

NINETEENTH SUNDAY IN ORDINARY TIME
DZIEWIETNASTA NIEDZIELA ZWYKŁA
AUGUST 10, 2025



*Blessed are those servants whom the master finds vigilant
on his arrival*

—Luke 12:37

Saint John Paul II Polish Center
Ośrodek Polonijny im. Świętego Jana Pawła II

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Stay awake and be ready! For you do not know on what day your Lord will come.

— Matthew 24:42a, 44

LIVING RESPONSIBLY

“See that you have your belts done up and your lamps lit.” What meaning can these words have for us, after so many centuries of Christianity? The belts and the lamps indicate the attitude that the servants should have as they await the return of their master. Whenever he comes, they need to be there with their sleeves rolled up and ready for action. They need to be there with the lamps lit, to have the house lit up and to keep themselves awake.

We are called to live responsibly, not in a state of passive lethargy. In the Church’s history it sometimes seems very dark. That does not justify us simply turning off the lights and abandoning hope. It’s the time to awaken our faith and try to plan the future, even in an old and tired Church. The main obstacle to the renewal our Church needs today is the passivity of so many Christians. Unfortunately, for centuries we have been taught to be submissive to authority, rather than be active agents in our own church. But today, we all need to think, project and promote new paths of faithfulness to Jesus.

We need our leaders to encourage the laity to live their discipleship actively. This was one of the main aims of Vatican II, the first council that was concerned directly and explicitly about vocation of lay people. Individual believers today can be the leaven of our parishes in a renewed following of Jesus. They are the greatest potential for the health of Christianity. We need them more than ever to build a Church that is both open to the problems of today’s world and that is close to actual men and women.

HANGING IN THERE

Abraham’s faith in God eventually brought him serenity and joy. The great patriarch had such trust in God’s promise that it kept him going through life. We are impressed at how Abraham obeyed when God asked him to leave the past behind and launch out into an unknown future.

The Gospel says that a whoever belongs to Jesus need have no fear. People who makes God their treasure, and commit to Christ as our guide to living, see life as a journey leading to our true home where a loving Father is there to welcome us. If we can keep our eyes fixed on the vision that God has promised and attune our ears to the voice of God in the scriptures and in the events of daily life, we can live with confidence in his presence.

The same Gospel suggests that God also makes demands of us. If the saints in Scripture had many proofs of God’s love, they also experienced suffering both as individuals and as a race. Often their faith was seriously put to the test, like that of Abraham and his wife Sarah, when it seemed that the promise of children could never be realized. The spirituality of Abraham ruggedly trying out to

follow God’s call in the obscurity of faith remains a template for Christian faith.

We don’t know in advance what demands God’s love may make on us that will clash with our own plans. We cannot know when personal illness, bereavement or some other calamity will put us to the test. But we trust that our life will be a success if we set our hearts on being faithful to the will of God. Our faith, like Abraham’s, leads us onward, always pointing to something still to come. If we have faith like his, at the end of our pilgrimage all of God’s promises will be fulfilled

- Internet

WE NEED COMMITMENT MORE THAN EVER

The first generations of Christians soon needed to ask themselves a decisive question. The return of the Risen Christ was delayed more than they had expected at the beginning. The wait got long. How to keep their hope alive? How to not fall into frustration, weariness or discouragement?

In the Gospels we find various exhortations, parables and calls that have just one objective: keeping alive the sense of commitment among the Christian communities. One of the best known calls says it thus: «See that you have your belts done up and your lamps lit». What meaning can these words have for us, after 20 centuries of Christianity? The two images are very expressive. They indicate the attitude that the servants should have as they await the return of their master during the night, in order to open the door of the house at his call. They need to be there «with their belts done up», that is, with their sleeves rolled up to be able to move around and act with agility. They need to be there with «their lamps lit» in order to have the house lit up and to keep themselves awake.

Jesus’ words today are a call to live lucidly and responsibly, not falling into passivity or lethargy. In the Church’s history there are times when it gets dark. However that isn’t when we should turn off the lights and go to sleep. It’s the time to act once again, awaken our faith and keep walking toward the future, even in an old and tired Church. One of the most important obstacles in the way of pushing the transformation our Church needs today is the generalized passivity of Christians. Unfortunately, for many centuries now we have been taught, above all, to submit and be passive. Even today, sometimes it seems that we don’t see the need to think, project and promote new paths of faithfulness to Jesus.

That’s why we need to value and promote the awakening of a new conscience in many laity who today live out their adhesion to Christ and their belonging to the Church lucidly and responsibly. This is, without doubt, one of the strongest fruits of Vatican II, the first council that was concerned directly and explicitly about them. These believers today can be the leaven of our parishes and communities that are being renewed around the following of Jesus. They are the greatest potential for Christianity. We need them more than ever to build a Church that is both open to the problems of today’s world and that is close to actual men and women.

—José Antonio Pagola

Today’s Readings: *Wis 18:6-9; Ps 33:1, 12, 18-19, 20-22; Heb 11:1-2, 8-19; Lk 12:32-48*

KOMENTARZ LITURGICZNY

Cykl C, 19 Niedziela Roku, Zwykła

Czytania: *Mdr 18:6-9; Ps 33:1, 12, 18-19, 20-22;*

Hbr 11:1-2, 8-19; Łk 12:32-48

Człowiek jest istotą nastawioną zawsze na "przyszłość", stale czegoś się spodziewa, nieustannie żyje nadzieją "lepszego jutra". Nie inaczej dzieje się w życiu ludzi sprawiedliwych. Pokładają oni jednak nadzieję nie w człowieku, lecz w Bogu; nie budują jej na wyrachowaniu, ludzkich obliczeniach, lecz na zaufaniu Temu, który "zwraca swoje oczy na bogobojnych, na tych, którzy czekają na Jego łaskę".

Chrześcijanin jest głęboko przekonany, że należy do grupy tych osób, którym Ojciec niebieski pragnie dać swoje Królestwo. To przekonanie jest tak głębokie, że wielu uczniów Chrystusa potrafi nawet sprzedać wszystko, co posiada i rozdać jako jałmużnę, bo wiedzą, że w ten sposób gromadzą skarb niewyczerpany w niebie.

Uczeń Chrystusa musi się zdecydować na umiłowanie tego, co pozaziemskie. A choćby nawet nie sprzedał w dosłownym znaczeniu całego swego mienia - bo to jest tylko radą ewangeliczną - musi mieć zawsze przepasane biodra i trzymać w swoich rękach zapaloną pochodnię, czyli w każdej chwili tak postępować, jak to powinien czynić wierny uczeń Chrystusa, nie przywiązując się do rzeczy ziemskich.

Nie zawsze przychodzi to łatwo, często ogarnia nas zniechęcenie, a może nawet pokusa, aby się upodobnić do tych, którzy związali swoje serce z tym światem. Przecież osiągają nieraz - przynajmniej tak się innym wydaje - na swój sposób szczęście, osiągają to, czego szukali. W różny sposób Pan próbuje nas zmobilizować i utrzymać na dobrej drodze. Wiadomo, że spotyka się ludzi, którzy chcieliby jakby przepołowić swoje serce i nie "zrywając" z Bogiem, "użyć" trochę z tego, co wszystkim ofiarowuje świat. Owszem, powiadają, wprawdzie przyjdzie kiedyś spotkanie z Chrystusem sędzią, ale przecież jeszcze nie teraz, jeszcze mogą "użyć tego świata", a potem będzie czas na pokutę i przygotowanie się do śmierci i sądu Boga.

Nasz Mistrz stawia sprawę jasno: "Bądźcie gotowi, gdyż o godzinie, której się nie domyślacie, Syn Człowieczy przyjdzie". A więc gotowym trzeba być zawsze, bo tylko taka postawa jest jedynie słuszna, domaga się jej chrześcijańska konsekwencja, a co najważniejsze - w ten sposób zapewniamy sobie radosne spotkanie z Chrystusem naszym sędzią.

"Kościół, do którego w Jezusie Chrystusie jesteśmy wszyscy powołani i w którym dzięki łasce Bożej zdobywamy świętość, osiągnie pełnię dopiero w chwale niebieskiej, gdy nadejdzie czas odnowienia wszystkiego (Dz 3, 21) i kiedy wraz z rodzajem ludzkim również świat cały, głęboko związany z człowiekiem i przez niego zdążający do swego celu, w sposób doskonały odnowi się w Chrystusie" (KK nr 48, 1).

U podstaw chrześcijańskiego życia leży wiara. Czasem jakby wstydzimy się tego i nie potrafimy dać odpowiedzi na zarzut, że wszystko opiera się u nas na wierze, a więc niczego nie można udowodnić, niczego doświad-

czyć. Jakże jednak inaczej wyglądają te sprawy, gdy spojrzymy nieco szerzej na wszystko i gdy przekonujemy się, jak wielką rolę w życiu ludzkim - tym codziennym, a więc doczesnym - odgrywa wiara i zaufanie. W większości wypadków nawet nasza tzw. wiedza o świecie i o tym, co się na nim dzieje, opiera się na "wierze". A więc "wierzymy" dziennikarzom, sprawozdawcom, temu, co zostało napisane itd. A jakąż wiarę posiada dziecko, gdy z całym zaufaniem bez żadnych obaw wyciąga swoje ręce ku ojcu lub matce! Wierzymy zapewnieniom naszych bliźnich i bardzo ubolewamy nad tym, że zdarzają się niejednokrotnie sytuacje, w których "nikomu już nie można wierzyć".

Jeśli tak sprawy wyglądają we wzajemnym obcowaniu ludzi, to cóż dopiero powiedzieć o naszym stosunku do Boga. Skoro ufamy ludziom, to tym bardziej powinniśmy zaufać Bogu. Historia świata dostarcza nam wielu przykładów żywej wiary, która pobudzała do wielkich czynów. Abraham potrafił się zdobyć nawet na decyzję, by jedynego syna, z którym Pan związał obietnice, złożyć w ofierze. Był bowiem przekonany, że Bóg mocen jest wskrzesić także umarłego.

A dodajmy, że nie jest to wiara pozbawiona podstaw rozumowych. Pan Bóg zawsze pamięta o tym, że człowiek stworzył istotą rozumną i dlatego nie tylko żąda wiary i zaufania, ale jednocześnie dostarcza wielu dowodów, które uzasadniają takie żądanie.

Żywa wiara skłania człowieka do tego, by postępował na co dzień zgodnie z jej wymaganiami.

— ks. Edward Szafrowski, Wprowadzenie do liturgii Mszy niedzielnych i świątecznych

BLISKOŚĆ Z BOGIEM

Odnajdujemy na modlitwie. Ważne jest, byś znalazł na nią odpowiedni czas (najlepiej rano i wieczorem), zaciszne miejsce, pozbawione zewnętrznego huku i przyjął odpowiednią postawę. Systematyczne „smakowanie” Boga i rozmowa z Nim pozwoli nam na lepsze poznanie, pokochanie i owocniejsze pójście za Nim. Wszystko po to, by stał się obecny w każdej chwili naszego życia. Byśmy odnajdowali Go we wszystkich rzeczach. Każdego dnia winniśmy wsłuchiwać się w nasze serce, by odkryć w nas działanie Boga i poznać, jakie przeszkody utrudniają nam spotkanie z Nim.

I nie można go usłyszeć, dopóki nie uciszymy swojego serca. A jakże trudno usłyszeć głos Boży w hałaśliwym, pełnym zgiełku świecie, gdzie choćby zbyt głośna muzyka przeszkadza prowadzić normalną rozmowę w sąsiednim mieszkaniu? A pierwszy krok do świętości to nic innego jak ciche zamknięcie drzwi. Czy to takie trudne, ponad ludzkie siły?

—ks. Leszek Smoliński

Wszechmogący, wieczny Boże, ośmielamy się Ciebie nazywać Ojcem, umocnij w naszych sercach ducha przybranych dzieci, abyśmy mogli osiągnąć obiecanie dziedzictwo. Przez naszego Pana Jezusa Chrystusa, Twojego Syna, który z Tobą żyje i króluje w jedności Ducha Świętego, Bóg, przez wszystkie wieki wieków.

—Kolekta

SAINT TERESA BENEDICTA OF THE CROSS



Edith Stein (religious name Saint Teresa Benedicta a Cruce OCD; also known as Saint Teresa Benedicta of the Cross or Saint Edith Stein; 12 October 1891 – 9 August 1942) was a German Jewish philosopher who converted to Christianity and became a Discalced Carmelite nun. She is canonized as a martyr and saint of the Catholic Church; she is also one of six patron saints of Europe.

She was born into an observant Jewish family, but had become an agnostic by her teenage years. Moved by the tragedies of World War I, in 1915, she took lessons to become a nursing assistant and worked in an infectious diseases hospital. After completing her doctoral thesis at the University of Freiburg in 1916, she obtained an assistantship there.

From reading the life of the reformer of the Carmelite Order, Saint Teresa of Ávila, Edith Stein was drawn to the Christian faith. She was baptized on 1 January 1922 into the Catholic Church. At that point, she wanted to become a Discalced Carmelite nun but was dissuaded by her spiritual mentor, the abbot of Beuron Archabbey. She then taught at a Catholic school of education in Speyer. As a result of the requirement of an "Aryan certificate" for civil servants promulgated by the Nazi government in April 1933 as part of its Law for the Restoration of the Professional Civil Service, she had to quit her teaching position.

In a letter to Pope Pius XI, she denounced the Nazi regime and asked the Pope to openly denounce the regime "to put a stop to this abuse of Christ's name." Her letter received no answer, and it is not known for certain whether the Pope ever saw it. However, in 1937 the Pope issued an encyclical written in German, "Mit brennender Sorge" ("With deep anxiety"), in which he criticized Nazism, listed violations of the Concordat between Germany and the Church of 1933, and condemned antisemitism.

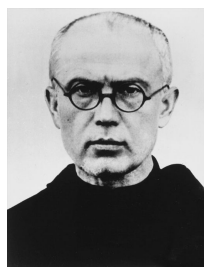
Edith Stein was admitted as a postulant to the Discalced Carmelite monastery in Cologne on 14 October, on the first vespers of the feast of Saint Teresa of Ávila, and received the religious habit as a novice in April 1934, taking the religious name Teresia Benedicta a Cruce (Teresa in remembrance of Saint Teresa of Ávila, Benedicta in honour of Saint Benedict of Nursia). She made her temporary vows on 21 April 1935, and her perpetual vows on 21 April 1938.

The same year, Teresa Benedicta a Cruce and her biological sister Rosa, by then also a convert and an extern (tertiary of the Order, who would handle the community's needs outside the monastery), were sent to the Carmelite monastery in Echt, Netherlands, for their safety. In response to the pastoral letter from the Dutch bishops on July 26, 1942, in which they picked up the treatment of the Jews by the Nazis as a central theme, all baptized Catholics of Jewish origin (according to police reports 244 people) were arrested by the Gestapo on the following Sunday, 2 August 1942. They were sent to the Auschwitz concentration camp, where they were murdered in a gas chamber on 9 August 1942.

—Internet

ST. MAXIMILIAN KOLBE — 14 AUGUST

was born in Poland in 1894 and at about the age of 10 had a vision of the Virgin Mary. She offered him a white crown and a red crown, representing purity and martyrdom. He chose both, a foreshadowing of his life to come. In 1910, he joined the Conventual Franciscan Order. He was sent to study in Rome where founded the Mission Immaculata on October 16, 1917 and was ordained in 1918, Father Maximilian returned to Poland and began his untiring missionary activity, starting a monthly magazine and establishing two evangelization centers dedicated to the Immaculate Virgin: Niepokalanów, the "City of the Immaculata," in Poland, and Mugenzai no Sono in Japan.



After the outbreak of World War II, which started with the invasion of Poland by Germany, St. Maximilian was one of the few brothers who remained in the monastery, where he organized a temporary hospital. After the town was captured by the Germans, he was arrested by them but released 2 months later. Upon his release he continued work

at his friary, where he and other friars provided shelter to refugees from Greater Poland, including 2,000 Jews whom he hid from German persecution in the Niepokalanów friary.

On 17 February 1941, the monastery was shut down by the German authorities and St. Maximilian and four others were arrested by the German Gestapo and imprisoned in the Pawiak prison. On 28 May, he was transferred to Auschwitz as prisoner 16670.

Continuing to act as a priest, Kolbe was subjected to violent harassment, including beating and lashings. Once he was smuggled to a prison hospital by friendly inmates. At the end of July 1941, one prisoner escaped from the camp, prompting Karl Fritzsche, the deputy camp commander, to pick ten men to be starved to death in an underground bunker to deter further escape attempts. When one of the selected men, Franciszek Gajowniczek, cried out, "My wife! My children!", Kolbe volunteered to take his place.

According to an eyewitness, in his prison cell, Kolbe led the prisoners in prayer. Each time the guards checked on him, he was standing or kneeling in the middle of the cell and looking calmly at those who entered. After they had been starved and deprived of water for two weeks, only Kolbe remained alive. The guards wanted the bunker emptied, so they gave Kolbe a lethal injection of carbolic acid. Kolbe is said to have raised his left arm and calmly waited for the deadly injection. He died on August 14. His remains were cremated on 15 August, the feast day of the Assumption of Mary.

Pope John Paul II canonized him as a Saint and Martyr of Charity on October 10, 1982. St. Maximilian was a ground-breaking theologian. His insights on the Immaculate Conception anticipated the Marian theology of the Second Vatican Council and further developed the Church's understanding of Mary's role in God's Plan of salvation. His Marian thought re-echoes in the Marian teaching of both St. John Paul II and Benedict XVI.

—Wikipedia and missionimmaculata.com

ŚWIĘTO WNIEBOWZIĘCIA NAJŚWIĘTRZEJ MARJI PANNY, MATKI BOSKIEJ ZIELNEJ



Bóg znalazł takie upodobanie w harmonii ciała i duszy, że postanowił zachować Maryję na wieki. Dzień **15 sierpnia, Święto Wniebowzięcia** jest najdawniejsze ze wszystkich świąt Maryjnych.

Świętowana już od V wieku tajemnica wzięcia Maryi do nieba z ciałem i duszą została 1 listopada 1950 roku potwierdzona przez Papieża Piusa XII jako dogmat wiary.

Święto to oznacza, że Matka Chrystusa, która nigdy nie pozostawała pod władzą grzechu, otrzymała od Boga wyjątkowy przywilej - została z duszą i ciałem uwielbionym po śmierci wzięta do nieba i ukoronowana na Królową nieba i ziemi.

Pius XII, ogłaszając dogmat, nie rozstrzygnął sporu, używając sformułowania „po zakończeniu ziemskiego życia”. Dopiero Jan Paweł II w katechezie 25 czerwca 1997 r. postawił pytanie: „czy jest możliwe, aby Maryja z Nazaretu doświadczyła w swym ciełe dramatu śmierci?”. I odpowiedział, że tak, bo choć śmierć według Biblii jest karą za grzech, a Maryja została zachowana od grzechu, to jednak „z chwilą, gdy Chrystus umarł, byłoby trudno przyjąć coś przeciwnego w odniesieniu do Jego Matki”.

Według tradycji Zaśnięcie NMP mogło się dokonać ok. 45 r. na Górze Syjon, gdzie od IV w. istnieje bazylika (kilkakrotnie burzona i odbudowywana) utożsamiana z Wieczernikiem i miejscem zaśnięcia. Według innych źródeł św. Jan Apostoł miał zabrać Maryję ze sobą do Efezu i tam miała Ona zakończyć swe ziemskie życie.

Dzień 15 sierpnia jest także rocznicą „Cudu nad Wisłą”, czyli zwycięstwa wojska polskiego nad sowieckimi hordami w 1920 r. i ocalenia Europy od zalewu bolszewizmu. Czciociele Maryi w Polsce przypisują je szczególnemu wstawianictwu Matki Bożej. W tym dniu w latach 1923-47 i ponownie od 1992 Wojsko Polskie obchodzi swoje święto.

Dla nas Polaków, 15 sierpnia jest również **Świętem Matki Boskiej Zielnej**. Z obchodem kościelnym łączy się starodawny zwyczaj święcenia kwiatów i ziół polnych, które, wierzone, że poświęcone w tym dniu posiadają własności lecznicze. Ozdrowieńcza moc ziół jest znakiem zbawienia, którego Maryja doświadcza u Boga, i Jej wstawiennictwa za nami.

ASSUMPTION OF THE BLESSED VIRGIN MARY

This Thursday's solemnity of the Assumption of the Blessed Virgin Mary was born in the Eastern Church. It is a gift from the ancient Church of Jerusalem, a commemoration of the death of Mary, and a feast charged with a deep sense of the Resurrection. Mary, the first disciple, is the first to share fully in Christ's victory over death. In the tradition of the East, today is the "Dormition of the Theotokos," or the "Falling Asleep of the God-bearer." There is no shadow of death or gloom in the theology, since this is seen as a transformation of Mary's life into a heavenly and immortal existence. There is a sense in the tradition that she who made earth heavenly and exalted the human race by her faithfulness is glorified today.

A persistent legend among Orthodox Christians tells how all the disciples, except Thomas, who was preaching in India, were present at Mary's death and burial, and sat by the tomb for three days. On the third day, Thomas saw Mary's body rising to heaven. She greeted him as "my friend," and he was escorted by angels to proclaim her assumption to the others, who then realized her tomb was empty. Thus Thomas, the one who expressed doubt at the resurrection of Christ, received a gift from Mary: the chance to proclaim resurrection faith to the disciples.

—Rev. James Field, © Copyright, J. S. Paluch Co.



MIRACLE ON THE WISŁA

This famous painting represents the Polish victory in The Battle of Warsaw in 1920 against overwhelming Soviet forces attempting to smother Poland which had just regained her independence in 1918. The battle concluded on 15 August 1920 on the Feast of the Assumption and is believed to have had the intercession of Mary in aiding Poland in stopping the atheistic Soviet Army from running over Poland and continuing their spread of militant Communism to Western Europe.

ŚWIĘTO WNIEBOWZIĘCIA NMP

Piątek 15 sierpnia
Obowiązek uczestniczenia w Mszy św.
Msze św. 8:30—po angielsku
17:30—po łacinie
19:30—po polsku
Poświęcenie kwiatów i ziół

ASSUMPTION OF THE BLESSED VIRGIN MARY

Friday, August 15

The Assumption, a solemnity, is a **Holy Day of Obligation**. It is one of the few Holy Days of Obligation on the Church calendar - that is, all Catholics are obligated to attend Mass on this day. Masses at the Polish Center will be **8:30 am** in English, **5:30 pm** in Latin and **7:30 pm** in Polish.

TREASURES FROM OUR TRADITION

The wonderful diversity of life and worship among Roman Catholics of East and West is an example of God writing straight with crooked lines. The steady hand of the villainous Emperor Diocletian drew a line across Europe and Africa that split the empire in two, and for the most part determined how Christians would worship two thousand years later.

Italy's heel and the far northern city of Trieste fell on the Eastern side, and have had a form of Eastern liturgy ever since. Constantinople, which soon became the seat of the Roman Empire, became a base for Christianizing the East up to Russia and Poland. Poland was on the Eastern side but adopted Christianity from the West by way of the Holy Roman Empire and thus adopted the Roman Catholic rite (as well as the Latin alphabet). A series of wars and medieval mayhem pushed the religious boundary back to the Ukraine, and Poland remains an outpost of the Latin Church to this day.

An old rule of thumb declared that whatever religion was observed by the local prince, the people had to follow. This gave rise to persecution and migration as people sought toleration for their expressions of faith. In the United States, we are accustomed to peaceful collaboration among Christians of East and West, a situation that challenges churches that still feel the pinch of age-old division.

—James Field, Copyright © J. S. Paluch Co.

Pray for

Sr. M. Amadeo, RSM	Anita and Mike Gilkey	Jarrod Pavlak
Zofia Adamowicz	Brooklyn Hamsley	Mirosława Pawelczak
Karen Arandoña	Todd Hill	Anthony Palermo
Rachel Arandoña	Tot Hoang	Jan Piwko
Kyle Ardando	Dick Hoffman	Francis Ports
Sarah Arrizon	Jackie Hoyt	Benito Ramirez
Andrzej&Michael Ashline	Andrzej Hulisz	Jerry Ramirez
Avalon Asgari	Marlena Hulisz	Lourdes Rey
Ewa&Roman Auksztulewicz	John Ibarra	Inka Rezler
Elżbieta Babińska	Josephina Iearra	Joan Ritchie
Anna Bagnowska	Jadwiga Inglis	Mickie Rizutto
Wiesława Barr	Leonard Jakubas	Robert Rosecrans
Jamie Barrett	Renee Jarecki	Henryk Ruchel
Lois Barta	Ania Karwan	Elżbieta Rudzińska
Pilar Bascope	Katarzyna Gaska	Veronica Sequi
Igor Bijan	Larry Klementowski	Debra Shewman
Ronald Brozchinsky	Kimberly & Family	Barbara Siwecki
Paul Budai	Zbigniew Kostecki	Maria Sowa
Charlotte Frances	Anent L.	Jean & Mike Speakman
Gregorio Cabotaje	Mary Laning	Matt Starbuck
Edward Cacho	Danuta Labus	Mary Strazdas
Dora Carrillo	Monique Chmielewska	Adrianne Swinford
Peter Camacho Family	Lehman	Halina Szmit
Jean Carter	Olli Marban	Grace Teodors
Ashley&Connor Cooper	Marian Marek	Teresa Turek
Lacie Cooper	Anthony Martinez	Unborn Children
Gina Cruz	Antoinette Martinez	Kelsie Wagner
Jadwiga Cywińska	Amber Matrauga	Charlene Web
Sylvia Derby	Gail Morganti	Bernadette Westphal
Adam Dolewski	Jarosław Musiał	Alicja Wilczyńska
Zdzisław Dolewski	Irene Nielsen	Patricia Yochum
Joe Doud	Monica Nava	Janina&Henryk Żelazewscy
Mieczysław Dutkowski	Gloria Norton	Bogusia Zientek
Jacek Dzimski	Jerry Nicassio	
Edmund F. Dzwigalski	Andrzej Niedojadło	
Grzegorz Gaska	Jacek Ozimski	

SAINTS AND SPECIAL OBSERVANCES

Sunday:	St. Lawrence, Deacon and Martyr
Monday:	St. Clare, Virgin
Tuesday:	St. Jane Frances de Chantal, Religious
Wednesday:	Sts. Pontian, Pope, and Hippolytus, Priest, Martyrs
Thursday:	St. Maximilian Kolbe, Priest and Martyr
Friday:	The Assumption of the Blessed Virgin Mary
Saturday:	St. Stephen of Hungary
Sunday:	St. Hyacinth, priest

RECYCLING PROGRAM

The Knights of Columbus Council #9599 will have their next recycling drive on **August 9th and 10th** before and after all the Masses. The Knights will accept **aluminum** beverage cans, **glass** and **plastic** water and beverage bottles. A recycling station will be set up in the south-west corner of the main parking lot. A Knight will be there to direct and help with your load.



A VOCATION VIEW:

Be alert to God's presence even in the least expected times, places and events. You will be ready to respond to God's call.

DIVINE WORD MISSIONARIES- SISTERS
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800-553-3321



God, present in the crashing waves — this is the gift of the Incarnation.

Not distant or abstract, but the Maker of the universe, dwelling among the broken, shining light into darkness. Through His Cross, Resurrection, and Altar, hope is more than a sentiment — it changes how we live.

The light of hope is calling — let it in.

Join us for the 2025 I AM Eucharistic Congress.

**WITH
A WORD,
HE CALMS
THE SEA.**



October 17-18, 2025
Christ Cathedral
Garden Grove, CA



DR. EDWARD
SRI



FR. GREGORY
PINE, O.P.



FR. RICKY
MANALO, C.S.P.



TIMMERIE
MILLINGTON

RCBO.ORG/CONGRESS



Sat 8/9	4:00 pm	For the intention of the Polish Center Community
Sun 8/10	9:00 am	For the intention of the Polish Center Community
	10:30 am	+Mieczysław Bubienko w 13 rocznicę śmierci od żony Bożeny z rodziną +Danuta Kmita od rodziny Żuczków z dziećmi z Polski O Boże błogosławieństwo, podziękowanie za wszelkie łaski i dalszą opiekę z okazji 55 rocznicy ślubu Haliny i Józefa Goetz THE ASSUMPTION OF THE BLESSED VIRGIN MARY
Fri 8/15	8:30 am	For the intention of the Polish Center Community
	5:30 pm	Latin Tridentine
	7:30 pm	Za wszystkich parafian Polskiego Ośrodka
Sat 8/16	4:00 pm	+Barbara Woolfolk from her family
Sun 8/17	9:00 am	For the intention of the Polish Center Community
	10:30 am	+Anna Boblak-Garczek w 63 rocznicę śmierci od córki Grażyny z rodziną O Boże błogosławieństwo dla Kariny z okazji 21 rocznicy urodzin z prośbą o zdrowie i dalszą opiekę od babci i dziadka

CENTER MEMBER PHOTO BOOK

Our Center Office is collecting signups for those center members who would like to have their portraits taken for a center photo book. Please visit the office if you are interested.

ZDJĘCIA CZŁONKÓW OŚRODKA

Nasze biuro zbiera zapisy od członków ośrodka którzy chcieliby mieć zrobione zdjęcia do książki ze zdjęciami. Zainteresowani członkowie są proszeni o zgłoszenie się do biuro ośrodka.

HARVEST FESTIVAL DOŻYNKI September 20-21, 2025



PASTORAL SERVICES APPEAL

Our faith. Our future.

PSA UPDATE

As of this week 86 families and organizations have joined our Diocesan PSA program for 2025 and have pledged \$31,568.

Bóg Zapłać za Hojność-God Bless for your generosity



THANK YOU/DZIĘKUJĘ FOR YOUR GENEROSITY

	First	Second
07/26 & 07/27/2025	\$6,024.00	\$523.00

God bless for your generosity!

Director: Fr. Zbigniew Frąszczak, SVD
Deacon: Dn. Jim Merle
Office Manager: Kathie Kudlo
Office Hours:
 Tue/Thu 12:00 noon—4:00 pm
 Sat 12:00 noon—4:00 pm
 Sun 9:30 am —2:00 pm
Baptisms, Marriages, Funerals by appointment

37TH ANNUAL "STEAK FRY"



The Knights of Columbus council 9599 is having their 37th Anniversary Steak Fry on **Saturday, August 16th, 2025 from 5:30 pm to 10 pm** at the Polish Center.



Come and have a great steak, or if you prefer, chicken dinner and dance to country music by The Warner Express Band.

All for a donation of **\$35.**

All profits to charity. Members of the Knights will be selling the tickets to this great event after all the Masses on the weekends of, July 26th & 27th, August 2nd & 3rd and August 8th & 9th.

No tickets will be sold at the door.

For more information or to purchase tickets call Hugh Wood 714-768-3545 or Jerry Labuda 714-458-5382.

Sponsorships are available

REMINDER

During this time of vacations, trips and rest let us not neglect the obligations of our faith. Please remember your daily prayers and the Sunday Eucharist where ever you are.



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PRZYPOMNIENIE

W tym wakacyjnym czasie wypoczynku i urlopów nie zaniedbujmy naszych religijnych obowiązków. Przypominajmy o codziennej modlitwie i niedzielnej Eucharystii.

DOŻYNKI RAFFLE



As Father Zibi announced we will hold an opportunity drawing for our upcoming Dożynki Harvest Festival with the **Main Prizes** being \$5,000, \$3,000 and \$1,000.

CENTER COUNCIL NEWS

Important! All facilities use at the Center need to be submitted by form and approved with our Office Manager, Kathie Kudlo, at least 1 month in advance!

Wszystkie imprezy w Ośrodku muszą zostać zgłoszone formularzem i zatwierdzone przez naszego administratora, Kathie Kudlo, co najmniej 1 miesiąc przed datą!

FOR INFORMATION ABOUT THIS BULLETIN:

Please call the Center office at 714-996-8161 for Mass Intentions, Pray For The Sick, etc.

Bulletin Editor:

Piotr Czarnecki — czarnek@gmail.com

Mass Schedule:

Saturday Vigil Mass: 4:00 pm - English
Sunday Masses: 7:15 am - Latin

9:00 am - English
 10:30 am - Polish

First Friday Masses: 8:30 am - English
 7:30 pm - Polish

Confession before each Mass