

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

March 24 - 30, 2025

Monday, 3/24 † Lenten Weekday

6 pm: Liz

Tuesday, 3/25 † The Annunciation of the Lord

8am: Maizy

11am: A.S. Valerie Gaylord by Mary Serge

Wednesday, 3/26 † Lenten Weekday

9am: A.S.

6pm: Aiden

Thursday, 3/27 † Lenten Weekday

8am: Jamieson

9am: A.S.

Friday, 3/28 † Lenten Weekday

8am: David Lukac by the Scamerhorn Family

9am: A.S. Ann Manion by Jan Duttlinger

5pm – Stations of the Cross, All Saints

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

Saturday, 3/29 † Lenten Weekday

8:30am: Mary & Mel Fath

Saturday, 3/29† Vigil, Fourth Sunday of Lent

4:30pm: Bob Okeley by Jerry, Mindy & Jeromy

Sunday, 3/30 † Fourth Sunday of Lent

7:30am: David Lukac by Frank & Evelyn Skronski

9am: A. S.- Adam Molan by Jan Duttlinger

11am: Parishioners

**Don't forget to bring in your palms from last year,
or years past.**

This week at SS. C & M & All Saints

Sun., March .23 – 9:30am –NO Religious Education,

Mon., March 24 – 9am – Bible Study, Parlor

Mon, March – 24 – 6:30pm – SVDP, Parlor

Wed., March 26 – 6:30pm -Lenten Soup Supper,

Parlor

Fri., March 28– 5pm – Stations of the Cross, All
Saints

Fri., March 28– 6pm – Stations of the Cross,

SS. C & M

Tues., April 1 – 11am – All Saints Mass followed by
All Saints Ladies Sodality Mtng.

Our third Lenten Soup supper is this Wednesday, March 26, 2025 with Father David Kime being our guest speaker.

Dear Parishioners of All Saints & SS. Cyril & Methodius
70 Dioceses throughout the country are participating in a nationwide survey to assess the health and welfare of the Catholic Church as a whole. We, as parishes of the Diocese of Gary have begun this survey and are asking each parishioner to participate in this survey (including teens if they would like).
All Saints & SS. Cyril's surveys are completely separate. Each churches letterhead will indicate whether it's All Saints or SS. Cyril & Methodius. In order to participate (if you have access to a computer) you may go to:
<https://portal.catholicleaders.org/dmi/survey/cd8k2c>
to complete the survey for SS. Cyril & Methodius
<https://portal.catholicleaders.org/dmi/survey/c2g1cc>
for All Saints
If you do not have access to a computer, you may complete the handwritten survey and place it in the box provided in the church vestibule. Your survey is confidential and your name will not be included. Further direction will be forthcoming from Catholic Leadership re: what to do with your paper surveys

"He said to the gardener, 'For three years now I have come in search of fruit on this fig tree but have found none.'" - Luke 13:7

We can all be like the barren fig tree at times. Do you cling to what you have, or do you generously share with others? How will you respond when God asks you what you have done with all the gifts He has given you? Remember, not only are we called to be generous; we are called to develop and nurture our gifts; and return them with increase. We are called to be generous with all of gifts; especially the one that means the most to you.

Dear Padre

March 23, 2025

May I receive Communion if I'm divorced and haven't gotten an annulment?

Yes, you may. Divorce, in itself, is not an impediment to the reception of Communion. Divorce, although regrettable because of the many ramifications that may be part of the experience, is not in itself a sin. There are situations when divorce may be the most loving choice and make it possible for all parties involved to live the lives God is calling them to live.

Remarriage, when a person is not free to marry because of the presence of a previous bond, is an impediment to the reception of holy Communion. Although this situation is more and more common, it does not mean that the law of the Church, representative of the teaching of Jesus, can be set aside. As part of the process of healing from your divorce and moving on with your life, you may want to seek an annulment, particularly if you think you might want to marry again. The annulment process can often be healing and a source of great blessing. It also provides a rare opportunity to reflect on what was lost as a result of the original divorce and what can be learned as a way of moving forward and building a second marriage that is strong and life-giving. ●

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

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In today's Gospel Jesus is quite clear in his message: "bear fruit or be cut down." This Lent we are called to cultivate and fertilize our spiritual lives through prayer, fasting and almsgiving.

Through your almsgiving you are performing a good work; far greater than you think. Know that your nickel, dime or quarter is multiplied by the coins placed by others with St. Vincent de Paul.

Good News!

March 23, 2025

Third Sunday of Lent (C)

Exodus 3:1-8a, 13-15 / 1 Corinthians 10:1-6, 10-12 / Luke 13:1-9

FR. JOSEPH JUKNIALIS

Charles Baudelaire was a French poet and essayist in the mid-1800s. He once observed that life is like a hospital in which each patient is possessed by the desire to change beds. In other words, he thought everyone seemed to think life would be so much better if only they had a different set of circumstances, a different job, a different marriage, a different place in life. Like trees, however, not everyone grows and matures at the same pace. There are forty-year-olds who still act and think like teenagers, and there are ten-year-olds who have an attitude toward life like that of an elder. Over time, we all grow into the lives we're given.

In this week's Parable of the Barren Fig Tree, some think God is like the owner who planted the tree, as if God is impatient with us to begin bearing fruit and quick to uproot us if we fail. A case could be made, however, for God to be the gardener who patiently fertilizes and nurtures. In the beginning, it was God who had a garden called Eden, filled with all kinds of trees and plants among which God walked with Adam and Eve in the cool of the evening. After the resurrection, it was Mary Magdalene who went looking for the body of Jesus and mistook him for the gardener. It is God who hovers over us, watering and nudging and nurturing, waiting until in God's good time, we begin to bear fruit. ●

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Fear of the Lord

The word *fear* in the expression “fear of the Lord” means awe or profound respect. It does not mean literal fear of God’s power but an awe and respect for the absolute majesty of God. We should “fear” offending God not because of his just punishment but because he is all good and deserving of our love.

As Pope Francis has said:

[Fear of the Lord] does not mean being afraid of God: we know well that God is Father, that he loves us and wants our salvation, and he always forgives, always; thus, there is no reason to be scared of him! Fear of the Lord, instead, is the gift of the Holy Spirit through whom we are reminded of how small we are before God and of his love and that our good lies in humble, respectful and trusting self-abandonment into his hands. This is fear of the Lord: abandonment in the goodness of our Father who loves us so much (General Audience, June 11, 2014).

The “fear of the Lord,” as it is usually used in Catholic language, is one of the seven gifts of the Holy Spirit, which come from St Jerome’s Latin version of the Book of Isaiah. In Isaiah 11, the principle spiritual gifts of the coming Messiah are prophesied. These gifts are poured into the Christian soul at baptism and increased and restored throughout life by the reception of the holy sacraments and growth in the life of grace.

The gift of the fear of the Lord perfects our hope of remaining in God’s grace and someday being with him in the happiness of heaven. This means that this fear is a fear caused by love. We fear to lose God by sin, since we love him, and we have a reverent fear and awe of him because he is so beautiful and great and powerful. This fear is called “filial” fear, because it like the fear of a child who is afraid to hurt the feelings of his father because of their mutual love. It is different from what is called “servile” fear, which is based on punishment, like the fear of a slave for his master.

The fear of the Lord is source of great peace and happiness; it is thus very different from worldly fears of suffering or punishment and rather it helps us endure pain because of our love for the Savior. This gift enables a person “to avoid sin and attachment to created things out of reverence and love of God.” Primarily, this gift entails a profound respect for the majesty of God who is the supreme being. Here, a person realizes his “creatureliness” and dependency upon God, has a true “poverty of spirit,” and never would want to be separated from God, who is love. As such, this gift arouses in the soul a vibrant sense of adoration and reverence for God and a sense of horror and sorrow for sin.

This gift of fear of the Lord is sometimes misunderstood because of the word “fear.” “Fear of the Lord” is not a servile fear whereby a person serves God simply because he fears punishment, whether some sort of temporal punishment in this life or the eternal punishment of hell. A genuine relationship with God is based on love, not fear. Therefore, this “fear of the Lord” is a filial or reverential fear that moves a person to do God’s will and avoid sin because of love for

God, who is all good and deserving of all of our love. In a similar way, a child should not be motivated to obey a parent simply because of fear of punishment, but because of love and respect; a person who loves someone does not want to disappoint or to break the other person's heart. One should fear hurting a loved one and violating that person's trust more than one should fear punishment. Nevertheless, one should have a healthy sense of fear for the punishment due to sin, including the fires of hell, even though this should not be the motivating factor for loving God.

Therefore, this gift motivates the person in three ways: first, to have a vivid sense of God's infinite greatness; second, to have a real sorrow for sin, even venial sins, and to do penance to atone for sins committed; and third, to be vigilant to avoid the near occasions of sin, to struggle against personal weakness and fight temptation.

The gift of fear brings to perfection the virtue of hope. A person respects God as God, trusts in His will, and anchors his life in Him. He approaches the Lord with humility, docility and obedience. He believes in His promises of forgiveness of sin and eternal life in heaven. Also, this gift is the launchpad for the other gifts. As sacred Scripture attests, "Happy the man who fears the Lord, who greatly delights in His commands" (Ps 112:1), and "the beginning of wisdom is fear of the Lord" (Sir 1:12).

This gift also perfects the virtue of temperance, which seeks to use all things wisely and in moderation, neither in excess nor in defect, especially those sensible pleasures. With reason enlightened by faith, temperance controls the passions. Temperance is related to the gift of fear because one's respect for God, and one's awareness of being made in His image and likeness, and being redeemed by Christ motivate a person to give glory to God by being temperate in actions and desires, not using, doing, or indulging in anything to excess or defect. For example, chastity is a virtue of temperance, which respects the goodness of one's own sexuality, the sanctity of marriage and the sanctity of marital love. A person moved by the gift of fear strives to live a chaste life because God is the creator of these goods, and a chaste life gives glory and praise to Him.

This gift also prevents us from being too familiar with God. We are the victims of original sin and suffer from concupiscence; therefore, each of us struggles with a rebellious heart. A person could easily take God's love for granted and presume forgiveness without real contrition; or forget God's majesty by taking His holy name in vain; or make demands of God and then be angry when He does not meet them; or forget that every gift is from God and be selfish; or neglect prayer and worship because there is not enough time for Him; or disregard God's commandments and the teachings of His church. And without fear of the Lord, such a person might say, "God loves me just the way I am, and I am going to heaven." One has to ask, "Does such a person really love God?" While the Lord will never spurn a humble and contrite heart, He will humble the haughty.