

**St. Stanislaus
Kostka
Catholic Church**

**Archdiocese of
Galveston-Houston**

Established
1866



October 18, 2020

Pastoral Staff

Pastor Rev. Elias Lopez

Permanent Deacon Walter Busa

Permanent Deacon Grant Holt

Seminarian Matthew Krusleski

Secretary / Bookkeeper Carol Serres

Altar Society

Delores Posinski President

Baptism Classes

EJ Maupin

Coordinator of Religious Education

Kirby Borski

Finance Council

David Borski President, Russell Pasket

Susan Wisnoski, Gary Klodzinski,

Susie Homeyer, Ben Leman, Larry Sechelski Jr.

Music Coordinator

Margaret McClosky

RCIA

Kim Ritchie

RCIC

Dana Wagner & Marcy Pavlock

Pastoral Leadership Team

Daniel Otto, Russell Pasket, Marcus Reaves,

Thomas Sechelski, Linda Toler, Dana Wagner

Jerome Klawinsky

Mass Schedule

Tuesday Noon

Wednesday Noon

Thursday Noon

Friday Noon

Saturday 4:15

Sunday 8:00 am & 10:00 am

October 18, 2020

*"Whoever eats my flesh and drinks my blood
remains in me and I in him, says the Lord." John 6:56*

We are God's; we belong to him.

1511 Hwy 90 South

P O Box 210

Anderson, Texas 77830

936-873-2291

936-873-3304 Fax

Email: ststan@embarqmail.com

Web: www.saintstans.org

In the first reading, the Lord says *to his anointed, Cyrus ... I have called you by your name.* Through Cyrus, all will know there is no God besides the Lord. In the second reading, Paul, Silvanus, and Timothy greet the Thessalonian Church with thanksgiving and affirmation. In the Gospel, Jesus' opponents question him about the lawfulness of paying taxes. Jesus sees their hypocrisy and answers, *repay to Caesar what belongs to Caesar and to God what belongs to God.*

Mass Intentions

Tuesday October 20th noon

Deceased members of the
Lee & Hattie Pavlock family

Wednesday October 21st noon

Edward Pasket

Thursday October 22nd noon

Friday October 23rd noon

Joe, Annie & Thomas Kitkoski
Bill Paukert, Frank Dietrich

Saturday October 24th 4:15

Living & deceased member s of the
Mary & John Dobyanski

Sunday October 25th 8:00 am

Albert & Helen Kimich
Maxine Lee

Sunday October 25th 10:00 am

Frank & Alice Grupa

ONLINE GIVING

go to www.saintstans.org

Click on Stewardship

Then click online giving.

Mail

P O Box 210

Anderson, Tx 77830

Father Eli

lopez.eli68@gmail.com

www.FORMED.org

Enter Parish code:

MVMZKF to register

Ststanskostka.flocknote.com/
or

Text STSTANS to 84576



If you cannot be present,
please find a replacement

Liturgical Ministers Schedule

Saturday October 24th 4:15pm

Lectors:

Leonard Szymczak & Dana Wagner

Rosary: Dorothy Pasket

Altar Servers:

Christina Hluchan & Wyatt Marek

Ushers:

Stephen Pasket, Michael Wisnoski, Johnny Pasket Jr., Danny Pasket

Sunday October 25th 8:00 am

Volunteers

Rosary: Barbara Dibello

Sunday October 25th 10:00am

Lectors:

Blake Vezurk & Mandi Wroblewski

Rosary: Rosanna Molina

Altar Servers:

Haden Sechelski, Ryan Wroblewski & Jonathon Ritchie

Ushers:

Ben Leman, Ed Marek, Gary Klodzinski, Daniel Klawinsky



If you cannot be present,
please find a replacement



October 18, 2020

Twenty-ninth Sunday in Ordinary Time

Is 45:1, 4-6 | 1 Thes 1:1-5B | Mt 22:15-21

Written by
THE
FAITHFUL
DISCIPLE

GROW AS A DISCIPLE | PRAY, STUDY, ENGAGE, SERVE

I took up distance running some years ago, thanks largely to a group of friends who encouraged me along the way. We'd share the peaks and valleys of our lives as we tackled rolling hills. Those long runs come to mind when I hear Paul give thanks to the Thessalonians for having "endurance in hope of our Lord Jesus Christ." Paul here speaks of hope in Jesus – a hope that has the risen Christ as its foundation, and is central to the Christian life. When I think of what lies at the end of a long run, such as water and blissful rest, and how grateful I am for these simple pleasures, I cannot help but rejoice in the hope that St. Paul refers to today. Our catechism makes it clear: "We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives forever, so after death the righteous will live forever with the risen Christ and he will raise them up on the last day." (989)

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

During a particularly challenging time, I confided in a close friend over the phone. She didn't just offer to pray for me, she actually prayed *with* me on that phone call. I don't recall her exact words, but she called on Jesus to help me trust that God would see me through. So often, it can be hard to find the words to encourage others in their faith. When that happens, why not bring Jesus into the conversation? It may seem awkward at first, but offering to pray with another person in real time can be a powerful witness and encouragement. As Christians, we don't rely on "hoping" that everything will work out in the end; instead, we know that our hope is in Christ Jesus. As the catechism says: "Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness." (1817) It doesn't get much more direct than that. Reflect on what "hope" looks like for us as Christians. And then tell a friend about it.

DID YOU KNOW? The source of our second reading today, the First Letter from Paul to the Thessalonians, contains the earliest mention within Christian literature of the three theological virtues: "faith, hope and love." Reread today's passage, and then read 1 Thessalonians 5:5-8. In prayer, we can ask God to help us grow in all three virtues and show us ways to share them with others.



October 18, 2020

Twenty-ninth Sunday
in Ordinary Time (A)

Is 45:1, 4-6 | 1 Thes 1:1-5b

Mt 22:15-21

Our Civic Duty

By coincidence, these readings appear during election time. They might not tell us how to vote, but they do throw some light on the notion of civic duty. Cyrus in the first reading was the Persian king whose foreign policy allowed conquered and displaced people to return to their homelands, even though they would still be under Persian control. In the Isaian passage, this foreign king is called the Lord's anointed and is blessed by God despite the fact that he is unaware of it. This suggests that even those who do not know or worship the God of Israel can be competent civic leaders as long as they work for the benefit of their citizenry.

The Gospel story is a bit more complex. Jewish law banned making a graven image of a person, as was found on Roman coins. This means that those trying to trap Jesus exposed their own violation of the law by possessing such a coin. Jesus did not condemn the Romans for casting such coins. Rather, he says that political leaders deserve our civic allegiance. How the Jews were to accomplish this without using forbidden Roman coins isn't explained. But then, how civic-minded people are to uphold complicated political and social values today is hard to explain as well. This is one of the challenges of belonging to a pluralist society. No political ticket perfectly mirrors all of the gospel values. Our civic duty is to decide which values we should advance.

—Sr. Dianne Bergant, CSA

FOR *Reflection*

- ★ How seriously do you take your civic duty?
- ★ How informed are you about the values of the candidates you support?

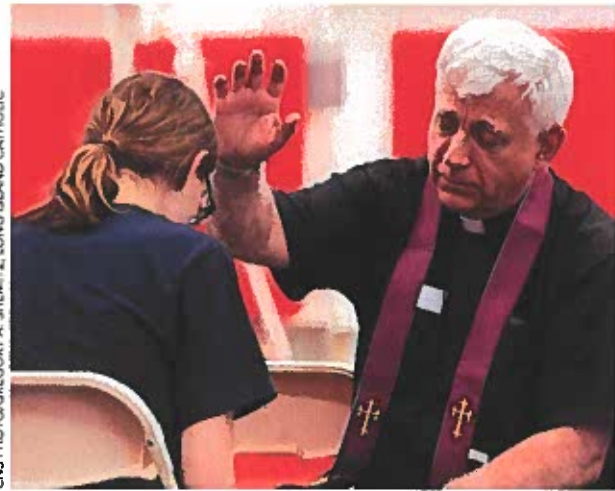


[Jesus said,]
"Then repay
to Caesar what
belongs to Caesar
and to God what
belongs to God."
MATTHEW 22:21

Dear Padre,

As a recovering heroin addict, do I need to go to reconciliation to confess my addiction? Addiction is a disease, not a sin. Right?

Right, but addiction and actually using drugs are two different things. As you know, recovering addicts who don't use drugs are still addicts, and that in itself isn't a sin. But it's against the law to use heroin in the United States, so even if you never committed a secondary crime to get it, getting it was a crime.



More important, though, the body is a temple of the Holy Spirit, and it's a sin to abuse ourselves in any way. Even if it weren't against the law, your use of heroin is certainly an abuse of your body.

The sacrament of reconciliation is more than just receiving absolution for sins. It also helps us look

more deeply at our lives. Before you go, examine your conscience: Ask yourself how your addiction has affected your body, your life, your relationship with God, and the welfare of others.

If you bring honest answers to those questions as well as an open heart and an open mind, your conversation with your priest at reconciliation will help you heal your relationship with God and others. You will also receive the grace to improve your life and do things like overcome addiction so you can be a better person.

—Fr. Patrick Keyes, CSsR
Sundaybulletin@Liguori.org



A WORD FROM *Pope Francis*

Every drug addict has a unique personal story and must be listened to, understood, loved, and, insofar as possible, healed and purified. We cannot stoop to the injustice of categorizing drug addicts as if they were mere objects or broken machines; each person must be valued and appreciated in his or her dignity.

—ADDRESS TO PONTIFICAL ACADEMY OF SCIENCES,
NOVEMBER 24, 2016

Calendar

Monday

OCTOBER 19

Sts. John de
Brébeuf and Isaac
Jogues, Priests, and
Companions, Martyrs

Eph 2:1–10

Lk 12:13–21

Tuesday

OCTOBER 20

Weekday

Eph 2:12–22

Lk 12:35–38

Wednesday

OCTOBER 21

Weekday

Eph 3:2–12

Lk 12:39–48

Thursday

OCTOBER 22

Weekday

Eph 3:14–21

Lk 12:49–53

Friday

OCTOBER 23

Weekday

Eph 4:1–6

Lk 12:54–59

Saturday

OCTOBER 24

Weekday

Eph 4:7–16

Lk 13:1–9

Sunday

OCTOBER 25

Thirtieth Sunday in
Ordinary Time

Ex 22:20–26

1 Thes 1:5c–10

Mt 22:34–40



Welcome to St. Stanislaus Kostka

Please contact the parish office if you wish to register or know someone who would like to become a member of our parish.
936-873-2291

Our Holy Father's Prayer Intentions October

The Laity's Mission in the Church

We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

Announcements

**CCE classes will start next
Wednesday**

**October 21st on the
church grounds.**



Our primary allegiance is not to a particular nation, kingdom, or institution, but to God. We belong to him in whose image we are made and whose law is inscribed on our hearts. We must give back to God what is his, thus we give him our love, our first fruits, and our very selves, in union with Christ.

Altar Society : Meets the first Thursday of every month. The next meeting will be Thursday November 5th at 6:00 in the rectory. All Catholic ladies are welcome.

Baptism: Classes are necessary for baptism. Please contact the parish office to make needed arrangements.

Birthdays & Anniversaries : On the 1st weekend of every month Fr. Eli will bless anyone with a birthday or wedding anniversary during that month following each Mass.

Cemetery Guidelines: If you have any questions or concerns pertaining to the cemetery, please contact Charles Posinski at 936-873-2113. If work needs to be done you must call Charles Posinski first.

Choir Practice: Do to COVID-19, No practice at this time.

Counseling: Gratia Plena is a nonprofit organization that provides mental and spiritual health services for mental illnesses, addictions, and marriage/family problems. All counselors are Catholic and provide services in a way that is faithful to the teachings, values and traditions of the Church. Their closest office is near The Woodlands, but counselors are also available by video session. For more information, see their website at www.gratiaplenacounseling.org or call (832) 532-0129, or email info@gratiaplenacounseling.org

Divine Mercy: Every Friday after the noon Mass . Everyone is welcome to join us.

Gabriel Project: Pregnant. Scared. Need to talk! Gabriel Project offer assistance to women experiencing difficult circumstances. Please call Wanda O'Brien 936-597-6328 or St. Mary's Catholic Church 936-894-2223

Knights of Columbus : KC Council #4054 meets at the KC Hall every 2nd Tuesday at 7pm. Please join us. All Catholic men are welcome. Contact Deen Miller 936-524-1700 for membership information. And James Moran 936-825-7866 for rental information .
Spaghetti Dinner Oct. 16th

Marriage: There is a required preparation process that must be completed prior to one being married in the Catholic Church. Please call the office for more information.

RCIA & RCIC: Anyone seeking the Rite of Christian Initiation of Adults / Children or adult confirmation. Please call the church office at 936-873-2291

Reconciliation: 30 Minutes before Wednesday & Friday Masses (Please call ahead to let the Priest know) and 3:00 to 4:00 on Saturdays

12 Hour Adoration: Our church is open every Monday 8 am to 8 pm.
Everyone is welcome to join in the worship with the scheduled persons.

St. Stanislaus 2020 Bazaar "Bar-B-Q Benefactors"

The following have generously donated a total of \$7,200 toward the cost of our meat this year:

- Anonymous
- Anonymous
- Anonymous
- Anonymous
- Deacon Walter & Francell Busa
 - Floyd, Wayne & John Busa
 - D & R Specialties, Inc.
- Karonka Construction Inc. - Sylvester Karonka
 - Jeffery & Larra Ketkoski
 - Leon Jr. & Kelly Ketkoski
 - In Memory of Monica Krause
- Lindley-Robertson-Holt Funeral Home
 - In Memory of Marcella Reaves
 - Thomas Ranch - Bill Thomas
 - Tom & Jeanette Upton

A huge "THANK YOU" FROM Fr. Eli and all the St. Stanislaus Parishioners!

St. Stanislaus Catholic Church

2020 Annual Homecoming and Bazaar

Sunday October 11, 2020

Anderson, TX

Prizes	Donors	Winners
1. 2020 John Deere Gator 560E - \$9,250	In memory of Father James Moore \$2,000 In memory of Larry Sechelski Sr \$1,000 Donated by Gary & Bonnie Klodzinski \$500 Donated by Ed & Linda Marek \$500 Donated by D & R Specialties, Inc \$500 Donated by Anderson Mini Storage \$350 Donated by Leon Kimich Construction \$250 Donated by Darryl Pasket Family \$250 Donated by Bob & Joella Dixon \$200 Donated by Buckner's Jewelry Donated by Serres & Son Plumbing Donated by Michael & Susan Wisnoski Donated by Mark & Bridget Kelley Donated by Joe & Linda Vitanza \$250 Donated by Jim & Shirley Hesse \$250 Donated by the Pete Paskett Family Donated by David & Jesslyn Borski	Linda Copley
2. Howard Miller Wall Clock – \$600		Sharon Matney
3. Visa Gift Card - \$500		Joan Slafska
4. Visa Gift Card - \$500		Kathy Adamo
5. Wal-Mart Gift Card - \$500		James & Patricia Moran
6. Lowe's Gift Card - \$500		Mr. Molina
7. Academy Gift Card - \$500		Haden Sechelski
8. Barton 6 Piece Wicker Rattan Outdoor Rocking Chair Set - \$350		Lance Schroeder

\$10.00 per ticket

Need not be present to win

Tickets Courtesy of the

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The Challenge of Forming Consciences for Faithful Citizenship



Part I of II: Our Call as Catholic Citizens

This brief document is Part I of a summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, which complements the teaching of bishops in dioceses and states.

Forming Consciences for Faithful Citizenship is the teaching document of the Catholic Bishops of the United States on the political responsibility of Catholics. It provides guidance for all who seek to exercise their rights and duties as citizens. As Catholics, we bring the richness of our faith to the public square. We draw from both faith and reason as we seek to affirm the dignity of the human person and the common good of all.

Everyone living in this country is called to participate in public life and contribute to the common good.¹ In *Rejoice and Be Glad* [*Gaudete et exsultate*], Pope Francis writes:

Your identification with Christ and his will involves a commitment to build with him that kingdom of love, justice and universal peace. . . . You cannot grow in holiness without committing yourself, body and soul, to giving your best to this endeavor.²

As Catholics, we are part of a community with profound teachings that help us consider challenges in public life, contribute to greater justice and peace for all people, and evaluate policy positions, party platforms, and candidates' promises and actions in light of the Gospel in order to help build a better world.

Why Does the Church Teach About Issues Affecting Public Policy?

The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. As people of both faith and reason, Catholics are called to bring truth to political life and to practice Christ's commandment to "love one another" (Jn 13:34).

The US Constitution protects the right of individual believers and religious bodies to proclaim and live out their faith without government interference, favoritism, or discrimination. Civil law should recognize and protect the Church's right and responsibility to participate in society without abandoning its moral convictions. Our nation's tradition of pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to political dialogue a consistent moral framework and broad experience serving those in need.

Who in the Church Should Participate in Political Life?

In the Catholic tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to any political party or interest group. In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and dignity. This should not discourage us. On the contrary, it makes our obligation to act all the more urgent. Catholic lay women and men need to act on the Church's moral principles and

become more involved: running for office, working within political parties, and communicating concerns to elected officials. Even those who cannot vote should raise their voices on matters that affect their lives and the common good. Faithful citizenship is an ongoing responsibility, not just an election year duty.

How Can Catholic Social Teaching Help Guide Our Participation?

In the words of Pope Francis, "progress in building a people in peace, justice and fraternity depends on four principles related to constant tensions present in every social reality. These derive from the pillars of the Church's social doctrine, which serve as 'primary and fundamental parameters of reference for interpreting and evaluating social phenomena.'"³ The four principles include the dignity of the human person, the common good, subsidiarity, and solidarity. Taken together, these principles provide a moral framework for Catholic engagement in advancing what we have called a "consistent ethic of life" (*Living the Gospel of Life*, no. 22).

Rightly understood, this ethic does not treat all issues as morally equivalent; nor does it reduce Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights, from conception until natural death, in the fundamental obligation to respect the dignity of every human being as a child of God.

Catholic voters should use Catholic teaching to examine candidates' positions on issues and should consider candidates' integrity, philosophy, and performance. It is important for all citizens "to see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest" (USCCB, *Living the Gospel of Life*, no. 33). The following summary of the four principles highlights several themes of Catholic social teaching for special consideration: these include **human rights and responsibilities, respect for work and the rights of workers, care for God's creation, and the preferential option for the poor and vulnerable.**⁴

The Dignity of the Human Person

Human life is sacred because every person is created in the image and likeness of God. There is a rich and multifaceted Catholic teaching on human dignity summarized in the *Compendium of the Social Doctrine of the Church*. Every human being "must always be understood in his unrepeatable and inviolable uniqueness . . . This entails above all the requirement not only of simple respect on the part of others, especially political and social institutions and their leaders with regard to every man and woman on the earth, but even more, this means that the primary commitment of each person towards others, and particularly of these same institutions, must be for the promotion and integral development of the person" (no. 131). The *Compendium* continues, "It is necessary to 'consider every neighbor without exception as another self, taking into account first of all his life and the means necessary for living it with dignity' (*Gaudium et Spes*, no. 27).

Every political, economic, social, scientific and cultural program must be inspired by the awareness of the primacy of each human being over society.”⁵

Subsidiarity

It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, and local realities—in short, for those economic, social, cultural, recreational, professional, and political communities to which people spontaneously give life and which make it possible for them to achieve effective social growth.⁶ The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined, or neglected. Supporting families should be a priority for economic and social policies. How our society is organized—in economics and politics, in law and public policy—affects the well-being of individuals and of society. Every person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions; yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.⁷

The Common Good

The common good is comprised of “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”⁸

Human dignity is respected and the common good is fostered only if **human rights are protected and basic responsibilities are met**. Every human being has a right to life, a right to religious freedom, and a right to have access to those things required for human decency—food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities—to ourselves, to our families, and to the larger society.

The economy must serve people, not the other way around. An economic system must serve the dignity of the human person and the common good by **respecting the dignity of work and protecting the rights of workers**. Economic justice calls for decent work at fair, living wages, a broad and fair legalization program with a path to citizenship for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity. Workers also have responsibilities—to provide a fair day’s work for a fair day’s pay, to treat employers and coworkers with respect, and to carry out their work in ways that contribute to the common good. Workers, employers, and unions should not only advance their own interests but also work together to advance economic justice and the well-being of all.

We have a duty to **care for God’s creation**, which Pope Francis refers to in *Laudato Si’* as “our common home.”⁹ We all are called to be careful stewards of God’s creation and to ensure a safe and hospitable environment for vulnerable human beings now and in the future. Pope Francis, consistent with St. John Paul II and Pope Benedict XVI (World Day of Peace Message, 1990 and 2010), has lifted up pollution, climate change, lack of access to clean water, and the loss of biodiversity as particular challenges. Pope Francis speaks of an “ecological debt” (no. 51) owed by wealthier nations to developing nations. And he calls all of us to an “ecological conversion” (no. 219), by which “the effects of [our] encounter with Jesus Christ become evident in [our] relationship with the world around [us].”¹⁰ Indeed, this concern with “natural ecology” is an indispensable part of the broader “human ecology,” which encompasses not only material but moral and social dimensions as well.

Solidarity

Solidarity is “a firm and persevering determination to commit oneself to . . . the good of all and of each individual, because we are *all* really responsible for *all*.” It is found in “a commitment to the good of one’s neighbor with the readiness, in the Gospel sense, to ‘lose oneself’ for the sake of the other instead of exploiting him, and to ‘serve him’ instead of oppressing him for one’s own advantage.”¹¹

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace, and avoid the use of force except as a necessary last resort.

In a special way, our solidarity must find expression in the **preferential option for the poor and vulnerable**. A moral test for society is how we treat the weakest among us—the unborn, those dealing with disabilities or terminal illness, the poor, and the marginalized.

Conclusion

In light of Catholic teaching, the bishops vigorously repeat their call for a renewed politics that focuses on moral principles, the promotion of human life and dignity, and the pursuit of the common good. Political participation in this spirit reflects not only the social teaching of our Church but the best traditions of our nation.

Notes

- 1 *Catechism of the Catholic Church*, nos. 1913-15.
- 2 *Gaudete et Exsultate*, no. 25.
- 3 *Evangelii Gaudium*, no. 221.
- 4 These principles are drawn from a rich tradition more fully described in the *Compendium of the Social Doctrine of the Church* from the Pontifical Council for Justice and Peace (Washington, DC: United States Conference of Catholic Bishops, 2005), no. 160. For more information on these principles, see *Forming Consciences for Faithful Citizenship*, 2016, nos. 40ff.
- 5 *Compendium of the Social Doctrine of the Church*, no. 132. This summary represents only a few highlights from the fuller treatment of the human person in the *Compendium of the Social Doctrine of the Church*. For the fuller treatment, see especially nos. 124-159 where many other important aspects of human dignity are treated.
- 6 *Compendium of the Social Doctrine of the Church*, no. 185.
- 7 *Centesimus Annus*, no. 48; *Dignitatis Humanae*, nos. 4-6.
- 8 *Compendium of the Social Doctrine of the Church*, no. 164.
- 9 *Laudato Si’*, no. 77.
- 10 *Laudato Si’*, no. 217.
- 11 *Compendium of the Social Doctrine of the Church*, no. 193. (See Mt 10:40-42, 20:25; Mk 10:42-45; Lk 22:25-27)

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Weekly Collections:

October 10th & 11th

\$ 4,156.00

Upcoming 2nd Collections:

November 8th Retired Priests

Please pray for those in active military duty:

Andrew Anderson, Austin Barnes,
Andrew Burzynski, Don Fontaine,
Travis Hayes, Cody Klawinsky,
Travis Klawinsky, Joe A. Lopez,
Matthew Macejewski,
John McKnight, Phillip Walkowiak

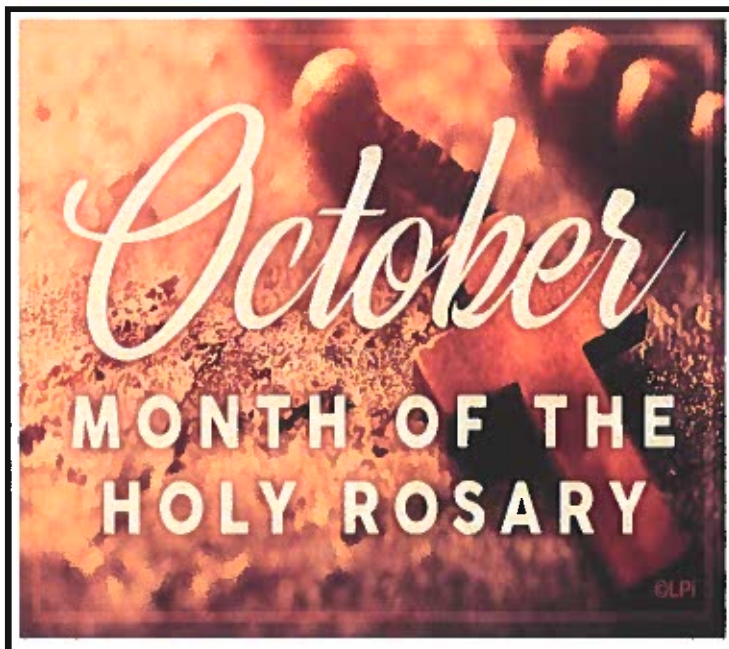


Our Church is open
for daily prayer
during office hours.

Office hours are
Tuesday-Friday
8 to 4

Please pray for our parish family who are ill and/or homebound:

Aria, Laverne Backhus, Sheila Blinka, Pat Davis, Don Dobiyski,
Margaret & Praslin Fann, John Faust, Paul Henry III, Dolores Holler,
Mae Dell Izard, John Koch, Caroline Kolbasinski, Barbara Kurtin
Helen Molitor, Kellyanne Katkoski, Tammy Kitchen, Bibian Loukins,
France Loukins, Desiree Oliver, Mathew Oliver, Regan Oliver,
Henry Ostermann, Ashley Paskett, Charlie Pasket, Tina Pasket,
Kenny Sechelski, Katie Smith, LaNell Szymczak,
Bobby Torres, Philip Vezorak, Anna Mae Vezurk, Ann Wesolick,
Rocky Weller, Fr. Louis Sikorski



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