

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

February 3 - 9, 2025

**Monday, 2/3 † Saint Blaise, Bishop & Martyr,
Saint Ansgar, Bishop**

6 pm: Departed Kearney Family by Mary serge

Tuesday, 2/4 † Weekday

8am: Departed Jachim Family Members

9am: A.S. Mary Daly by Ellen Brennan

**Wednesday, 2/5 † Saint Agatha, Virgin &
Martyr**

9am: A.S. Sis Scutchfield by Tom Potempa Family

6pm: Joseph Vanek by Wife, Pat

**Thursday, 2/6 † Saint Paul Mikki and
Companions, Martyrs**

8am: McKenzie

9am: A.S. Linda Garritano by Jan Duttlinger

Friday, 2/7 † Weekday

8am: Colette

9am: A.S. Sis Scutchfield by Kevin & Pat Goin

**Saturday, 2/8 † Weekday, Saint Jerome
Emiliana; Saint Josephine Bakhita,
Virgin; BVM**

8:30am: Maizy

**Saturday, 2/8 † Vigil, Fifth Sunday in Ordinary
Time**

4:30pm: Allen Chlupacek (RIP) by Gary & Annette

**Sunday, 2/9 † Fifth Sunday in Ordinary
Time**

7:30am: Health & Conversion of Dianna Walker by
Bernadette Shonka

9am: A. S. Joanie Martinez (Birthday) by Grandma,
Joan

11am: Parishioners

This week at SS. C & M & All Saints

Wed., Feb. 5 – 6:30pm - Knights of Columbus, Parlor

Thurs., Feb. 6 – 2:15pm – Legion of Mary

Thurs., Feb. 6 – 4pm – Our Lady of Perpetual Help

Sun., Feb. 9 – 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.

CATHOLIC CHARITIES MOBILE FOOD PANTRY

Feb. 4, 2025 (Tuesday) – 10 a.m. until bags are gone

SS. Cyril & Methodius Catholic Church Parking Lot

Corner of Adair Street & 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.

**SS. CYRIL & METHODIUS
FEAST DAY CELEBRATION**

Sunday, February 16, CST
Carry-in dinner in the church parlor
After the 11am Mass

Parishioners are encouraged to bring
main dishes and sides
A celebration cake will be provided

Parishioners from All Saints also invited

The Presentation of the Lord

“Because he himself was tested through what he suffered, he is able to help those who are being tested.” – Hebrews 2:18

When we join a support group, there is comfort in sharing our pain with people who have experienced the same thing; they understand what we are going through. The next time you experience suffering, talk to Jesus. He has experienced more suffering than most of us, He understands. Plus, Jesus knows us better than we know ourselves. Only He can fill the hole you feel in your heart.

Dear Padre

February 2, 2025

What happened to Candlemas? When I was a child, there was one day when everyone brought candles to church to have them blessed. At the end of Mass, the priest would bless everyone’s throats with the candles.

Candlemas is another name for our celebration of the Presentation of the Lord: the day Mary and Joseph presented their child to God in the Temple at Jerusalem in accordance with the law of Moses (Luke 2:22–38). We remember how the elderly believers Simeon and Anna recognized Jesus as their longed-for Messiah and how, addressing God in a canticle, Simeon proclaimed Christ to be “a light for revelation to the Gentiles, and glory for your people Israel” (Luke 2:32).

Mass on this day often begins with the blessing and lighting of candles, which the priest and people carry into the church. The name Candlemas springs from this ritual blessing.

The day after the feast of the Presentation is the memorial celebration of St. Blaise, bishop and martyr. According to tradition, St. Blaise was instrumental in healing a person who was choking. The Church remembers this encounter and celebrates the intervention of the Spirit of God through the blessing of throats, using the blessed candles from the feast of the Presentation. It is a wonderful and very practical spiritual practice that is much appreciated and anticipated each year. ●

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

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In the Gospel today, Jesus shows us that we are called to place gospel values before any other values and to be willing to put our lives on the line for them. Taking care of God’s poor is indeed living gospel values.

Is God calling you to join the Society of St. Vincent de Paul?

Good News!

February 2, 2025

The Presentation of the Lord
Malachi 3:1–4 / Hebrews 2:14–18 /
Luke 2:22–40 or 2:22–32

FR. JOSEPH JUKNIALIS

It is always a blessed and holy occasion when parents bring their child to the parish church for baptism. They gather family and friends and proudly present their child to both God and the faith community. Somewhere in the midst of it all, they will wonder who their child will become, what their child’s gifts and talents will be, and what hopes and dreams their child will have. Yet like Simeon, who blessed the Holy Family in the Temple, they will also realize that life is not always favorable to us. As Simeon foretold, “Behold, this child is destined for the fall and rise of many...and you yourself a sword will pierce” (Luke 2:34–35).

Although we recognize that suffering is a part of everyone’s life, and we would never wish it upon a child, we might hope that the child does not run from every suffering, for it becomes the path to wisdom and compassion—perhaps the only path. We might also wish on the child a bit of loneliness, for it teaches us to treasure friends. And amid hoping for the blessing of success, losing can also be a gift and a blessing, for it is how we learn to deal with failure and understand the important lesson that we cannot always have our own way. Failure can be the seed of humility. Fortunately, while doing our best as parents, we must allow God to decide how our children will be blessed and what will nurture their growth into the image of Jesus. We simply present them to God from whom they came. ●

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The Reasons the Church's Enemies Hate The Immaculate Conception

The following text is adapted from a lecture Prof. Plinio Corrêa de Oliveira gave on June 15, 1973. It has been translated and edited for publication without his revision. Note, in this text, he uses the words *Revolution* and *Counter-Revolution* as he defined them in his book *Revolution and Counter-Revolution*. In this sense, the Revolution is a centuries-old process, motivated by pride and sensuality, and therefore egalitarianism and liberalism, that dominates the modern world and seeks to destroy *Christian civilization*. Counter-Revolutionaries are those dedicated to defeating this process and defending the rights of God. –Ed. *American TFP*.

One of the truly Counter-Revolutionary acts of Pope Pius IX's pontificate was the proclamation of the Immaculate Conception.

There are three reasons the definition of this dogma was especially Counter-Revolutionary and therefore hateful to the enemies of the Church.

First Reason: An Anti-Egalitarian Dogma

This dogma teaches that Our Lady was immaculate at her conception, meaning that, at no moment, did she have even the slightest stain of Original Sin. Both she, and naturally Our Lord Jesus Christ, were exempt from that rigid law that subjugates all other descendants of Adam and Eve.

Thus, Our Lady was not subject to the miseries of fallen man. She did not have bad influences, inclinations and tendencies. In her, everything moved harmonically towards truth, goodness and therefore God. In this sense, Our Lady is an example of perfect liberty, meaning that everything her reason, illuminated by Faith, determined as good, her will desired entirely. She had no interior obstacles to impede her practice of virtue.

Being "full of grace" increased these effects. Thus, her will advanced with an unimaginable impetus towards everything that was true and good.

Declaring that a mere human creature had this extraordinary privilege makes this dogma fundamentally anti-egalitarian, because it points out an enormous inequality in the work of God. It demonstrates the total superiority of Our Lady over all other beings. Thus, its proclamation made Revolutionary egalitarian spirits boil with hatred.

Second Reason: The Unsullied Purity of Our Lady

However, there is a more profound reason why the Revolution hates this dogma.

The Revolution loves evil and is in harmony with those who are bad, and thus tries to find evil in everything. On the contrary, those who are irreproachable are a cause of intense hatred. Therefore, the idea that a being could be utterly spotless from the first moment of her existence is abhorrent to Revolutionaries.

For example: Imagine a man who is consumed with impurity. When besieged by impure inclinations, he is ashamed of his consent to them. This leaves him depressed and utterly devastated.

Imagine this man considering Our Lady, who, being the personification of transcendental purity, did not have even the least appetite for lust. He feels hatred and scorn because her virtue smashes his pride.

Furthermore, by declaring Our Lady to be so free from pride, sensuality and the desire for anything Revolutionary, the proclamation of the Immaculate Conception affirmed that she was utterly Counter-Revolutionary. This only inflamed the Revolutionary hatred of the dogma all the more.

Disputing the Doctrine: A Counter-Revolutionary Struggle

For centuries, there were two opposing currents of thought about the Immaculate Conception in the Church. While it would be an exaggeration to suggest that everyone who fought against the doctrine was acting with Revolutionary intentions; it is a fact that all those who were acting with Revolutionary intentions fought against it. On the other hand, all those who favored its proclamation, at least on that point, expressed a Counter-Revolutionary attitude.

Thus, in some way the fight between the Revolution and Counter-Revolution was present in the fight between these two theological currents.

Third Reason: The Exercise of Papal Infallibility

There is still another reason this dogma is hateful to Revolutionaries: it was the first dogma proclaimed through Papal Infallibility.

At that time, the dogma of Papal Infallibility had not yet been defined and there was a current in the Church maintaining that the Pope was only infallible when presiding over a council. Nevertheless, Pius IX invoked Papal Infallibility when he defined the Immaculate Conception after merely consulting some theologians and bishops.

For liberal theologians, this seemed like circular reasoning. If his infallibility had not been defined, how could he use it? On the contrary, by using his infallibility, he affirmed that he had it.

This daring affirmation provoked an explosion of indignation among Revolutionaries, but enormous enthusiasm among Counter-Revolutionaries. In praise of the new dogma, children all over the world were baptized under the name: Conception, Concepción, Conceição or Concetta to consecrate them to the Immaculate Conception of Our Lady.

Pius IX: Bringing the Fight to the Enemy

It is not surprising that Pius IX so adamantly affirmed Papal Infallibility. Very different from those who succeeded him, he was ever ready to bring the fight to the enemy. He did this in Geneva, Switzerland, which then was the breeding ground of Calvinism, which is the most radical form of Protestantism.

When Swiss laws changed to allow a Catholic cathedral in Geneva, Pius IX ordered that a statue of the Immaculate Conception be placed in the middle of the city, to proclaim this dogma in the place where Calvinists, Lutherans and other Protestants denied it more than anywhere else. This is an example of Pius IX's leadership in the fight against the Revolution.

It is therefore entirely proper that all Catholics entertain a special affection for the dogma of the Immaculate Conception, which is so detested by the enemies of the Church today.