

**LITURGIES FOR THE WEEK OF THE
FIRST SUNDAY OF LENT AND THE
SECOND SUNDAY OF LENT**

February 23 – March 1, 2026

**Monday, 2/23 † Lenten Weekday, Saint
Polycarp, Bishop & Martyr**

6pm: No Mass

Tuesday, 2/24 † Lenten Weekday

8am: No Mass

9am: A. S. No Mass

Wednesday, 2/25 † Lenten Weekday)

9am: A.S.- No Mass

6pm: No Mass

Thursday, 2/26 † Lenten Weekday

8am: No Mass

9am: A.S. No Mass

**Friday, 2/27 † Lenten Weekday, Saint Gregory
Of Narek, Abbot & Doctor of the Church**

8am: No Mass

9am: A.S. No Mass

6pm – Stations of the Cross – SS. C & M

Saturday, 2/28 † Lenten Weekday

8:30am: No Mass

Saturday, 2/28 † Vigil: Second Sunday of Lent

4:30pm: Milo

Sunday, 3/1 † Second Sunday of Lent

7:30am: No Mass

9am: A. S. Chester Potempa by Joe Eleshuk

11am: Noelle (Birthday)

This week at SS. C & M & All Saints

Mon., Feb. 23 – 9am- Bible Study at Donna Kida's
Home

Mon., Feb. 23 – 3:30pm - SVDP, Parlor

Wed., Feb. 25 – 6:30 pm – Soup Supper, Parlor
Speaker, Father Bill O'Toole

Thurs. Feb. 26 – 2:15pm – Legion of Mary

Thurs., Feb. 26 – 4pm – Our Lady of Perpetual Help

Fri., Feb. 27 – 6pm - Stations of the Cross

Sun., March 1 – 9:30am – Religious Education

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.

Donna Kida will continue the Bible Study group at her home each Monday at 9am during Lent. The Studies will end on Monday, March 30. This year's Reflections are based on the Sunday Gospel, with Jesus to the Cross, Year A. If interested, you may call the Rectory (574-896-2195) for her address & phone number.

From the Gospel for the First Sunday of Lent, Year A: At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, "If you are the Son of God, command that these stones become loaves of bread." He said in reply, "It is written: One does not live on bread alone, but on every word that comes forth from the mouth of God." (Matt. 4:1-4)

The First Sunday of Lent begins with the the scene of the temptation of Christ, the opening of the public life of Jesus. The temptation declares in the Gospels in a very forceful manner the great change in our lives that He introduces into the world by His work of redemption. Where Adam fell, Christ, the new Head of humanity, triumphs over the power of Satan: at the time of His passion "the prince of this world" will be cast out. The Gospel of the temptation heralds Christ's victory in advance.

By appointing this Gospel for the beginning of Lent, the Church proclaims that this victory should be ours also. In us, as all around us, it is Christ's temptation, Christ's struggle, Christ's victory which is prolonged; our effort is His and so is our strength; His will be our victory at Easter.

St. Jacob Cemetery Notice

Those who have Fall or Christmas decorations
on graves please remove by March 15, 2026.

After that date they will be removed

by Cemetery Committee.

Dear Padre

February 22, 2026

I was taught that it is a requirement to fast at least one hour before receiving Communion. However, I've seen donuts out before Mass begins and hear candy wrappers being crumpled around me. This seems disrespectful to me.

It is important to use the correct words when describing a particular action. In this case, "requirement" does not really capture the full meaning and understanding of what the Church teaches. A better understanding is that it is a discipline and a practice of the Church to ordinarily observe the eucharistic fast for one hour before receiving holy Communion. If you are of a certain age, you may remember that there have been changes regarding the eucharistic fast. A "requirement" might suggest that the fast is integral to the sacrament itself. It is not.

The second part of your question seems to be a matter of perception. Based on your perception, you judge something to be not quite right. But, consider that there are many reasons why hospitality may be set up before Mass. The crumpling of wrappers could be something other than what you identify. Regardless, you are not required to assume the burden of policing what is taking place at Mass. It is much better to participate, celebrate, and be grateful for the sacrament that we gather to experience as a community of faith. ●

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

Stewardship Service "It is written: 'The Lord, your God, shall you worship and him alone shall you serve.'" MATTHEW 4:10 Tempted between the riches and power of this world and service to God, Jesus chose service to His Father. If we wish to truly follow Jesus, we, too, must decide to turn away from worldly power and riches and put God at the center of our lives. Lent is our time to prune ourselves of earthly things and develop and nurture heavenly things. Lent is time to repent living Stewardship and letting go of the other "gods" we have put before God.

Good News!

February 22, 2026

First Sunday of Lent (A)

Genesis 2:7-9; 3:1-7 /

Romans 5:12-19 or 5:12, 17-19 / Matthew 4:1-11

MIGUEL DULICK

The account of the temptations could be presented as a comical play. Pope Francis insisted, "Don't talk to the devil!" Indeed, Jesus does not engage in dialogue with Satan, much less any negotiation or any business. Stones become bread? Jesus may have fasted for forty days, but he's had plenty to eat—"every word that comes forth from the mouth of God" (Matthew 4:4). Nor will Jesus "test" his Father by jumping off the "parapet of the temple" (like the bell tower of a gothic church). (See Matthew 5-7.) You don't play God, and you don't play with God. Satan really beclowns himself with the last temptation—promising the whole world if Jesus would just take a knee? No one would fall for that, would they?

Except—most of us. We'd do the bread; we'd do the jump; we'd definitely do the world! Look at the first reading, from Genesis. Adam and Eve give up paradise for a piece of fruit! It's a sad story because Eve does chat with the serpent, answering questions, allowing for a different point of view. But, as they say on Facebook, Satan "destroys" her! And Adam, too. If they didn't sew fig leaves for each other, the whole story would be unbearable. Even as they realize their sin, there is a little tenderness.

Saint Paul explains it clearly. Sin entered the world, but with Jesus Christ, there is an "overflow" of grace for the many. (See Romans 5:15.) And that's what Lent is about—a flood of grace. ●

Gaining Indulgences

With the Stations of the Cross

This plenary indulgence is granted the Christian faithful who devoutly make the Stations of the Cross. It is required only that one devoutly meditate upon the passion and death of the Lord.

This devout exercise must be performed before the Stations of the Cross that have been properly erected.

Movement from one Station to the next is required. If this devout exercise is carried out publicly and such movement by all present cannot be done without some disorder, it is sufficient that the person who is leading the exercise move from station to station while the others remain in their places.

Persons who are legitimately prevented from fulfilling the above requirements can obtain this indulgence if they at least spend some time, e.g., fifteen minutes, in devout reading and meditation upon the passion and death of Our Lord Jesus Christ. (Adapted from *The Handbook of Indulgences*,

Conditions of Receiving

This Plenary Indulgence

- Sacramental confession.
- Eucharistic communion.
- Performance of the Stations of the Cross.
- Pray for the Pope's intentions, e.g., Our Father, Hail Mary, or any pious prayer.
- All conditions must be met within eight days prior or after the work.
- Must be in the state of grace and no attachment to any sin, including venial sin. Otherwise, venial sin renders only a partial indulgence.

The hearing and speech impaired can gain these indulgences by praying the Stations mentally. The person doing the work may personally gain the benefit of the indulgence or apply it to a particular deceased soul. It can be applied generally to the Holy Souls in Purgatory in the manner known to God alone. A plenary indulgence may be gained only once a day with the exception of the Apostolic Blessing for those on the verge of death. A partial indulgence may be gained as many times as the Stations are prayed. The fruitfulness of the indulgence depends on the spiritual disposition with which the work is performed.

Origin of the Way of the Cross

Who was the first to meditate on Jesus' bitter passion? Who was the first to return to the path of Calvary? Who relived the unspeakable pain and sorrow of Our Savior's death? His suffering Mother. Our Mother.

How did the devotion of praying the Way of the Cross begin?

There is a pious tradition that the Way of the Cross originated with the Blessed Virgin Mary who visited these places after Our Lord's Ascension. She confirmed her commitment to devotional prayers in a vision to St. Brigid. Our Lady continued her meditations of the Way of the Cross that she herself erected behind her home in Ephesus, Turkey.

Devotion to the Passion of Christ became widespread in the 12th and 13th centuries. Upon their return home, veterans of the Crusades constructed stone tablets depicting various places they had visited in the Holy Land. This devotion, known as the Little Jerusalem, demonstrated how widespread the custom of praying at the Stations had become. Franciscan Friars at Antwerp set up Stations in their cemetery, representing the Seven Sorrows of the Blessed Virgin Mary.

When the Franciscans took over the custodial care of the holy places in 1342, part of their mission was to promote devotion to the Passion of Christ. The Stations of the Cross became popularized in monasteries, chapels, and throughout the world. For many centuries the Way of the Cross was done in reverse, starting at Mount Calvary and pilgrims tracing their steps back to Pilate's Palace or the Garden of Gethsemane. The number of Stations or "stops" varied up to as many as 30. Pope Clement XII fixed the number at 14 in 1731.

St. Leonard, an advocate for the Holy Souls, also promoted this devotion with such enthusiasm that he became known as the "Preacher of the Way of the Cross." Along with the Holy Mass, the Way of the Cross is the most powerful means to help your deceased loved ones and friends.

Fast from worry, and feast on divine order by trusting in God.

Fast from complaining, and feast on appreciation.

Fast from negatives, and feast on affirmatives.

Fast from unrelenting pressures, and feast on unceasing prayer.

Fast from hostility, and feast on non-resistance.

Fast from bitterness, and feast on forgiveness.

Fast from self-concern, and feast on compassion for others.

Fast from shadows of sorrow, and feast on the sunlight of serenity.

Fast from idle gossip, and feast on purposeful silence.

Fast from judging others, and feast on the Christ within them.

Fast from emphasis on differences, and feast on the unity of life.

Fast from apparent darkness, and feast on the reality of light.

Fast from thoughts of illness, and feast on the healing power of God.

Fast from words that pollute, and feast on phrases that purify.

Fast from discontent, and feast on gratitude.

Fast from anger, and feast on optimism.

Fast from personal anxiety, and feast on eternal truth.

Fast from discouragement, and feast on hope.

Fast from facts that depress, and feast on verities that uplift.

Fast from lethargy, and feast on enthusiasm.

Fast from suspicion, and feast on truth.

Fast from thoughts that weaken, and feast on promises that inspire.

Fast from problems that overwhelm, and feast on prayer that undergirds.