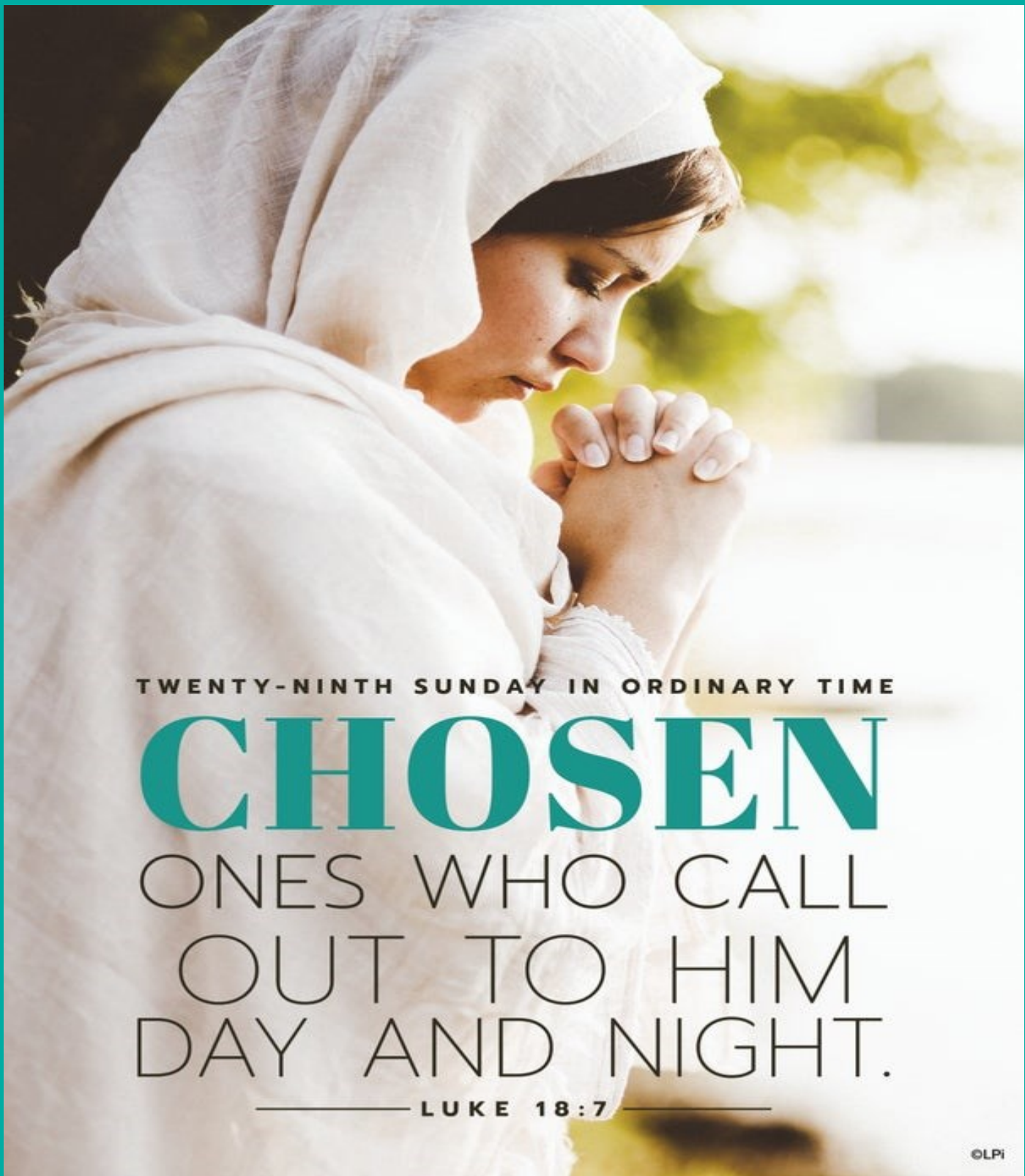


A photograph of a woman wearing a white headscarf, looking down with her hands clasped in prayer. The background is a soft-focus outdoor scene with greenery and a bright light source.

TWENTY-NINTH SUNDAY IN ORDINARY TIME

CHOSEN

ONES WHO CALL
OUT TO HIM
DAY AND NIGHT.

— LUKE 18:7 —

©LPI

St. Elizabeth of Hungary/St. Mark

5700 Bear Creek Boulevard, Bear Creek, Pennsylvania 18602

TWENTY-NINTH SUNDAY IN ORDINARY TIME | OCTOBER 19, 2025

St. Elizabeth Church (E)
5700 Bear Creek Blvd
Bear Creek, PA 18602

St. Mark Church (M)
1052 Bear Lake Rd
Thornhurst, PA 18424

Mission Statement

Humbly guided by the Holy Spirit, our mission is to help people:

~ Through prayer and worship, discover God's desire to be in a relationship with us ~ Discover and develop the gifts and talents God has bestowed on each person ~ Share our faith in Jesus Christ through a welcoming community, beautiful liturgy and ongoing faith formation ~ Be of service to one another, to the communities in which we live and especially to those in need. ~

SERVED BY

Rev. Rawel Toppo
Administrator
rawelt81@gmail.com

Rev. Anthony M. Urban
Pastor Emeritus

Rev. William J. Karle
Pastor Emeritus

PARISH WEBSITE

Churchofstelizabethstmark.org

FIND US ON FACEBOOK



The Roman Catholic Community
of St Elizabeth of Hungary and
St. Mark



WORSHIP SCHEDULE

Monday-Wednesday, Friday 9:00AM
(E)

First Fridays —Adoration after Mass—
12Noon (E)

Weekend Masses

Saturday 4:00PM (M)

Saturday 6:00PM (E)

Sunday 8:30AM (M)

Sunday 10:30AM (E)

SACRAMENT OF RECONCILIATION

St. Mark's Church—1/2 hr before all
Masses

St. Elizabeth's Church —1/2 hr before
all Masses

~ or anytime by appointment ~

OFFICE STAFF

Amanda Proch
Business Manager
stelizabethbearcreek@
outlook.com

Mer Rish
Office Secretary
Director of Music & Liturgy
stelimar@ptd.net

OFFICE HOURS / PHONE

Tuesday & Wednesday
9AM—3PM

Phone.....570-472-3061

Fax.....570-472-3503

RELIGIOUS EDUCATION

Emily Bell
Renee Sipple

Directors of Religious Education
saintelizabethccd@gmail.com

DAILY TV MASS

WARMING FAITHFUL HEARTS

Cathedral of St Peter in Scranton, available on
CTV: Catholic Television of the
Diocese of Scranton.

Weekdays 12:10p.m., 3:30p.m. and 7:00p.m.

Weekends, Saturday Vigil Mass 5:30 p.m. and
rebroadcast on Sunday morning at 10:00a.m.

STEWARDSHIP

Oct 12, 2025

Weekly \$2126.00

Online \$858.00

\$2984.00

Diocesan -\$.00

TOTAL: \$2984.00

Thank you for your continued generosity.

The Parish Budget is set at \$5000.

Eucharistic Celebration

Saturday, Oct 18, 2025 — Sunday, Oct 26, 2025

Sat, OCT 18

4:00pm (M) Ralph Riviello
Morning Mass Friends

6:00pm (E) John & Anna Petrosky
Joseph & Marcia Boris

Sun, OCT 19

8:30am (M) For the Souls in Purgatory

10:30am (E) Edmund Pachucki
Ed & Kathy Jasulevicz

Mon, OCT 20

9:00am (E) Frank X. & Catherine D. Kearns
Joan & Lee Potter

Tues, OCT 21

9:00am (E) David M. Soda
Theodore & Diane Haas

Wed, OCT 22

9:00am (E) Stella Sherin
Steve & Mer Rish

Thurs, OCT 23

9:00am (E) **NO MASS**

Fri, OCT 24

9:00am (E) Frank X. Jr. & Paul J. Kearns
Joan & Lee Potter

Sat, OCT 25

4:00pm (M) William & Rose Kearns
Joan & Lee Potter

6:00pm (E) Joyce & Joe Collins
Nancy Neale

Sun, OCT 26

8:30am (M) For the Parishioners

10:30am (E) Mary Groucke
St. Elizabeth's Choir



This week we pray for our sick,
elderly and homebound
parishioners and friends,
especially...



*Noreen Catani Amico, Laurie Ayre,
Lea Furlong, Bernard Hendrzak,
Erin Himes, Jake Johnson,
Joseph Kachurak, Patrick Kildea,
Michael Lilienthal, Mollie Litchman,
Carolyn Palencar, Mary Soos, Byran Stanton,
Verna Stavish, John Tucker,
Rev. Anthony Urban, Gary Walker,
Hank Walker, Loretta Washick*

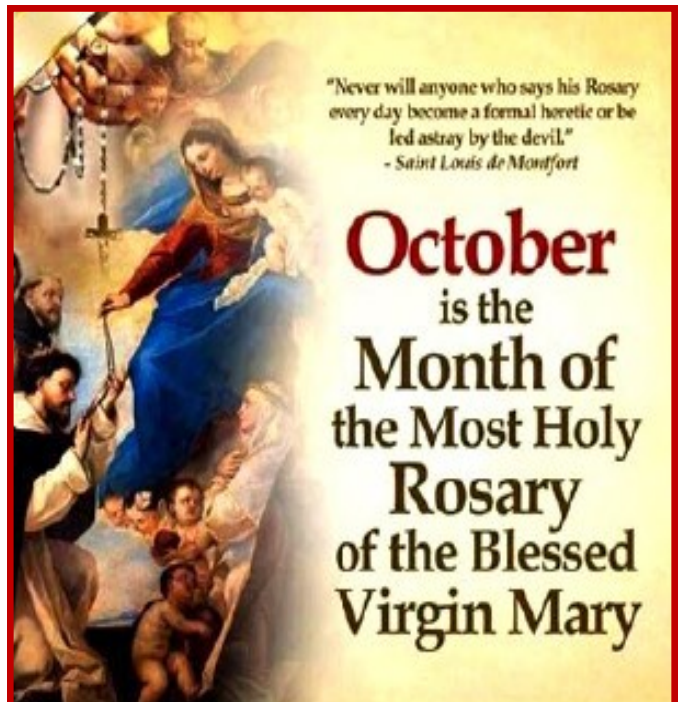
***Please notify office when names should be
removed. 570-472-3061***

**THE MOST BLESSED
SACRAMENT IS RESERVED IN OUR CHURCH**

**We respectfully ask that all observe a
reverent silence.**

*Mass Intentions (\$10.00) are now available for
the 2026 year. Please book early to reserve your
special dates.*

*Also, the Sanctuary Candle (\$10.00) and the
Bread and Wine (\$20.00) are available at both
Churches for your loved one's intentions.*



"Love is never defeated."

St. John Paul II

Father Rawel's
Corner



THE TRANSFORMING POWER OF PERSISTENT FAITH

Today's reading invites us to embrace the transforming power of faith. In the Gospel, Jesus shares the parable of 'the Widow and the Unjust Judge' to emphasize the need for continual prayer and deep trust in God. The widow, though powerless and without influence, achieved justice. She achieved justice not through force but through persistence. Her determination moved even a hard hearted and unjust judge. Jesus lifts her up not only as a symbol of perseverance but as a witness to what a persisting faith can accomplish.

Jesus challenges us to examine how deep our faith is. Furthermore, Jesus assures us that God is not like the Unjust Judge but a loving father who responds to the needs His children.

In the first reading we see another factor of Christian faith: that Christian faith is not passive but an active participation with God in His mission. The reading shows that Israel's victory over Amalek was not achieved by military strength alone, but through Moses' act of lifting his hands in prayer - a sign of dependence on God. This teaches us that our daily struggles and victories also depend on our connection with God. True success and meaning in life come when we lift our hearts and hands to God in constant trust, prayer, and surrender. These readings remind us that transformation happens when we persevere faith especially in prayer, trust, and surrender.

May our Lord strengthen our faith to remain persistent in prayer. Help us to trust in your perfect timing and surrender our desires to you, even when answers seem delayed.

HAVE A BLESSED WEEKEND!



The University of Scranton, one of America's premier colleges, will host two Open House events for prospective students and their families on [Sunday](#), Oct. 26, and [Sunday](#), Nov. 9.

For additional information, contact Scranton's Admissions Office at 1-888-SCRANTON or visit Scranton's [Open House webpage](#).



The ROYAL family is opening its doors!
Visit OPEN HOUSE Sunday, November 2,
1:00-3:00 p.m. Discover an enriching,
supportive,

faith-filled environment where academic excellence
and servant leadership are pursued daily.

Talk to students, faculty, and coaches to learn why you
belong in the Holy Redeemer family.

HOLY REDEEMER HIGH SCHOOL

159 South Pennsylvania Blvd., Wilkes-Barre

570-829-2424



"St Elizabeth's Way is holding an eat-in Pasta Dinner fundraiser on [Oct 19th](#) from 3 - 5. Come and enjoy Pasta, homemade sauce, meatballs, sausage, salad and dessert with your friends and family. Cost is \$15 per person,

please call 570-851-0213 or email to reserve your meals."

**If you
correspond to
the designs of
God, He will
make a saint
of you.**

ST. PAUL OF THE CROSS



Faith and Family Night with the WBS Penguins!!

Join us for a night of thrilling hockey and heartfelt performances at **Faith and Family Night!** [Friday, November 14th](#), 2025, come out with the Diocese of Scranton to cheer on the Penguins as they take on the Islanders, and enjoy an evening filled with music, dance, and family fun! This night is open to people of all ages, so bring your family, friends and neighbors as we come together as a diocesan family. Gates Open at 6:00pm, Puck drops at 7:05pm.

To purchase discounted tickets visit:

www.dioceseofscranton.org or go to <https://www.gofevo.com/event/Diocesescranton3>.



Worship & Meditation

Readings for the week of October 19, 2025

Sunday:

Ex 17:8-13/Ps 121:1-2, 3-4, 5-6, 7-8 (see 2)/2 Tm 3:14-4:2/Lk 18:1-8

Monday:

Rom 4:20-25/Lk 1:69-70, 71-72, 73-75/
Lk 12:13-21

Tuesday:

Rom 5:12, 15b, 17-19, 20b-21/Ps 40:7-8a,
8b-9, 10, 17/Lk 12:35-38

Wednesday:

Rom 6:12-18/Ps 124:1b-3, 4-6, 7-8/
Lk 12:39-48

Thursday:

Rom 6:19-23/Ps 1:1-2, 3, 4 and 6/
Lk 12:49-53

Friday:

Rom 7:18-25a/Ps 119:66, 68, 76, 77, 93,
94/Lk 12:54-59

Saturday:

Rom 8:1-11/Ps 24:1b-2, 3-4ab, 5-6/Lk 13:1-9

Next Sunday:

Sir 35:12-14, 16-18/Ps 34:2-3, 17-18, 19, 23
(7a)/2 Tm 4:6-8, 16-18/Lk 18:9-14



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Gospel Meditation

Encourage Deeper Understanding of Scripture

A woman in my parish has an adult son who has rejected his faith. She prays for him every day. She lights candles, says rosaries, and asks God again and again to bring him back. But nothing changes. Is God listening? Is He delaying? She told me once that she feels like the widow in Jesus' strange parable — crying out for justice, but hearing only silence. And yet, she said, she is at peace. I asked why. She responded, "God is *already* answering. I just can't see it yet."

She embodies something of the mystery in Jesus' parable this week in Luke 18. A powerless widow demands justice from a corrupt judge. This isn't about wearing God down until He gives in. It's about faith in the justice that is already coming. The widow isn't just persistent; she believes that justice is inevitable. And when Jesus points to the judge's words — his fear of being "struck" — He hints at something deeper: God's justice does not creep in gradually. It strikes. It comes like lightning.

Blessed Mary is, of course, the ultimate widow demanding justice. At the foot of the cross she stands before what looks like the ultimate injustice — the brutal execution of her son. But she did not despair. She did not beg for a last-minute rescue. She knew that justice was not delayed. In fact, it was happening. The power of the cross was already unleashing justice upon the world — suddenly, decisively, like a blow that would topple every corrupt power, making even the most corrupt fear her strike.

This parable asks us: will the Son of Man find faith on earth? Or will we mistake God's silence for absence? The cross proves that justice is not slow. It is only hidden. The lightning has already struck. In the cross, justice is speedily being done.

— Father John Muir

Weekly Prayer

Sunday's Readings

First Reading:

As long as Moses kept his hands raised up,
Israel had the better of the fight,
but when he let his hands rest,
Amalek had the better of the fight. (Ex 17:11)

Psalm:

Our help is from the Lord, who made heaven and earth. (Ps 121)

Second Reading:

Remain faithful to what you have learned and believed,
because you know from whom you learned it,
and that from infancy you have known
the sacred Scriptures,
which are capable of giving you wisdom for salvation
through faith in Christ Jesus. (2 Tm 3:14)

Gospel:

"Will not God then secure the rights of his chosen ones
who call out to him day and night?
Will he be slow to answer them?
I tell you, he will see to it that justice is done
for them speedily." (Lk 18:7)

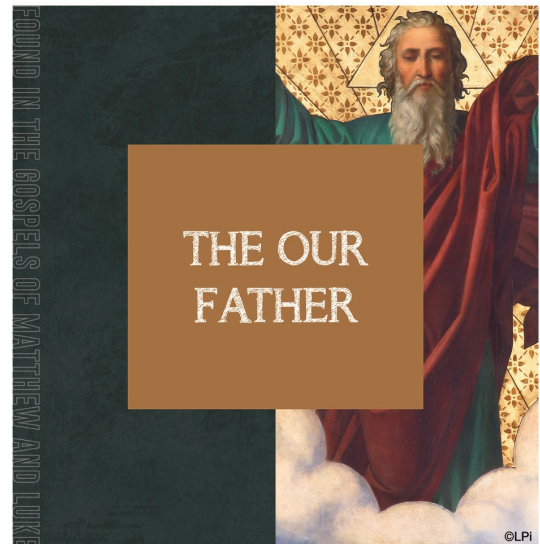
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Live The Liturgy Inspiration of the Week

We are all the widow in Luke's Gospel. We are vulnerable. We feel small in the estimation of the world. We feel ignored. But Jesus is telling us to be bold in prayer, to bring our needs before the judge who will always hear our case.

Observances for the week of October 19, 2025

- Sunday:** 29th Sunday in Ordinary Time;
World Mission Sunday
- Monday:** St. Paul of the Cross, Priest
- Wednesday:** St. John Paul II, Pope
- Thursday:** St. John of Capistrano, Priest
- Friday:** St. Anthony Mary Claret, Bishop
- Next Sunday:** 30th Sunday in Ordinary Time



Devotions, *Explained!*

The Our Father, also known as The Lord's Prayer, is found in the Gospels of Matthew and Luke. Universally beloved in most traditions of Christianity, its words are those of Jesus Christ himself as he answers his disciples' queries on how best to pray.

Prayer for Life of Mission

Dear God,
You are the one who finds a way in
the darkness, and clears the path for
those You love. Help us to trust in
Your call, and to answer generously to
the unknowns we face,
knowing You will never leave us alone.
Amen.

Liturgical Life

(PRACTICING) CATHOLIC

Mini Reflection: In the same way that a judge cannot go looking for conflicts to mediate, God will not force His way into our problems. What would be the point? What is our life on earth for, if it is not to teach us how to turn willingly to God?

The Prayers We Don't Say

It has always confused me: why a judge?

Jesus could have compared prayer to the subject who requests a gift of his king. He could have compared it to the child who asks a favor of a parent. But in the parable of the widow and the judge, Jesus compares prayer — specifically constant, unwearying prayer — with the marginalized person who doggedly pursues her claim through an unforgiving legal system.

It's not a rosy or reassuring picture. So what is he trying to tell us?

Unlike a king or a parent, a judge has strictly drawn lines which he cannot, under any circumstances, cross. He can only help people who bring their case to court. Even good, earnest judges cannot render justice if charges are not brought.

God is all-powerful. But that doesn't make Him a meddler. He will not force His way into our problems. What would be the point? What is our life on earth for, if it is not to teach us how to turn willingly to God, in every instance — adoration, gratitude, need?

Today, I sat down and made a list of problems I don't pray about. When I was done, I looked at the list and asked myself: why not? Why don't I pray about these things? Some are huge issues over which I have absolutely no control, and prayer feels futile. Some are small grievances I never even considered mentioning to God.

If I prayed about them all, my life would be totally consumed by prayer. Constant, unwearying prayer. The kind of prayer Jesus calls me to in the parable of the widow and the judge: continual surrender of myself to the mysterious, limitless power of God.

Praying that way could make me tired. The widow was tired, too — but she kept bringing her charges. She got justice. And her judge wasn't even a nice guy.

So say the prayer. Bring the charges. Our judge is one who wants to help, but He won't overstep His bounds.

— Colleen Jurkiewicz Dorman

Why do we do that?

Catholic Life Explained

Question:

I volunteer every once in a while. How can I incorporate serving the poor in my everyday life?

Answer:

In the Gospels, Jesus is very clear about emphasizing outreach to vulnerable persons on the margins of society. These may be the materially poor, the disabled, the lonely, or any others whose circumstances drive them from mainstream society. We can all respond to Christ's call to love by incorporating direct service into our regular life routine. Here are some ideas to find your niche:

Consider your life. Before you look for direct service opportunities, consider your schedule, commitment levels, and personal gifts. When can you help out and how regularly? Where have you volunteered in the past that has felt like a good fit? Do you have any particular skills or personality traits that lend you to particular work?

Do some research. There are a lot of structured ways you can get involved in your community. Your parish might have a social concerns outreach program. If not, ask friends and family. A simple online search for local nonprofits can also expose you to new opportunities.

Be open to God's invitation. The chance to serve may be closer than you think. Befriending an elderly neighbor, widowed and far from children, is an act of serving the poor. Keep your eyes and heart open!

“Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?”
- Lk 18:7-8

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading:

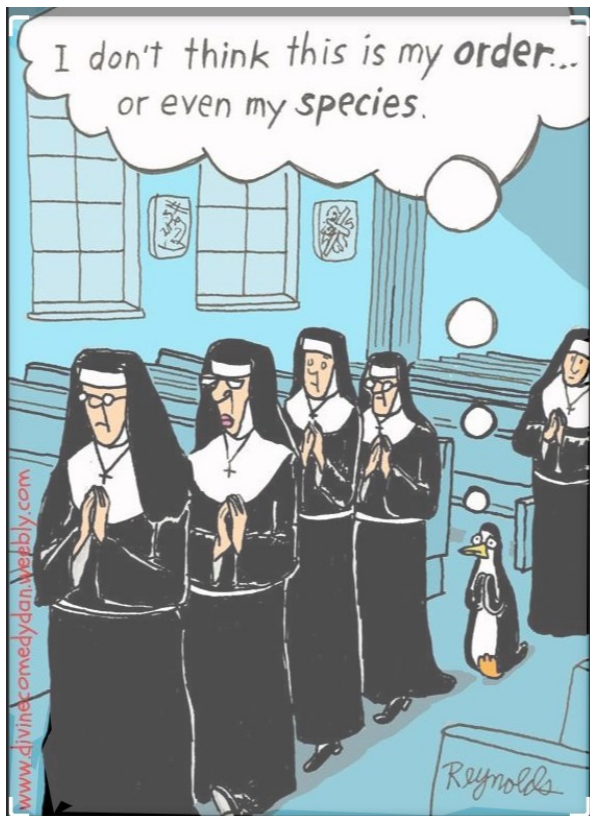
Moses needed to rely on his brother (Aaron) and his friend (Hur) to assist him in defeating the Amalekites. Can you think of a time when you really needed the support of your family or friends?

Second Reading:

Paul instructs Timothy to be persistent in relying on what Sacred Scripture teaches us. How do you use Scripture as a guide for your life?

Gospel:

With the parable of the persistent widow, Jesus teaches the disciples about the importance of praying often to God. When do you find yourself praying?





The Rosary

Where and when the Rosary began is unknown. The use of beads as an aid in prayer has a long history both in the Catholic Church and in other religions. The chain of beads establishes a framework, a setting, a pace for the prayer, and the repetition provides a background for meditation.

Even though the origin of the Rosary is unknown, it is undeniable that its popularity grew significantly through the preaching of Saint Dominic, who died in 1221. Dominic encouraged the Rosary as a remedy to heresy. The meditation on the mysteries developed a foundation of the truths of the faith. This saint also saw the prayer as an antidote to sin. As Dominic and his followers preached throughout Europe, they encouraged the laity to regularly pray the Rosary.

Many popes have also encouraged this devotion. One notable example comes from the reign of Pope Pius V (1566–1572). At that time the Turkish Muslims were actively seeking to conquer Christian Europe and were having significant success in their endeavors. Europe was in real peril.

Pope Pius V asked all the faithful to pray and ask for Mary's intercession that the Turkish threat would be halted. In particular, Pius encouraged the praying of the Rosary. In the famous Battle of Lepanto on October 7, 1571, the Christian forces defeated the Turkish fleet and effectively ended the threat of conquest by the Muslims.

To acknowledge the effectiveness of praying the Rosary and to thank the Blessed Mother for her intercession, Pius established the Feast of the Holy Rosary to be celebrated each October.

The word rosary comes from the Latin *rosarius*, which means "garland" or "bouquet of flowers." It is an apt word for a bouquet of prayers offered to God. The word *bead* is an Old English term that originally meant "a prayer."

The rosary has 59 beads, a crucifix, and a medal, with certain prayers for each of these different pieces.

The Rosary is a Scripture-based prayer. It begins with the Apostles' Creed, which summarizes the great mysteries of the Catholic faith. The Our Father, which introduces each mystery, is from the Gospels. The first part of the Hail Mary is the angel's words announcing Christ's birth and Elizabeth's greeting to Mary. St. Pius V officially added the second part of the Hail Mary. The Mysteries of the Rosary center on the events of Christ's life. There are four sets of Mysteries: Joyful, Sorrowful, Glorious and—added by Saint John Paul II in 2002—the Luminous.

For More information, please visit: www.stpaulcenter.com/posts/a-short-history-of-the-rosary

St. Pope John Paul II- Feast Day October 22

Pope John Paul II (born **Karol Józef Wojtyła**; (18 May 1920 – 2 April 2005) was head of the Catholic Church and sovereign of the Vatican City State from 16 October 1978 until his death in 2005. He was the first non-Italian pope since Adrian VI in the 16th century, as well as the third-longest-serving pope in history, after Pius IX and St. Peter.



In his youth, Wojtyła dabbled in stage acting. He graduated with excellent grades from an all-boys high school in Wadowice, Poland, in 1938, soon after which World War II broke out. During the war, to avoid being kidnapped and sent to a German forced labor camp, he signed up for work in harsh conditions in a quarry. Wojtyła eventually took up acting and developed a love for the profession and participated at a local theatre. The linguistically skilled Wojtyła wanted to study Polish at university. Encouraged by a conversation with Adam Stefan Sapieha, he decided to study theology and become a priest. Eventually, Wojtyła rose to the position of Archbishop of Kraków and then a cardinal, both positions held by his mentor. Wojtyła was elected pope on the third day of the October 1978 conclave, becoming one of the youngest popes in history. The conclave was called after the death of John Paul I, who served only 33 days as pope. Wojtyła adopted the name of his predecessor in tribute to him.

John Paul II attempted to improve the Catholic Church's relations with Judaism, Islam, and the Eastern Orthodox Church in the spirit of ecumenism, holding atheism as the greatest threat. He maintained the Church's previous positions on such matters as abortion, artificial contraception, the ordination of women, and a celibate clergy, and although he supported the reforms of the Second Vatican Council, he was seen as generally conservative in their interpretation. He put emphasis on family and identity, while questioning consumerism, hedonism and the pursuit of wealth. He was one of the most-travelled world leaders in history, visiting 129 countries during his pontificate. As part of his special emphasis on the universal call to holiness, John Paul II beatified 1,344 people, and canonized 483 saints, more than the combined tally of his predecessors during the preceding five centuries. By the time of his death, he had named most of the College of Cardinals, consecrated or co-consecrated many of the world's bishops, and ordained many priests. John Paul II died on 2 April 2005, and was succeeded by Benedict XVI.

John Paul II has been credited with fighting against dictatorships and with helping to end communist rule in his native Poland and the rest of Europe. Under John Paul II, the Catholic Church greatly expanded its influence in Africa and Latin America and retained its influence in Europe and the rest of the world. On 19 December 2009, he was proclaimed venerable by Benedict XVI, and on 1 May 2011 (Divine Mercy Sunday) he was beatified. On 27 April 2014, John Paul II was canonized by Francis, alongside John XXIII. He has been criticized for allegedly, as archbishop under Communist Poland, having been insufficiently harsh in acting against the sexual abuse of children by priests, though the allegations themselves were criticized by some Polish journalists on the grounds of stemming from sources such as anti-pontifical clergy and Polish communist authorities. After his canonization, he has been referred to by some Catholics as **Pope St. John Paul the Great**, though that title is not official.

Under John Paul II, two of the most important documents of the contemporary Catholic Church were drafted and promulgated: the 1983 Code of Canon Law, which revised and updated the 1917 Code of Canon Law, and the *Catechism of the Catholic Church*, the first universal catechism to be issued since the Roman Catechism.