

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

**MARCH 4 - 10, 2024**

**Monday, 3/4 † Lenten Weekday, Saint Casimir**  
6pm: Patricia Dumenric by Family

**Tuesday, 3/5 † Lenten Weekday**  
8am: Aiden  
9am: A.S. Linda Potempa by Sis Scutchfield

**Wednesday, 3/6 † Lenten Weekday**  
9am: A.S.  
6pm Milo

**Thursday, 3/7 † Lenten Weekday, Saint Perpetua  
and Felicity, Martyrs**  
8am: Ella  
9am: A.S. Linda Potempa by David Stalbaum

**Friday, 3/8 † Lenten Weekday, Saint John of God,  
Religious**  
8am: Addie  
9am: A.S. Linda Potempa by Jill & Kirk Kozak  
5pm: Stations of the Cross, All Saints  
6pm: Stations of the cross, SS. Cyril and Methodius

**Saturday, 3/9 † Lenten Weekday, Saint Frances of  
Rome, Religious**  
8:30am: Carol

**Saturday, 3/9 † Vigil: The Fourth Sunday of Lent**  
4:30am: Regina Howard by Donna Kida

**Sunday, 3/10 † The Fourth Sunday of Lent**  
7:30am: Mateusz Wolski, Gift of Faith & Conversion  
of Heart by Mark & Bogumila Wolski  
9am: A. S. Morgan Pitt (Birthday) by Grandma  
11am: Parishioners

Don't forget to turn your clocks forward one hour next  
weekend 3/9/24

**This week at SS. C & M & All Saints**

Mon., Mar. 4 – 9am – Women of the Bible @ Donna  
Kida's home  
Mon., Mar. 4 – 6:30pm – Lenten Soup Supper, Parlor  
Wed., Mar. 6 – 6:30pm – K of C, Parlor  
Fri., Mar. 8 – 5pm – Stations of the Cross, All Saints  
Fri., Mar. 8 – 6pm – Stations of the Cross, SS. Cyril  
& Methodius  
Sun., Mar. 10 – 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:

**Mon., March 4<sup>th</sup>** with Father Rogue Meraz and  
**Wed., March 13<sup>th</sup>** with Very Rev. Brian  
Chadwick.

All times are 6:30pm.



*"Pray the hardest when it's the hardest to pray"*

In today's Gospel Jesus is asked "What sign can you show us?" Every day we can see signs of how God has visited us in the blessings of our lives. Let us be a sign of God's love by being a blessing to others.

**Is there a family you know who needs assistance? Please call the Society of St. Vincent de Paul so that together we can be a sign of God's love to the suffering and poor.**

*"You shall not carve idols for yourselves in the shape of anything..." - Exodus 20:4*

How many "gods" do you put before God? "Idols" do not always take the shape of physical things, things we can touch and feel. Those are easy to recognize. Many times they take the form of things we cannot touch and are much harder to spot like pride, power, ego, time, comfort or health. Pray for God's help to prune our vices and to grow in virtue.

# Dear Padre

March 3, 2024

***My thoughts are my worst enemy. Sometimes they turn to lust and anger. When I recognize what I am thinking, I pray to Jesus and Mary, but I still struggle. What else can I do?***

When angry and lustful thoughts enter our consciousness, we should say a prayer and turn our mind to something else. Such thoughts become sins only when we deliberately encourage them or when we make plans to commit the sin. The thoughts themselves are temptations, not sins.

Continue to put your trust in Jesus and Mary, and try to focus on what is good and peaceful. You might also consider what you are letting into your thoughts or imagination: What are you watching on TV or the internet? What music are you listening to? What are you reading? Are those helping to shape your thoughts and imagination in a new direction, or are they contributing to the problem?

A good thing to turn your attention to is God's word in Scripture. You might want to memorize all or part of the following New Testament verse: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things" (Philippians 4:8). Peacefully reflect on these words when troubled by temptation. ●

*The Redemptorists / DearPadre.org*

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# Good News!

March 3, 2024

*Third Sunday of Lent (B)*

Exodus 20:1-17 or 20:1-3, 7-8, 12-17 /

1 Corinthians 1:22-25 / John 2:13-25

FR. JOSEPH JUKNIALIS

**When Jesus cleansed the temple**, he cleared it of all the sacrificial animals and foreign coins that cluttered that holy place. He also shifted the focus of where we find God made present—from a building to himself. "Destroy this temple and in three days I will raise it up" (John 2:19). Saint Paul tells us that we, too, are God's temple because the Holy Spirit dwells in us. So it makes sense that Jesus also wants to clear our lives of all that clutters them so that we might grow in his image.

Such decluttering happens when youthful freedom and partying are left behind because we hear some inner call to settle down and contribute to life. It happens when young couples begin to raise a family and trade in sporty cars and fashionable lifestyles for baby furniture and SUVs. It happens in middle age when in the midst of building a life we change the blueprint. The weight of illness will shift our perspectives as well, when worries about life's details turn dispensable because what we once thought was important becomes clutter in need of being cleared out.

None of this comes about because of some user manual for daily living, but rather because we sense an invitation from Jesus to reassess our lives—to join him in clearing out the clutter in order to take care of what is essential. It is a strange sort of wisdom that flows from a source deeper than ourselves. If not for that powerful force of God's Spirit clearing the temples of our lives, we would never become the people God created us to be. ●

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## What Mary's First Communion Teaches Us About Reverencing the Eucharist

It sometimes takes a mystic to pierce through the familiar aspects of our Catholic faith and help us appreciate them anew. That's what St. John Paul II did for me and my Eucharistic devotion.

I had long appreciated the gift of the Eucharist. Through my young-adult years, I frequented Holy Communion and regularly visited adoration chapels. When I started as a professor, I taught many classes on the mystery of the Mass. But in 2003, St. John Paul II wrote something that transformed the way I viewed — and personally experienced — Holy Communion.

He once wrote about what it would have been like for the Blessed Virgin Mary to receive the Eucharist for the very first time. Whoa — I had never thought about *that* before!

We don't know for sure when Mary's first Communion would have taken place. Perhaps it was sometime after the Ascension or after Pentecost. But imagine being Mary in that moment: One of the apostles offers the Eucharistic sacrifice somewhere in Jerusalem or Galilee. Many of the original disciples are present. Mary is there, too, attending her first Mass.

She had not been at the Last Supper. She would have heard from the apostles what Jesus commanded them that night: to take bread and wine, to offer his Body and Blood, and to “do this in memory of me.” Now she participates in these sacred mysteries of the Eucharist for the very first time.

Imagine her watching the apostles take the bread and the wine and then hearing them say those words, “This is my body. ... This is my blood.” Then imagine her receiving the Eucharist: the Body and Blood of her own Son dwelling inside her again!

Consider these two key insights from the contemplative mind of St. John Paul II. First, he ponders the profound connection between Mary carrying Jesus in her womb and a person receiving Communion. In a sense, we become like Mary every time we receive the Eucharist.

“Mary lived her *Eucharistic faith* even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation of God's Word*,” the Holy Father wrote in *Ecclesia de Eucharistia*, 55 (original emphasis). For nine months, Mary had the Body and Blood of Jesus within her. At Mass, we receive the sacramental Body and Blood of Our Lord. John Paul II continues:

“At the Annunciation, Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord's body and blood” (55).

Second, St. John Paul II ponders how Mary would have felt when she first heard about the Eucharist. She was not present at the Last Supper and presumably would have learned about what happened there from the apostles:

“What must Mary have felt as she heard from the mouth of Peter, John, James and the other Apostles the words spoken at the Last Supper: ‘This is my body which is given for you’ (Luke 22:19)? The body given up for us and made present under sacramental signs was the same body which she had conceived in her womb!” (56).

John Paul then beautifully draws out the unique meaning Holy Communion would have had for the Blessed Virgin: “For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers” (56).

What a profound insight! Imagine Mary preparing herself to be reunited with her Son in this way. Imagine the loving attention she gave to Jesus in every Holy Communion. What a joy it must have been for her to have her Son dwelling within her again!

As we approach the Solemnity of Corpus Christi, let’s enter into the mystery of Holy Communion like Mary did. Especially after the trials of the last 15 months, when churches closed for long periods of times and many people were not able to receive the Eucharist regularly, let us be more intentional and make every Holy Communion count. As our parishes continue to open up, let us open up our hearts even more to the Eucharist itself.

Here are two practical things we can do: First, let’s take the time after receiving Communion very seriously. It is the time for lovers. Love wants to be near the one it loves, and Jesus loves us so much he unites himself to us in Holy Communion.

When we come back to our pews, this is not the time to look around and see who’s at Mass and what they’re wearing. This is not the time to be developing our “parking-lot exit strategy.” This is not the time to be thinking about those donuts after Mass. Our Lord Jesus Christ — Love himself — is dwelling within us in the most intimate way possible here on earth.

We want to take time to rest with our beloved Jesus, to listen to him and let him speak to us. Our Bridegroom is so close to us in those moments. But are we close to him — in our thoughts, in our glances, in our desires? Let us pour out our hearts to him. Let us tell him we love him. Let us praise him and thank him. If we don’t take time — serious time — to give Jesus our hearts and tell him how much we love him after we receive Holy Communion, when will we ever give him the love he deserves?

Second, let us not be rushed in our time with Jesus at the end of Mass. The tradition of making a thanksgiving after Communion is important. Lovers aren’t in a rush to leave each other. And neither should we be with Jesus. Let us be generous in our time with him. Our friends in the vestibule can wait. The donuts will still be there. The more we lovingly linger with our beloved, the more every Communion will bear fruit in our lives.

Most of all, Mary should be our model. Let us pray that we may ardently welcome Jesus in every Holy Communion as Mary received her Son. I’m sure she was not in a rush to leave those precious moments with Jesus. May every Holy Communion cause our hearts to beat ever more in unison with Christ’s, just as Mary’s heart — her will — was beating perfectly with his. Edward  
Sri June 6, 2021

## Euthanasia is becoming disturbingly ‘normal’ in Western culture

(LifeSiteNews) Feb 6, 2024 On January 27, 28-year-old Lauren Hoeve posted a meme to X (formerly Twitter), telling her followers that it was her last post. It was an excruciatingly sad one:

On February 2, her parents posted a follow-up note to her feed, noting that Hoeve had died later that day by euthanasia. The autistic young woman, who also suffered from ADHD, had been posting publicly about her plans to die by lethal injection since 2022 after a 2019 diagnosis of ME or chronic fatigue syndrome. Her fatigue, she wrote, had kept her bedbound for much of the past five years.

Her own doctor had told her that he would not euthanize her himself due to her psychological condition; Hoeve then contacted a euthanasia specialist, and in April of last year several doctors affirmed that she was mentally competent enough to make the decision for suicide. In her own blog post, her mother wrote: “Please know that we have done everything realistically possible to find a way out. She still wanted to get so much out of life, but she doesn’t want to live to be 30 years old like this, let alone 60 or 80 years old.”

This story breaks as the Netherlands moves forward with their planned expansion of euthanasia to “terminally ill” children between one and 12 years old; infants with certain conditions can already be killed by infanticide under the 2004 Groningen Policy. Westerners who find the Dutch euthanasia regime appalling should realize that many governments are currently considering legalizing euthanasia; the Netherlands and Belgium have long been a source of gut-wrenching euthanasia stories, and since 2015, Canada has surged past them all in the scope and scale of medicalized killing.

As Alex Schadenberg of the Euthanasia Prevention Coalition reported recently: “Based on euthanasia data from Quebec, Ontario and Alberta, I predict that there were approximately 16,000 Canadian euthanasia deaths in 2023 and more than 60,000 euthanasia deaths since legalization. There were 13,241 Canadian euthanasia deaths in 2022.” That number is steadily rising, even though desperately needed and rare good news came with last month’s news that the Trudeau government is planning to once again delay expanding euthanasia to those with mental illness – although they insist that the long-term plan is still go ahead.

The normalization and mainstreaming of euthanasia is simultaneously heartbreaking and disturbing to see. How could a 28-year-old girl post a flippant meme about her suicide-by-doctor? That is a reflection of our culture as much as her pain. That culture has been produced by a relentless stream of pro-euthanasia talking points not only from activists but also from the entertainment industry, which glamorized euthanasia in TV shows like *House* and movies like *Million Dollar Baby*, *Me Before You*, and *Breathe*, to name just a few. Suicide is presented as a noble sacrifice on the part of both the doctors and those opting to die; the underlying theological assumption (and it *is* theological) is that there is nothing after death.

Almost daily, we see euthanasia reframed in ways that are grotesque and absurd. Dr. Stefanie Green, a prominent euthanasia activist and euthanasia “provider,” posted an article titled “How Planning My Death at 52 Helped Me Learn More About How I wanted To Live Recently” with this comment: “Well said: ‘instead of wondering how my disease and decompensation will progress... I’m thinking more about living for the first time in... well, at least four years.’” As Trudo Lemmens, a law and bioethics professor at the University of Toronto, responded: “So Dr Green and the expansion lobby are now creating a new quite original spin: #MAiD #euthanasia actually allows people to live. How did we not see that...?”

## **Anti-Christian threats and violence in the US have risen 800% since 2018, new report finds**

(LifeSiteNews) Feb 26, 2024 – Violent attacks and threats on Christian churches across the United States more than doubled from 2022 to 2023 and have risen by 800% since 2018, according to a newly released report by the Family Research Council (FRC).

The report found that there were at least 436 acts of vandalism, arson attempts, bomb threats, gun-related incidents, graffiti, and other acts of hostility in the first 11 months of 2023 across 48 states plus the District of Columbia, which was more than twice the amount as the year before. The real number was “undoubtedly much higher,” however, because many “are likely not reported to authorities and/or are not featured in the news or other online sources from which we collected data.”

The latest tally represents an 800% rise from the mere 50 documented in 2018.

“The rise in hostility we identified in our December 2022 report has neither slowed nor plateaued; rather, it has accelerated,” report author Arielle Del Turco wrote. “The rise in crimes against churches is taking place in a context in which American culture appears increasingly hostile to Christianity. Criminal acts of vandalism and destruction of church property may be symptomatic of a collapse in societal reverence and respect.”

Motivations for the crimes varied wildly; some were committed by juveniles or individuals struggling with mental illness, while others were driven by personal animus toward specific churches. Still others had political, ideological, or religious motivations.

Offenders apparently driven by transgender ideology include Nashville Covenant School shooter Audrey Hale, Cameron Storer’s arson of Portland Korean Church in Oregon, and churches defaced with messages such as “TRANS PWR” and “Stay gay, stay hard, Love is 4 everyone.”

Pro-abortion sentiment is a particularly strong driver of attacks on churches, particularly since the U.S. Supreme Court’s June 2022 overturn of *Roe v. Wade*, including arson cases, splattered red paint, graffiti messages such as “abortion is our human right,” and stolen or destroyed yard signs expressing opposition to pro-abortion ballot initiatives.

“Americans appear increasingly comfortable lashing out against church buildings, pointing to a larger societal problem of marginalizing core Christian beliefs, including those that touch on hot-button political issues related to human dignity and sexuality,” the report says. “Attacks on houses of worship may also signal a discomfort with religion in general.”

Yet another category identified by the report is attacks perpetrated by Muslim radicals, including a threat to Sacred Heart Church employees in New York by a man claiming to be part of the terrorist group Hamas, vandalism of an Armenian church in Massachusetts over the Nagorno-Karabakh dispute between Armenia and Azerbaijan, and vandalism of churches for supporting Israel.

At least 12 incidents included satanic imagery or symbols,” the report added, including items defaced with “666,” pentagrams and “Devil Has Risen” spray-painted on buildings, as well as messages such as “Lucifer Lives Here” and crosses turned upside down.

But perhaps the most alarming detail in the report is the relative lack of progress in holding perpetrators accountable and preventing repeats in the future. “Many acts of vandalism against churches were under criminal investigation,” it says, but only “a minority were under investigation as hate crimes. Police were often unable to identify the vandals.”

President Joe Biden’s “indifference abroad to the fundamental freedom of religion is rivaled only by the increasing antagonism toward the moral absolutes taught by Bible-believing churches here in the U.S.,” responded FRC president Tony Perkins, who said the White House’s whole-of-government opposition to biblical morality was “fomenting this environment of hostility toward churches.”

Earlier this month, FRC released another report that puts its latest findings in the context of a broader trend of religious persecution in the West. It documented 168 incidents of persecution or unfair discrimination against Christians across 16 Western countries between 2019 and 2023.