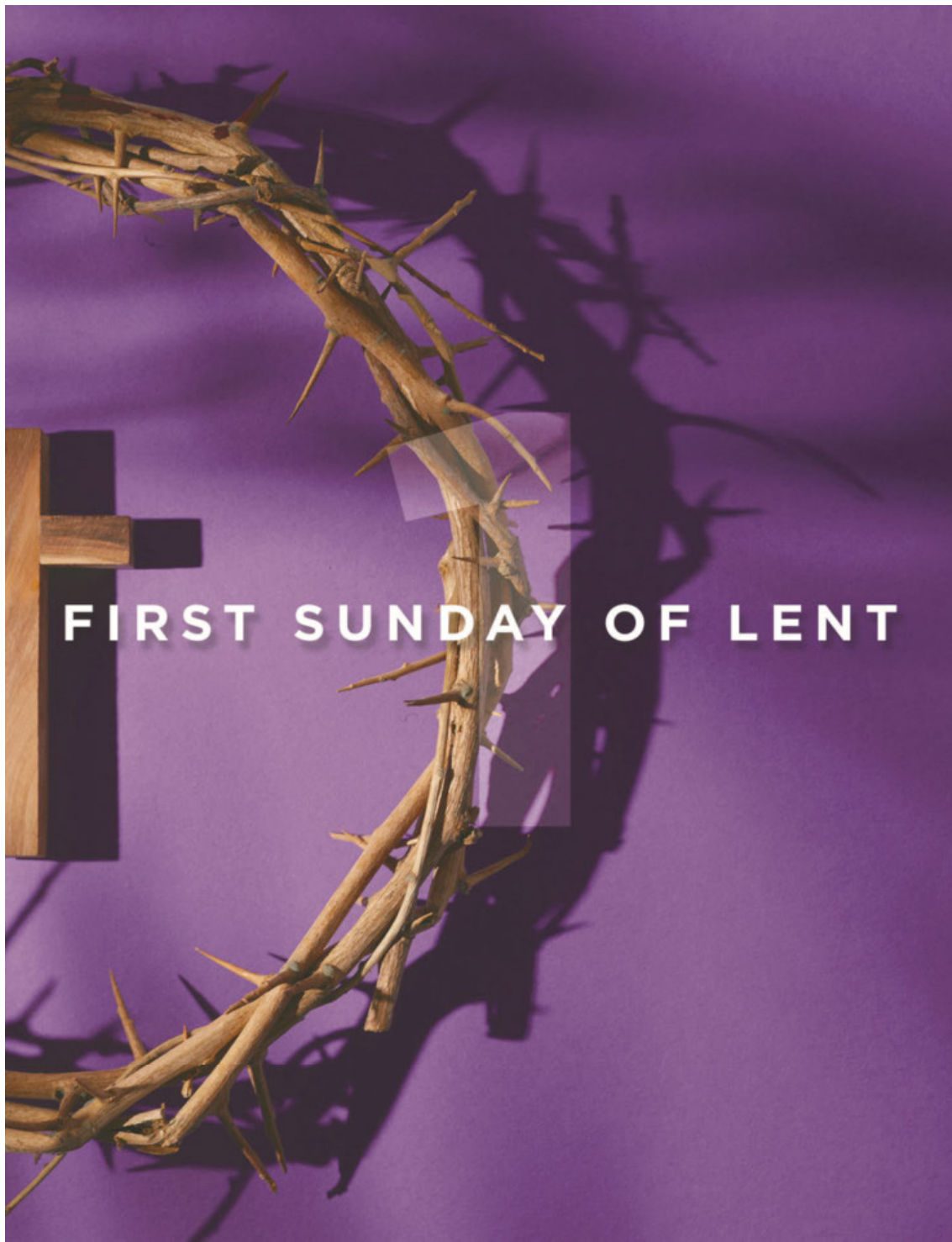


Sacred Heart Parish



Sacred Heart Ministry Center, 8245 W. 111th St., Palos Hills, IL 60465
MASS: Saturday: 4:30 PM. English /Sunday: 8:00AM & 10:00AM English
and 12 Noon Polish
Weekdays: 9:00AM - Monday, Wednesday, & Friday, 7:30AM. Tuesday, Thursday,
Saturday
Reconciliation: Saturday from 3:15 PM until 4:00 PM or by appointment.
Office Hours: Monday, Wednesday, Friday, 10AM to 6:00PM. Closed Weekend.
Telephone: (708) 974-3336 FAX (708) 974-3556 .
Email: parishmail@sacredheartpalos.org / Parish website: www.sacredheartpalos.org



Through the Desert God Leads us to Freedom

Dear brothers and sisters!

When our God reveals himself, his message is always one of freedom: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (*Ex 20:2*). These are the first words of the Decalogue given to Moses on Mount Sinai. Those who heard them were quite familiar with the exodus of which God spoke: the experience of their bondage still weighed heavily upon them. In the desert, they received the “Ten Words” as a thoroughfare to freedom. We call them “commandments”, in order to emphasize the strength of the love by which God shapes his people. The call to freedom is a demanding one. It is not answered straightaway; it has to mature as part of a journey. Just as Israel in the desert still clung to Egypt – often longing for the past and grumbling against the Lord and Moses – today too, God’s people can cling to an oppressive bondage that it is called to leave behind. We realize how true this is at those moments when we feel hopeless, wandering through life like a desert and lacking a promised land as our destination. Lent is the season of grace in which the desert can become once more – in the words of the prophet Hosea – the place of our first love (cf. *Hos 2:16-17*). *God shapes his people, he enables us to leave our slavery behind* and experience a Passover from death to life. Like a bridegroom, the Lord draws us once more to himself, whispering words of love to our hearts.

The exodus from slavery to freedom is no abstract journey. If our celebration of Lent is to be concrete, the first step is to desire to *open our eyes to reality*. When the Lord calls out to Moses from the burning bush, he immediately shows that he is a God who sees and, above all, hears: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey” (*Ex 3:7-8*). Today too, the cry of so many of our oppressed brothers and sisters rises to heaven. Let us ask ourselves: Do we hear that cry? Does it trouble us? Does it move us? All too many things keep us apart from each other, denying the fraternity that, from the beginning, binds us to one another.

During my visit to Lampedusa, as a way of countering the globalization of indifference, I asked two questions, which have become more and more pressing: “Where are you?” (*Gen 3:9*) and “Where is your brother?” (*Gen 4:9*). Our Lenten journey will be concrete if, by listening once more to those two questions, we realize that even today we remain under the rule of Pharaoh. A rule that makes us weary and indifferent. A model of growth that divides and robs us of a future. Earth, air and water are polluted, but so are our souls. True, Baptism has begun our process of liberation, yet there remains in us an inexplicable longing for slavery. A kind of attraction to the security of familiar things, to the detriment of our freedom.

In the Exodus account, there is a significant detail: it is God who sees, is moved and brings freedom; Israel does not ask for this. Pharaoh stifles dreams, blocks the view of heaven, makes it appear that this world, in which human dignity is trampled upon and authentic bonds are denied, can never change. He put everything in bondage to himself. Let us ask: Do I want a new world? Am I ready to leave behind my compromises with the old? The witness of many of my brother bishops and a great number of those who work for peace and justice has increasingly convinced me that we need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God. This “deficit of hope” is not unlike the nostalgia for slavery that paralyzed Israel in the desert and prevented it from moving forward. An exodus can be interrupted: how else can we explain the fact that humanity has arrived at the threshold of universal fraternity and at levels of scientific, technical, cultural, and juridical development capable of guaranteeing dignity to all, yet gropes about in the darkness of inequality and conflict.

God has not grown weary of us. Let us welcome Lent as the great season in which he reminds us: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (*Ex 20:2*). Lent is *a season of conversion, a time of freedom*. Jesus himself, as we recall each year on the first Sunday of Lent, was driven into the desert by the Spirit in order to be tempted in freedom. For forty days, he will stand before us and with us: the incarnate Son. Unlike Pharaoh, God does not want subjects, but sons and daughters. The desert is the place where our freedom can mature in a personal decision not to fall back into slavery. In Lent, we find new criteria of justice and a community with which we can press forward on a road not yet taken.

This, however, entails a *struggle*, as the book of Exodus and the temptations of Jesus in the desert make clear to us. The voice of God, who says, “You are my Son, the Beloved” (*Mk 1:11*), and “You shall have no other gods before me” (*Ex 20:3*) is opposed by the enemy and his lies. Even more to be feared than Pharaoh are the idols that we set up for ourselves; we can consider them as his voice speaking within us. To be all-powerful, to be looked up to by all, to domineer over others: every human being is aware of how deeply seductive that lie can be. It is a road well-travelled. We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals. Instead of making us move forward, they paralyze us. Instead of encounter, they create conflict. Yet there is also a new humanity, a people of the little ones and of the humble who have not yielded to the allure of the lie. Whereas those who serve idols become like them, mute, blind, deaf and immobile (cf. *Ps 114:4*), the poor of spirit are open and ready: a silent force of good that heals and sustains the world.

It is time to act, and in Lent, *to act also means to pause*. To pause *in prayer*, in order to receive the word of God, to pause like the Samaritan *in the presence of a wounded brother or sister*. Love of God and love of neighbour are one love. Not to have other gods is to pause in the presence of God beside the flesh of our neighbour. For this reason, prayer, almsgiving and fasting are not three unrelated acts, but a single movement of openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us. Then the atrophied and isolated heart will revive. Slow down, then, and pause! The contemplative dimension of life that Lent helps us to rediscover will release new energies. In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travelers. This is God's dream, the promised land to which we journey once we have left our slavery behind.

The Church's synodal form, which in these years we are rediscovering and cultivating, suggests that Lent is also *a time of communitarian decisions*, of decisions, small and large, that are countercurrent. Decisions capable of altering the daily lives of individuals and entire neighbourhoods, such as the ways we acquire goods, care for creation, and strive to include those who go unseen or are looked down upon. I invite every Christian community to do just this: to offer its members moments set aside to rethink their lifestyles, times to examine their presence in society and the contribution they make to its betterment. Woe to us if our Christian penance were to resemble the kind of penance that so dismayed Jesus. To us too, he says: "Whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting" (*Mt 6:16*). Instead, let others see joyful faces, catch the scent of freedom and experience the love that makes all things new, beginning with the smallest and those nearest to us. This can happen in every one of our Christian communities.

To the extent that this Lent becomes a time of conversion, an anxious humanity will notice a burst of creativity, a flash of new hope. Allow me to repeat what I told the young people whom I met in Lisbon last summer: "Keep seeking and be ready to take risks. At this moment in time, we face enormous risks; we hear the painful plea of so many people. Indeed, we are experiencing a third world war fought piecemeal. Yet let us find the courage to see our world, not as being in its death throes but in a process of giving birth, not at the end but at the beginning of a great new chapter of history. We need courage to think like this" (*Address to University Students*, 3 August 2023). Such is the courage of conversion, born of coming up from slavery. For faith and charity take hope, this small child, by the hand. They teach her to walk, and at the same time, she leads them forward.

I bless all of you and your Lenten journey.

POPE FRANCIS



Bóg prowadzi nas przez pustynię ku wolności

Drodzy bracia i siostry!

Kiedy nasz Bóg się objawia, obwieszcza wolność: „Ja jestem Pan, twój Bóg, który cię wywiódł z ziemi egipskiej, z domu niewoli” (*Wj 20, 2*). Tak rozpoczyna się Dekalog dany Mojżeszowi na górze Synaj. Lud dobrze wie, o jakim wyjściu mówi Bóg: doświadczenie niewolnictwa jest wciąż odcisnięte w jego ciele. Otrzymuje dziesięć słów na pustyni jako drogę wolności. Nazywamy je „przykazaniami”, podkreślając siłę miłości, z jaką Bóg wychowuje swój lud. Jest to rzeczywiście mocne wezwanie do wolności. Nie wyczerpuje się ono w jednym wydarzeniu, ponieważ dojrzewa podczas wędrówki. Tak jak Izrael na pustyni wciąż ma wewnątrz siebie Egipt – istotnie często żałuje przeszłości i szmerze przeciwko Niebiosom i Mojżeszowi – tak i dziś Lud Boży nosi w sobie przytłaczające więzy, które musi porzucić. Zdajemy sobie z tego sprawę, gdy brakuje nam nadziei i wędrujemy przez życie jak przez pustkowia, bez ziemi obiecanej, do której moglibyśmy wspólnie dążyć. Wielki Post jest czasem łaski, w którym pustynia ponownie staje się – jak zapowiada prorok Ozeasz – miejscem pierwszej miłości (por. *Oz 2, 16-17*). Bóg wychowuje swój lud, aby wyszedł ze swoich zniewoleń i doświadczył przejścia ze śmierci do życia. Jak oblubieniec, ponownie przyciąga nas do siebie i szepcze do naszych serc słowa miłości.

Wyjście z niewoli ku wolności nie jest wędrówką abstrakcyjną. Aby nasz Wielki Post był również konkretny, pierwszym krokiem jest pragnienie *widzenia rzeczywistości*. Kiedy w krzewie gorejącym Pan przyciągnął Mojżesza i przemówił do niego, natychmiast objawił się jako Bóg, który widzi, a przede wszystkim słyszy: „Dosyć napatrzyłem się na udękę ludu mego w Egipcie i nasłuchałem się narzekań jego na ciemności, znam więc jego uciemnienie. Zstąpiłem, aby go wyrwać z ręki Egiptu i wyprowadzić z tej ziemi do ziemi żyznej i przestronnej, do ziemi, która opływa w mleko i miód” (*Wj 3, 7-8*). Również dzisiaj, wołanie jakże wielu uciskanych braci i siostr dociera do nieba. Zadajmy sobie pytanie: czy dociera również do nas? Czy nami wstrząsa? Czy nas porusza? Wiele czynników oddala nas od siebie, zaprzeczając braterstwu, które w sposób naturalny nas łączy.

Podczas mojej podróży na Lampedusę, globalizacji obojętności przeciwstawiłem dwa pytania, które stają się coraz bardziej aktualne: „Gdzie jesteś?” (*Rdz 3, 9*) i „Gdzie jest brat twój?” (*Rdz 4, 9*). Wielkopostna wędrówka będzie konkretna, jeśli słuchając tych pytań ponownie, wyznamy, że wciąż jesteśmy pod panowaniem faraona.

Jest to panowanie, które czyni nas wyczerpanymi i niewrażliwymi. Jest to model rozwoju, który nas dzieli i kradnie nam przyszłość. Są nim zanieczyszczone: ziemia, powietrze i woda, ale również dusze. Bo chociaż wraz z chrztem rozpoczęło się nasze wyzwolenie, pozostaje w nas niewytłumaczalna tęsknota za niewolnictwem. Jest to jakby przyciąganie do bezpieczeństwa rzeczy już widzianych, ze szkodą dla wolności.

Chciałbym zwrócić waszą uwagę na pewien szczegół w historii wyjścia z Egiptu, o niemalym znaczeniu: to Bóg widzi, wzrusza się i wyzwala, a Izrael o to nie prosi. Faraon gasi bowiem nawet marzenia, kradnie niebo, sprawia, że świat, w którym deptana jest godność i negowane są autentyczne więzi, wydaje się niemożliwy do zmiany. Udaje mu się przywiązać do siebie. Zadajmy sobie pytanie: czy pragnę nowego świata? Czy jestem gotów porzucić kompromisy ze starym? Świadcstwo wielu braci biskupów i dużej liczby osób działających na rzecz pokoju i sprawiedliwości przekonuje mnie coraz bardziej, że tym, co należy potępić, jest deficyt nadziei. Mamy do czynienia z przeszkodą dla marzeń, niemym krzykiem, który sięga nieba i porusza serce Boga. Przypomina to ową tęsknotę za niewolą, która paraliżuje Izraela na pustyni, uniemożliwiając mu kroczenie naprzód. Exodus można przerwać: nie można by inaczej wyjaśnić, dlaczego ludzkość, która chociaż osiągnęła próg powszechnego braterstwa i poziom rozwoju naukowego, technicznego, kulturowego i prawnego, zdolny do zapewnienia wszystkim godności, błądzi po omacku w mrokach nierówności i konfliktów.

Bóg się nami nie zmęczył. Przyjmijmy Wielki Post jako okres mocny duchowo, w którym Jego Słowo jest ponownie skierowane do nas: „Ja jestem Pan, twój Bóg, który cię wywiódł z ziemi egipskiej, z domu niewoli” (*Wj* 20, 2). Jest to *czas nawrócenia, czas wolności*. Sam Jezus, jak przypominamy co roku w pierwszą niedzielę Wielkiego Postu, został wyprowadzony przez Ducha na pustynię, aby zostać wypróbowanym w wolności. Przez czterdzieści dni będzie On przed nami i wraz z nami: jest Synem wielonym. W przeciwieństwie do faraona, Bóg nie chce poddanych, lecz synów. Pustynia jest przestrzenią, w której nasza wolność może dojrzeć w osobistej decyzji, by nie popaść na nowo w niewolę. W okresie Wielkiego Postu znajdujemy nowe kryteria osądu i wspólnotę, z którą możemy wyruszyć w drogę, jakiej nigdy wcześniej nie przebyliśmy.

Oznacza to *walkę*: Księga Wyjścia i pokusy Jezusa na pustyni mówią nam o tym wyraźnie. Głowski Boga, który mówi: „Tyś jest mój Syn umiłowany” (*Mk* 1, 11), i „Nie będziesz miał cudzych bogów obok Mnie!” (*Wj* 20, 3), przeciwstawiają się kłamstwu nieprzyjaciela. Od faraona trzeba bardziej bać się bożków: możemy je uważać za jego głos w nas. Móc wszystko, być szanowanym przez wszystkich, mieć przewagę nad wszystkimi: każdy człowiek odczuwa uwodzenie tego kłamstwa w sobie. To stara droga. Możemy w ten sposób przywiązać się do pieniędzy, do pewnych projektów, idei, celów, do naszej pozycji, do tradycji, a nawet do pewnych osób. Zamiast nas poruszyć, sparaliżują nas. Zamiast sprawić, byśmy się spotkali, będą nam siebie przeciwstawiać. Istnieje jednak nowa ludzkość, lud małych i pokornych, którzy nie ulegli urokowi kłamstwa. Podczas gdy bożki czynią niemymi, ślepyimi, głuchymi i nieruchomymi tych, którzy im służą (por. *Ps* 114, 4), ubodzy w duchu są natychmiast otwarci i gotowi: są milczącą siłą dobra, która uzdrawia i podtrzymuje świat.

Jest to okres działania, a w okresie Wielkiego Postu *działanie to także zatrzymanie się*. Zatrzymanie się *na modlitwie*, aby przyjąć Słowo Boże i zatrzymać się jak Samarytanin, *w obecności zranionego brata*. Miłość Boga i bliźniego jest tą samą miłością. Nie mieć innych bogów to zatrzymać się w obecności Boga, przy ciele bliźniego. Dlatego modlitwa, jałmużna i post nie są trzema niezależnymi zadaniami, ale jednym ruchem otwartości, ogołocenia: precz z bożkami, które nas obciążają, precz z przywiązaniami, które nas więżą. Wówczas obumierające i odizolowane serce przebudzi się. Trzeba zatem zwolnić i zatrzymać się. Kontemplacyjny wymiar życia, który Wielki Post pozwoli nam odkryć na nowo, zmobilizuje nowe siły. W obecności Boga stajemy się siostrami i braćmi, odczuwamy innych z nową intensywnością: zamiast zagrożeń i nieprzyjaciół odnajdujemy towarzyszek i towarzyszy podróży. To właśnie jest marzeniem Boga, ziemia obiecana, do której zmierzamy, kiedy wychodzimy z niewoli.

Synodalna forma Kościoła, którą w tych latach odkrywamy na nowo i pielęgnujemy, sugeruje, aby Wielki Post był również *okresem decyzji wspólnotowych*, małych i dużych wyborów wbrew dominującemu nurtowi, zdolnych do zmiany codziennego życia ludzi i życia dzielnicy: nawyków zakupowych, troski o stworzenie, włączenia tych, których się nie dostrzega, lub pogardzanych. Zachęcam każdą wspólnotę chrześcijańską: do zaoferowania swoim wiernym chwil, w których będą mogli przemyśleć styl życia, oraz do spokojnego zastanowienia się, żeby zweryfikować swoją obecność na danym terenie i swój wkład w uczynienie go lepszym. Biada, gdyby chrześcijańska pokuta była podobna do tej, która zasmuciła Jezusa. Mówi On także do nas: „Nie bądźcie posępni jak obłudnicy. Przybierają oni wygląd ponury, aby pokazać ludziom, że poszczą” (*Mt* 6, 16). Niech raczej na twarzach widoczna będzie radość, poczujemy woń wolności, uwolnijmy tę miłość, która wszystko czyni nowym, poczynając od najmniejszych i najbliższych rzeczy. Może się to wydarzyć w każdej wspólnotie chrześcijańskiej.

Na ile ten Wielki Post będzie okresem nawrócenia, na tyle zagubiona ludzkość odczuje wstrząs kreatywności: błysk *nowej nadziei*. Chciałbym wam powiedzieć, podobnie jak młodemu, których spotkałem w Lizbonie minionego lata: „Szukajcie i podejmujecie ryzyko. W tym momencie dziejów wyzwania są ogromne, zawrozenia bolesne, przeżywamy trzecią wojnę światową „w kawałkach”, ale podejmijmy ryzyko myślenia, że nie jesteśmy w agonii, lecz w chwili narodzin; nie u kresu, lecz na początku wielkiego spektaklu. Potrzeba odwagi, by tak pomyśleć.” (*Przemówienie do studentów Portugalskiego Uniwersytetu Katolickiego*, 3 sierpnia 2023 r.). Jest to odwaga nawrócenia, wyjścia z niewoli. Wiara i miłość trzymają za rękę to dziecię- nadzieję. Uczą je chodzić, a jednocześnie ono ciągnie je do przodu.

Błogosławię was wszystkich i waszą wielkopostną wędrówkę.

PAPIEZ FRANCISZEK

PARISH MISSION



Father Bob Rohrich will be giving our PARISH MISSION this week. His Mission will be in English and conducted on Monday, Tuesday and Wednesday, (February 19 thru 21) at 7:00pm. in the Church.

The provocative theme will be: **“ARE YOU AFRAID OF GOD?”** Because of our many Sins and Failings, is Our Creator an Angry, Punishing Divinity? If not, then **WHY** today are there so many Natural Disorders and Destruction; so much Crime and Violence on our streets, numerous Bloody Fights and Wars; so many people filled with Anger and Hatred; Or is God a Loving, Merciful, Forgiving Friend, like the Prodigal’s Father, always “Having our Backs.”

You will be surprised to learn that in the Book of EXODUS, God Himself speaks about His Seven, Positive, Parental Qualities of Divinity. It is the “**MOST QUOTED PASSAGE**” in nearly all the other 71 Books of the Bible. His Divine **MERCY** and **FORGIVENESS** are especially Highlighted. All of these will be spoken about.

COME AND JOIN US! Bring a family member along, a friend, or maybe a neighbor. It will be a wonderful, informative, and an inspirational way

TO BEGIN THE LENTEN SEASON!!!

PASSION OF CHRIST



THE PASSION OF CHRIST

Date of Presentation:

SATURDAY

FEBRUARY 24TH

TWO PRESENTATIONS:

5:30PM in English

7:30PM in Polish



The Sacred Heart CCW ladies' group **will not meet on Monday, February 19**, since the parish Lenten Mission will be that same night. Please join us in church at 7pm to listen to Fr. Bob Rohrich talk to us about "Are you afraid of God ?" Our next regular meeting will be Monday, March 18.

HOLY NAME

PLEASE NOTE: The Holy Name Men's Club has cancelled their February 19th Meeting.

Fr. Bob Rohrich will be giving a Lenten Service on Monday, February 19th, 7:00pm in the church. Please try to attend Fr. Bob's service. The next scheduled meeting is on March 17th at 7:00pm, officers are asked to come at 6:00pm.



Catholic Relief Services Rice Bowl Program

As we prepare for Lent, our parish will support Catholic Relief Services by participating in the Rice Bowl Program. Card-board "bowls" and envelopes will be available in the Narthex and chapel hallway. Make checks payable to *Sacred Heart Parish* and return your donation no later than Holy Thursday (**March 28th**). 100% of your donations assist Catholic Relief Services in its humanitarian efforts both in developing countries and here in the United States.

PLEASE NOTE:

President's Day is Monday, February 19th, 2024. In honor of this holiday the Administrative Offices will be closed.



COUNSELING BY FATHER ROHRICH

Anyone wishing to make an appointment for counseling with Father Bob can do so by calling **630 257 9235**.

Appointment times are on weekdays between 10am and 11am, and 5pm, 7pm, 8pm and 9pm.

Fr. Bob counsels the married and engaged, individuals who are experiencing depression, anxiety, grieving, separation, divorce and other personal problems. The cost per session is \$10 and sessions are held at the DePaul Center, 212 Custer Street, in Lemont.

HOW TO HELP A FRIEND EXPERIENCING DATING ABUSE

- Believe them
- Listen without judging
- Encourage them to tell a trusted adult
- Tell them that the abuse is never ok or acceptable

DOMESTIC VIOLENCE OUTREACH - ARCHDIOCESE OF CHICAGO - AWARENESS SERVICES PREVENTION

TDVAM
Teen Dating Violence Awareness Month



The St. Vincent de Paul Society helps the poor of the parish. Help us to help others with your support from the monetary donations of the two poor boxes located in the narthex of the church and in the hallway of the chapel. Please consider giving alms for Lent to St. Vincent de Paul.

Thank you! Sacred Heart St. Vincent de Paul Society

Towarzystwo Św. Wincentego a Paulo pomaga biednym parafii. Pomóżcie nam pomagać innym, przekazując ofiary pieniężne do jednej z dwóch skrzynek dla ubogich znajdujących się w holu kościoła i na korytarzu kaplicy. Prosimy pomyślcie o złożeniu ofiary podczas okresu Wielkiego Postu Towarzystwu Św. Wincentego a Paulo.

Dziękujemy! Najświętsze Serce Jezusa Towarzystwo Św. Wincentego a Paulo



Laura Barajas, Walter Kosinski, Joseph Toczynski, Tony Werr, Joe Potocki, Patricia McEnerney, William Budig, Michael Lundberg, Tom Fratto, Mary Burkey, Carol Hannon, Charles DeWilkens, Emery Astroth, Nancy Lockwood, Dennis Finamore, Sue Donofrio, Suzanne Varkalis, Roseann Kobal, Larry Herm, Jr., Fr. Terrence McCarthy, Grace Maher, Katie Riley, Joe Lang, Kim Hamilton, Robert Walsh, Michelle Gannon, Franciszka Kojs, Donna Zartler, Theresa McCasland, Nancy Montgomery, Karen Singer, Kathy Hesser, Jamie Reinke, Martin McCarthy, Jack Nelson, Sandy Nelson, Sandra Polis, Bruce Schaffer Marti Patti, Denise & Rich Jandura, John Zimmermann, Don Lasica, Robbie Lasica, Max Lasica, Bill Galis, Sandy Garbauski, Kateri Garbauski, Tom Mitchell, Marie Andrews, Iris Andrews, Tom Davis, Agnes Zarack, Carol Lovelace, Mary Fitzpatrick, Margo Hannigan, Pamela Pribyl, Richard Warfield, Joelee Macmaster, Mary Pacura, Urszula Michalczuk, Joseph O'Keefe, Bruce Schaffe, and Owen Sowatzkie.

BAPTISMAL PREPARATION

All parents having a child in the near future are asked to attend ONE Baptismal class. It is mandatory that parents attend the baptismal preparation class before making arrangements for the Baptism. The Class is held in the Ministry Center building (Formation Room). Please call the office to make arrangements 708.974.3336, Press 0.

The next Class is scheduled for Tuesday, FEBRUARY 27, 2024 ~ 7:00PM

Katecheza przed Chrztem

LUTY 27, 2024, Wtorek ~ 7:00PM

Jeżeli w najbliższym czasie planujecie chrzest swojego dziecka to prosimy o kontakt z naszym biurem parafialnym 708-974-3336, wew 0. Ponadto zapraszamy rodziców oraz chrzestnych na katechezę przygotowującą do tego ważnego wydarzenia. Katecheza jest prowadzone w języku angielskim.



PLEASE NOTE: It is mandatory that parents attend the baptismal preparation class first, then call the office to arrange the Baptism. The Baptismal Class is held in the Ministry Center. Please call 708.974.3336, press 0 to sign up for this class.

Rest In Peace

Please remember to pray for the following:

JEAN CATHERINE FARMER

The Aunt of Beth Mikula

ANNA MAE BOLBAT

LEE WOJCIK

SHARON KELLY

JEAN A. KURTH

MARGARET GORZ

PHILLIP OZIEMKOWSKI

We especially pray for their souls and for all the souls of the faithful departed.



Spring Campaign
February 14th - March 24th



Put your faith in action by joining your fellow parishioners for the Spring 2024 *40 Days for Life* prayer vigil to end abortion.

Please consider committing to a specific hour of prayer at the Access Health abortion clinic in Downers Grove during the hours of 7AM to 7PM from February 14th to March 24th, and bring a friend. Another option would be to sign up your church for an entire day or even half a day to pray.

For more information and to sign up, go to www.40daysforlife.com/downersgrove. Access Health abortion clinic is located at 1700 W. 75th Street, Downers Grove.

PRAY TO END ABORTION

A Special Note to My Sacred Heart Family

First of all, I would like to acknowledge your kindness and say thank you very much for your generous donations. Not only have you supported Sacred Heart Parish through monetary contributions, but you have given so much of yourself. It is obvious that your desire to give your time and talent to our various Ministries coupled with your monetary generosity is what makes Sacred Heart Parish not just a good church but a **GREAT CHURCH**. Thank you again, for your gracious help and selfless volunteering.

Secondly, I want to say thank you to all of you who have continuously participated in our Split the Pot Raffle.

Last, but not least, I would like to acknowledge and express my gratitude to a particular family who generously donated (gave back) their Split the Pot winning of \$12,989.00.

THANK YOU!

Again, please know that I am most appreciative for all that you do and I will continue to pray for you, ***Our Sacred Heart Family!*** With prayer and blessings, **Fr. Jacek**

MASS INTENTIONS

Saturday, February 17

7:30 AM – John Wagrowski

4:30 PM – Alice Kisala, Teofila Lubon, Fred Kandall, Joseph Jr. & Catherine DeGenova
Sergio Son, Józefa & Tomasz Blaszczyk

Sunday, February 18

8:00 AM – Arlene Kuzdas, Martin F. Popelka, Sacred Heart Parishioners

10:00 AM – Jean Vazzana, Longin Skowrya, Lorie Unites, Elvira Mirabelli, Richard Daudelin, Sergio Son, Jenna Johnson, Don Flynn, Jan Luberda, Marilyn Kasperski (3rd Anniversary), Healing Intention for Dorota

12:00 PM – Ludwik Orszulak, Józef Leja, Józef & Stanisława Stanek,
Janina, Kazimierz, & Andrzej Niejadlik, Helena Foltyn (2nd Anniv.) Katarzyna Bobak (4th Anniv.)
Stanisław Stróżak (10th Anniv.), Special Intention for Emily Orszulak, Healing Intention for Stróżak Fam.

Monday, February 19 – Arlene Kuzdas, Gloria Pace, Joseph Moravecek

Tuesday, February 20 – Mary Reedy (2nd Anniversary)

Wednesday, February 21 – Poor Souls in Purgatory

Thursday, February 22 – Segundino Erpelo

Friday, February 23 – Poor Souls in Purgatory

Saturday, February 24 — 7:30 AM – Poor Souls in Purgatory

4:30 PM – Thomas Browne, Eileen Kenaney, Alice Mampreian, Evelyn Mampreian, Florence Mampreian
Sergio Son, Frank Szalajko, Joseph Jr. & Catherine DeGenova, Halina Sciazko (6 months after death)

Sunday, February 25

8:00 AM – Arlene Kuzdas, Jan Rządkosz, Stanisław Chyc, Michael Bryniarski, Jan Stasik (6th Anniv.)
Frank Leonard (1st Anniv.), Deceased Members of the Skobel Family

10:00 AM – Jan Luberda, Gary Lassandrello, Maria Zbela-Mudd, Larry Herm, Sr., Elżbieta Pyrganowski
Matthew Brzezowski, Tom Korbecki, Greg Johnson, Sharon Kelly, Maria & Joseph Stanisławski
Evelyn & Casimir Rekruciak, Edward & Laverne Silekis, Frank Leonard (1st Anniv.)

Healing Intention for Larry Herm, Jr., Healing Intention for Dorota, Living & Deceased Members of the Troy, Bolbat and Spalla Families

12:00 PM – John Wagrowski, Józef łaś, Anna łaś, Maria & Józef Brenkus, Wojtuś Deja,
Władysław & Józefa Deja, Marianna & Józef Bukowski, Bronisław & Anna Mazurek

Mass intentions need to be secured 1-2 weeks in advance.



*Split The Pot Drawing for the weekend of
FEBRUARY 11, 2024*

I.D. Card #1689 was pulled.

(It was not eligible; did not participate in Split the Pot).

TOTAL FOR SPLIT THE POT is \$9,011.00

STEWARDSHIP OF OUR RESOURCES

AVERAGE: \$10,714.00/week

FEBRUARY 11, 2024 — \$11,975.00

God Bless You and Thank You!

Emmett Williamson,
Business Office

E-GIVING

Sacred Heart Parish provides a safe and easy way to **donate automatically** to our parish. It is called **E-Giving**, also referred to as **electronic giving**. It is easy to sign up and provides our parish with a steady stream of income, even if you are unable to attend mass because of vacation or other obligations. You have the option to give weekly, biweekly, monthly, or even make a one-time donation.

You can have the donation withdrawn directly from a checking or savings account or by credit card. You have the option of donating to Sundays, Holy Days, Christmas, Easter, second collections and even special campaigns like our 150th Anniversary Celebration. Follow the prompts on our website under donations.

www.sacredheartpalos.org



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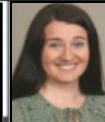
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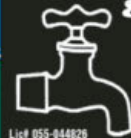
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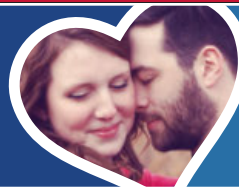
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