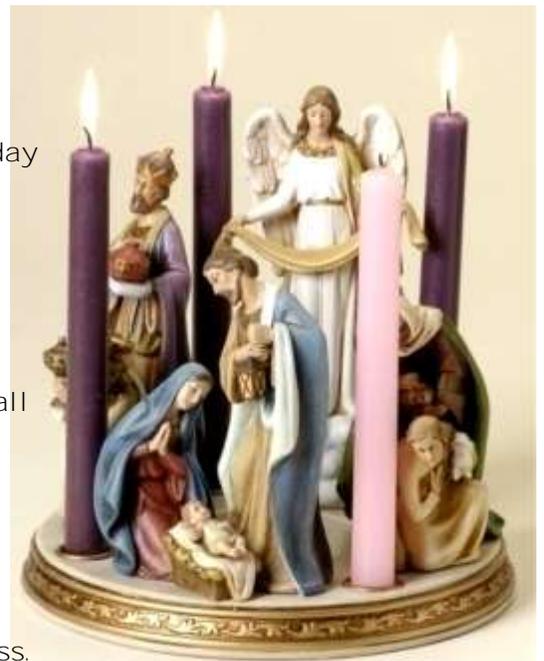
We are a Catholic Christian Community whose doors are open to all. People, who come from different faiths, those who have not been satisfied with their present religious situation, those who are searching God and faith, are welcome. No one is denied the freedom to worship, take part in the sacraments and participate in all aspects of Christian life. Join us and worship God reverently, serve His creation faithfully, and bring the Good News to the wider community.

Y ou, J esus,
A re not always welcome
I n many mangers
T here is even a shortage of hay
T he inn is full
O vernight accommodations are refused
A poor but hospitable stable
W ill be found

Shepherds will come
L eaving behind their flock
K ings will notice Y our birthday
F rom the stars
H erod will be furious
A fraid of your power
A nd Y O U
C ome silently —humble —small
A nd bring
T he biggest L O V E
E ternal
W hich shall not draw back
F rom the sacrifice of the C ross.

C hrist's B irth

*by Wladyslawa Anna Jamroz
transl. by Danuta Romanowska*



God Made Man For Us

The Christmas season once again brings Jesus' mystery and his work of salvation to the attention of Christians. Before the crib, the Church adores the august mystery of the Incarnation: the Child stirring in Mary's arms is the Eternal Word who has entered time and taken on human nature wounded by sin, to unite it to himself and redeem it. Every human reality and every temporal event thus acquire an eternal resonance: in the person of the Incarnate Word creation is wondrously exalted.



St Augustine writes: *"God became man so that man might become God"*. Between heaven and earth a bridge has been built forever: in the God-Man humanity rediscovers the way to heaven. Mary's Son is the universal Mediator, the supreme Pontiff. This Child's every act is a *mystery meant to reveal God's unfathomable benevolence*.

At the stable in Bethlehem, the infinite love God has for every human being is expressed with disarming simplicity. In the crib we contemplate God made man for us.

St. Francis of Assisi had the idea of portraying this message in a live nativity scene at Greccio on 25 December 1223. His biographer, Thomas of Celano, relates that he was radiant with joy because that moving scene shone with Gospel simplicity, poverty was praised and humility recommended. The biographer ends by noting that "after the solemn vigil, everyone went home filled with unspeakable joy".

Francis' insight is surprising: the crib is not only a new Bethlehem because it recalls the historical event and makes present its message, but it is also an occasion of joy and consolation: *it is the day of joy, the time of exultation*. Thomas of Celano further observes *that Christmas night was as clear as broad day and sweet to men and animals*.

The crib celebrates the covenant between God and man, between heaven and earth. Bethlehem, a place of joy, also becomes a school of goodness, because the mercy and love that joins God to his children are expressed there. It visibly demonstrates the brotherhood that must bind all who are brothers and sisters in faith, since they are all children of the one heavenly Father. In this place of communion, Bethlehem shines as the house where everyone can find nourishment - etymologically its name means "house of bread" - and the paschal mystery of the Eucharist is, in a certain way, already foretold.

In Bethlehem, as if on a symbolic altar, the undying Life is already celebrated and the people of all time are

granted, as it were, a foretaste of the food of immortality, which is "the pilgrims' food, truly bread for sons". Only the Redeemer, born in Bethlehem, can fulfill the deepest longings of the human heart and soothe its sufferings and wounds.

At the stable in Bethlehem we see Mary, who brought forth the Son of God by the power of the Holy Spirit. "The woman who was docile to the voice of the Spirit, a woman of silence and attentiveness, a woman of hope who, like Abraham, accepted God's will 'hoping against hope' (cf. Rom 4: 18)".

With her and Joseph, we remain in adoration before the cradle of Bethlehem, as we imploringly call upon heaven: "Let your face shine upon us and save us, Lord!".

Consoled by the gift of the Saviour's birth, let us open our hearts to Christ, the one, universal way that leads to God.

10 Christmas Commandments

1. *You shall not leave 'Christ' out of Christmas, making it 'Xmas.'* To some, 'X' is unknown.
2. *You shall prepare your soul for Christmas. Spend not so much on gifts that your soul is forgotten.*
3. *You shall not let Santa Claus replace Christ, thus robbing the day of its spiritual reality.*
4. *You shall not burden the shop girl, the mailman, and the merchant with complaints and demands.*
5. *You shall give yourself with your gift. This will increase its value a hundred fold, and the one who receives it shall treasure it forever.*
6. *You shall not value gifts received by their cost. Even the least expensive may signify love, and that is more priceless than silver and gold.*
7. *You shall not neglect the needy. Share your blessings with many who will go hungry and cold if you are generous.*
8. *You shall not neglect your church. Its services highlight the true meaning of the season.*
9. *You shall be as a little child. Not until you become in spirit as a little one are you ready to enter into the kingdom of Heaven.*
10. *You shall give your heart to Christ. Let Him be at the top of your Christmas list.*

Anyone keeping these commandments is sure to have a blessed Christmas.



Polish National Catholic Church The Creeds

The P.N.C.C. Creed (1)

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

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

In the second and third statements we see Bishop Hodur speaking about Jesus in the role of regenerator. The Christian Church has always stressed His role as Redeemer and the P.N.C.C. does so as well, but for us His role as Regenerator speaks to the renewal of humanity through His taking on human form. This makes possible our experience of the divine even within our human existence.

Long before it was fashionable among other Catholic Churches to speak of a "personal relationship with God" and "the manifestation of the Holy Spirit" Bishop Hodur was emphasizing the necessity of an individual cooperation with the Third Person of the Holy Trinity. God's grace is a gift that must be received and cooperated with in order to be effective. An act of will as well as an act of faith are required. Jesus Himself was limited in the miracles He could perform in His home community because of the lack of faith of the people there (cf. Mark 6:6) Cooperation with the Holy Spirit leads to unity with God and the perfection of the human spirit and the "fulfillment of his own being."

Also notice the text reads "Nazarene Master revealed His Divine mission on earth through His life, by His work, teaching and sacrificial death." This phrase comes at a time when, in the Roman Church, most theology was a redemption-based theology. The Roman Church focused only on the fact that humanity was corrupt, and therefore Christ had to die to redeem us. This text says that Jesus is a "glowing ember of new life in knowing God, loving Him and fulfilling His Holy Will." The joining of the human with the divine expresses itself most perfectly in the Church in the reception of Holy Communion, because the receiving of Holy Communion is an act of the will. "It is not enough only to lean upon this action of God's grace, one must cooperate with it." (Hodur, 40)

The term "humble woman Mary" is used to emphasize the humanness of Mary and give increased value to the "yes" that she gave to God (Luke 1:38).

4. I BELIEVE that the Holy Spirit, the Spirit of God, rules the world in the natural as well as in the moral order; that all the laws of the universe, as well as those by which the soul

of individual man and humanity as a whole are guided, are an emanation of the will, goodness and righteousness of the Divine Being.

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

Again this emphasizes that humanity and the Church must play a role. Each one of us needs to cooperate with the Holy Spirit to be most effective to find "infinite bliss and the fulfillment of his own being".

"Our Church cannot be a blind, soulless copy of any Christian Church. It must reach to the source of religious life, the Lord Christ. If we do not have Jesus' principles more adapted to life and effectively active, we do not have the right to life. Therefore to work!" (Hodur, 110 - At The Crossing).

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

This section speaks to the importance of the work of uniting all Christians into one Church. This is important for the ecumenical work of the P.N.C.C. Working to realize Jesus' prayer for the unity of His Church "That they may be one" (John 17:21) is the spirit of this article of faith. The Church is that body which is the true teacher and that the clergy and laity together are united with Christ through living the faith. The Church is the mediator and steward of all Divine Grace.

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

This article focuses on the role of the Church as the true teacher - it is not just her clergy or any person but rather the Church in its entirety. St. Paul defines the Church in his First Letter to the Corinthians (Chapter 12): "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose... Now you are the body of Christ and individually members of it."

All Souls Day Service

Sunday, November 1, 2015 at 2 p.m., Father Czarnecki celebrated the All Souls Day Service to honor and remember all our departed clergy, parishioners, parents, brothers, sisters, all who died in the service of their country and friends at our Holy Trinity Cemetery of St. Valentine's PNC Church. It was a very beautiful and moving service. Participants with processional cross and incense processed and sang a beautiful hymn, stopping at five areas of the cemetery. At each stop, a prayer verse was said and Father then blessed the graves in each of the areas. It was a meaningful way to remember and honor all our departed souls at our cemetery. The following hymn was sung as we processed through the cemetery:

***Dobry Jezu, a nasz Panie, oto my dziś prosim za nich,
daj im wieczne spoczywanie, daj im wieczne spoczywanie.***

I chose one of the five prayers Father Czarnecki said:

Lord, have mercy.

R. Christ, have mercy. Lord, have mercy.

P. For the departed Parents – Our Father... Hail Mary

P. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

P. Unto life eternal.

R. You have called their souls, O Lord.

P. Lord, hear our prayers.

R. And let our cry come to You.

P. The Lord be with you.

R. And also with you.

P. Lord, have mercy.

R. Christ have mercy. Lord have mercy.

P. Let us pray

Almighty God, You told us to honor our fathers and mothers. In Your mercy have compassion on the souls of our parents; forgive them whatever sins they may have committed and grant that one day we may once again see them in our heavenly home. We ask this through Jesus Christ, Our Lord.

R. Amen.

Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

P. May they rest in peace.

R. Amen.

P. May the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen

In addition to the very nice Service, God gave us a nice warm and sunny day and there were several parishioners who attended. We departed the Cemetery knowing that our families and friends, many of whom were organizers and dedicated parishioners of St. Valentine's Parish are not forgotten.

by Krysia Newman



Busy Bees at Work

On a recent November Sunday afternoon, several of our parishioners gathered at our parish cemetery to clean up a huge branch which recently came down to rest on a portion of the driveway in the cemetery. Armed with his chainsaw, Stephen Matuszewicz made easy work of cutting the branch into pieces we could carry and dispose of in the back section of the cemetery. Those assisting in the cleanup: Diane Scott, Fred Zimnoch, Isaac Scott and Krysia Newman. Thank you to all who volunteered to assist with the cleanup.

by Krysia Newman





"Poetry comes nearer to vital truth than history." - Plato

"Prawdziwą, tyfową formą współżycia duchowego jest poezja." - Karol Irzykowski

Polish Nativity Poetry Polska Poezja Bożonarodzeniowa

Stała się nam nowina... Anonim (poł. XV w.) **Glad Tidings Came to Us...** Anonim (mid. of XV c.)

Stała się nam nowina,
Nigdy taka nie była,
Maryja Syna powiła,
Panieństwa nie straciła,
Jednak panną pozostała,
Gdy matka Jezusa się stała,
Króla niebieskiego.

O Matko miłościwa,
Bądź wszystkim litościwa,
Proś za nami Syna twego,
Króla niebieskiego,
Aby nas tam doprowadził
Do przybytku swojego,
Króla niebieskiego.



Glad tidings came to us,
Nothing like that before,
Mary gave birth to the Son,
Did not lose her virginity,
Still remained the Virgin
And Mother of Jesus Christ,
The heavenly King.

O Mother full of love,
Be merciful to all,
Pray for us to your Son,
The heavenly King,
So that he would lead us
To his dwelling-place,
That of the heavenly King.

Translated by Michael J. Mikoś

Kolebka Jezusowa Kasper Twardowski (1630)

Na gościńcu Egipskim
Przy Betlejem Dawidowym,
W bok przedmieścia, na ustroniu
Stoi szopa w szczerym błoniu.

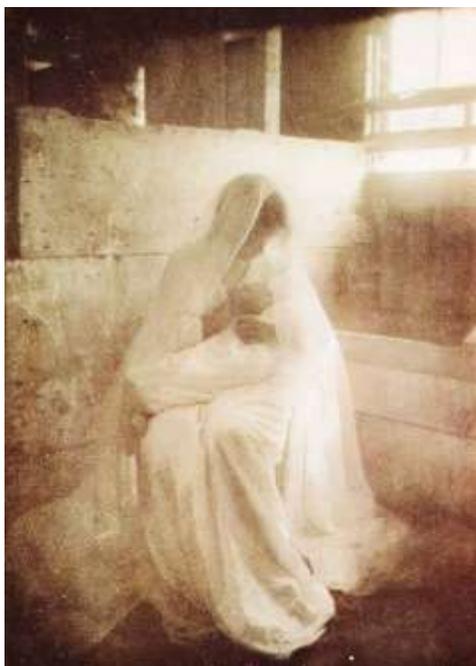
Niczym z wierzchu nie pokryta,
Suchą trzciną wnątrz poszyta,
Od starości w ziemię węgła,
Tam przeczysta Panna zległa.

Kędy przedtem osioł z wołem
Odpoczywał pod okołem,
Na tym miejscu Matka z Bogiem
Rozgościła się z pościem.

Żydóweczka Bogu miła
Hebrajczyka nam powiła.
Imię Jezus mu nadała,
Jako wieczna mądrość chciała.

Patrz, człowiecze, jako leży
Ubożuchny bez odzieży,
Mając Ojca Boga w niebie,
A nie ma czym okryć siebie.

Ten, co ptaszkom barwę daje,
Na wiązce siana przestaje.
Co wszystek świat w palcach dzierży,
Żebra mleka u Macierzy.



Jesus' Cradle Kasper Twardowski (1630)

On the highway to Egypt
Near David's Bethlehem,
Outside the suburbs, a retreat
A shed in open meadow meet.

No door and no cover,
Dry reeds piled there,
From of old the earth provides,
Purest Virgin there resides.

A moment before a donkey and an ox
Rested in that place
At this moment, the Mother of God
Sojourns after giving birth.

Jewess beloved of God
The Hebrew bore for us.
The name Jesus he gave,
As Eternal wisdom made.

Look, the man, lying there
Poorest of poor and without clothes,
In full view of the Father in heaven,
And with nothing to cover Him.

He who gives color to the birds,
On a bundle of hay lays.
He who held the whole world in his fingers,
Now reaches for milk at his Mother's breast.

Uzalił się Józef stary,
Posłał podęń swój płaszcz szary.
Bydło, czując swego Pana,
Padło przed Nim na kolana.

A Matuchna z bawelnice,
Którą swoje śliczne lice
Jako zwyczaj zawijała,
Pieluszek z niej nakrajała.

Na łonie Go swym powiła
I w jasłeczkach położył:
Ta, którego porodziła,
Sama naprzód pozdrowiła.



Joseph, compassionate and old,
Covers them under his gray cloak.
Cattle, sensing their Lord,
Fall on their knees before Him.

A mother's veil,
A moment for her beautiful cheeks
As is custom she wraps,
Wrapped Him tightly in it there.

He goes to the bosom that bore Him
And in this nativity scene placed:
She, who bore You
Greets You first.

Translated by Rev. James Konicki

Minęły wieki Ks. Bp. Franciszek Hodur

Minęły wieki, odkąd w Betlejem
Zabłysło światło ludzkości,
Szczęście i pokój jest jego celem,
Trud, poświęcenie w niskości.

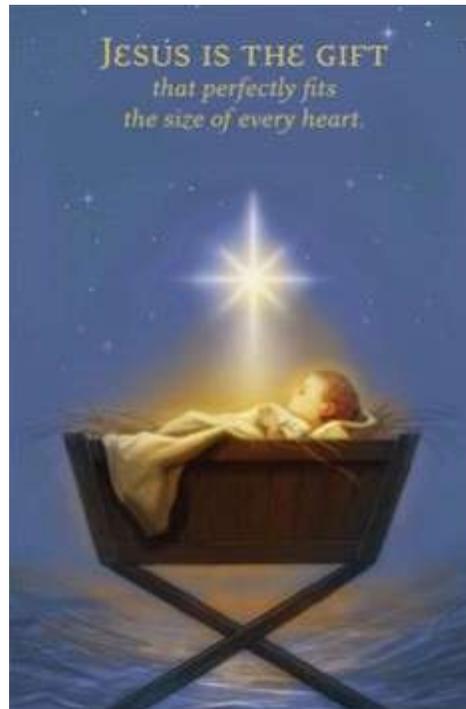
Ponad kolebką, co w lichej chacie
Kryła Chrystusa zjawienie,
Boży wysłańcy w świetlanej szacie
Zwiastują światu zbawienie.

Niech w ludzkiej piersi, co dotąd płaczą,
Spłynie nadzieja, otucha,
Niech ludzkie dzieje, co się krwią znaczą,
Rozjaśnią promienie ducha.

Pokój zaświta, gdzie się toczyła
Walka na śmierć i na życie.
Radość, wesela tam gdzie mogiła
Zgniliznę osłania skrycie.

I promień słońca niech złoci ziemię,
Mieszkanie dotąd nędzarzy,
Niech się odrodzi to biedne plemię
W Boży lud, w ducha mocarzy!

Niech targa pęta, kajdany kruszy,
W gwiazdę Chrystusa wpatrzone,
Zdobędzie szczęście, szczęście swej duszy
Na wieki będzie zbawione.



Once a bright star Most Rev. Francis Hodur

Once a bright star pierced the darkness
shining over Bethlehem.
Star-veiled angels proclaimed blessings
and salvation unto men.

Over the lowly stable's manger
that concealed God's own true Son,
Beamed the beacon bright with promised
joy and peace for everyone.

May the Christ-light fill with courage
human hearts that faint and fail.
May its radiance calm the causes
of our race's savage tale.

Then, where life and death contended,
there shall joyful peace remain.
Once where fetid dank tombs held sway,
happiness and hope shall reign.

Then may we be all enraptured
And be reborn from above,
So, transformed into God's people
May we live a Christ-like love.

At the sight of Christ's pure light
Let chains and shackles fall away.
At His dawning let all mourning
Flee as darkness does the day.

Music adopted text by Rev. Jonathan Trela

Oplatek Cyprian Kamil Norwid

Jest w moim kraju zwyczaj, że w dzień wigilijny,
Przy wzejściu pierwszej gwiazdy wieczornej na niebie,
Ludzie gniazda wspólnego łamią chleb biblijny
Najtkliwsze przekazując uczucia w tym chlebie.

Christmas Wafer Cyprian Kamil Norwid

There is a custom in my country that on Christmas Eve
When the first evening star appears in the sky
People of common nest break biblical bread
Expressing in this bread their most tender feelings.





PARISH ANNOUNCEMENTS



- ◆ **IV Annual Christmas Concert at St. Valentine's Church** - Sunday, November 29 at 2:00 pm
- ◆ Polish Classes - every Tuesday at 6:30 pm in the Parish Hall
- ◆ Rorate Holy Mass - every Wednesday at 6:00 pm
- ◆ Visual Bible Study - every Thursday at 6:30 pm in the Parish Hall
- ◆ Meeting with Bishop Paul in our Parish !!! Monday, December 7, 2015 at 5:00 pm !!!
- ◆ Conception of the BVM - Tuesday, December 8 - Holy Mass at 10:00 am
- ◆ Parish Committee Meeting: Monday, December 14 at 6:15 pm in the Parish Hall
- ◆ Saint Thomas, Apostle - Monday, December 21 - Holy Mass at 10:00 am
- ◆ Christmas Eve - Pasterka/Shepherds Mass - Thursday, December 24 at Midnight - Holy Mass will begin with a Concert of Carols in Polish and English by the Parish Choir at 11:30 pm
- ◆ Nativity of our Lord - Christmas Day - Friday, December 25 - Holy Mass at 9:30 am
- ◆ Saint Stephen, Proto-Martyr - Saturday, December 26 - Holy Mass at 6:00 pm
- ◆ Solemnity of Humble Shepherds - Sunday, December 27 - Holy Mass at 9:30 am (after Holy Mass - Blessing and Distribution of Wine - in observance of Saint John, Apostle and Evangelist Day).
- ◆ Circumcision of our Lord and New Year - Friday, January 1 - Holy Mass at 10:00 am
- ◆ Holy Name of Jesus - Saturday, January 2 - Holy Mass at 10:00 am
- ◆ Solemnity of Holy Family - Sunday, January 3 - Holy Mass at 9:30 am
- ◆ Epiphany of our Lord - Wednesday, January 6 - Holy Mass at 10:00 am (blessing of incense & chalk)
- ◆ Solemnity of Baptism of the Lord - Sunday, January 10 - Holy Mass at 9:30 am; also on January 10th a Polskie Koledy Concert will take place in our Church (in collaboration with the Polish Heritage Committee)
(see below)

Memory Tree

The ANS Society
of the
St. Valentine's
PNC Church
will sponsor the
"Memory Tree"
project



Hand made miniature crosses will represent loved ones and friends that have passed away

**Suggested donation for each cross
Is \$2.00 for one name or for one family**

A Holy Mass of Remembrance will be celebrated by
Fr. Adam Czarnecki on Sunday, January 17, 2016 at 9:30 am
At this celebration each name will be read and later
inscribed in the Memory Book

The Memory Tree will be displayed in December and January
For the crosses contact: Krysia Newman (413) 584 - 4531;
Diane Scott (413) 527-7785; Rectory (413) 584-0133



Polskie Koledy

Polish Christmas Carol Sing Along

Sponsored by the Polish Heritage Committee



January 10, 2016 - 2 p.m.
at
St. Valentine's Polish National Catholic Church
127 King Street
Northampton, MA



All friends of Polonia are cordially invited to attend a Polish Christmas Carol Sing Along. The carols will be led by singers from area church choirs. An afternoon of music and fellowship is surely to be enjoyed by all.

Please Join Us!
Refreshments will follow the Sing Along
(in the Parish Hall)





No Christ - No Christmas
Know Christ
Know Christmas
 Jesus is Lord Phil. 2:11



Extend an Invitation



There are many people who are unchurched or have left their particular parish for some reason. If you invite them to come to the church with you, they might just do so. Tell them that you're inviting them because God loves them very much and has extended His invitation to them through you. Of course you can use our pamphlet "Who We Are" which is helpful in explaining who we really are.

Oplátky Christmas Wafers



were blessed and they are available to our parishioners and friends following the liturgies. A free-will offering will be appreciated.

New Storm Windows

Donations are still being accepted to help defray the cost of the storm windows which were recently purchased for the church. Any amount will be gratefully appreciated. Your donation will be acknowledged in our Church bulletin. Please notify us if you do not want to have your named mentioned in the bulletin. The amount received thus far \$725.00.

Special thanks to Wallace Forman, Krysia and Eugene Newman who sponsored the purchase of storm windows for the south side of the Church in memory of Joan Forman.



Thank you. Bóg zapłać!

Thank you to the parishioners who work around the Church on a regular basis.

Your work is most appreciated.



The schedule of the cleaning of the Church
Saturdays, December 4 & 19 at 8:00 am

PRAYERS FOR THE SICK:

- Shirley Krawczynski** - 18 Dickinson Street, Northampton, MA 01060
- John Lenkowski** - 31 Denise Court, Northampton, MA 01060
- Grace Mackiewicz** - 9 Chestnut Street, #6, Amherst, MA 01002
- Edward Antosz** - 34 Hockanum Rd, Northampton, MA 01060
- Wallace Forman** - P.O. Box 303, Hadley, MA 01035
- Very Rev. Fryderyk Banas** - 61 Maple St, Ware, MA 01082
- Rt. Rev. Stanley Bilinski** - 9201 West Higgins Rd, Chicago, IL 60631
- Susan Scott** - 148 Chipman Rd, Middlefield, MA 01243

Please say a prayer for peace, comfort and healing for our sick sisters and brothers; send a card to them.

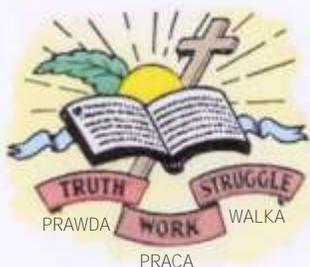
PASTORAL CARE AT HOME AND HOSPITAL

If you have a family member or friend at hospital or home unable to take part in Holy Mass and Sacraments, please notify Fr. Adam at 584-0133.



SACRAMENT OF BAPTISM - by appointment; SACRAMENT OF MARRIAGE - call for arrangements;
 NEW PARISHIONERS - call the Rectory Office at 584-0133

For Holy Mass intentions contact Fr. Adam after Sunday Holy Mass or anytime by phone (413) 584-0133



The symbol of the
Polish National Catholic Church

- The **BOOK** signifies the Word of God.
- The **SUN** means religious freedom and fervor.
- The **CROSS** signifies suffering and consecration for others.
- The **PALM** stands for peace.

Holy Mass Schedule:

Sunday - 9:30 am
Solemnities & Feasts
 - see bulletins