

Abiding Press

Abiding Presence Faith Community

*A PARISH OF THE REFORMED CATHOLIC CHURCH
AN INCLUSIVE CATHOLIC COMMUNITY
MAKING GOD'S LOVE KNOWN IN CENTRAL FLORIDA*

Septiembre de 2025 VOLUME 4 #10
5330 Poinsetta Ave, Winter Park, FL 32792
321-594-4922

Office info@apfcwp.com

Vigil Mass is Celebrated at Saturday at 5:00 pm

*The Sanctuary Building of the First United Church of Christ
4605 Curry Ford Rd, Orlando, Florida 32812*

Social Media

Web Site: www.apfcwp.com

Bluesky: <https://bsky.app/profile/abidingpresencewp.bsky.social>

Facebook: <https://shorturl.at/IY5ry>

YouTube - <https://shorturl.at/7anu5>

Clergy Serving the People of God

Pastor: Most Rev. William R. Cavins pastor@apfcwp.com

Rev. Mr. Christopher M. Larsen

Volunteer Staff Serving the Parish

Gene L. Thompson II – Technology TechSupport@apfcwp.onmicrosoft.com

Keegan Glover, LLM - LGBTQ+ Liaison

Dennis Last – JMB Crock Pot Ministry

Klaus Stodtmann – Bread Baking kstodtmann@apfcwp.onmicrosoft.com

Mass Intentions & Prayer Requests

Remembering Loved Ones in Prayer

If you would like to have someone remembered during Mass or added to our Prayer Lists, please email your request to the pastor.

Support Our Parish

We warmly invite you to support our parish community. Your generous donations are deeply appreciated and can be made at your convenience. Thank you for helping us continue our mission.

Mass Cards Available

Mass Cards are available and can be sent to loved ones as a thoughtful way to let them know they are being remembered in our prayers.

Upcoming Dates

September 3	Joni's Treasures Thrift Shop 10:00 – 1:00 Formation Class 7:00 pm By Invitation Only
September 6	Vintage Vibes 10-1 Church grounds Pancake Breakfast 8 until we run out of supplies Celebration of Life: Michael Albert Smith 3:00 PM Divine Worship – Vigil of 23rd Sunday of the Christian Year 5:00 PM Intention: RIP Robert John Cavins
September 8	At Home with the Word 7 PM
September 9	Rebecca's Pantry 9:30 to 11:30
September 10	Joni's Treasures Thrift Shop 10:00 – 1:00 Formation Class 7:00 pm By Invitation Only
September 11	Divine Worship – Fest of St. Mychal Judge 6:30 PM Intention: All Those Who Died from 9/11 Attacks
September 13	Divine Worship – Vigil of 24 th Sunday of the Christian Year 5:00 PM Intention: – For All Incarcerated Persons
September 15	Breaking Open the Word 7 PM Zoom
September 16	Rebecca's Pantry 9:30 – 11:30
September 17	Joni's Treasures Thrift Shop 10:00 – 1:00 Formation Class 6:30 By Invitation Only
September 20	Divine Worship – Vigil of 25 th Sunday of the Christian Year 5:00 PM Intention: People of the Parish

September 22	Breaking Open the Word 7 PM Zoom
September 23	Rebecca's Pantry 9:30 – 11:30
September 24	Joni's Treasures Thrift Shop 10:00 – 1:00
	Formation Class 6:30 By Invitation Only
September 27	Divine Worship – Vigil of 26 th Sunday of the Christian Year 5:00 PM
	Intention:
September 29	Breaking Open the Word 7 PM Zoom
September 30	Rebecca's Pantry 9:30 – 11:30

*SCAP = Sunday Celebration in the Absence of a Priest

Financial Update as of 8/29/2025

Total Income Year to Date: \$ 7647.57.

Total Expenditures Year to Date: **\$7864.92.**

Difference: **-\$217.37.**

Balance available on hand: \$1882.34.



Online Giving Made Easy

You can now make donations quickly and securely through our website!

For the most efficient processing, we recommend using **Zelle**. If you choose another payment method, please ensure your donation is sent **as if to an individual** to avoid delays.

All donations—regardless of platform—can be directed to:

 bkpg@apfcwp.com

Thank you for your continued generosity and support!



Know Your Rights: Red Cards Available

In these uncertain times, it's important for both U.S. citizens and immigrants to understand their rights. We are offering Red Cards, which outline what to do if Law Enforcement or ICE comes to your door.

 **Pick-Up:** Red Cards are available at Mass on the desk in the Narthex.

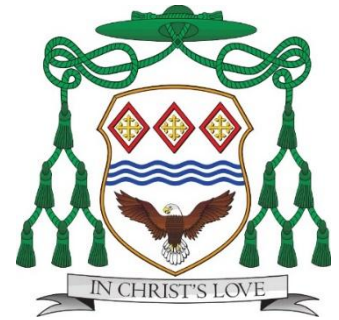
✉ Request by Mail: Send a stamped, self-addressed envelope to the Parish Office.
Limit: 5 cards per request
Please specify your preferred version:
English/English or Spanish/English

🗨 Help Us Expand Access: We are seeking a donor to help cover the cost of printing Red Cards in Haitian Creole. If you're able to contribute \$100, your support would be greatly appreciated.

From the Bishop's Desk

A Reformed Catholic Perspective on the Dignity of Human Work

The Reformed Catholic tradition, emerging from the Protestant Reformation while retaining many foundational elements of Catholic theology, offers a rich and nuanced understanding of the dignity of human work. Rooted in Scripture, informed by centuries of theological reflection, and shaped by both Catholic social teaching and Reformed emphases on vocation and stewardship, this perspective affirms that work is not merely a necessity or economic activity, but a sacred calling that reflects the image of God in humanity.



At the heart of the Reformed Catholic view is the belief that work is a vocation—a calling from God. This idea, championed by Reformers like Martin Luther and John Calvin, challenged the medieval notion that only religious vocations (such as priesthood or monastic life) were truly spiritual. Instead, the Reformers taught that all legitimate work, whether in the marketplace, home, or church, is a means of serving God and neighbor. This aligns with Catholic teaching, particularly as articulated in documents like *Laborem Exercens* by Pope John Paul II, which emphasizes that work is a participation in God's creative activity.

In this shared view, work is not a punishment for sin but part of the original design of creation. Genesis portrays Adam and Eve as stewards of the garden, tasked with cultivating and caring for it. Thus, work is inherently good and dignified, reflecting the *imago Dei*—the image of God—in human beings. The Reformed Catholic tradition upholds this theological anthropology, affirming that work allows individuals to express creativity, responsibility, and relationality.

The dignity of human work is inseparable from the dignity of the worker. Both Reformed and Catholic traditions emphasize that every person, regardless of occupation or social status, possesses inherent worth. This belief has profound implications for labor practices, economic systems, and social justice. It calls for fair wages, safe working conditions, and respect for workers' rights.

In the Reformed tradition, the priesthood of all believers reinforces the idea that every worker is engaged in sacred service. Whether one is a teacher, farmer, janitor, or CEO, their labor contributes to the common good and honors God. Catholic social teaching echoes this, insisting that economic activity must serve human flourishing and never reduce people to mere instruments of production.

A Reformed Catholic perspective also emphasizes stewardship—responsible management of resources, talents, and time. Work is a means by which individuals steward the gifts God has given them, contributing to the well-being of society and the environment. This stewardship is not only personal but communal, calling for systems that promote justice, equity, and sustainability.

The prophetic tradition within both Reformed and Catholic thought challenges exploitative labor practices and economic injustice. It insists that the dignity of work must be protected, especially for the marginalized and vulnerable. This includes advocating for policies that support family life, education, healthcare, and access to meaningful employment.

Integral to the dignity of work is the dignity of rest. The Reformed Catholic tradition upholds the Sabbath principle—not merely as a day off, but as a spiritual rhythm that honors human limits and affirms that our worth is not defined by productivity. Rest is a gift from God, a time for worship, renewal, and community. It reminds us that while work is important, it is not ultimate; our identity is rooted in being beloved children of God.

In sum, the Reformed Catholic perspective on the dignity of human work is deeply theological, socially conscious, and spiritually enriching. It sees work as a vocation, affirms the worth of every worker, calls for justice and stewardship, and honors the need for rest. In a world often driven by efficiency and profit, this vision offers a counter-narrative—one that celebrates work as a sacred expression of human dignity and divine purpose.

In Christ's Love

+*William*

Pastor

Are you looking to become more involved in our parish?

We have a variety of opportunities for you to contribute and make a difference throughout the week. Here's how you can get involved:

- **Saturdays:** Join us in a range of roles including readers, technical support, musicians, singers, altar servers, and Eucharistic Ministers. Your participation enriches our worship experience.
- **Mondays and Tuesdays:** Help us with our Crock Pot Classes. If you're interested in presenting, please reach out to Dennis Last for more information.
- **Tuesdays:** Volunteer at Rebecca's Pantry in the morning. Your assistance can make a significant impact on those in need.
- **Wednesdays:** Contribute to our Thrift Shop. We need enthusiastic helpers to support this valuable outreach.
- **LGBTQ+:** Contact Keegan Glover for information.
- **Ongoing:** We are also establishing a new ministry for Special Ministers to the Sick. This role is a wonderful opportunity to provide comfort and support to those who are ill.
- **Immigration:** We are seeking individuals who would be willing to **accompany** immigrants to court or other appearances.

So much to choose from! Reflect on how you might be called to serve and make a difference. What is God inviting you to do?

If you are interested in any of these opportunities or have questions, please contact [appropriate contact person/office] for more details. We look forward to your involvement and contributions to our parish community!

Prayer for Vocations

Gracious God, we give thanks for your call to both women and men to serve in Christ's Kingdom as priests, deacons, and consecrated persons. We ask that you send your Holy Spirit to inspire and guide others to respond with generosity and courage to your call. May our community of faith nurture and support vocations rooted in sacrificial love, especially among our youth and young adults. Through our Savior Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. Amen.

A Prayer for Those in Formation

Almighty God, we lift up all those in formation, preparing to serve with hearts full of faith and dedication. Grant them wisdom, strength, and discernment as they grow in their journey. Guide their minds, strengthen their spirits, and fill them with your love. May they always walk in humility and grace, ready to serve others and follow the path you have set before them. We ask this in Your holy name. Amen.

Current candidates in diaconal formation include Ken Gladding, Kody Hall, and Tony Rivera. All for the Diocese of St. John XXIII.

The Immorality of Detaining Immigrants at Alligator Alcatraz

The establishment of the Alligator Alcatraz detention center in the Everglades of Florida raises profound moral and theological concerns when viewed through the lens of Christ-centered ethics. As followers of Jesus, we are called to uphold the dignity of every human being, especially the vulnerable and marginalized. The detention of immigrants in a remote, wildlife-surrounded facility—designed to deter escape and encourage self-deportation¹—stands in stark contrast to the Gospel’s call to love, welcome, and protect the stranger.

Jesus’ teachings are unequivocal on this matter. In *Matthew 25:35-40*, He identifies Himself with the hungry, the stranger, the imprisoned: “I was a stranger and you welcomed me.” To detain immigrants—many of whom are fleeing violence, poverty, and persecution—in harsh and isolating conditions is to ignore Christ’s presence in them. The Alligator Alcatraz facility, surrounded by alligator- and python-infested waters, is not merely a logistical choice; it is a symbolic and literal barrier to compassion. It communicates fear, exclusion, and punishment rather than hospitality, justice, and mercy.

From a Christ-centered perspective, the morality of immigration policy must be measured not by efficiency or deterrence, but by how it treats the image of God in each person.

Genesis 1:27 affirms that all people are created in God’s image and thus possess inherent dignity. The decision to fast-track construction of this facility without environmental or humanitarian review, and to use nature itself as a deterrent, reflects a utilitarian mindset that dehumanizes immigrants and treats them as threats rather than neighbors.

Moreover, the Christian tradition has long upheld the principle of sanctuary. The Hebrew Scriptures are filled with commands to care for the sojourner: “You shall love the stranger, for you were strangers in the land of Egypt” (**Deuteronomy 10:19**). The early church, too, was known for its radical hospitality. To detain immigrants in a militarized, remote facility

managed by emergency and homeland security forces is to invert this tradition, replacing sanctuary with surveillance and welcome with walls.

The immorality of Alligator Alcatraz is compounded by its symbolic messaging. Naming the facility after Alcatraz—a notorious prison—and surrounding it with dangerous wildlife sends a message of criminalization and fear. It stigmatizes immigrants as lawbreakers rather than human beings in need of compassion and due process. This contradicts the biblical call to justice, which demands that we treat all people fairly and with dignity, regardless of their legal status.

The detention of immigrants at Alligator Alcatraz is not just a political issue—it is a spiritual crisis. It challenges Christians to ask: Are we reflecting Christ’s love in our policies? Are we welcoming the stranger, or turning them away? A Christ-centered ethic demands that we reject fear-based, punitive approaches and instead advocate for systems that honor the dignity, humanity, and sacred worth of every person. Anything less falls short of the Gospel.

While at this time, the courts have ordered its closure and the State of Florida is complying, the Governor of Florida has appealed the ruling. We must remain vigilant and engaged.

Solemnity of the Feast of the Triumph of the Cross

The Solemnity of the Feast of the Triumph of the Cross, celebrated on September 14th, is a powerful and deeply symbolic moment in the Christian liturgical calendar. It invites the faithful to reflect on the paradox of the Cross, an instrument of torture and death that, through Christ, becomes the ultimate sign of victory, love, and redemption. This feast is not only a remembrance of historical events but a profound theological celebration of the heart of the Christian faith.

Historically, the feast commemorates the discovery of the True Cross by Saint Helena in the fourth century and the dedication of the Church of the Holy Sepulcher in Jerusalem. Later, it also came to mark the recovery of the Cross from the Persians by Emperor Heraclius in the seventh century. Yet beyond these historical roots, the feast has grown into a solemn proclamation of the central mystery of Christianity: that through the suffering and death of Jesus, God has triumphed over sin, death, and evil.

From a theological perspective, the Cross is the axis of salvation history. In the eyes of the world, the crucifixion of Jesus was a humiliating defeat. But in the divine plan, it was the

moment of greatest triumph. As St. Paul writes in **1 Corinthians 1:18**, “The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” The Cross reveals the depth of God’s love and the radical nature of divine mercy. It is through the Cross that reconciliation between God and humanity is made possible.

The Solemnity of the Triumph of the Cross also serves as a reminder that Christian discipleship is marked by the Cross. Jesus said, “If anyone would come after me, let him deny himself and take up his cross daily and follow me” (**Luke 9:23**). This feast calls believers not only to venerate the Cross but to embrace it in their own lives, to accept suffering, sacrifice, and self-giving love as the path to true life. It is a call to live in the pattern of Christ, trusting that through the Cross comes resurrection.

Liturgically, the feast is a celebration of hope. The Cross, once a symbol of shame, has become a sign of glory. Churches are adorned with red vestments, symbolizing both the blood of Christ and the fire of divine love. The readings and prayers of the day emphasize the exaltation of Christ and the victory of His sacrifice. It is a day to rejoice in the power of God to transform suffering into salvation.

In a world often marked by pain, injustice, and despair, the Triumph of the Cross proclaims that love wins. It reminds us that no suffering is wasted, no death is final, and no sin is beyond redemption. The Cross stands as a beacon of hope, a sign of God’s unwavering commitment to humanity, and a promise that through Christ, all things are being made new.

Living a Christ-Centered Life: Lessons from St. Andrew Kim and His Companions

St. Andrew Kim Taegon, the first Korean-born Catholic priest, and his companions — laypeople, catechists, and clergy — are powerful witnesses to the enduring strength of faith in the face of persecution. Martyred in the 19th century during a time of intense anti-Christian oppression in Korea, their lives and deaths offer timeless lessons for anyone seeking to live a Christ-centered life today.

One of the most striking aspects of St. Andrew Kim’s witness is his unwavering commitment to Christ despite the threat of death. Ordained in secret after studying abroad, he returned to Korea knowing that his ministry could cost him his life. His courage reminds us that living a Christ-centered life requires conviction. In a world that often prioritizes comfort, convenience, and compromise, St. Andrew Kim challenges us to remain faithful to the Gospel even when it is unpopular or dangerous.

His companions, many of whom were laypeople, also demonstrate that holiness is not reserved for clergy or religious. They were farmers, mothers, children, and elders—ordinary people who lived extraordinary faith. Their example affirms the universal call to holiness. Living a Christ-centered life is not about status or title; it is about daily fidelity to God, love for neighbor, and trust in divine providence.

Another profound lesson from these martyrs is the importance of community. The Korean martyrs supported one another in prayer, catechesis, and solidarity. They formed underground networks to share the sacraments and encourage one another. In today's often isolating and individualistic culture, their example calls us to build faith communities rooted in mutual support, shared mission, and sacrificial love. A Christ-centered life flourishes in communion, not isolation.

St. Andrew Kim also emphasized the importance of truth and integrity. In his final letter before execution, he wrote, "We are not criminals. We have only believed in God and taught others to do the same." His words reflect the Christian commitment to truth, even when it leads to suffering. In a time when misinformation and moral relativism are widespread, his clarity and honesty are a beacon for those striving to live with integrity.

Moreover, the Korean martyrs teach us the value of hope. They faced brutal torture and execution, yet they did so with joy and peace, trusting in the promise of eternal life. Their hope was not rooted in earthly outcomes but in the resurrection of Christ. For modern Christians facing trials—whether personal, societal, or spiritual—their witness reminds us that hope in Christ is never in vain.

In conclusion, St. Andrew Kim and his companions offer a compelling model of Christ-centered living. Their courage, community, integrity, and hope are not relics of the past but living inspirations for today. They show us that to follow Christ is to embrace the Cross, to love without fear, and to trust in the victory of grace. Their legacy invites us to ask: How can we, in our own time and place, live with the same faithfulness and joy?

Family Faith Activities
Courtesy of LTP's At Home with the Word 2025.

September 3, 2025
Eighteenth Sunday of the Christian Year

Questions

◆ At a time when there is a contest or other competitive situation at school or church, ask your child, “Do you think the best player or contestant always wins? Are there times when someone less deserving gets first prize or the best grade? How do you feel about this? Do you think this happens in the grown-up world too?” Whenever we lose in a human contest, does it mean that God doesn’t love us?

◆ In this week’s Gospel, someone says to Jesus, “Teacher, tell my brother to give me my share.” Ask your child, “Have you ever felt cheated of your share? Do we as a family feel cheated of our share?” With your child, reflect on whether your family has come to value things over more long-lasting values.

◆ The refrain for this week’s psalm (90) is “If today you hear his voice, harden not your hearts.” How can we keep our hearts open to the voice of God during the day so that we can remember his love for us and know what is most important?

Activities

◆ Psalm 90 says in the final stanza, “Fill us at daybreak with your kindness, that we may shout for joy and gladness all our days.” Have you and your child ever been up early to experience daybreak together? Set your alarm and try it. Find a place in your yard or a view out a window that allows you to see the sun’s first rays. Together, notice all the colors and sounds of the dawn. Then pray this stanza of the psalm and feel the gladness!

◆ Before or after dinner, gather the family and read aloud this week’s Gospel (Luke 12:13–21). Discuss the meaning. If appropriate, consider what extra accumulated goods in your household you could dispense with. If there are no extras, consider unnecessary activities that occupy time and attention, like long periods of watching TV.

◆ With your child, collect pictures from magazines or the internet and make a collage of images of God. Remind your child that these are not pictures of God but ways we can imagine the invisible God. Be sure to include a photo of the child.

September 10, 2025

Nineteenth Sunday of the Christian Year

Questions

◆ Have a discussion with your child about invisible things that are real, asking him to name some. The child might think of God and angels, or atoms, molecules, and air, or hail forming, hidden in clouds, or water after it evaporates, or affects like love or anger. Make a list. Then ask, “Do you have to see, touch, or hear something for it to be real?”

◆ Ask your child whether she feels blessed. Allow for both positive and negative answers. Perhaps join your child in listing blessings received by the child and your family. Enlarge the discussion by considering people in other parts of the world or living under different conditions, such as war, drought, or other hardship.

◆ This week's reading from Wisdom (18:6–9) speaks of “the salvation of the just.” Ask your child, “Whom do you know who is just and fair? A friend, a teacher, a parent or relative, other authority figure, any public figure?” Discuss what makes a person just.

Activities

◆ Tell the story of the call of Abraham (Genesis 12), recapitulated in this week's reading from Hebrews (11:1–2, 8–12), paraphrasing or using a children's Bible. Ask your child to imagine leaving home with all you own, not knowing where you are going or why, living in tents with your family. Would that be adventurous, scary, or both?

◆ For mealtime prayer, ask each family member to think of a blessing for which he or she is grateful.

◆ With older and younger children and adults, discuss a justice issue currently in the public view. It could be anything from curfews for young people to affordable housing to overseas nation-building. Discuss how justice might be served in relation to this issue. Pray about the issue together as a family.

September 17, 2025

Twentieth Sunday of the Christian Year

Questions

◆ Ask your child, “What do you think Jesus meant when he said (in this week's Gospel, Luke 12:49–53), ‘I have come to set the earth on fire?’ Was it a literal fire?” Talk about the qualities of fire. Which of these qualities might Jesus have wanted to bring to the earth? Read the rest of the short Gospel and discuss what kind of fire it might be.

◆ To explore what Jesus says in the Gospel about establishing division on the earth, with your child reflect on any quarrels he may have had recently with friends, family members, or teachers. They probably felt bad at the time. Ask, “Looking back, can you see anything good or worthwhile about this quarrel? Did you or the other person change in any way? Learn anything?”

◆ The prophet Jeremiah got punished for speaking the truth, for letting the Holy Spirit within him speak. Ask your child, “Do you know anyone who's been punished for speaking the truth?” Consider friends and family members but also public or historical figures such as the Reverend Dr. Martin Luther King Jr., or saints such as Joan of Arc.

Activities

◆ If it is practical for you to make a fire outdoors and cook on it or even toast a marshmallow, let your child gather leaves and twigs and blow on the fire to get it going. Discuss how fire can help and hurt. Or if this is not feasible, use crayons or markers to draw a fire and surround the picture with a list of good and bad things fire can do. Consider the way fire transforms wood into ash and smoke that rises to heaven

like incense, into prayer.

◆ This week's second reading says we are surrounded by "a cloud of witnesses." These are all the good people who encourage us to lead a Catholic Christian life. Help your child make a picture with herself in the center. Then let the child identify all the people who support her in the life of faith. Use drawings, photos, or other symbols, as well as names, so that this will be a picture of the cloud of witnesses around your child.

◆ Today's responsorial psalm is an urgent prayer for God's help. Talk with your child about times when he or the family have been in trouble. Pray this psalm together. If the child cannot read, let the refrain ("Lord, come to my aid!") be his part, and you read the verses. Explain that even when we are not in trouble, it is good to pray these psalms. It is good practice for the times when we need help. Or we can pray the prayer on behalf of someone we know who needs God's rescue.

September 24, 2025

Twenty-First Sunday of the Christian Year

Questions

◆ In this week's first reading, the prophet Isaiah says, "I come to gather nations of every language . . . they will bring all your brothers and sisters to the Lord." Find a map or globe and identify some of the countries near the United States. Ask your child their names and what languages are spoken by the people in those lands and share what you know about some customs different from ours. For an older child, ask, "How can we understand our neighbors better? How can we all proclaim God's glory together?"

◆ Ask your child, "Do you ever feel droopy and weak or discouraged?" Encourage her to tell you how it feels and what causes the feeling. Tell your child that low feelings can teach us something and that we can be joyful in the end. If you've ever had drooping spirits, tell your child about it and how you came out of it. Then ask, "Has that ever happened to you?"

◆ This week's Gospel ends, "Some are last who will be first, and some are first who will be last." Ask, "Is anyone of your classmates or friends always first? Best in sports or best at reading or math? Are you ever first? Are you ever last? What does that feel like? What does the Gospel say about that?" Identify well-known people who are first: presidents or pop stars. Then identify those who are last: the homeless or recent immigrants. What do their futures look like?

Activities

◆ If your family has any connection to other countries, such as ancestors, relatives, or friends, bring some of their customs, languages, or food into your home. You could cook a meal of these "brothers' and sisters'" foods, teach your child some of their languages, or tell some of their stories. If you have no personal connections, learn about a Mexican, Canadian, or Native American tradition and practice it at home.

◆ With your child, think of someone at school, church, or in the community who is “last,” whether because of illness, poverty, recent arrival, job loss, or something else. Think of one simple thing your child could do to make that person feel “first” — whether a call, a card, a visit, or a gift of something homemade. Be sure the child makes and presents the gift or participates in the visit.

◆ Does your child know someone discouraged in school or church? A kind word or invitation to play can turn grief into joy. Discuss with your child the children he knows and think of a simple way your child could offer comfort.

September 31, 2025

Twenty-Second Sunday of the Christian Year

Questions

◆ Ask your child, “What does it mean to humble yourself?” Help the child find concrete examples, such as letting another child go first or letting him or her sit in front. If your child is overly humble and never tries to go first, distinguish between appropriate humility and self-negation.

◆ When a birthday or other event calls for celebration, ask your child, “Whom should we invite?” First on the list will inevitably be best friends. Then ask, “Whom can we invite who might not invite you back? Is there a child who never gets invited anywhere? Can we include that person too?”

◆ Ask your child, “How do you imagine God? Like a mountain or a fire, a storm or a trumpet blast? Like a beautiful city where angels are having a party? Or in some entirely different way?” You can help the child expand on these biblical images. Ask, for instance, “If God were a musical instrument, what kind would it be? What kind of sound would the instrument make?” You can share your own image of God as well.

Activities

◆ Play a listening game with your child. Have the child close his or her eyes. Name five objects you can see. The child opens her eyes and tries to repeat the five back to you. Reverse roles. You can do it with any category of things, seen or unseen, such as colors, animals, people, cities, countries, or kinds of weather. See who has the most “attentive ear [which is] the joy of the wise,” according to this week’s reading from Sirach (3:17–18, 20, 28–29).

◆ Think of a child in your child’s class or circle of friends who is often excluded. Plan an event for this child and your own, such as a play date, a meal, or an excursion. Try to make the event comfortable and enjoyable for both your child and the other.

◆ Make a meal prayer from Psalm 68 using the lines, “The just shall rejoice and exult before God; / they are glad and rejoice.” The whole family can pray this standing, circling

the table, and clapping and raising arms on “rejoice.” Encourage the child to invent gestures.

Spectacular September Saints

September is a month rich in saints' feast days in the Reformed Catholic Church, many of whom are celebrated for their holiness, devotion, and significant contributions to the faith. Here is a list of Catholic saints commemorated in September:

September 3 – St. Gregory the Great: Pope and Doctor of the Church who reformed the liturgy and sent missionaries to evangelize England.

September 5 – St. Teresa of Calcutta (Mother Teresa): Missionary of charity who devoted her life to serving the poorest of the poor with love and dignity.

September 9 – St. Peter Claver: Jesuit priest who ministered to enslaved Africans in Colombia, baptizing and caring for thousands.

September 11 – St. Mychal Judge: A Franciscan priest and chaplain to New York City firefighters, he died while ministering during the 9/11 attacks and is remembered for his compassion, courage, and selfless service.

September 12 – The Most Holy Name of Mary: A feast honoring the beautiful and powerful name of the Blessed Virgin Mary.

September 15 – Our Lady of Sorrows: Honors Mary's compassionate suffering as she shared in the Passion of her Son.

September 16 – Sts. Cornelius and Cyprian: Martyrs who defended Church unity and forgiveness during times of persecution.

September 17 – St. Robert Bellarmine: Jesuit cardinal and theologian who was a key figure in the Counter-Reformation.

September 20 – St. Andrew Kim Taegon and Companions: Korean martyrs who gave their lives for the faith during brutal 19th-century persecution.

September 21 – St. Matthew the Apostle and Evangelist: Former tax collector called by Jesus who authored the Gospel of Matthew.

September 23 – St. Padre Pio of Pietrelcina: Capuchin friar known for his stigmata, deep prayer life, and miraculous healings.

September 24 – Our Lady of Mercy (Our Lady of Ransom): Celebrates Mary's role in freeing captives and offering mercy to the oppressed.

September 26 – Sts. Cosmas and Damian Twin brothers and physicians who offered free medical care and were martyred for their faith.

September 27 – St. Vincent de Paul: Priest devoted to serving the poor and founding charitable organizations.

September 28 – St. Wenceslaus: Bohemian duke known for his piety and martyrdom, celebrated in the famous Christmas carol.

September 29 – Sts. Michael, Gabriel, and Raphael (Archangels): Honored for their roles as divine messengers and protectors in God's plan.

September 30 – St. Jerome: Brilliant scholar and translator of the Bible into Latin, known for his fiery spirit and devotion.

These saints each have unique stories and contributions that continue to inspire the faithful. Is there a particular saint you'd like to learn more about? Do any of these saints hold special significance for you? Post about them on our Facebook Page
<https://www.facebook.com/groups/1386619738179316/?ref=bookmarks>

September Recipes

 Appetizer: Korean Mandu (Dumplings)

Inspired by St. Andrew Kim Taegon – September 20

Ingredients:

- 1 lb ground pork or beef
- 1 cup finely chopped kimchi
- 1/2 cup chopped scallions
- 2 cloves garlic, minced
- 1 tbsp soy sauce
- 1 tsp sesame oil
- Dumpling wrappers

Instructions:

Mix all ingredients in a bowl until well combined.
Place a spoonful of filling in each wrapper, fold and seal edges.
Steam for 10–12 minutes or pan-fry until golden and cooked through.
Serve with soy sauce or dipping sauce.

 Entrée: Shepherd's Pie

In honor of St. Vincent de Paul – September 27

Ingredients:

- 1 lb ground beef or lamb
- 1 onion, chopped
- 2 carrots, diced
- 1 cup peas
- 2 tbsp tomato paste

2 cups mashed potatoes
Salt, pepper, thyme to taste

Instructions:

Brown meat with onion and carrots; stir in tomato paste and peas.
Season and simmer for 10 minutes.
Spread meat mixture in a baking dish, top with mashed potatoes.
Bake at 375°F (190°C) for 25–30 minutes until golden.

 Side Dish: Bohemian Sauerkraut and Potatoes
Inspired by St. Wenceslaus – September 28

Ingredients:

2 cups sauerkraut
4 medium potatoes, peeled and cubed
1 onion, sliced
2 tbsp butter
Salt and caraway seeds to taste

Instructions:

Boil potatoes until tender; drain.
In a skillet, sauté onion in butter until golden.
Add sauerkraut, potatoes, and seasonings; cook together for 10 minutes.
Serve warm with hearty meats or as a vegetarian side.

 Dessert: Angel Food Cake
For the Feast of the Archangels – September 29

Ingredients:

1 cup cake flour
1 1/2 cups sugar
12 egg whites
1 1/2 tsp cream of tartar
1 tsp vanilla extract
1/4 tsp salt

Instructions:

Sift flour and half the sugar together.
Beat egg whites with cream of tartar and salt until soft peaks form.
Gradually add remaining sugar and vanilla; beat to stiff peaks.
Fold in flour mixture gently.

Pour into ungreased tube pan and bake at 350°F (175°C) for 35–40 minutes.
Cool upside down before serving.



Reformed Catholic Church SYNOD 2025

The City Beautiful