LITURGIES FOR THE SEVENTEENTH WEEK IN ORDINARY TIME AND THE EIGHTEENTH SUNDAY IN ORDINRY TIME

July 27 – August 2, 2026

Monday, 7/27 † Weekday
6pm: ✞✞ Mary Ingram by Jack & Kay Reimbold

Tuesday, 7/28 † Weekday
9am: A. S. ✞✞ Ray Elich by Jack & Kay Reimbold

Wednesday, 7/29 † Saints Martha, Mary, & Lazarus
6pm: SS. C & M – Gary

Thursday, 7/30 † Weekday, Saint Peter Chrysologus, Bishop & Doctor of the Church
9am; A.S. ✞✞ Leo & Caroline

Friday, 7/31 † Saint Ignatius of Loyola, Priest
9am; A.S. Ella

First Saturday, 8/1 † Saint James, Apostle
8:30am: SS. C & M ✞✞ John Gum by Bernadette Shonka

Saturday, 8/1 † Vigil: Saint Alphonsus Liguori, Bishop & Doctor of the Church
4:30pm: SS. C & M ✞✞ Bernice Kida by Donna Kida

Sunday, 8/2 † The Eighteenth Sunday in Ordinary Time
9am: A. S. Lori & Morgan (Anniversary) by Grandma
11am: ✞✞ Greg Allender by Wife, Angie

This week at SS. C & M & All Saints

Thurs., July 30– Legion of Mary
Thurs., July 30 – Our Lady of Perpetual Help

Starke County Food Pantry Needs

Canned soup, 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.

SSCM CSA UPDATE: We are still lagging behind from where we were a year ago this time. We are still over $1600 shy of our goal. Please, if you haven't made your pledge yet, please do so using one of the CSA envelopes in the back of the church or online at give.dcgary.org. You don't have to send your payment all at once. Last year we received a nice rebate with there being 40 donors. This year there have been only 29 donors. Please remember the parish must make up the difference if we don't make our goal. If we go over our goal, as we have in the past, the overage comes back to us.

Please help. Your parish needs you!!

If you are new to the parish, you are so welcome. Please pick up a registration form found in the vestibule near the exit door of the church. After completing the form, you may bring it to the rectory office, or you may place it in the collection basket during Mass.

Also, if you have school age children who are age eligible for religious education classes, please call Sue Dolezal at 219-252-0947.

The Religious Education program is in need of one more instructor for the first communion class. Please call Sue Dolezal if you are able to help.

Coming Soon

Our Annual All Saints/SS. Cyril & Methodius Parish Picnic
Saturday, August 22, 2026
(The date was changed due to the rental of the parish hall on August 15th)
Mass at 4:00pm at All Saints, San Pierre
Picnic to follow in Parish Hall
Lots of fun games & bingo for all

Dear Padre

July 26, 2026

I'm in the OCIA program. My wife and I were married civilly. She goes to a non-denominational church but is not baptized. Someone said we would have to get our marriage "convalidated." Why? And what does that mean?

Convalidation is a legal term, but it can also be understood as good pastoral practice and even more as a wise spiritual choice. Basically, from a legal point of reference, your marriage took place outside of the canonical structure of the Church. It needs to be "regularized" and "documented" for you to move forward. Because your wife is not baptized, it cannot be a sacramental marriage, which requires baptism, but it can be made valid and recorded in official Church documentation. Such documentation is helpful, particularly if you have children and intend to raise them as Catholic. Also, if your wife ever decides to become a baptized Catholic, your marriage would automatically become a sacramental marriage when she is baptized. Nothing more is required of you. All in all, it is a good decision and a positive step in your spiritual journey. ●

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

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The second reading tells us we are called according to His purpose. Are we open to God's call and willing to answer?

Good News!

July 26, 2026
Seventeenth Sunday in Ordinary Time (A)
1 Kings 3:5, 7–12 / Romans 8:28–30 / Matthew 13:44–52 or 13:44–46

ANN M. GARRIDO

Jesus' favorite thing to talk about was a mystery he called the kingdom of God, referred to in the Gospel of Matthew as the kingdom of heaven. He was not the first to speak of it. The prophets before him spoke often of God's dream for the world. They wanted all to know what it would look like when God reigns here on earth as God already reigns in the heavens. But Jesus added to that teaching by offering vivid new images of what God's reign is like. Matthew 13 is filled with such snapshots. The kingdom of heaven will be like a mustard seed, a pearl, a measure of leaven, a hidden treasure. It will be like a sower casting out seed, a wheat harvest, a net that catches many fish.

At the end of this litany, however, Jesus offers an image of what he expects of those who have received his teaching about the Kingdom. They are to be like "the head of a household who brings from his storeroom both the new and the old" (Matthew 13:52). It sounds as if Jesus' disciples are to act like hosts of a banquet, setting the table with stories from across time to feed their guests with whatever words and images would best help them grasp the mystery of this kingdom. They are to continue Jesus' work of developing new ways to illumine a mystery that is in the end too great for words. ●

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Bishop Strickland: Synod report on homosexuality a 'direct assault' on Catholic teaching

(Pillars of Faith) May 6, 2026 — The recent report issued by Study Group 9 of the Synod on Synodality is deeply alarming and stands in direct contradiction to the constant teaching of the Catholic Church regarding human sexuality, sin, marriage, and the moral law.

The Church cannot change what God Himself has revealed. Sacred Scripture speaks clearly regarding the sin of sodomy and homosexual acts. St. Paul writes in Romans 1 that such acts are "against nature," and the *Catechism of the Catholic Church* teaches plainly that homosexual acts are "intrinsically disordered" and "contrary to the natural law" (CCC 2357). This teaching does not come from prejudice, politics, or cultural custom. It comes from Divine Revelation, Sacred Tradition, and the perennial teaching authority of the Church.

To suggest that the sin does not consist in the same-sex relationship itself is not merely confusing language. It is a direct assault upon Catholic moral doctrine and upon the words of Scripture itself.

In every age, the Church is called to love sinners while never blessing sin. Authentic charity calls every soul to repentance, chastity, holiness, and conversion through Jesus Christ. True pastoral care does not affirm souls in patterns of behavior that separate them from God. A shepherd who sees danger and remains silent is not merciful.

The attempt to normalize or redefine homosexual relationships within the life of the Church is part of a broader effort to transform Catholicism into something more acceptable to the modern world. But the Church does not belong to the modern world. The Church belongs to Jesus Christ.

The destruction of doctrine under the language of "discernment," "listening," and "lived experience" is one of the gravest spiritual dangers of our time. Truth is not determined by experience. Truth is revealed by God.

Our Lord destroyed Sodom and Gomorrah as a warning to every generation against grave sexual sin and rebellion against the order established by the Creator. Yet now even these truths are reinterpreted and minimalized by voices within the Church herself. This should cause profound sorrow and holy alarm among the faithful.

This is why many Catholics increasingly recognize that we are living through an authentic emergency in the life of the Church. When foundational moral truths regarding marriage, sexuality, sin, repentance, and salvation are treated as open questions, the crisis is no longer theoretical. It is present and active.

It is precisely developments such as these that have led many faithful Catholics to conclude that the Church is enduring a genuine doctrinal and pastoral emergency. When truths that Catholics

The Difference is Prayer

I got up early one morning
And rushed right into the day
I had so much to accomplish
That I didn't have time to pray

Problems just tumbled about me
And heavier came each task
"Why doesn't God help me?" I wondered
He answered, "**You didn't ask**"

I wanted to see joy and beauty
But the day toiled on, gray and bleak
I wondered why God didn't show me
He said, "**But you didn't seek**"

I tried to come into God's presence
I used all my keys at the lock
God gently and lovingly chided
"**My child, you didn't knock**"

I woke up early this morning
And paused before entering the day
I had so much to accomplish
That I had to take time to pray

(anon)