

St. Stanislaus

Parish Family

March 7, 2021
3rd Sunday
Of Lent

PARISH STAFF

Father Nestor A. Varon, AIC, Pastor
In Residence, Msgr. John J. Siekierski
Sister Gloria Jean Kozlowski, Director
of Religious Education
Anne J. Ruiz, School Principal
Dora Castellanos, School Secretary
Heladia Rivera, Church Secretary

OFFICE HOURS

Monday, Tuesday, & Thursday
9:00 am – 3:00 pm
6:30 pm – 8:30 pm (by appointment)
Office Closed: Wednesday,
Friday, Saturday & Sunday

TELEPHONE

Parish Office/Rectory	398-2341
Convent	397-7059
School	398-1316

MASSES

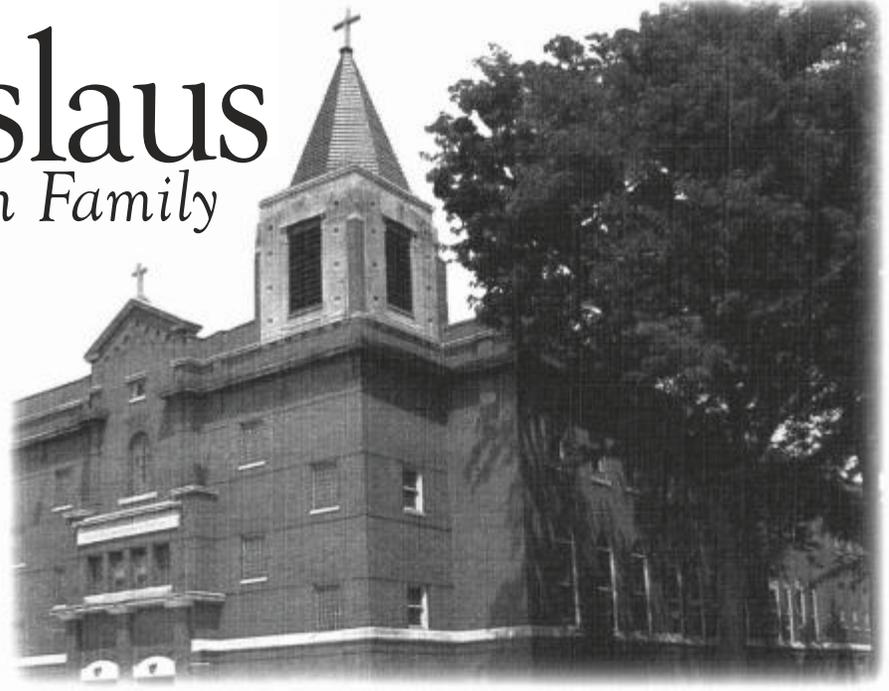
Saturday 4:30pm
Sunday 8:30am

WEEKDAY MASSES

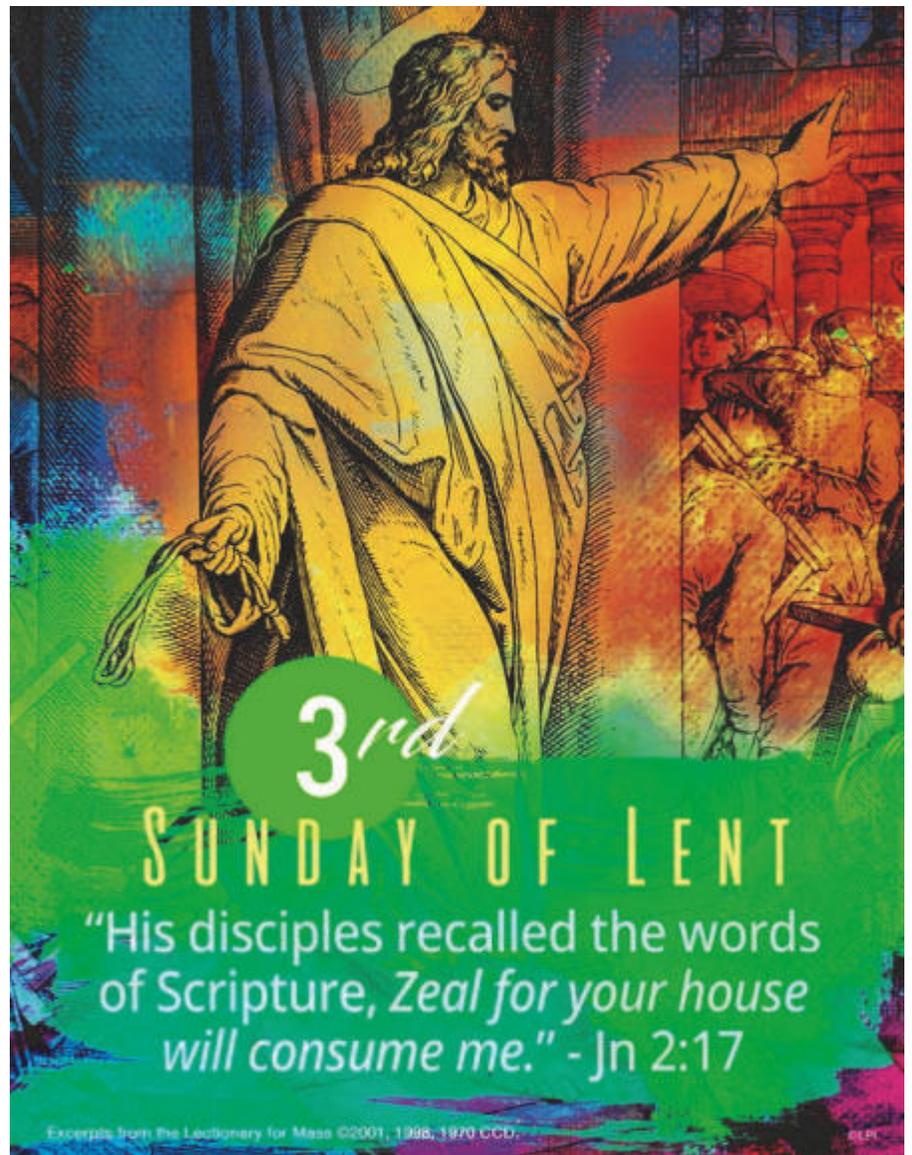
There are no weekday Masses or
Word & Communion Services at this
time.

CONFESSIONS

Confessions by appointment only.



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Liturgical Notes for the Week

As we the Church celebrate this the 3rd Sunday of Lent, the reading invites us to remember our two-fold purpose for our journeying into this Lent of 2021. Can you believe we are nearing the half-way point — thus being reminded of baptisms' importance, death & dying, the wisdom of the Ten commandments and Jesus' zeal for God's House is a good refresher and cleansing course for us. Can you think back to Ash Wednesday and being signed with the ashen cross? Can you remember your baptism, having been brought to church as an infant by your parents; others may have come to the waters of baptism as adults. Regardless of when we were baptized, we were signed and claimed for Christ — and from that day on, we were changed. We were, we are, and we continue to be called to live and to pass on our faith. The cross is a central sign of that faith, When we make the sign of the cross, we recall our baptismal promises — those made in our name and those we ourselves have professed. (Do you remember them? — Perhaps they will be recalled in a future notes!...) Each time we hear the Gospel proclaimed, we make the sign of the cross on our foreheads, our lips, and our hearts as a reminder of how we embrace the mission, ministry, and message of Christ. It is a hollow gesture, however, if it is not reinforced by our action, our words, and our lives. Ada L. Simpson wrote this memory in an article making the sign of the cross Responding to our Baptismal call she penned for the Ministry and Liturgy publication. She states, Every weekend I watch a mother and daughter enter church to attend Sunday Mass. The daughter appears to be in her late fifties or early sixties; her mother is perhaps in her mid-eighties. Despite her advanced age, the mother is quite able and agile, and she walks surely without assistance. Nonetheless, the daughter holds her mother close as they make their way into the church. It appears that the mother struggles with some form of dementia. They pause at the door of the church. The daughter gently takes her mother's hand, dips it into the holy water font, and assists her mother in making the sign of the cross as a mother would do with a young child. They sit near me. I watch as the daughter struggles to enter into the sacred mystery while attending to her mother's needs. This mother, who had presented her child for baptism and traced the sign of the cross on her daughter's forehead so many years before, is now the object of her daughter's blessing and care. The irony is not lost. No matter how many times I observe the ritual between this mother and daughter, my eyes well with tears and I blink hard, hoping that no one will notice my emotional display. I cannot help but think of my own parents, my grandparents, my daughter — of how in my own family, faith was nurtured and cherished and passed on. This elderly woman's earthly journey will soon be complete, and she will be

brought to the waters of new life for the last time. The faith that was constantly renewed by the water and the Holy Spirit has been passed on to her daughter, who will continue living and answering the Christian call. As I witness this one family live out their witness to Christ and answer the call of discipleship, I am reminded of families throughout the ages who have passed their faith from one generation to another. The Signing of the Senses with the sign of the cross is a profound ritual that is part of the RCIA process. As most of us have not experienced this action - it's prayerful words follow so that they can be mediated upon this week as an active way of responding to Christ's invitation that we take up our cross and follow Him on ward to Easter 2021.

Receive the cross on your forehead. It is Christ himself who now strengthens you with this sign of his love.

Receive the sign of the cross on your ears, that you may hear the voice of the Lord.

Receive the sign of the cross on your eyes, that you may see the glory of God.

Receive the sign of the cross on your lips, that you may respond to the word of God.

Receive the sign of the cross over your heart, that Christ may dwell there by faith.

Receive the sign of the cross on your shoulders, that you may bear the gentle yoke of Christ.

Receive the sign of the cross on your hands, that Christ may be known in the work which you do.

Receive the sign of the cross on your feet, that you may walk in the way of Christ.

You are now signed with the sign of eternal life in the name of the Father, and of the Son, and of the Holy Spirit. Amen

We adore you, O Christ, and we praise You because by your cross You have redeemed the world.



Prayer to St. John of God

Saint John of God, you are honored as the patron of those who are afflicted y heart disease. Obtain for me the grace from God to be well again. Bless me with a healthy heart, I ask you for your intercession and help. Grant that I receive the favor for which I now ask through Jesus Christ, Our Lord. Amen.

Scripture Reflection

Many prefer a “create as you go” approach to life where laws and protocols primarily exist to secure and protect liberties rather than dictate and outline proper and right behavior. There are no real benchmarks for acceptable ethical and moral behavior, with a “you can’t tell me what to do” attitude prevailing. Parents are even limited in what they can request of their children, and dealing with threatening behaviors, especially from adults, are a challenge as well. Acceptable and expected conduct seems to amount to safeguarding each other’s space rather than increasing awareness of necessary relationships that require a more refined and higher response.

We have lost our axis to the world of “anything goes” and no longer see the Ten Commandments as practical and wise guideposts to effective living. We live on “relativism island” where only a possible suggestion to “love and do not harm” may be the only standard able to be preached. While Jesus most certainly emphasized love above anything else, it was never about warm fuzzy feelings or halfhearted humanitarian efforts. The love of which Jesus spoke establishes an intimate connection with God, neighbor, self, and creation. Because this love, who is God Himself, is at the foundational core of our lives, it demands actions and attitudes that serve to build up, increase, and free up those relationships. Love requires proper conduct. Preserving and enhancing these love centered relationships is at the heart of the Ten Commandments (and the Beatitudes) and the reason for Jesus’ display of anger in the temple. The Ten Commandments can save the world from turmoil and conflict by instilling basic moral and relational principles within us. They also hold a healthy sense of sin in balance and always remind us of our relationship with God and the freedom God offers. Our faith preserves these jewels of truth that we often look beyond, dismiss altogether, or seek to remove from public view. Human beings can be so arrogant at times. Our Lenten journey, especially when embarked upon with sincerity and resolve, can restore all of our essential relationships. When we get absorbed in life’s preoccupations and demands, things can quickly get distorted and we can find ourselves way off track. In short, we find ourselves in sin. Humanity is losing a sense of both grace and sin. We need both to understand what is real and true. Until we do, the oppressive systems and ideologies that hurt so many will never change. We will never change. We are grateful for those courageous souls who willingly embrace the conversion and hard work Lent demands and stand against antiquated systems and ideologies. They give us hope that all is not lost.

Third Sunday of Lent — March 7, 2021

Cleansing Temples.

After turning water to wine at Cana, Jesus goes to Jerusalem today and cleans out the Temple. This can be a helpful metaphor for our Lenten retreat. We say that we are temples of the Holy Spirit. How, then, are we to act? The Book of Exodus is clear. It speaks of right conduct in all areas of common life.

- ◆ What needs cleaning in my thinking and speech?
- ◆ What needs cleaning in my actions?
- ◆ How will I embrace and support others who are also cleaning up?

Everyday Stewardship

Anybody remember the old rap song by the Fresh Prince, aka Will Smith, “Parents Just Don’t Understand?” As we grow up, it is sometimes a struggle for us to imagine that our parents understand us. It can seem impossible that Mom and Dad remember the stress of exam week or peer pressure. We never saw them as children; we never saw their disappointed faces when they weren’t invited to a party, or their dashed hopes at a bad test grade. We never saw them homesick their first week of college or nervous to ask their crush to Homecoming. We’re often the same way about God. We gripe about what He asks of us. “He doesn’t understand sin — he’s all-good,” we think. “He doesn’t understand temptation — He is perfect.” In Scripture, God can be very much a father, telling us what we can and cannot do. And yet, in His divine genius, He is sometimes simply a man at a well, asking for a drink. For me, it turns out I didn’t need to tell my parents anything about what I was going through as a kid — they knew already. What I needed was for them to tell me what to do, and how to do it. Similarly, we don’t need to tell God about human nature. We need God to tell us about His nature. He’s good enough to ask us for a drink, to enter into our humanity. But we have to remember, for our own sakes, to have the humility to ask Him for something, too — the water that will quench our eternal thirst.

—Tracy Earl Welliver, MTS

Intention For The Week

With our world in such constant turmoil and conflict, it makes such good sense to return to the simple directives given in the Ten Commandments. God’s unassuming guidelines provide the perfect recipe for ordering our relationships with God, others, and even ourselves. But yet, we are so quick to glance beyond them and even remove them from public view because we foolishly believe we can create something better. Arrogance runs far deeper in the members of our society than we can ever imagine. Lent is a perfect time to call ourselves back to our foundations and the basic relationships that comprise our lives. It is also a time to remember that Jesus is the true sign of God’s presence. Everything he says and does, including his suffering and death, is a sign of the God who sent him. The anger we witness when Jesus exhorts those in the temple to stop making his Father’s house a marketplace can equally be seen in his anger and frustration over humanity’s constant mission to turn God’s creation into a secular world. We have a lot of work to do for sure.



MARCH 7, 2021 •
3RD SUNDAY OF LENT

***Weekday Masses in church are cancelled until further notice.**

Mass intentions will be rescheduled*

Monday, March 8 - St. John of God, Religious

Tuesday, March 9 - St. Frances of Rome, Religious

Wednesday, March 10

Thursday, March 11

Friday, March 12

Saturday, March 13

4:30pm †Luis Rodriguez int. Rodriguez & Delli Colli Families

†Julia Lelek int. Raquel Garza

Sunday, March 14 - 4th Sunday of Lent

Daylight Saving Time begins

8:30am †Salvador Lopez & Health & God's Blessings for the Garcia Family int. Mary Lou Lopez

Health & God's Blessings for our Parishioners

Quote from Pope Francis

“In our Lenten journey towards Easter, let us remember the One who “humbled himself and became obedient unto death, even death on a cross” (*Phil 2:8*). During this season of conversion, let us renew our *faith*, draw from the “living water” of *hope*, and receive with open hearts the *love* of God, who makes us brothers and sisters in Christ.”



Why Do We Do That? Catholic Life Explained

Question: What's the difference between priests and brothers, friars, etc.?

Answer: The distinctions titles and categories used for priests and the male members of religious communities can be confusing, especially since the categories can sometimes be intertwined as a man can be both a priest and a monk, or a brother and a friar. So, to help to piece the puzzle together, it's important to begin by noting some basic distinctions:

The distinction between priests (who are ordained for sacramental ministry) and brothers (who are non-ordained members of religious communities and who are committed to lives of prayer and service).

Priests: A priest is a man who has been ordained for sacramental ministry and these fall into two categories: A) Diocesan (or Secular) Priests can either be attached to a diocese and who serve under a bishop. Their ministry is usually oriented toward pastoral service. B) Religious Priests are members of religious communities (like the Franciscans, Jesuits, Salvatorians, or Carmelites) and their lives are guided by the special mission and charism of their community. While both kinds of priest practice sacramental ministry, their spirituality and how they live out their priesthood can be very different.

Brothers: Brothers are non-ordained members of religious communities (such as those mentioned above) who live lives committed to prayer and service. Religious priests and brothers serve together in their communities and their ministries include much more than the care of parishes.

Monks, Friars, and Canons: These are broad categories that include religious priests and brothers, and each of these is connected to specific ways of life and spiritualities.

Question Of The Week

First Reading:

In God's revelation to Moses of His “10 Commandments,” seven of the ten Commandments regulate how we are to relate to each other. Which of these seven Commandments challenges you most?

Second Reading:

Paul speaks of Jesus as both the “power of God and the wisdom of God.” How could you prove Paul's assertion to a non-believer?

Gospel:

John connects Jesus' cleansing of the Temple in Jerusalem to Jesus' bodily resurrection from the dead with a quote from Psalm 69: “Zeal for your house will consume me.” During this season of Lent, how passionate is your faith?

Community Events



Northwest Indiana Catholic Newspaper Communication is an important component of all successful organizations and it is vital to the mission of evangelization. One way to help share the Good News is to be informed and inspired.

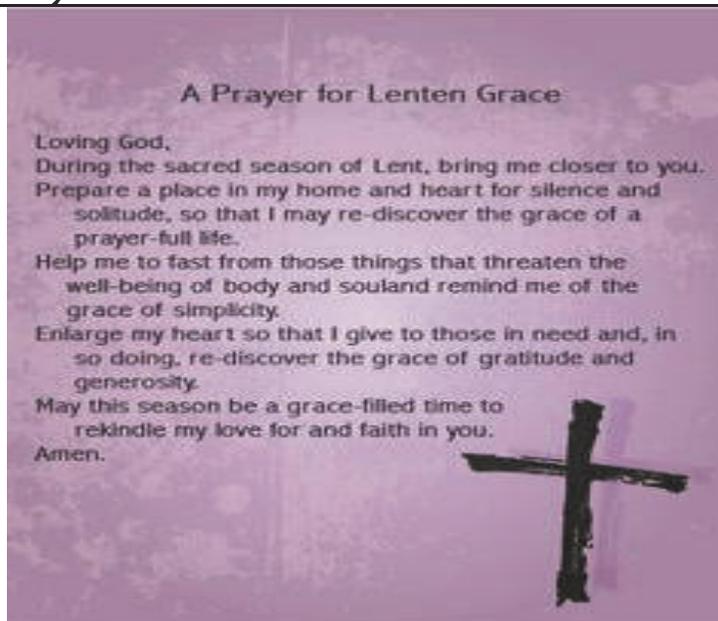
A subscription to the Northwest Indiana Catholic newspaper is a great way to keep up with official local, regional, national, and international Catholic news as well as local events and inspiring stories. A one-year subscription includes 24 bimonthly issues of the newspaper, special publications and inserts, and the annual diocesan directory—for the low cost of \$26. Subscribers can order an online e-edition (email address required) for \$13, or both versions of the paper for \$30. Subscribe now through March 17, using the envelope in your collection pack. Make checks payable to St. Stanislaus Church. Thank you for supporting diocesan communications!



St. Stan's Website

Our Parish has received a grant to develop a Website so we can keep in contact with our parishioners and others seeking information regarding our Parish.

We are looking for volunteers, any High School or College students are welcomed to help us with ideas and content for our website. Please contact the rectory at 219-398-2341 or Jim Zmuda at 219-743-0043. We would appreciate it very much!



Confessions will be offered here at St. Stanislaus Church on Tuesday, March 30, 2021 from 7pm-8pm.
Act of Contrition (traditional)

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin. Amen.



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