

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

FEBRUARY 19 - 25, 2024

Monday, 2/19 † Lenten Weekday

6pm: Patty Griesbach by Don & Sharon Barker

Tuesday, 2/20 † Lenten Weekday

8am: Regina Howard by Sharon Richie

9am: A.S. Linda Potempa by The Scamerhorn Family

**Wednesday, 2/21 † Lenten Weekday, Saint Peter
Damian, Bishop & Doctor of the Church**

9am: A.S. Noelle (Birthday)

6pm Intention of J.C. by Ann Scamerhorn

**Thursday, 2/22 † The Chair of Saint Peter the
Apostle**

8am: Harold Barker by Don & Sharon Barker

9am: A.S. Intention of Macy

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

8am: Intention of John Spence

9am: A.S. Gary & Annette

5pm: Stations of the Cross, All Saints

6pm: Stations of the cross, SS. Cyril and Methodius

Saturday, 2/24 † Lenten Weekday

8:30am: Liz

Saturday, 2/24 † Vigil: The Second Sunday of Lent

4:30am: Regina Howard by Rich & Sheila Akers

Sunday, 2/25 † The Second Sunday of Lent

7:30am: Sam Joseph by Joe & Louise Kingsbury

9am: A. S. Laurie Pitt (Birthday) by Grandma

11am: Parishioners

This week at SS. C & M & All Saints

Mon., Feb. 19 – 9am – Women of the Bible @ Donna
Kida's home

Wed., Feb. 21 – 6:30pm – Lenten Soup Supper

Fri., Feb. 23 – 5pm – Stations of the Cross, All Saints

Fri., Feb. 23 – 6pm – Stations of the Cross, SS. Cyril
& Methodius

Sun., Feb. 25 – 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.

This Lent, we will again be studying women in the Bible at the home of Donna Kida. We will meet from 9:00 am – 10:00 am on the Mondays during Lent, beginning with February 19, and continuing the next four Mondays. For information, please call Donna at 574-806-2087.

Lenten Soup Suppers

Following dates are:

Wed., Feb. 21 – with Fr. Jacob McDaniel

Mon., February 26th with Very Rev. David Kime,

Mon., March 4th with Father Rogue Meraz and

Wed., March 13th with Very Rev. Brian
Chadwick.

All times are 6:30pm.



In today's Gospel, Jesus overcomes the temptations to wealth, power and esteem. As we begin Lent, may we open our hearts to the grace of prayer, fasting and almsgiving.

This month, through your gifts, the Society of St. Vincent de Paul was able to assist families, providing food, for utility, rent and other bills. God Bless You!

Dear Padre

February 18, 2024

We're in the middle of home renovations, and the season of Lent is beginning. Everything is in total disarray. Any ideas to help me "keep my religion" at this time?

"There is...a time to tear down, and a time to build" (Ecclesiastes 3:1, 3). During the season of Lent—a word meaning "spring"—we are called to put away the "dead" deeds of winter. It's a time of spiritual "spring cleaning" for the individual and for the faith community. As nature renews herself every spring, so do we. The change of season may even prompt a renovation project—the kind you are now undertaking. The structural changes to a home afford many spiritual parallels—the redoing of your physical home can be a challenge to realign your spiritual home during Lent.

In the Genesis story, God is pleased with the handiwork of his creation. Likewise, our stamina, perseverance, and patience to see a work through to its completion are cause for great satisfaction and celebration. This would remind us that we are made in the same image of God, who took delight in his own work. Lent also can become a time of delighting in ourselves as God's special and ongoing creation.

When your home improvement project is completed, arrange for a blessing of your home. Enthroned a special cross or icon to venerate, light a devotional candle, and use holy water in the area of the home that was improved. At that time, remind yourself again that you and your home belong to the Lord—renewed during the spring cleaning of Lent! ●

Fr. Byron Miller, CSSR / DearPadre.org

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"After John had been arrested, Jesus came to Galilee proclaiming the gospel of God...." - Mark 1:14

Have you ever thought about how difficult it must have been for Jesus to go to Galilee, knowing that John had just been arrested for teaching the same message that He was proclaiming. It took great love and trust for Jesus to do what the Father had sent Him here on earth to do. In the same way, living a stewardship lifestyle takes great love and trust from us. We must be willing to surrender completely to God, trusting that He will always give us all that we need to fulfill His plan for us.

Good News!

February 18, 2024

First Sunday of Lent (B)

Genesis 9:8-15 / 1 Peter 3:18-22 / Mark 1:12-15

FR. JOSEPH JUKNIALIS

Deserts come in all shapes and sizes. For Noah, it turned out to be a desert of water, an endless, dreary expanse. For Jesus, it was also without end, one of rocks and sand; it was a harsh existence. In our lives, deserts might be a debilitating illness, a dried-up marriage, grief over lost love, a job that seems to tax our sanity, or a childhood scarred by abuse. Not long ago, the world found itself in a pandemic desert. For many, it was one of cabin fever that isolated us from family and friends. Deserts are not alluring places. They are places from which we tend to run.

Some people deal with the inevitable deserts of life by becoming angry; others grow bitter and turn inward; others blame God and walk away from faith. Yet deserts can also be the very forces that reshape lives. With nothing else to distract us, in the desert we come face to face with ourselves, with who we really are and whose voice it is that we follow. There we take a stand on life, as Jesus did. It was the Spirit that drove Jesus into the desert, and it was there that he realized the future to which he was being called. So also with us. Deserts become places where we discover what God is asking of us and where we need to go, all discoveries that may otherwise never have occurred. In some strange and curious way, then, deserts may be blessings in our lives. ●

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Why Ashes?

BY FR. LARRY RICE

For centuries, Catholic Christians have marked the beginning of the season of Lent by receiving ash on their foreheads on Ash Wednesday. This tradition has its roots in the Old Testament, where wearing ashes was a common sign of repentance for sins, and a sign of one's humility before God. Since Lent is a season of penitential renewal through prayer, fasting, and almsgiving, it's appropriate that this ancient sign marks the beginning of the season.

The ashes themselves are usually made by burning the palm fronds from the previous year's Palm Sunday. This symbolically connects the beginning of Lent with its end, connecting our change of heart with Christ's passion, death, and resurrection.

Ashes are usually distributed as part of the Mass on Ash Wednes-



day, often after the homily. As people approach the priest or other minister, he presses the ashes to their foreheads, and speaks one of two phrases: "Remember that you are dust, and to dust you shall return," or "Repent and believe in the Gospel."

In many places, Ash Wednesday services are among the most popular of the whole year—a day that's not even a Holy Day of Obligation. Cynics have suggest-

ed that this is because people "got" something, as they do on Palm Sunday. But there's nothing particularly appealing about getting smudged with ashes. Perhaps, the appeal is the expression through a physical sign of a desire for interior conversion.

The Gospel for Ash Wednesday is a reminder that the real purpose of the season of Lent isn't to make public demonstrations of piety—even the wearing of ashes—but to seek conversion of heart.

Fr. Larry Rice is the former vocations director for the Paulist Fathers



Indiana launches website for parents to report woke indoctrination in schools

Feb 9, 2024 -

INDIANAPOLIS ([LifeSiteNews](#)) — The office of Indiana’s Republican Attorney General Todd Rokita has launched a website to make it easier for Hoosier parents to report instances of ideological indoctrination in their children’s classrooms.

The state’s official [Eyes on Education page](#) contains a form residents can fill out to submit complaints complete with pictures or documents if applicable, a link to Indiana’s Parents Bill of Rights spelling out the state’s parental involvement guarantees and options for recourse, as well as links to documentation on relevant policies and objectionable material from numerous state school districts.

“Our kids need to focus on fundamental educational building blocks, not political ideology – either left or right,” the page declares. “Eyes on Education is a platform for students, parents, and educators to submit and view real examples from classrooms across the state. The Office of the Attorney General will follow up on materials submitted to the portal that may violate Indiana law using our investigative tools, including public records requests, and publish findings on the portal as well.”

“Submissions to the portal will be reviewed and published regularly,” the website promises.

The indoctrination of children with left-wing indoctrination on [racial](#) and [sexual](#) matters has long been a major concern in American public schools, from [school libraries](#) to [athletic and restroom policy](#) to [drag events](#) to [classroom materials](#) to even [socially “transitioning” troubled children without parental input](#). The influential [American Library Association](#), currently helmed by a self-described “Marxist lesbian,” opposes denying children access to age-inappropriate materials.

In recent years, the issue has helped fuel a parent backlash that has been credited with Republican gains in states like Florida and Virginia, whose current respective governors have [taken leading roles](#) in fighting back.

Last year, Indiana enacted [Public Law 248](#) over [unsuccessful objections](#) by the far-left American Civil Liberties Union (ACLU). The law bans any kind of lessons pertaining to sexuality from pre-kindergarten through third grade and requires parents to be notified if their child requests to be identified by an opposite-sex name, title, or pronoun.

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.

PRAYER

Lord,
let me receive the cross gladly;
let me recognize Your cross in mine,
and that of the whole world in Yours.

Do not let me shut my eyes
to the magnitude of the world's sorrow
or to the suffering of those nearest to me.
Do not let me shrink from accepting my share
in that which is too big for me,
and do not let me fail in sympathy
for that which seems trivial.

Let me realize
that because You have made my suffering Yours
and given it the power of Your love,
it can reach everyone, everywhere—
those in my own home,
those who seem to be out of my reach—
it can reach them all
with Your healing and Your love.

Let me always remember
that those sufferings
known only to myself,
which seem to be without purpose
and without meaning,
are part of Your plan
to redeem the world.

Make me patient to bear the burdens
of those nearest at hand,
to welcome inconvenience for them,
frustration because of them.

Let me accept their temperaments as they are
nurse them in sickness,
share with them in poverty,
enter into their sorrows with them.

Teach me to accept myself—
my own temperament,
my temptations,
my limitations,
my failures,
the humiliation of being myself, as I am.

Allow me, Lord,
all my life long
to accept both small suffering
and great suffering,
certain that both,
through Your love,
are redeeming the world.

And in communion with all men,
and above all with You,
let me accept joyfully,
death and the fear of death—
my death
and the deaths of those whom I love—
not with my will but with Yours,
knowing that you
have changed sorrow to joy,
and that You have changed
death to life.