

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

March 2 - 8, 2026

Monday, 32 † Lenten Weekday

6pm: No Mass

**Tuesday, 3/3 † Lenten Weekday, Saint
Katherine Drexel, Virgin**

8am: No Mass

9am: A. S. No Mass

**Wednesday, 3/4 † Lenten Weekday, Saint
Casimir**

9am: A.S.- No Mass

6pm: Sharon Pfof, by Carole Rahfeldt

Thursday, 3/5 † Lenten Weekday

8am: No Mass

9am: A.S. No Mass

First Friday, 3/6 † Lenten Weekday

8am: No Mass

9am: A.S. No Mass

4:30pm – Stations of the Cross – All Saints

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

**First Saturday, 3/7 † Lenten Weekday, Saints
Perpetua & Felicity, Martyrs**

8:30am: Chester Potempa by Bernadette Shonka

Saturday, 3/7 † Vigil: Second Sunday of Lent

4:30pm: Milo

Sunday, 3/8 † Second Sunday of Lent

7:30am: No Mass

9am: A. S. Chester Potempa by Don & Mary Bowman

11am: Noelle (Birthday)

†† R. I. P. ††

Robert "Bob" Jachim

This week at SS. C & M & All Saints

Mon., March 2 – 9am- Bible Study at Donna Kida's

Tues., March 3 – 11am – All Saints Mass & Altar &
Rosary Sodality Mtng.

Tues., March 3 – 6:30pm – K of C, Parlor

Wed., March 4 – 6:30 pm – Soup Supper, Parlor

Speaker from Sacred Heart Apostolic School,

Thurs. March 5 – 2:15pm – Legion of Mary School

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

Fri., March 6 – 4:30pm - Stations of the Cross, A. S.

Fri., March 6 – 6pm - Stations of the Cross, SS. C & M

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

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.

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.

World Day of Prayer 2026

Friday 6th March: World Day of Prayer

A women led, global, ecumenical movement

Our sisters in Nigeria invite us to join them for the World Day of Prayer on Friday 6 March 2026. The service they have prepared reflects on the theme, "I will give you rest."

The World Day of Prayer is an international, women-led, ecumenical movement that shares the hopes, concerns, and prayers of women from around the globe. Each year, women from a different country craft a service, sharing their unique spiritual journey and culture. For 2026, the women of Nigeria have created a service that speaks to our need for peace and solace, drawing on their faith and experiences in a world filled with struggles and anxieties.

St. Paul reminds us that we are called to a holy life—not by our own doing, but by God’s grace. As Christian stewards, we respond to that grace with gratitude, using our time, talents, and gifts to share the light of Christ who destroyed death and brought life through the Gospel.

In the Gospel Jesus is transfigured and a voice from heaven said, “This is my beloved Son, with whom I am well pleased: Listen to him.”

Do we listen to Jesus when he asks us to take care of our brothers and sisters who are suffering? Your gift to the St. Vincent de Paul Society will help the poor to celebrate the grace of God’s love this Easter.

Dear Padre

March 1, 2026

I’ve been to Latin Masses, and people do not socialize in church and seem more respectful than at a regular parish Mass, where people are leaving before Mass is finished, and there seems to be constant talking. Why is there such a contrast?

I’d like to caution you about two assumptions. The first is about judging people who leave Mass early. We can’t know what is in a person’s heart. Some people work on Sundays or have other unavoidable commitments that require them to leave at a certain time.

The second assumption is that socializing before and after a parish Mass is disrespectful. The celebratory and welcoming culture of a Christian community that has gathered together to celebrate the Eucharist gives glory and praise to God. It is not disrespectful of the Eucharist, but rather a powerful witness to the unity, the community, and the faith of the people of God who gather with their Lord and Savior.

There are Eucharistic gatherings that encourage silence, such as the Latin Mass you have experienced as well as Eucharistic Adoration and Forty Hours Devotion. We need both—silence as we worship together and joyful interaction with our brothers and sisters in Christ. Both give glory to God.

All that being said, to those who enjoy socializing or who must leave the Mass before the final note of the final hymn: do be considerate of those praying near you. They might be praying for you! ●

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

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Good News!

March 1, 2026

Second Sunday of Lent (A)

Genesis 12:1–4a / 2 Timothy 1:8b–10 /
Matthew 17:1–9

ANN M. GARRIDO

Have you ever noticed that mountains and clouds seem to “go together”? When I was a child, I thought it was because the mountains’ height pierced the sky. Turns out, it’s a bit more complicated. Mountains “create” their own clouds. When moving air comes across a mountain front, it forces the warm air to rise to cooler zones and water droplets in the air to condense. The phenomenon is so common that these clouds have their own name: lenticular. They are known for being bright—even colorful—with rays of light peeking out from behind.

It’s no wonder why, throughout history, people have sought to ascend mountains as part of their spiritual journey. It was a way to get closer to the “heavens”—to those radiant clouds. Recall the prophet Elijah, who climbs Mount Sinai seeking a face-to-face encounter with God. Or Moses, who, with three of his closest friends, ascends Mount Sinai to meet God in a radiant cloud that hovers over the top of the peak.

So, it’s also no wonder why Jesus, with three of his closest friends, might also climb a mountain and meet Elijah and Moses there. No wonder why that mountain would be covered in a bright cloud that thunders with God’s voice, and why, in that moment, Scripture describes heaven and earth as mysteriously yet visibly mingling in the person of the transfigured Jesus.

The story of the transfiguration reminds us that just like mountains and clouds were meant for one another, heaven and earth were meant for one another. Jesus stands at the point where the two meet. ●

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“We can think of **Lent** as a time to eradicate evil or cultivate virtue, a time to pull up weeds or to plant good seeds. Which is better is clear, for the Christian ideal is always positive rather than negative. A person is great not by the ferocity of his hatred of evil, but by the intensity of his love for God. Asceticism and mortification are not the ends of a Christian life; they are only the means. The end is charity. Penance merely makes an opening in our ego in which the Light of God can pour. As we deflate ourselves, God fills us. And it is God’s arrival that is the important event.” (Archbishop Fulton Sheen)

The Poem

I knelt to pray but not for long,
I had too much to do.
I had to hurry and get to work
For bills would soon be due.
So I knelt and said a hurried prayer,
And jumped up off my knees.
My Christian duty was now done
My soul could rest at ease.....
All day long I had no time
To spread a word of cheer
No time to speak of Christ to friends,
They'd laugh at me I'd fear.
No time, no time, too much to do,
That was my constant cry,
No time to give to souls in need
But at last the time, the time to die.
I went before the Lord,
I came, I stood with downcast eyes.
For in his hands God! held a book;
It was the book of life.
God looked into his book and said
"Your name I cannot find
I once was going to write it down...
But never found the time"