

CHURCH of the RESURRECTION NEWS

Nr. 32 (3612) August 10th, 2025

19th Sunday in Ordinary time - C



Jesus' instructions on how to be ready for the coming judgment continue in the stories and sayings found in today's Gospel. We are not to be like the greedy rich man in last Sunday's Gospel who planned to store his great harvest in barns rather than share it. We are, rather, to share our wealth with those in need. The antidote for the anxiety brought on by the coming judgment is to relinquish our possessions and

provide for the needs of others. Our treasure will be in heaven where it will not wear out or be destroyed.

The other major way to be ready for the coming judgment is to be watchful. In Luke's Gospel, Jesus tells a parable about watchfulness to begin making this point. We must be like servants waiting for the master's return from a wedding banquet, which, even now, can last for a few days in the Middle East. We must be watchful so that even if the master comes after midnight, we will be ready for him. This is what the coming of the Son of Man will be like.

Peter asks if this parable is meant for the apostles or for the large crowd that has gathered to listen to Jesus. Without answering Peter's question, Jesus responds with another parable about servants awaiting the return of their master. It begins with a question: "Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute the food allowance at the proper time?" This parable adds to the theme of watchfulness; it explains how to wait and reminds us of the reward for the faithful follower at the heavenly banquet after the judgment. If it is addressed to the apostles, then it could also be addressed to leadership in the early Church. Either way, the parables reminds us that we should be found doing our jobs when the master arrives. If we are doing our jobs, our reward will be great. But if we relax, neglect our duties, and begin to act like the greedy rich man—eating, drinking, and making merry—we will not have a place in the kingdom. Watchfulness means living in such a consistently moral and obedient way that we are always ready to give an account to God of how we have lived. (loyolapress.com)

"Lord Jesus, you alone are my treasure and the joy of my heart. May there be nothing in this world that holds me back from giving you my all - you are my all, my life and joy now and forever." (dailyscripture.net)

†R.R.

Happy the people the Lord has chosen to be his own.

SUNDAY MASS INTENTIONS ARE FOR:

9 a.m. †Monsignor Edmundas Putrimas
11 a.m. for living and deceased parishioners
for peace in the world
†Ona and Juozapas Vydmantas
†Laima Butenas (30th anniv.)
for Baranauskas' deceased family members
for Jasionis' deceased family members
request grace of health for Danute Suziedelis
request grace of health for Aleksas

(granddaughter)
(Maryte and family)
(R.J.Kuliesius)
(M.Hagedorn)
(O.Dirmantas)
(GK)

2025

Camp Kretinga

July 20 - August 2 (Lith.)

October 24-25

Fall Rummage Sale

November 8

Annual Dinner

November 29

MOZAIKA

A Silent Art Auction

December (date TBD)

Advent Retreat

December 14

Christmas Concert

December 25

Christmas

Parish office hours

June - October

Monday - Thursday

9 a.m. - 2 pm.

Friday

9 a.m. - 1 pm.

September 1 - closed

The week's Holy Masses; August 11 - 17

MONDAY (August 11): 7 p.m.;

TUESDAY (August 12): for living and deceased benefactors; request grace of health for Pijus (A.P.Kruzikas);

WEDNESDAY (August 13): 7 p.m. special intention (JMC);

THURSDAY (August 14): 7 p.m.;

FRIDAY (August 15): 7 p.m. †Edukas and Algis Zemaitis (I.Zemaitis); †Aldona Gudavicius (R.Gulyas);

SATURDAY (August 16): 9 a.m. request grace of health for Elena, Terese, Valentina (friend); †Aniceta Matulionis (Cuplinskas family); 5 p.m. "Vilnius Manor";

SUNDAY (August 17): 9 a.m. †Marius Rusinas (D.Pranaitis); 11 a.m. for living and deceased parishioners; †Eleonora Stanevicius-Holmes (Stanevicius family); †Petras Inciura (R.Inciura); †Marija and Kazimieras Kalinauskas (Prakapas family); †Marius Rusinas (family); †Brone and Apolinaras Beresnevicius (Slivinskas family); †Vladas Koncius (45th anniv.) (daughter and family); †Bob White (7th anniv.) (V.White); request grace of health for Aleksas (GK).

The week's Holy Masses; August 18 - 24

MONDAY (August 18): 7 p.m.;

TUESDAY (August 19): for living and deceased benefactors; †Eugenijus Cuplinskas (family);

WEDNESDAY (August 20): 7 p.m. †Margarita Nivisi (D.L.Simanavicius);

THURSDAY (August 21): 7 p.m. †Jeronimas and Pijus Pleinys (I.Kavanagh);

FRIDAY (August 22): 7 p.m. †Jadvyga Guntoriene (V.Zaleckaite);

SATURDAY (August 23): 9 a.m.; 5 p.m. "Vilnius Manor";

SUNDAY (August 24): 9 a.m. special intention (GJ); 11 a.m. for living and deceased parishioners; †Albinas Radziunas (L.D.Radziunas); †Kostas Misiukonis (Januska family); request grace of health for Aleksas (GK).

"For it is in giving that we receive".

Prayer of St. Francis of Assisi

Sunday (07.27) & "Vilnius Manor" Collection

33 envelopes - \$ 1,052

No envelopes - \$ 90.25

Direct deposit - \$ 1,575

Sunday (08.03) & "Vilnius Manor" Collections

29 envelopes - \$ 860

No envelopes - \$ 64.75

Direct deposit - \$ 2,435

THANK you for your generosity...



The Feast of the Assumption of the Blessed Virgin Mary is celebrated August 15th.

The Feast of the Assumption of Mary is the oldest of all the Marian feasts honouring the Mother of God. In Lithuania it is also called "Zoline". Since early Christianity the Church would bless the fields herbs, flowers, plants. It is believed that blessing the house would protect the flowers from the lightening, fire, and evil spirits.

In the fifth century, Catholics believed that Mary's body did not remain in the tomb, but was spiritualized and taken to heaven. St. John of Damascus (died 780) mentions in his writings a popular story that the apostles gathered in Jerusalem to say goodbye to the Saviour's dead mother. After the funeral, they stood guard at the tomb of the Mother of God. The apostle Peter inspired by God declared that Mary was resurrected, and suggested they open her tomb. Mary's body was no longer there, and the tomb was full of beautiful flowers and herbs. "And a great sign appeared in heaven: a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars" - the apostle John, a disciple of Jesus, recorded this vision of the "Radiant Woman" - the Church's symbol of fighting against the biblical dragon.

The rites of the Ancient Balts dedicated "Zoline" to Mother Earth and entrusted their offerings of mature crops. On this occasion, relatives and neighbours assembled (an old proverb says: "those who don't socialize during "Zoline", will have nothing all their lives) - to socialize, is to share joys and sorrows. This festival is unique in that a person having gathered their harvests into their granaries, showed concern for their neighbour and shared with them out of their bounty. Each year the Feast of "Zolines" is organized in Lithuanian Churches and many people gather from near and far.

This is a day of thanksgiving, early potatoes are eaten with mushrooms, berries (preserved), and greens are picked for salads or garnishes. During "Zoline", as at "Kucios" the entire family gathers at the table to eat of 12 dishes prepared from the newly harvested grains, fruits and vegetables. A candle is lit on the table; it is carried around the table and passed from hand to hand around the table. The leftovers are given to the poor - this was to honour the ancestors.



**Saturday, November 29
A Silent Art Auction**

in x of the Resurrection Parish Capital Fund

To donate original paintings, sculptures and ceramics

please contact: raminta.nakrosius@gmail.com

or rygelisruta@gmail.com

CHURCH of the RESURRECTION NEWS

Nr. 33 (3613) August 17th, 2025

20th Sunday in Ordinary time - C



Having reminded the apostles and the crowd that facing the coming judgment takes patience, Jesus now goes on to speak of how difficult it will be to wait. He tells them that he has come to set the earth on fire. Recall that in chapter 3 of Luke's Gospel, John the Baptist tells the crowd that he is baptizing with water, but someone mightier is coming who will baptize with the Holy Spirit and fire. The fire Jesus speaks of here is the distress caused by the coming judgment. It is also the fire of the Spirit that Luke, in the Acts of the Apostles, will describe descending on the disciples on Pentecost. That fire will strengthen them to go out to the whole world to preach the good news of Jesus' Resurrection.

Jesus will be the first to experience the distress of the coming judgment. His baptism will be the conflict into which he will be immersed as he approaches Jerusalem and his death on the cross. His followers will not be spared that distress. The angels at Jesus' birth proclaimed peace on earth, and Simeon, holding the baby Jesus in the Temple, said to God: "Master, now you may let your servant go in peace." Here Jesus tells the crowd not to think he has come to bring peace; he has come to bring division. Simeon said as much when he turned to Mary and said that the child was destined for the rise and fall of many and to be a sign that will be contradicted. Peace is the ultimate end of the Kingdom of God, but peace has a price. Jesus is warning the crowd that wherever the Word of God is heard and acted upon, division occurs. Fathers will be divided against sons and mothers against daughters.

The coming judgment forces us to look at the implications of our commitments. Here he reminds the crowd that those who commit to him will find it affects the way they relate to friends and family members. A commitment to Jesus forces us to change the way we live our lives, and this can put strains on relationships.

We don't expect to hear such difficult words from Jesus in the Gospel. But it is good to be reminded once in a while that the decision to do the right thing, the good thing, is not always easy and without conflict. Jesus himself did not make easy decisions and avoid conflict. In today's reading, he reminds his followers to be prepared for difficult decisions and conflict as well. (loyolapress.com)

†R.R.

Lord, come to my aid.

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11 a.m. for living and deceased parishioners	
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†Eleonora Stanevicius-Holmes	(Stanevicius family)
†Petras Inciura	(R.Inciura)
†Marija and Kazimieras Kalinauskas	(Prakapas family)
†Marius Rusinas	(family)
†Brone and Apolinaras Beresnevicius	(Slivinskas family)
†Vladas Koncius (45th anniv.)	(daughter and family)
†Bob White (7th anniv.)	(V.White)
request grace of health for Aleksas	(GK)

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9 a.m. - 2 pm.

Friday

9 a.m. - 1 pm.

September 1 - closed

The Parish is not responsible for the content of the ads

THANK YOU for donations.

You can donate to the parish and for parish causes through: **envelopes**; **eTransfers** (email: resparish@prisikelimas.ca ;

Q: What is the name of the parish?

A: Resurrection; (indicating to whom the donation is addressed) or on the **parish site** www.prisikelimas.ca/give.

Through banks - RCU and Parama by direct deposit.

PLEASE NOTE: Writing Cheques payable to **Resurrection Parish** in the **MEMO:** Donation to Parish or Mass.

Writing Cheques payable to **Franciscan Fathers** in the **MEMO:** Capital Fund, Renovation fund, by bequest, Monastery, Soup kitchen, Camp "Kretinga", Oncology centre Klaipeda, Franciscan Fathers projects in Lithuania.



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Associate Pastor/Parish economist:

Fr. Jonas Sileika, OFM

Serving Priest: Fr. Augustinas Simanavicius, OFM

Deacon: Dr. Kazimieras Ambrozaitis

Parish office administrator: Gitana Judvytyte

Office hours:

Monday - Thursday 9:00 a.m. - 4:00 p.m.

Friday 9:00 a.m. - 2:00 p.m.

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Church of the Resurrection

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