

**LITURGIES FOR THE WEEK OF THE
FOURTH SUNDAY IN ORDINARY TIME
AND THE FIFTH SUNDAY IN
ORDINARY TIME**

February 2 - 8, 2026

Monday, 2/2 † The Presentation of the Lord
6pm: No Mass

**Tuesday, 2/3 † Weekday, Saint Blaise, Bishop
& Martyr; Saint Ansgar, Bishop**
8am: No Mass
9am: A. S. No Mass

Wednesday, 2/4 † Weekday
9am: A.S.- No Mass
6pm: No Mass

Thursday, 2/5 † Saint Agatha, Virgin & Martyr
8am: No Mass
9am: A.S. No Mass

**First Friday, 2/6 † Saint Paul Miki &
Companions, Martyrs**
8am: No Mass
9am: A.S. No Mass

First Saturday, 2/7 † Saint John Bosco, Priest
8:30am: No Mass

**Saturday, 2/7 † Vigil: The Fifth Sunday in
Ordinary Time**
4:30pm: †† Grandpa Chet Potempa by The
Grandchildren ??

**Sunday, 2/8 † The Fifth Sunday in
Ordinary Time**
7:30am: No Mass
9am: A. S. Joanie & Antonio (Birthdays) by Mom &
Grandma
11am: Ryan

†† R. I. P. ††

Julie Labuda

Daughter of Larry Labuda, SS. C & M

This week at SS. C & M & All Saints

Tues., Feb. 10 – 6:30pm – Christian Ladies Mtng.,
Parlor

Wed., Feb. 4 – 6:30pm – K of C, Parlor

Thurs. Feb. 5 – 2:15pm – Legion of Mary

Thurs., Feb. 5 – 4pm – Our Lady of Perpetual Help

Sun., Feb. 8 – 9:30am – Religious Education

CATHOLIC CHARITIES MOBILE FOOD PANTRY

February 3, 2026 (Tuesday) – 10 a.m. until bags are
gone

SS Cyril and Methodius Catholic Church Parking Lot
Corner of Adair Street and Keller Avenue, North
Judson, IN

The mobile food pantry is open to anyone living in
Indiana; proof of residency is required or driver's
license. One bag per household.

Hosted by Society of St. Vincent de Paul, SS Cyril
and Methodius Conference.

Starke County Food Pantry Needs

Peanut Butter, pancake mix & syrup, canned fruit,
laundry soap, dish soap, toilet tissue, salt, pepper, small
packages sugar & flour, sanitary pads, fresh fruits &
vegetables, canned meat, canned pasta with meat.

We wish to thank, from the bottom of our hearts,
and for safety, Sue & Kenny Dolezal, and anyone
else who may have assisted in all of the snow
removal, ice melting, etc.,etc.,etc.

Not only do you have your own property to take
care of, but you go above and beyond to care for
our church property and the safety of our
parishioners.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” MATTHEW 5:3 The phrase “poor in spirit” can be confusing. Think of it in this sense – poor in spirit means depending on God’s providence and not depending on our own self-reliance. Being detached from earthy things (power, money, and comfort) and being attached to heavenly things (charity, sacrifice, and mercy). Denying ourselves from satisfying our desires and helping others through Stewardship to obtain their basic needs.

In the Gospel today Jesus gives us the Beatitudes, which embody a radically alternative vision of life and we find that God indeed calls us to blessedness.

Your gift to the Society of St. Vincent de Paul proclaims the gospel of the kingdom and brings healing to the broken hearts of those who live in poverty.

Dear Padre

February 1, 2026

I am struggling with our new pastor. He has been in our parish for less than six months, and nothing seems to please him. Everything has to change, and the parishioners have no input. I thought the days of “pray, pay, and obey” were over.

The Code of Canon Law identifies the pastor as the shepherd of the parish. His duties require him to teach, sanctify, and govern the people entrusted to his care. However, canon law also envisions that the pastor will engage in pastoral care “with the assistance of lay members of Christ’s faithful” (CCL 519).

The intention of the law is to encourage the building up of a community using the “knowledge, prudence, and integrity” of every member (CCL 228, §2). Many issues, feelings, and even theologies make up the personalities of a parish. The one constant that needs to be present is the presumption of goodwill. (See Catechism of the Catholic Church, 2478). If that is missing, then conflict, hard feelings, and many misunderstandings will result.

Without taking sides, I suggest that everyone take a deep breath. Then each of you—the pastor included—ask yourself, “Have I attempted to interpret this person or situation favorably? Have I made any rash judgments?” If honest and prayerful reflection reveals less-than-good intentions, now is the time for an attitude change and to acknowledge that a new start is needed. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org

© 2026 Liguori Publications. Imprimi Potest: Fr. Kevin Zobel, CSsR, Provincial, Denver Province, the Redemptorists. Liguori Publications, a nonprofit corporation, is an apostolate of the Redemptorists. To learn more about the Redemptorists, visit Redemptorists.com. No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from *The New American Bible, Revised Edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. Printed in USA. Visit Liguori.org or call 800-325-9521.

Good News!

February 1, 2026

Fourth Sunday in Ordinary Time (A)

Zephaniah 2:3; 3:12–13 / 1 Corinthians 1:26–31 /
Matthew 5:1–12a

MIGUEL DULICK

This season of the Church we call “Ordinary Time”

is full of Jesus’ teaching about how to live our Christian lives. Today’s readings are especially rich. When Jesus takes his place as the New Moses to deliver his Sermon on the Mount, he begins, fittingly, with a new version of the commandments, but instead of “Thou shalt not,” they are blessings! And they are paradoxical; always a sign of the divine touch. The “poor in spirit” get the kingdom of heaven; mourners are blessed, for they shall be comforted.

Now, who is supposed to do the comforting? *We* are. If the beatitudes are new commandments, we disciples are to obey them, even rejoicing in the blessing of persecution. What kind of people sign up for this? Saint Paul describes to the Christians in Corinth what kind of people God chooses: the foolish, the weak, the lowly and despised, the nothings of this world, to shame and confuse those who seem to run things. The wisdom of God seems like nonsense in a world where power reigns supreme. That sweet soul Zephaniah, author of today’s first reading, saw the shift coming, from “don’ts” to “dos,” from bossy to beatitude: “Seek the Lord, all you humble of the land” (Zephaniah 2:3). You will be “a people humble and lowly” who will pasture your flocks (and do the work God intends you to do) with “none to disturb” you (Zephaniah 3:12, 13). Sign me up for that! ●

© 2026 Liguori Publications. Imprimi Potest: Fr. Kevin Zobel, CSsR, Provincial, Denver Province, the Redemptorists. Liguori Publications, a nonprofit corporation, is an apostolate of the Redemptorists. To learn more about the Redemptorists, visit Redemptorists.com. No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from *The New American Bible, Revised Edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. Printed in USA. Visit Liguori.org or call 800-325-9521.

The Devil, You Say? Fr. Paul D. Scalia

Three times in his speech at the National Catholic Prayer Breakfast, Cardinal Sarah described gender ideology as “demonic.” More recently, Oklahoma City’s Archbishop Coakley used the same word addressing the issue. So did Bishop Paprocki of Springfield regarding gay marriage. A strong word, to be sure. But most people misunderstand why. Some take “demonic” for mere hyperbole. Something is not just bad, but *really, really* bad. Others see it as rash judgment of opponents – literally demonizing them. Still others take it as just an overstatement by religious fanatics, who are unhinged anyway.

But “demonic” is a sober and sobering assessment of the thought behind gender ideology. It’s not a judgment of people’s intentions. It doesn’t mean that those who endorse gender ideology are demonic or possessed. It means, rather, that the reasoning and results of that philosophy – no matter how innocently held – line up with the desires, tactics, and resentments of “Old Scratch” himself.

Gender ideology repeats the basic lie of the evil one: “You will be like gods.” (Gen 3:5) Of course, this lie lurks behind every temptation. Every sin comes from that prideful desire to supplant God. But in the arena of human sexuality, it has greater gravity.

God creates; man is created. God brings into being; man receives his being. Gender ideology proposes something else: that we are our own creators. In one of his last (and perhaps most important) addresses, Pope Benedict noted:

The words of the creation account: “male and female he created them” (Gen 1:27) no longer apply. No, what applies now is this: it was not God who created them male and female – hitherto society did this, now we decide for ourselves. Man and woman as created realities, as the nature of the human being, no longer exist. *Man calls his nature into question.* From now on he is merely spirit and will. The manipulation of nature, which we deplore today where our environment is concerned, now becomes man’s fundamental choice where he himself is concerned. . . . But if there is no pre-ordained duality of man and woman in creation, then neither is the family any longer a reality established by creation. . . .the Maker himself is denied and ultimately man too is stripped of his dignity as a creature of God, as the image of God at the core of his being.

And if we find our bodies not in keeping with what we have determined ourselves to be, then we alter them accordingly. Against this, Pope Francis counsels: “Let us not fall into the sin of trying to replace the Creator. We are creatures, and not omnipotent. Creation is prior to us and must be received as a gift. At the same time, we are called to protect our humanity, and this means, in the first place accepting it and respecting it as it was created.” (AL, 56)

There's also the fact that the Word became flesh. God's great act of generosity toward us embodied souls simply aggravates the devil's envy. The Son of God assumed a human nature, including a human *body*. He saved us not only in, but through that Body. Why should this dignity be given to us, so inferior to the seraphim, and not to him, the highest of angels?

Fallen man is always at odds with his body. Christianity seeks to heal that division. Gender ideology seeks to codify it. The latter rests on the principle that there is no real relationship between body and soul. So absolute is their division that a person can be physically one thing and spiritually another.

Closely linked to this is the demonic hatred of procreation. The devil cannot procreate. But man does. Man and woman cooperate with God in bringing a new human person into being. The devil is envious because God is generous. Of course, gender ideology rejects the complementarity of male and female – and what their union accomplishes.

The Lord takes up natural truths – body, marriage, and family – and uses them as the template and means for His salvific work. He is the Word made flesh, the Bridegroom, the Son of Joseph and Mary, Who makes us members of God's family. We grasp the significance of Jesus' offering His Body on the Cross and in the Eucharist precisely because we know the body has significance. The permanent, faithful, and life-giving union of husband and wife enables us to grasp what it means that Christ is the Bridegroom and the Church His Bride.

The loss of these natural truths, therefore, inhibits our ability to understand the supernatural and grasp salvation. If the human body has no intrinsic meaning – if it tells us nothing about ourselves and can be adjusted as we see fit – then how can we appreciate the words, "This is my Body"?

If we have no lived experience of the complementarity of man and woman, of bridegroom and bride, then we are at a loss for understanding Christ the Bridegroom dying for His Bride. And neither can we grasp the meaning of God as Father, God as Son, the Church as Mother, etc. It's in the devil's interest to deprive of us of these natural signs of the supernatural.

Of course, these demonic tendencies have not popped up all of a sudden. They are his usual tactics. We have seen them conspicuously at work in the sexual revolution, in contraception, abortion, and IVF. Gender ideology rests upon these and promotes them to a new degree.

Recognition of the demonic is perhaps helpful. But it should also prompt us to an examination of conscience – to see how we ourselves have fallen for his tricks: by our little acts of prideful self-exaltation (which is really self-creation), by our own disdain or mistreatment of the body (our own and those of others), by our own unchastity (which demeans the power of procreation), by our damaging of how others can come to God.

Some of us may glimpse the demonic in gender ideology. But we all must repent for how we have personally yielded to it.