

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

FEBRUARY 26 – MARCH 3, 2024

Monday, 2/26 † Lenten Weekday

6pm: Ryan

**Tuesday, 2/27 † Lenten Weekday, Saint Gregory
Narek, Abbot and Doctor of the Church**

8am: Intention of Barbara Kearney by Mary Serge

9am: A.S. Linda Potempa by David Stalbaum

Wednesday, 2/28 † Lenten Weekday

9am: A.S. Linda Potempa by Jill & Kirk Kozak

6pm Intention of Father Terry Bennis by Mary Serge

Thursday, 2/29 † Lenten Weekday

8am: Scott

9am: A.S. Linda Potempa by Kevin & Pat Goin

Friday, 3/1 † Lenten Weekday

8am: Gary & Annette

9am: A.S. Souls in Purgatory by Jan Duttlinger

5pm: Stations of the Cross, All Saints

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

Saturday, 3/2 † Lenten Weekday

8:30am: Emily Dunleavy (Birthday) by Great Aunt
Joan

Saturday, 3/2 † Vigil: The Third Sunday of Lent

4:30am: Parishioners

Sunday, 3/3 † The Third Sunday of Lent

7:30am: Jun Wu & the whole Wu Family for the
Conversion of their hearts

9am: A. S. Intention of Darlene Biddle by Joan
Sickler

11am: Regina Howard by Mary & Don Bowman

This week at SS. C & M & All Saints

Mon. Mar. 26 – 3:30pm - SVDP, Parlor

Mon., Feb. 26 – 9am – Women of the Bible @ Donna
Kida's home

Mon., Feb. 26 – 6:30pm – Lenten Soup Supper, Parlor

Tues., Feb. 27 – 6:30pm – All Saints Finance/Pastoral
Council Mtng.

Fri., Mar. 1 – 5pm – Stations of the Cross, All Saints

Fri., Mar.1 – 6pm – Stations of the Cross, SS. Cyril
& Methodius

Sun., Mar.3 – 9:30am – Religious Education

This Lent, we will continue 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., Feb. 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.



Lent is a call not just to "give up something" but more important to "give something for the poor." Wherever you live in the parish, there are poor families within walking distance of your home. When in need, they ring the rectory bell. They are, in effect, ringing your doorbell. **Your almsgiving to St. Vincent de Paul will help the poor to celebrate the grace of God's love this Easter.**

"'Here I am!' he answered." - Genesis 22:11

It is easy to say, "Here I am, Lord," when we are kneeling in church. But how easy is it to say "Here I am, Lord," when a neighbor needs our help, or when we are invited to join a parish ministry, or when we are asked to provide financial support? Often times we are called when it's not convenient for us. Discipleship is not easy, most of the time it will make us uncomfortable and vulnerable.

Dear Padre

February 25, 2024

What are the guidelines for producing a passion play? My pastor said there are special guidelines to follow. What are they?

Please read "Criteria for the Evaluation of Dramatizations of the Passion," issued in 1988 by the Bishops' Committee for Ecumenical and Interreligious Affairs of what was then called the National Conference of Catholic Bishops. (The document is located at usccb.org.)

Passion plays should emphasize the saving action of Christ's death and resurrection without becoming stumbling blocks to understanding the role of the Jewish people in salvation history. The document warns that "'stock ideas,' unfortunately, can become vividly alive in passion dramatizations. It is all too easy...to resort to artificial oppositions...to heighten interest or provide sharp contrasts between the characters." We must avoid portraying the Jewish tradition as "a religion of only justice, fear, and legalism with no appeal to the love of God and neighbor."

It is simplistic and incorrect to blame Christ's death on certain historical groups and neglect the complexities of the Gospel portrait and of Christ's life. Christ freely undertook his passion and death because of the sins of all, so that all might attain salvation. This is the truth that passion plays should strive to communicate most clearly. ●

Fr. Byron Miller, CSsR / DearPadre.org

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Good News!

February 25, 2024

Second Sunday of Lent (B)

Genesis 22:1-2, 9a, 10-13, 15-18 / Romans 8:31b-34 /
Mark 9:2-10

FR. JOSEPH JUKNIALIS

I've never met anyone who thought today's story in Genesis of Abraham and Isaac to be a good story. Abhorred, they ask. "Why would God test someone by asking him to sacrifice his son?" But what if we change the question and ask, "Why would the Hebrew people include that story in their most holy writings? Why would they tell it over and over?" Because of the ending—that's why. Like a movie we watch over and over even though we know how it ends, we watch it, in part, because the ending is satisfying.

The ending of the Abraham/Isaac story shows God is not interested in death and human sacrifice, contrary to the gods of that time. The God of the Hebrews is a God of Life—that's the surprise ending they love, and they keep telling it over and over lest they forget. For them, the part about the testing is simply a means to that unbelievable ending when God insists upon life, contrary to false gods.

In his poem "Try to Praise the Mutilated World," Adam Zagajewski writes of life's Godly moments in a world we have mutilated by violence, greed, division, and more. He muses on tender moments when we fall in love, on laughter until our sides hurt, on nature's dazzle, on the sweet taste of wine—all simple moments of a life-giving God transfigured in a mutilated world, for our God insists upon life. ●

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The Key to True Fasting

Msgr. Charles Pope • Feb.11, 2016

Required fasting is almost non-existent in the Catholic Church today. And even that required “fasting” (for those between the ages of 18 and 59) is really just eating somewhat less than normal (one regular meal and two small “snack-like” meals with no snacking between meals). Not much of a fast, really. Real fasting (going without food for the entire day) is practiced by some today as a personal discipline and it is laudable if a person is able to do so.

Yet even the mitigated fast is “hard” for many, as are most bodily disciplines in the soft Western world. We may think that we just have to get “tougher” and that by the power of our own flesh we can pull it off. I have no doubt that simple will power can get one through a fast, especially the mitigated one that is required. But even a non-believer can diet and fast. What we must seek is *true* fasting, *spiritual* fasting, which is far richer than merely forgoing food.

In the Gospel for today (Friday after Ash Wednesday), Jesus gives us an important key to true spiritual fasting:

The disciples of John [the Baptist] approached Jesus and said, “Why do we and the Pharisees fast much, but your disciples do not fast?” Jesus answered them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast” (Matt 9:14-15).

Notice the pattern: first comes the (wedding) feast, then the fast. What does this mean? Well, consider the wedding feasts of Jesus’ time. They often went on for several days, even a full week. During this time there was food, feasting, family, fellowship, and did I mention food? Lots of it, and wine, too! It was a time of satiation. But eventually this time of feasting ended and by then, people were filled. They’d had enough food for a while and so subsequent fasting made sense; it seemed natural. What does this teach us and why does Jesus use this image regarding fasting?

Simply put, if you want to be able to fast, spiritually and truly, you have to experience the wedding feast of the Lamb of God. In this great wedding feast—which we are to experience through prayer, scripture, and especially the Liturgy—we are to be filled with Christ. We are to encounter Him and feast abundantly on His Word and His Body and Blood, and to rejoice with Him exceedingly. When this happens we are equipped to fast authentically.

At some point the “groom is taken away” from us. That is to say, the Mass ends and we’re back to dealing with the world and its demands. Or perhaps we enter a penitential season, or we go through a difficult time during which God seems distant, or we struggle with temptation. At times like that, a fast of sorts is before us.

But we are able to withstand it and are spiritually equipped to do so because we have been to the wedding feast and feasted with the Groom. Having done this, we are less enamored of the world and its charms; we are filled with Christ and simply need less of the world. *This* is true fasting.

But let me ask you, have you met Christ and been to the wedding feast with Him? One of the sad realities in parish life and in the Church is that many people have never really met Jesus Christ. They have heard about Him and know about Him, but they've never really encountered Him powerfully in prayer or the Mass. They are faithful to be sure. They are sacramentalized but not evangelized. They know *about* Jesus, but they don't know *Him*. To them, the liturgy can be, and often is, a lifeless ritual to be endured rather than an encounter with Jesus Christ. Instead of being a wedding feast, the Mass is more like a visit to the doctor. For them, the majority of the Mass is a "waiting room" experience. Waiting, waiting, and then *finally* it's up to get the medicine (Holy Communion), which is great because that means the Mass is almost over!

For many, personal prayer isn't much better. It's just another ritual: say some prayers and be done with it. God is really more of a stranger. Fasting is just another rule to follow, more out of obedience (to avoid punishment) than out of love, which seeks purification.

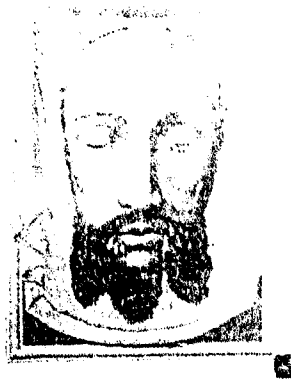
The disciples of John seem to have been of this sort. They were tough and self-disciplined; they knew how to fast! But it was a fasting of the flesh not the Spirit, and their pride seems to provide evidence of this. The only way to fast in a truly spiritual way is to have already been to the wedding feast and feasted with Jesus, the great bridegroom of the Church. Then, having been filled with every good and perfect gift, true fasting can begin.

So what is true fasting? It is fasting that no longer *needs* much of what the world offers because we have found a better prize: Jesus and His Kingdom. Who needs all that food, booze, power, money, baubles, bangles, and beads? In the words of an old gospel song, "I'd rather have Jesus than silver and gold. You may have all this world! Just give me Jesus!"

We can only say this, though, if we have really met the Lord and been satisfied by Him. Only then can true fasting ensue. As you may expect, meeting Jesus is more than a one-time event. It is a gradual, deepening awareness of Him and of His power in our life and in the liturgy. Make sure you don't miss the wedding feast; it is the key to the truest fasting of all.

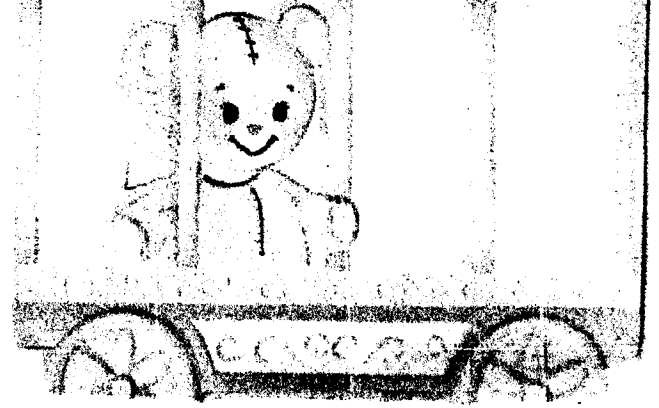
THE NINE PROMISES OF THE HOLY FACE

1. "They shall receive in themselves by the impression of My Humanity, a bright irradiation of My Divinity, and shall be so illuminated by It in their inmost souls, that by their likeness to My Face, they shall shine more than any others in eternal life." [Saint Gertrude, *Insinuations*, Book IV, Ch. VII]
2. Saint Mechtilde asked Our Lord if those who celebrate the memory of His Holy Face should never be deprived of His amiable company. Our Lord replied, "Not one of them shall be separated from Me." [Saint Mechtilde, *Of Spiritual Grace*, Book I, Ch. XIII]
3. "Our Lord has promised me [says Sister Marie de Saint-Pierre] that He will imprint His Divine likeness on the souls of those who honor His most Holy Countenance. [Jan. 21, 1847] "This adorable Face is, as it were, the seal of the Divinity, which has the virtue of reproducing the likeness of God in the souls that are applied to it." [Nov. 6, 1845]
4. "By My Holy Face you shall work miracles." [Oct. 27, 1845]
5. "By My Holy Face you will obtain the conversion of many sinners. Nothing that you ask in making this offering will be refused to you. If you knew how pleasing the sight of My Face is to My Father!" [Nov. 22, 1846]
6. "As in an earthly kingdom you can procure all you wish with a coin marked with the prince's effigy, so in the Kingdom of Heaven you may obtain all you desire with the precious coin of My holy Humanity, which is My adorable countenance." [Oct. 29, 1845]
7. "All those who honor My Holy Face in a spirit of reparation will, by so doing, perform the office of the pious Veronica." [Oct. 27, 1845]
8. "According to the care you take in making reparation to My Face disfigured by blasphemies, so will I take care of yours which has been disfigured by sin. I will reprint therein My image and render it as beautiful as it was on leaving the Baptismal font." [Nov. 3, 1845]
9. "Our Lord has promised me," says Sister Marie de Saint-Pierre, "that all those who defend His cause in this work of reparation, by words, by prayers, or in writing, He will defend before His Father; at their death He will purify their souls by effacing all the blots of sin and will restore to them their primitive beauty." [March 12, 1846]



The Veil of Veronica

DEAR LADIES,



CHRISTIAN LADIES 3RD ANNUAL

BELLA VITA BABY SHOWER

APRIL 9, 2024

6:30 P.M

SS. CYRIL AND METHODIUS
CHURCH PARLOR

There will be a light carry-in
supper, games and a short
business meeting.

**SUGGESTED GIFT ITEMS : DIAPER WIPES, HAND HELD BREAST PUMPS,
CRIB SHEETS, MATTRESS PADS, ONESIES, HIGH CHAIR SEATS (attach to
table), BUMBO SEATS, etc. Diapers are already supplied by another
group. Unable to attend and what to donate, there is a large baby gift
box in the church entry to place your gift in. No need to wrap gifts.
THANK YOU VERY MUCH!**

A Baby Gift

