

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

March 31 – April 6, 2025

Monday, 3/31 † Lenten Weekday

6 pm: Michelle Havens by The Scamerhorn Family

Tuesday, 4/1 † Lenten Weekday

8am: Bohdan Driscoll by Aunt Pat

11am: A.S. Sis Scutchfield by The Scamerhorn Fam.

**Wednesday, 4/2 † Lenten Weekday, Saint
Francis of Paola, Hermit**

9am: A.S. Mary Daly by The Scamerhorn Family

6pm: Scott

Thursday, 4/3 † Lenten Weekday

8am: Bohdan Driscoll by Aunt Pat

9am: A.S. Sis Scutchfield by The Scamerhorn Fam.

**First Friday, 4/4 † Lenten Weekday, Saint
Isidore, Bishop & Doctor of the Church**

8am: Ella

9am: S.S. – Rosie Amidei by The Scamerhorn Family

5pm – Stations of the Cross, All Saints

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

**First Saturday, 4/5 † Lenten Weekday, Saint
Vincent Ferrer, Priest**

8:30am: Lorraine Macevice by The Legion of Mary

Saturday, 4/5† Vigil, Fifth Sunday of Lent

4:30pm: McKenzie (Birthday)

Sunday, 4/6 † Fifth Sunday of Lent

7:30am: David Lukac by Christian Ladies

9am: A. S.- Richard Lee Smolek by Mother & Sister,
Betty

11am: Parishioners

This week at SS. C & M & All Saints

Mon., March 31 – 9am – Bible Study, Parlor

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

Wed., April 2 – 6:30pm -Lenten Soup Supper,
Parlor

Fri., April 4 – 5pm – Stations of the Cross, All
Saints

Fri., April 4– 6pm – Stations of the Cross,
SS. C & M

Sun., April 6 – 9:30a.m.– Religious Education

Our fourth and last Lenten Soup supper is this Wednesday, April 2, 2025 with Father Declan McNicholas being our guest speaker. This will be our last Soup supper, so please come & join us.

Dear Parishioners of All Saints & SS. Cyril & Methodius Re: directions to complete on-line or paper survey.

<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

CATHOLIC CHARITIES MOBILE FOOD PANTRY

April 1, 2025 (Tuesday) – 10 a.m. until bags are gone
SS Cyril and Methodius Catholic Church Parking Lot
Corner of Adair Street and 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

"No longer was there manna for the Israelites, who that year ate of the yield of the land of Canaan." - Joshua 5:12

Over the forty years that the Israelites journeyed through the desert, God provided them with manna to eat. As soon as they were able to enjoy the fruits of the Promised Land the manna ceased. Likewise, God's blessings to us may change over the years but it is important to trust that God will always provide us with all that we need.

Dear Padre

March 30, 2025

Is it OK if I receive holy Communion more than once a day? Part of my routine is to go to early morning Mass in my parish, even on days I know I'm going to another Mass, like a wedding or funeral, or sometimes another Mass for that day.

The Catechism of the Catholic Church teaches that by the very nature of what the Eucharist intends and celebrates, those who participate in the great mystery of our faith should "receive the Lord's Body" (1388). In other words, reception of holy Communion is strongly recommended and is understood as the ordinary practice for all who participate in the Mass. Proper preparation and disposition are presumed as both necessary and important.

In response to a specific "dubium" or question about this practice and expectation, in 1984 the Pontifical Commission on the Code of Canon Law issued an authentic interpretation of the Church's understanding of this practice. It mandated that "the faithful may receive the Holy Eucharist only a second time on the same day" (CCC, 1388, footnote 222). This directive is intended to establish the general norm and practice for the reception of holy Communion. Your practice, as a result of this norm, is directly representative of the understanding of the Church. ●

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

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In today's Gospel the prodigal son repents and finds mercy in the heart of his father. Know that your penance during Lent can give the poor the grace of finding the merciful heart of God the Father.

In the month of March, through your gifts, the Society of St. Vincent de Paul was able to assist families, providing food, for utility and rent bills, etc. Thank You!

Good News!

March 30, 2025

Fourth Sunday of Lent (C)

Joshua 5:9a, 10-12 / 2 Corinthians 5:17-21 /

Luke 15:1-3, 11-32

FR. JOSEPH JUKNIALIS

Life is not fair. Even though we know this, we expect God to be fair, which may be what irks so many about the Parable of the Lost Son. There is a part of our skewed human nature that agrees with the older son in the story. It certainly seems that the younger son was able to have his cake and eat it too, while the older son could only sit by and watch, missing out on the devil-may-care part of life. It didn't seem fair, and the older son said so.

The point of the story does seem to be that God is both just and merciful, but if ever one of those virtues seems to give way to the other, then, from God's perspective, divine mercy always trumps worldly justice. We, however, think that's not fair. We grow suspect of deathbed conversions, worried that the person is trying to have life both ways. But do we give thought to the suffering such a life without God might entail? The humiliation and near starvation of the younger son as he lived his self-indulgent life?

We think we want God to be fair, but do we really? In C.S. Lewis' novel, *Till We Have Faces*, one character asks another if the gods are just, to which is replied, "Oh, child, pray that they are not!" Do we really want to be treated with justice, getting exactly what we deserve and no more? Or do we want to let God be God and be treated with mercy? ●

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Majority of US Catholics now support same-sex 'marriage' and abortion, Pew research finds

(Corpus Christi for Unity and Peace) Mar 20, 2025 — The U.S. Catholic Church stands at a crossroads, marked by an aging flock, a growing immigrant presence, and a devastating erosion of faith and morals.

The Pew Religious Landscape Study (RLS) for Catholics from 2007, 2014, and 2023-24 offers a sobering glimpse into this crisis for traditional Catholics rooted in the Magisterium's truths: for every 100 Catholics entering, 800 Catholics leave, prayer is declining, belief in God is plummeting, and a super majority supports issues deemed morally evil by the Church – demographically propped up by immigrants yet spiritually adrift. While the sharp declines from 2007 to 2014 have slowed by 2023-24, the downward trend persists, demanding urgent reflection.

Demographics: An aging Church with a growing immigrant base

The demographic profile of Catholics shows both continuity and change. The age distribution tilts older, with the 18-29 age group dropping from 17 percent in 2014 to 14 percent in 2023-24, while those 65 and older rose from 20 percent to 28 percent. This aging trend signals a failure to retain youth, who are bombarded by a culture hostile to faith.

It is supported by significant funding collected by the U.S. Conference of Catholic Bishops for migrants during the Biden administration.

The U.S. Church is catering to immigrants, with 29 percent now foreign-born (up from 23 percent in 2007), a shift that challenges its ability to maintain orthodoxy amid secular pressures. This growth, largely driven by Hispanic communities, has shifted the racial makeup, with whites now just 54 percent (down from 64 percent in 2007) and other races at 45 percent.

It is supported by the \$634 million and \$1.7 billion collected by the USCCB and Catholic Charities, respectively, for migrants during the Biden administration. These demographic shifts raise questions about the Church's spiritual vitality, particularly as prayer wanes.

The dramatic drop in prayer: A spiritual catastrophe

Perhaps the most devastating finding is the collapse of prayer. In 2007, 58 percent of Catholics prayed daily; in 2014, 59 percent; but by 2023-24, it plummeted to 51 percent.

This 8-point drop in a decade is a spiritual catastrophe – prayer is the lifeline to God, the source of grace, and the shield against sin. The rise in "seldom/never" praying (18 percent in 2023-24, up from 13 percent in 2014 and 2007) reveals a growing indifference to the divine, a rejection of Christ's command to "pray always" (Luke 18:1).

Weekly/monthly prayer rose to 31 percent (from 27 percent in 2014), but this tepid substitute cannot replace the daily intimacy with God that Catholic tradition demands. The failure to retain young Catholics (18-29 dropping to 14 percent) mirrors this prayer collapse.

Without prayer, the faithful are defenseless against the assaults of a godless culture and Satan himself, and the Church risks becoming a hollow shell. What is perplexing is the finding that 69 percent say they believe in hell, up from 63 percent in 2014 and 60 percent in 2007 – why fear eternal punishment yet neglect the prayer that guards against it?

Archbishop Fulton Sheen emphasized prayer's vital role, famously asking, "Could you not watch one hour with me?" His daily Holy Hour before the Blessed Sacrament offers a model for resilience against a toxic culture, strengthening the Body of Christ and helping us align with God's will.

Failure to pray distances us from God until we no longer believe in Him.

Belief in God and importance of religion: Startling declines

The erosion of belief in God and the importance of religion is equally startling.

In 2007, 72 percent were absolutely certain of God's existence; this fell to 64 percent in 2014 and 62 percent in 2023-24. The 10-point drop since 2007 is a seismic shift – how can a Catholic, professing the Creed, waver on the reality of the Almighty? Those not absolutely certain rose from 25 percent in 2007 to 34 percent in 2023-24, signaling a creeping doubt that undermines the faith's foundation.

Worse still, the percentage who say religion is "very important" crashed from 56 percent in 2007 and 58 percent in 2014 to 44 percent in 2023-24 – a 14-point plunge in a decade. This collapse reflects a lukewarmness condemned by Scripture (Revelation 3:16), as Catholics trade the eternal for the ephemeral. The "not too/not at all important" category almost doubled from 9 percent in 2007 to 17 percent in 2023-24, a grim testament to secularization's triumph. One cannot ignore the likely irreparable harm caused by closing the churches during COVID. Closing churches during COVID, often for months, deepened this disconnect, signaling to the faithful that the Eucharist and Mass do not matter. This spiritual decline paves the way for moral compromises.

Societal and political views: A betrayal of Catholic truth

In 2023-24, the societal and political stances of Catholics reveal a deep surrender to secular pressures. Note the growing acceptance of non-heterosexual identities (only 89 percent identify as straight) mirrors the surge in support for same-sex marriage which follows.

Support for same-sex marriage has surged to 70 percent (up from 57 percent in 2014), standing in stark opposition to the Church's firm doctrine that marriage is a sacred union between one man and one woman. The blame lies squarely with the clergy, who have stayed either utterly mute on the sin of sodomy or advocated for acceptance – one of the four sins crying out to heaven for vengeance. They are leading souls astray, a grave responsibility before God.

Abortion, the most profound violation of life's sanctity, is now supported as legal in all or most cases by 59 percent of Catholics (up from 48 percent in both 2014 and 2007), defying the *Catechism's* unwavering protection of the unborn. Yet, while bishops loudly decry immigration week after week, where are the steady drumbeat of homilies, bulletin notices, texts, and emails condemning the mortal sin of abortion? Absent – and this is the gravest sin of all. Shame on the bishops for permitting this seismic shift in Catholic attitudes over the past decade. Politically, conservatives hold steady at 36 percent (similar to 36-37 percent in prior years), but the rise of moderates to 42 percent (from 36 percent in 2014) and the drop in liberals to 18 percent (from 22 percent) suggest a muddled middle ground, unwilling to take a firm stand for truth. This is the go along to get along crowd.

While the U.S. Church is catering to immigrants, 41 percent of Catholics view this growth as a "change for the worse" in 2023-24 (up from 33 percent in 2014), revealing a disconnect with the faithful – a disconnect deepened by the USCCB and Catholic Charities, who seem oblivious to frustrations over lenient border policies, illegal immigration, and the surge in child and drug trafficking worsened by their actions.

Even more troubling, 62 percent in 2023-24 say morality doesn't require belief in God, a radical departure from the Catholic insistence that true virtue flows from divine grace.

On evolution, only 17 percent affirm humans existed in their present form since the beginning, while 55 percent accept a "God-guided" process – a compromise with secular science that dilutes Genesis' literal truth, undermining the Church's authority on creation.

These shifts betray a Church infiltrated by the spirit of the age, forsaking the narrow path for the broad road of cultural approval.

Conclusion: A call to repentance, reparation, and renewal

From a traditional Catholic perspective, these results – especially the rise in imported Catholics since 2007, the 8-point drop in daily prayer, and the double-digit declines in firm belief and religious importance since 2007 and 2014 – herald a Church at a crossroads.

Demographics show an aging, more immigrant-driven flock, but the real crisis is spiritual and moral. Catholics are abandoning prayer, doubting God, and embracing sins like abortion and same-sex "marriage," all while deeming religion less vital. Bishops and priests must lead the charge. Clearly Modernism is not working. The Church must reclaim its former beauty, reinforce daily prayer and renewed catechesis, preach orthodoxy, and guide the faithful back to tradition.

Kansas satanists say they'll defy new rules blocking 'black mass' on state property

KANSAS CITY, Kansas ([LifeSiteNews](#)) Mar 19, 2025 — Kansas satanists have announced that they plan to defy new rules blocking their “black mass” on state property.

In a March 19 op-ed published in *The Kansas City Star*, the Satanic Grotto's president Michael Stewart declared that the satanic group will hold a “black mass” on March 28, regardless of a new policy banning them from holding the event on state property.

“On March 28, we will enter the Kansas capitol and perform the Black Mass according to our original permit,” Stewart stated. “We acknowledge it violates the new permit, and there might be consequences. Nothing ‘bad’ will happen and we will leave. Or at least that’s what I hope will happen,” he continued.

Stewart further told the *Kansas Capitol Bureau* that his group will hold the “black mass” regardless of whether this results in their arrest. He also revealed that the group plans to perform “the Four Blasphemies ritual,” which mocks the Stations of the Cross.

Stewart's statement comes after Kansas legislators passed policy changes to events held on state property, which would essentially ban the “black mass,” according to the *Kansas Reflector*, part of the state newsroom.

Organizations and individuals will not be permitted to “meet or gather when participation is limited or restricted on the basis of race, color, religion, sex, age, handicap, cultural heritage or national origin or ancestry.” Furthermore, gatherings are forbidden if an individual has made a threat verified by state law enforcement “against the governor, a member of the Legislature or other public official.”

Finally, gatherings are not permitted if a group or member of a group “has stated explicitly that the meeting or gathering will involve a violation of law.” The last provision essentially bans the “black mass,” as the event involves stealing and desecrating a consecrated Eucharistic host, according to a lawsuit by Kansas Archbishop Joseph Naumann.

The change in policy comes after Catholics across America have planned protests and prayer rallies in response to the satanic event. As [LifeSiteNews](#) previously reported, conservative Catholic organization American Society for the Defense of Tradition, Family, and Property (TFP), is sponsoring a Rosary rally nearby as the blasphemous event takes place.

[CatholicVote](#) has also asked its followers to show up on the 28th to protest in order to “stop Eucharistic desecration.” Additionally, Archbishop Naumann will reconsecrate Kansas to Jesus through the Immaculate Heart of Mary and hold a Holy Hour before celebrating Mass on March 28.