

Modlitwa do Matki Bożej przed otwarciem Pisma Świętego

Dziewico Matko, bądź przy mnie, jak byłaś bliska Apostołom w Wieczerniku, umacniaj i pogłębiaj w moim duchu pragnienie Boga. Ty, Dziewico Milczenia, strzeż mojego skupienia, zatrzymaj ode mnie niepotrzebne fantazje, rozstargnienia i zaniedbania. Niewiasto posłuszna, pomóż mi otworzyć serce, zanim otworzę księgę, tak aby stało się gościnnym domem dla Słowa. Podpowiedz mi, Niewiasto Modlitwy, słowa, które wzruszą serce Boga i sprawią, by On napełnił mnie obficie wiedzą i zrozumieniem. Niewyczerpana Księgo, która dałaś światu do czytania wieczne Słowo Ojca, prowadź mnie w lekturze świętego Tekstu, abym umiał znaleźć w każdym słowie jedyne Słowo, w którym Ojciec wyraża całkowicie samego siebie. Ty, która jesteś Świątynią Ducha, wspieraj mnie w medytacji, abym był podobny do Ciebie. Dziewico, która zachowujesz wszystkie sprawy, rozważając je w sercu. Niewiasto Modlitwy, daj mi uczestniczyć w tej radości, z jaką wielbiłaś Pana: niech Twoje uwielbienie i Twój śpiew staną się moimi. Lustro odzwierciedlające doskonale Obraz Syna, uprosz mi łaskę życia, które będzie wiernym wyrazem tego, co czytam, medytuję, o co błagam i co kontempluję.

Prayer to The Blessed Virgin Mary before opening the Holy Scripture

Virgin Mother, be with me, as you were close to the Apostles in the Upper Room. Strengthen and deepen in my spirit the desire for God. You, Virgin of Silence, guard my concentration and keep from me unnecessary fantasies, distractions, and neglect. Obedient Woman, help me to open my heart before I open the book, so that it may become a hospitable home for the Word. Inspire me, Woman of Prayer, with words that touch the heart of God and cause Him to fill me abundantly with knowledge and understanding. O Inexhaustible Book, who gave the world the eternal Word of the Father to read, guide me in the reading of the holy Text, so that I may find in every word the one Word in which the Father fully expresses Himself. You, who are the Temple of the Spirit, support me in meditation, so that I may become like you. Virgin, who treasures all things, pondering them in your heart, Woman of Prayer, allow me to share in that joy with which you glorified the Lord: may your praise and your song become mine, a mirror perfectly reflecting the Image of the Son. Obtain for me the grace of a life that will faithfully express what I read, meditate upon, ask for, and contemplate.

O naśladowaniu cnót Najświętszego Serca Jezusowego



„Boskie Serce Jezusa jest dla nas - nędznych, biednych grzeszników - szczególnie miłosierne w chwili śmierci. Śmierć to kara, śmierć to ból, to rozstanie ciała z duszą, to przejście do tego, czego nie znamy. Natura ludzka wzdraga się przed nią, a dusza obciążona grzechami ze strachem wygląda chwili, gdy sprawiedliwy Sędzia zawezwie ją na sąd. A w tej wielkiej, strasznej chwili jedno nas może uspokoić - zwrot do Serca naszego Zbawcy, naszego Sędziego, i wołanie ku Niemu: Serce Jezusa, miłosierdzia nad biedną

moją duszą! Ten jęk duszy nie zostanie bez skutku. Choćby moje grzechy były czerwone jak szkarłat, Serce Jezusa ulituje się nade mną, da mi łaskę żalu doskonałego, a we łzach żalu moja dusza wybieleje jak dusza dobrego lotra. Jezus przyjmie mnie do siebie, a Jego Serce okaże nade mną miłosierdzie. Błogosławiona jest chwila śmierci dla duszy, która całą swoją nadzieję złożyła w Sercu Jezusa. Taka zawiedziona nie będzie. Jezus otoczy ją swoim miłosierdziem, nie da jej skrzywdzić i doprowadzi do niebieskiej szczęśliwości”. Św. Urszula Ledóchowska

On Imitating the Virtues of the Most Sacred Heart of Jesus

“The Divine Heart of Jesus is for us - wretched, poor sinners - especially merciful at the hour of death. Death is a punishment; death is pain; it is the separation of body and soul, a passage into what we do not know. Human nature recoils from it, and a soul burdened with sins looks with fear toward the moment when the just Judge will summon it to judgment. And in that great, terrible moment, only one thing can bring us peace - the turning to the Heart of our Savior, our Judge, and crying out to Him: Heart of Jesus, have mercy on my poor soul! This cry of the soul will not be without effect. Even if my sins were red as scarlet, the Heart of Jesus will take pity on me, grant me the grace of perfect contrition, and in tears of repentance my soul will be made white like the soul of the good thief. Jesus will receive me to Himself, and His Heart will show me mercy. Blessed is the hour of death for the soul that has placed all its hope in the Heart of Jesus. Such a soul will not be disappointed. Jesus will surround it with His mercy, will not allow it to be harmed, and will lead it to heavenly happiness.” St. Urszula Ledochowska



PARAFIA ŚWIĘTEJ TRÓJCY W WINDSOR HOLY TRINITY R.C. CHURCH

1035 Ellis Street East, Windsor ON N8X 2J2

tel. 519-253-5863, email: htcwindsor@dol.ca

Rev. Glen Ball, Rev. Stanisław Ireneusz Izdebski

Rev. Canon Mitchell Kaminski, Ursuline Sisters 519-256 -7115

Porządek Mszy świętych

Poniedziałek - piątek: 19:00 (pl)

Sobota: 8:00 (ang)

Niedziela: 9:00 (ang), 10:30 i 12:30 (pl)

Mass Schedule

Monday to Friday: 7 pm (Polish);

Saturday: 8 am (English);

Sunday: 9 am (English), 10:30 am & 12:30 pm (Polish)



III Niedziela Zwykła - Niedziela Słowa Bożego 3rd Sunday in Ordinary Time - Sunday of the Word of God 25 stycznia 2026 / January 25, 2026

Niedziela Słowa Bożego została ustanowiona przez papieża Franciszka w 2019 roku i obchodzona jest w trzecią niedzielę zwykłą. Jej celem jest przypomnienie, że Słowo Boże jest źródłem wiary, nadziei i miłości oraz zachęta do refleksji nad jego znaczeniem w codziennym życiu. To okazja, aby przekonać się, że naszą wiarę rozwijamy przez słuchanie i rozważanie Pisma Świętego oraz wcielanie jego przesłania w codzienne decyzje i działania. W 2026 roku Niedziela Słowa Bożego przypada na 25 stycznia, a hasło przewodnie brzmi: **„Słowo Chrystusa niech mieszka w was”** (Kol 3,16). Zachęcamy, aby w tym dniu poświęcić czas na lekturę Pisma Świętego w rodzinie lub indywidualnie oraz otworzyć serce na działanie Słowa Bożego w naszym życiu.

The Sunday of the Word of God was established by Pope Francis in 2019 and is celebrated on the third Sunday in Ordinary Time. Its purpose is to remind us that the Word of God is a source of faith, hope, and love, and to encourage reflection on its meaning in our daily lives. It is an opportunity to realize that our faith grows through listening to and reflecting on the Holy Scriptures, and putting their message into our daily decisions and actions. In 2026, the Sunday of the Word of God will be celebrated on January 25, and the theme is: **“The word of Christ dwells among you”** (Colossians 3:16). We encourage everyone to take time on this day to read the Scriptures with family or individually, and to open their hearts to the action of God’s Word in our lives.

Plan tygodniowy

***Modlitwa różańcowa** przed każdą Mszą św.

***Spowiedź święta** codziennie 30 min. przed Mszą św.

***Adoracja Najświętszego Sakramentu** od poniedziałku do piątku od 18:00 do 19:00.

***Matki w Modlitwie** w każdy wtorek o 18:00.

***Nowenna do MB Nieustającej Pomocy** w każdą środę po Mszy św. o 19:00.

***Męski Różaniec** w każdy czwartek o 18:30

***Nabożeństwo do Serca Pana Jezusa** w każdy piątek po Mszy św. o 19:00

Weekly Schedule

***The Rosary** - before every Holy Mass

***Confessions** - daily, 30 minutes before Mass

***Adoration of the Blessed Sacrament** - Monday to Friday, from 6 to 7 pm.

***Mothers Prayers** - every Tuesday at 6 pm.

***Novena to Our Lady of Perpetual Help** - every Wednesday after the 7 pm Mass

***Men’s Rosary** - every Thursday at 6:30 pm.

***Devotions to the Sacred Heart of Jesus** - every Friday after the 7 pm Mass

Third Sunday in Ordinary Time, January 25, 2026

“Repent, for the Kingdom of Heaven is at hand.” *MT 4:17*

After His baptism in the Jordan, Jesus begins His public ministry. He leaves His family home in Nazareth and goes to Capernaum, a town which, because of its historical background, had a mixed population. For this reason, this part of Galilee was often called “Galilee of the Gentiles.” It is precisely in these lands that Jesus begins His public teaching, saying: “Repent, for the kingdom of heaven is at hand.”

This message is a call addressed to the listeners, to change the direction of their lives and to adopt a new way of thinking and acting. It means stepping beyond familiar patterns, beyond the structure of one’s everyday life. To repent is to change direction and go much further - to recognize one’s egocentrism and personal attachments. The nearness of the Kingdom gives this call an immediate character. God’s Kingdom is about to come; therefore, people must be ready to receive it.

Yet Jesus not only calls for a transformation of life and a turning away from sin; He calls people to turn toward Him. By calling the first disciples, He explains what human conversion truly means. To simple people – fishermen - He says: “Follow Me,” which means: “repent,” “change the direction of your life,” “leave fishing behind,” “begin to rely on Me.” Their decision is clear and immediate, without prolonged reflection. They leave their nets; they leave their families and partners. A change in the direction of life demands a break with what one has relied on until now.

The event by the Sea of Galilee, as presented by Matthew, shows that a vocation does not concern only a chosen few, experts in proclaiming the Gospel. It concerns everyone who wants to walk the path of Jesus, to be His disciple and a missionary. (Fr.Z.S.)



From the perspective of the inhabitants of Judea and its capital, Jerusalem, Galilee was treated with contempt and disdain as a semi-pagan land with a mixed population. Moreover, it maintained trade relations more

with the Hellenistic Decapolis - the community of the “ten cities” east of the Lake - than with the authentically Jewish Judea. Yet it was precisely here, in Galilee, that Jesus grew up, although Nazareth was not the town of His birth. Here, in Capernaum, on the border of the former tribes of Zebulun and Naphtali, He lived in the house of Peter. Here above all, He taught in the synagogues, proclaimed the Gospel of the coming Kingdom, and healed the sick and the possessed. From this region He called all of His disciples except one-Judas-who came from Judea, from a village called Kerioth. Why did Jesus call Galileans? Perhaps because Galilee was more welcoming to people - greener, flourishing, rich in water - and those who lived there were therefore more open to one another and to strangers, more warm-hearted and tolerant. It may have been easier for them to accept what was new and to adapt to the needs and challenges of the Good News. Or perhaps He chose Galileans also because, as fishermen managing well-prospering fishing cooperatives, they were more affluent and had more to lose by leaving everything to follow Jesus. Their radical decision was therefore more valuable and well considered, and did not bear the marks of fleeting enthusiasm. Does my own prosperity

lead me to Jesus, or does it lead me in another direction? (Fr. W.M.)

Parish News

***The Living Rosary meeting** will take place on Sunday, February 1, after the 10:30 am Mass, in the parish hall. Everyone is warmly welcomed.

***The Feast of the Presentation of the Lord** will be celebrated on Monday, February 2. Holy Mass with the blessing of candles will take place at 7 pm. This is the World Day of Consecrated Life, and we pray especially for our Ursuline Sisters.

***Ash Wednesday** - February 18. Holy Masses with the distribution of ashes at 10:30 am and 7 pm.

***Easter**, we will be celebrated on April 5.

***The next youth meeting** will be held on February 22, after the 12:30 pm Mass.

***Couples who are engaged to be married** should contact a parish priest at least six months prior to their anticipated wedding date.

***Draw a patron saint for the year 2026 at:**

<https://www.faustyna.pl/zmbm/patronowie>

May the holy Patron Saints support us and help us participate ever more fully in the life and mission of Jesus, who reveals to the world the merciful love of God!

***Tax Receipts for 2025** can be collected in the parish hall.

***Donations:** January 18: W-D \$3,765; Christmas \$50; Initial Offering \$80; New Year \$10; B-F \$75; **Thank you!**

Other announcements

***Vocation Event - Jeremiah Day at St. Peter Seminary in London.** The story of the prophet Jeremiah tells us that it is never too early to think about God’s plan for us. This is a day for young men (Grades 8 to 12) to grow closer to God and to visit our seminary. The activities include a tour of St. Peter’s Seminary, Mass, lunch, time for prayer and an indoor sports activity in the afternoon. A poster at this link has more details. To register visit www.dolpriest.ca/discernwithothers.

***Polish Radio “Polskie Rozmaitości”** invites you to the 45th Radio Ball, which will take place on Saturday, **Jan. 31, from 7 pm to 1 am** at the American Polish Cultural Center in Troy, MI. For information and reservations, please contact Mariusz at 519-992-1207. Hosted by Jurek Różalski.

***A Carnival Ball for all children of the parish** is being organized by the Polish School. Children from the youngest ages up to Grade 6 are invited to the ball entitled “**Royal Castle**,” which will take place on **Sunday, Feb. 8, from 4 pm - 6:30 pm**, in the **parish hall**. We encourage children to dress in royal-castle-themed costumes, such as a king, queen, prince, princess, knight, squire, castle cook, chronicler, or the Wawel Dragon. The program includes games and activities, face painting, balloon figures, royal music, and a royal refreshment (pizza and sweets). All are welcome.

***Youth Teams of Our Lady (YTOL)** invite all high school students (Grades 9-12) to a March Break Retreat, taking place from Sunday, **March 15 to Friday, March 20**. The retreat will be held at the Blue Springs Scout Reserve in Acton. For more information about the retreat topic, registration process, and cost, please contact Mrs. Anna Jach at 519-571-9241 or 519-588-9241.

From the Diary of St. Faustina

In the chapter, ‘My Preparation for Holy Communion,’ we read: 1807 2. + Today, my preparation for the coming of Jesus is brief, but imprinted deeply with vehement love. The presence of God penetrates me and sets aflame my love for Him. There are no words; there is only interior understanding. I drown completely in God, through love. The Lord approaches the dwelling of my heart. After receiving Communion, I have just enough presence of mind to return to my kneeler. At the same time, my soul is completely lost in God, and I no longer know what is going on about me. God gives me an interior knowledge of His Divine Being. These moments are short, but penetrating. The soul leaves the chapel in profound recollection, and it is not easy to distract it. At such times, I touch the ground with only one foot, as it were. No sacrifice throughout such a day is either difficult or burdensome. Every situation evokes a new act of love.

1808 3. + Today, I invite Jesus to my heart, as Love. You are Love itself. All Heaven catches the flame from You and is filled with love. And so, my soul covets You as a flower yearns for the sun. Jesus, hasten to my heart, for You see that, as the flower is eager for the sun, so my heart is for You. I open the calyx of my heart to receive Your love.

1809 When Jesus came to my heart, everything in my soul trembled with life and with warmth. Jesus, take the love from my heart and pour into it Your love, Your love which is burning and radiant, which knows how to bear each sacrifice, which knows how to forget itself completely. Today, my day is marked by sacrifice...

From the Catechism of the Catholic Church

II. Handing On The Faith: Catechesis

4. Quite early on, the name *catechesis* was given to the totality of the Church's efforts to make disciples, to help men believe that Jesus is the Son of God so that, believing, they might have life in His name, and to educate and instruct them in this life, thus building up the body of Christ.

5. “*Catechesis is an education in the faith of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.*”

6. While not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission which have a catechetical aspect, that prepare for catechesis, or spring from it. They are: the initial proclamation of the Gospel or missionary preaching to arouse faith; examination of the reasons for belief; experience of Christian living; celebration of the Sacraments; integration into the ecclesial community; and apostolic and missionary witness.

7. “*Catechesis is intimately bound up with the whole of the Church's life. Not only her geographical extension and numerical increase, but even more her inner growth and correspondence with God's plan depend essentially on catechesis.*”

For children

***Sunday catechesis** during Masses at 9 am and 12:30 pm.

***Preparation for Holy Communion** on Saturdays at 12:30 pm.

For youth

***Monthly meeting** – Sunday, Feb. 22, after the 12:30 pm Mass.

***Preparation for Confirmation** – Mondays at 6 pm.