



**Moses with the Ten Commandments**  
Rembrandt (1659)

### Working for a More Just Economy

By Most Rev. Borys Gudziak, Archbishop of Ukrainian Catholic Archeparchy of Philadelphia & Chairman of the Committee on Domestic Justice and Human Development, and Most Rev. Mark J. Seitz, Bishop of El Paso & Chairman of the Committee on Migration

United States Conference of Catholic Bishops

September 2, 2024

*"You too go into my vineyard, and I will give you what is just." - Matthew 20:4*

This Labor Day, let us recommit ourselves to building together a society that honors the human dignity of all who labor. Through the treasure of Catholic social teaching, we have a long history<sup>1</sup> of proclaiming the essential role labor plays in helping people to live out their human dignity.<sup>2</sup>

Our Catholic faith calls us to pray, work, and advocate for protections that allow all laborers to thrive—both those newly arrived in our country and those whose families have been here for generations. We believe in the dignity of work precisely because each of our brothers and sisters is a beloved child of God, made in his own image and likeness, and imbued with inherent dignity. Throughout Scripture, we see time and again how God shows us we must care for those who are vulnerable and honor the sacredness of everyone—no matter his or her circumstances in life. In Matthew's Gospel,<sup>3</sup> we read the parable of the workers in the vineyard as an example of the Father's overflowing love for each of his children. In that parable, the master pays all the workers a "just" wage despite working for differing lengths of time. Their remuneration is given simply because he desires that we all have the resources to thrive.<sup>4</sup> Dignified work reflects that our humanity gives us an active role to play in cultivating the world around us. Through work, we exercise dominion over how we provide the material needs for ourselves and our families.<sup>5</sup> God desires for us to do more than simply survive but to thrive.

Yet, in today's economy, too many people and families are living in poverty due to jobs with low pay that often provide little or no benefits, erratic work schedules, and offer insufficient protections. At the same time, union representation has diminished, especially in the private sector, leaving workers with less protection and a weakened bargaining position. We know it does not have to be this way.

Many communities and sectors of the economy are grappling with labor shortages due to changing demographics and other factors, with some looking to immigrants to fill the gaps. Pope Benedict XVI pointed out,<sup>6</sup> following his predecessors and consistently confirmed by research, that immigrants boost innovation and overall economic output. In the U.S., immigrants' contributions have a net positive impact on the federal deficit.<sup>7</sup> Despite these economic benefits, the progress we have made as a society toward safer, more just working conditions, and the Church's essential and consistent teaching, we often see immigrant laborers mistreated at a higher rate than their native-born counterparts, including through the evil of human trafficking. Additionally, immigrants face outright hostility and discrimination due in part to misconceptions and harmful political rhetoric dismissive of the human person.

(Continued on page 2)

## Twenty-Second Sunday in Ordinary Time

1 September 2024

Sacred Heart, Ronan  
Immaculate Conception, Polson  
St. Joseph Mission, Charlo

**Fr. Kevin Christofferson, Pastor**  
**Fr. Robert Brooks, Pastoral Associate**

### Parish Office

PO Box 1477 Polson, MT 59860

Phone: 406-883-2506

Cell: 406-594-0474

Email: lakecountyromancatholic@gmail.com

Website: www.lakecountyromancatholic.org

*This week's office hours:*

Tuesday-Wednesday-Thursday 2:00-5:00 pm &

Friday 9am-12pm (subject to change)

### IMMACULATE CONCEPTION MASS SCHEDULE

**Saturday** at 6:00 pm

*Confessions are available at 5:00 pm*

*Rosary is prayed at 5:30 pm*

**Sunday** at 11:00 am

*Rosary is prayed at 10:30 am*

**Tuesday-Wednesday-Thursday-Friday** at 12:10 pm

*Confessions are heard at 11:30 am and again after Wednesday*

*Mass during a period of Eucharistic Adoration.*

### SACRED HEART MASS SCHEDULE

**Sunday** at 9:00 am

**Friday** at 9:00 am, followed by a Holy Hour

Mass is offered at St. Joseph Mission in Charlo every **third weekend** of each month, **Saturday** at 4:00 pm

### FIRST WEEKEND DEVOTIONS

*Immaculate Conception Church*

**Friday (First Friday), September 1<sup>st</sup>**

*Confessions at 11:30 am*

Mass at 12:10 pm—Votive Mass in Honor of the Sacred Heart of Jesus

**Saturday (First Saturday), September 2<sup>nd</sup>**

*Confessions at 9:30 am*

Mass at 10:00 am—Votive Mass in Honor of the Immaculate Heart of Mary

Exposition of the Blessed Sacrament (after Mass)

*During a period of Eucharistic Adoration after the First Saturday Mass the 5 Joyful Mysteries of the Rosary will be prayed, followed by a further 15 minutes of silent meditation on the Mysteries of the Rosary as Our Lady had requested at Fatima.*



### SACRED HEART PARISH POTLUCK

Sunday, September 8<sup>th</sup> at 5:00 p.m.

*Names A-M bring dessert / N-Z bring salad*



(Continued from page 1)

The Church supports both workers and immigrants around the country, especially those who often work in agricultural and other industries without protections because of their immigration status. These workers contribute to the local economy, pay taxes, and own homes. Yet, they are often the victims of wage theft and legitimately fear reprisal if they speak up about missing wages or unjust practices. The Church plays an important role working for change in the face of this injustice. For example, the Catholic Campaign for Human Development supports organizations like *Escucha Mi Voz* (Spanish for "Hear My Voice") which empowers immigrant and refugee communities in Iowa, including helping 25 workers recover their stolen wages in the first part of 2024 alone. This work is powered, in part, by Iowa Catholics working together towards an economy that better supports vulnerable workers.

For decades, the Church has advocated for changes to the immigration system, recognizing that it does not adequately address the needs of American families, employers, communities, or immigrants. These shortcomings, when coupled with the issue of labor shortages, have increased opportunities for the exploitation of immigrants and led some to resort to using children as a supplemental source of labor. We have witnessed concerning affronts to the dignity of children, native-born and immigrant alike, whose innocence has been traded for cheap—and often dangerous – labor.

With the number of child labor law violations having risen dramatically in recent years, several states have also taken steps to further weaken child labor standards, exposing young people to hazardous working conditions and long working hours. The children of families living in poverty stand to suffer the most harm, but the innocence and dignity of all youth must be protected. As we bishops have taught, "Improved child labor law enforcement must be combined with adequate family economic support, so families do not depend on exploitation of children for economic survival."<sup>8</sup>

Legal reforms and investments in infrastructure are essential for creating a just immigration system and a thriving economy that together promote the common good. It is possible and necessary to create an immigration system that respects the inviolable dignity of all newcomers.<sup>9</sup> In the absence of a comprehensive reform, however, incremental improvements are still a sign of progress. Only with a commitment to such efforts will our country be able to address its evolving labor needs, while benefiting in a moral and sustainable way from the contributions of immigrant workers.

The Church offers a vision for the future that does not require our society to choose between a thriving economy, economic justice, dignified conditions for all workers, and safeguarding the most vulnerable among us. Catholics have consistently implored civil

leaders to recognize and protect the sacredness of the human person. We must reject an economy of exclusion.<sup>10</sup> We can work together with community groups like *Escucha Mi Voz* to organize and seek change. We can advocate for policy improvements, such as the Farm Workforce Modernization Act, and for policies that promote, preserve, and expand protections for all children.<sup>11</sup>

This Labor Day, may we recognize all the laborers in the Lord's vineyard and embrace them for who they truly are—our brothers and sisters: "So you too should love the resident alien, for that is what you were in the land of Egypt."<sup>12</sup> Let us strive without ceasing to protect the sacredness of human life and together build a society that respects and uplifts each person's human dignity.

References may be found at:

<https://www.usccb.org/resources/labor-day-statement-2024>



Educating on the Nature & Dignity of Women  
**Teresa of Avila: Teacher of Prayer**

**Study begins October 3<sup>rd</sup> | 10:30 am - 12:00 pm**  
**Immaculate Conception Parish Hall**

Contact Sheila LeBrun at 406-208-5788 with questions or to order books - Deadline for order request: **September 10<sup>th</sup>**

You may order books yourself at [endowgroups.org](http://endowgroups.org) for \$39.95+shipping, or call Sheila to include in group order.

### Liturgy Calendar & Mass Intentions

#### Sacred Heart & St. Joseph Mission

**Sunday, September 1<sup>st</sup>** *Twenty-Second Sunday in Ordinary Time*  
Sick & Shut-Ins of the Parish

**Friday, September 6<sup>th</sup>** *First Friday*  
Intentions of Greg and Carol Flinn

#### Immaculate Conception

**Saturday, August 31<sup>st</sup>** *Vigil of 22<sup>nd</sup> Sunday in O.T.*

Repose of the Soul of Sherry Haigh, rb Teri Daigneault

**Sunday, September 1<sup>st</sup>** *Twenty-Second Sunday in Ordinary Time*  
Intentions of the Parish Faithful

**Tuesday, September 3<sup>rd</sup>** *St. Gregory the Great*

Repose of the Soul of Chris Haigh, rb Teri Daigneault

**Wednesday, September 4<sup>th</sup>**

Repose of the Soul of Brian Pullman, rb Teri Daigneault

**Thursday, September 5<sup>th</sup>**

Intentions of Ernie and Jill Ruzich

**Friday, September 6<sup>th</sup>** *First Friday*

Intentions of Mick McCaslin

**Saturday, September 7<sup>th</sup>** *First Saturday*

Intentions of Susan Kary

### ***Humbly asking for your prayers***

Maryalice Rouselle, The Clay Family, Virginia Rubel, Michael Conrad, Kaylee Martin, Dave Evertz, Steve Ducharme, Bill Nash, Donna Jacobs, Derrie Edge, Heather Stocki, Betty Bjork, Jason Avison, Nash Niemeyer, Richard Call, Bud Cheff, Jr, Bill Rueth, Monte Jenkins, Chris Skinner, Ryan Johnson, Vicki Whalen, Sandler Family, Brett McCrumb, John Freemole, Betty McMillen, Kaye Fulcher, Laurel Cheff, Zane Kelly, Kathy Collicot, Rod Clairmont.

*Please help to keep the list current by contacting the Parish Office. Also, out of respect for a person's privacy, please make sure that all individuals wish to be publicly identified.*

***Grace be to you and peace. We give thanks to God always for you all; Making a remembrance of you in our prayers without ceasing. 1 Thessalonians 1:2***

### **The Holy Father's prayer intention for September**

**For the cry of the Earth:** We pray that each one of us will hear and take to heart the cry of the Earth and of victims of natural disasters and climactic change, and that all will undertake to personally care for the world in which we live.

### ***Please pray for our seminarians!***

Dillon Armstrong, John Cooney, Kaleb Mitchell, Riley Helgoe, Brett Rotz, Anthoney Olmes, James Semling, Jamie Severson, Carter Anderson, Shae Bills, Lane Buus, Matt Keck.



**20 Answers: Atheism**  
By Matt Fradd  
Published by Catholic Answers Press

**Question 12:**

*How can you believe in such an all-powerful and all-loving God in the face of so much evil in the world?*

**Answer:**

The problem of evil is the greatest emotional obstacle to belief in God. It just doesn't *feel* like God should let people suffer. If we were God, we think, we wouldn't allow it.

The atheist philosopher J.L. Mackie maintained that belief in God was irrational, for if God were all-knowing (omniscient), he would know that there was evil in the world; if he were all-powerful (omnipotent), he could prevent it; and if he were all-good (omnibenevolent), then he would wish to prevent it. The fact that there is still evil in the world proves that God doesn't exist, or that if he did, he must be "impotent, ignorant, or wicked."

As keenly felt as the problem of evil may be, however, it doesn't represent a strong intellectual or logical obstacle to God's existence. Mackie was wrong: The existence of God and the existence of evil aren't mutually exclusive. Let's look at the three attributes of God that Mackie named.

**Omnipotence:** As we noted in the prior answer, omnipotence doesn't mean the ability to do what is logically impossible. It's possible, therefore, for God to create beings with the kind of free will that can choose between good and evil, but having done so he can't also force those creatures to choose freely to do good. If he *forced* their choice, it wouldn't be a *free* choice.

**Omniscience:** If God has infinite knowledge, then he knows many things we don't. This means that he may, in fact, have good reasons for permitting things—such as evil and suffering—that seem inexplicable to us.

Human beings have a very limited vantage point, and so we often lack knowledge of things of true significance. What appears to us to be a tragedy may have effects that bring about a great good, and conversely, what appears to us as a good thing may, in the long run, prove harmful. Consider the analogy of a small child being taken to the doctor for his immunization shots. He knows the needle hurts, and he can't understand why his own parents are allowing the doctor to cause him pain—that the inoculations help prevent the much greater suffering of disease. He's unable to perceive the greater good.

Likewise, we should recognize that a being with more knowledge than us—like God—may have good reasons for things, even pain and suffering, that we are unaware of. And so he allows evil to exist because of his omniscience, not in spite of it.

**Omnibenevolence:** As we think about the goodness of God, we must be careful not to impose on him our inadequate understandings of what goodness is. In his book *The Problem of Pain*, the English author C.S. Lewis writes:

By the goodness of God we mean nowadays almost exclusively his lovingness; and in this we may be right. And by love, in this context, most of us mean kindness...What would really satisfy would be a God who said of anything we happened to like doing, "What does it matter so long as they are contended." We want, in fact, not so

much a Father in heaven as a grandfather in heaven—a senile benevolence who, as they say, "liked to see young people enjoying themselves" and whose plan for the universe was simply that it might be truly said at the end of each day, "a good time was had by all."

Furthermore, most theists don't believe that God created us merely for happiness in this life, but also—and more importantly—for eternal happiness with him in the next. So, his omnibenevolence should be judged neither by our limited human standards of goodness nor by what happens in this world alone.

Putting these things together, we can recognize that an omnipotent, omniscient, and omnibenevolent creator might have good reasons for tolerating abuses of human free will that lead to evil and suffering. We may not know what all his reasons are, but we sense the value of freedom, including the value of being able to choose good freely rather than by compulsion. We can see how in both his power and knowledge God can bring good out of evil in ways that we, in our limitations, aren't always able to comprehend. But in faith we can say along with St. Paul, "We know that in everything God works for good with those who love him" (Rom. 8:28).

In fact, rather than disproving God's existence, the reality of evil actually points to it, in an indirect way. If evil exists, then it follows that real morality exists. Why? Because evil, by definition, is that which acts against the good. If there were no objective good, then we could say there are things we dislike, or what we call suffering, but there could be no such thing as evil. Therefore, if objective morality exists, then it follows that God exists. Objective moral laws point to a perfect and unchanging moral law-giver.

We will have more to say about this later on, but for now notice that it's only within a moral framework that the sufferings of this life can have any meaning. It may be a mystery why an all-good God allows suffering and evil to take place, but at least on this view there is meaning and purpose, and God can ultimately bring about justice and draw good out of the sufferings of this life.

**22<sup>nd</sup> Sunday in Ordinary Time**

Entrance Antiphon:

*Have mercy on me, O Lord, for I cry to you all the day long.  
O Lord, you are good and forgiving,  
full of mercy to all who call to you.*

Readings:

Dt 4:1-2,6-8  
Ps. 15:2-3,3-4,4-5  
Jas 1:17-18,21b-22,27  
Mk 7:1-8, 14-15, 21-23

**PARISH WEBSITE**



**ROSARY GROUP**

St. Joseph Hospital  
Chapel



Fridays at  
9:00 am

**DIOCESE OF HELENA  
WEBSITE**



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searching the full name  
*Fr. Kevin Christofferson.*

**Parish Offertory Progress Report**

*Fiscal Year beginning July 1<sup>st</sup>*

**Immaculate Conception**  
\$29,633 of \$193,773 (15%)  
**Sacred Heart/St. Joseph**  
\$6,486 of \$48,393 (13%)



**I.C. Building Fund Progress:**  
\$167 of \$12,000 (1%)

Online payments to ICC  
may be made at  
[GiveCentral.org](https://www.givecentral.org)

**S.H. Building Fund Progress:**  
\$1,000 of \$5,000 (20%)



**Thank you for your generosity!**





For more information,  
please visit:  
<https://fdoh.org/because-he-first-loved-us/>

## Campaign Prayer

O Lord, my God, teach my heart this day  
where and how to see You, where and how to find You.

You have made me and remade me,  
and You have bestowed on me  
all the good things I possess, and still I do not know You.  
I have not yet done that for which I was made.

Teach me to seek You,  
for I cannot seek You unless You teach me,  
or find You unless You show Yourself to me.

Let me seek You in my desire;  
let me desire You in my seeking.  
Let me find You by loving You;  
let me Love You when I find You.

AMEN

— St. Anselm

## Introducing STRIVE

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for Men Brought to You By Covenant Eyes!

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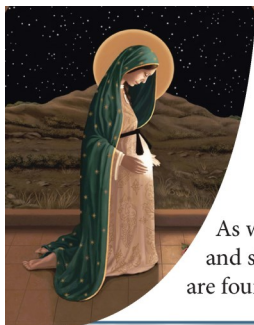
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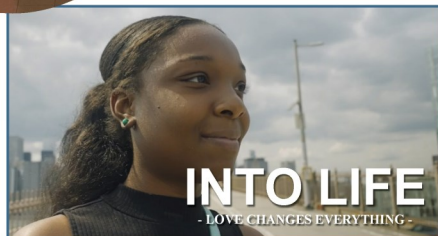
Visit [cssmt.org](http://cssmt.org) for more  
information, or call (406) 442-4130.



## Montana Catholics For Life

For Babies For Mothers For Families

As we continue to answer our Montana Bishops' call to defend life and reject the radical abortion initiative CI-128, please watch and share the videos below. May they bless us and all who watch them as we promote the beauty and sanctity of life. Both videos are found at the link and QR code below.



### Into Life Series: *Exodus from Fear: Accompanying Her to Life*

This poignant video explores the challenges faced by expectant mothers who struggle with the uncertainty and fears of motherhood. Just as the Israelites struggled in the desert for 40 years to overcome the mindset of their bondage in Egypt, women may also struggle to find peace and freedom amidst the anxiety of their challenges. WE are called to journey with women and help them discern the voices in their hearts as they uncover the truth within themselves. Through Christ, we can embody the transformative power of love, faith, and community, encouraging women to embrace their strength, goodness, and capacity for love. The mission is to keep hope alive, pointing toward a life of freedom, empowered by the infinite dignity of every mother and her child. Ultimately, through relationships and solidarity, the seeds of hope can blossom into new life.



### Faithful Citizenship Series: *Voting Through the Lens of Catholic Social Teaching*

In this video, Matt Brower articulates the importance of Catholic social teaching, particularly social justice. He highlights that many Catholics lack understanding of this concept, despite its significance in Church teachings. True social justice ensures that individuals and groups receive what is rightfully theirs and is firmly rooted in the dignity of the human person. This principle is central to the Catholic faith and informs decisions regarding public advocacy and voting. Brower emphasizes the consistent ethic of life, advocating for the dignity of all human beings across all social and moral issues. He challenges us to understand and apply Catholic social teaching when voting and to give witness to the sanctity of human life.

Find these, and more life-affirming resources at [montanacc.org/montana-bishops-defend-life](http://montanacc.org/montana-bishops-defend-life), or by scanning the QR code.





**A Message From the Catholic Bishops of Montana Regarding  
Abortion Ballot Issue Constitutional Initiative (CI-128)**

Dear People of God,

On May 3rd of this year, we issued a pastoral call to reject Constitutional Initiative 128 (CI-128) and prevent it from appearing on the November ballot in Montana. Sadly, after large amounts of out-of-state funding, Planned Parenthood and its associates have succeeded. This grave threat to unborn children, mothers, and families will be on the ballot. As followers of Jesus and faith-filled citizens of Montana, we are compelled to speak boldly in defense of the infinite dignity of every human life.

We implore voters to scrutinize the full text of CI-128. Through the careful use of undefined terms, it nullifies Montana's current abortion regulations and safeguards while creating some of the most radical constitutional provisions for abortion in our Nation.

The ballot language, or voter's summary of CI-128, is grossly insufficient and misleading. Furthermore, the full text of the initiative, which voters will not see at the ballot box, clearly raises grave moral and ethical concerns. The full text of CI-128 will place expectant mothers at risk and enshrine extreme abortion procedures in our Montana Constitution.

In section one, the full text of CI-128 establishes abortion as a right that may not be "burdened" by the government if in any way this would interfere with a mother's "autonomous decision-making." It clearly follows that any regulation of abortion can be characterized as a burden that conflicts with autonomous decision-making.

Any of the following could easily present such a "burden":

- Limitations on late-term abortion of babies who feel pain
- Any restrictions on partial birth abortion
- Any parental notification requirements of abortion procedures on minors

Montana's Supreme Court has recently struck down a law requiring parental consent. CI-128 goes even further by eliminating Montana's current requirement that parents be notified of an abortion procedure on their minor child. This initiative isolates pregnant girls when they need their parents most.

CI-128 would create significant risk in Montana for underage pregnant mothers by:

- Imposing a culture of secrecy that would undermine families
- Exposing underage mothers to exploitation and coercion
- Providing cover for those who would victimize underage women by committing abuse, human trafficking, and other crimes

We believe that Montana's children have a fundamental right to life and to grow up safely in our State. We ask all Catholics to continue to pray, abstain from meat on Wednesdays, and share the disturbing truth about CI-128 with the people that God has placed in our lives. Again, we implore all people of good will to read the full text of CI-128 in your voter guide, search and form your conscience, stand with our children against CI-128, and vote **NO** on your ballot.

In Christ,

+ Jeffrey M. Fleming



Most Rev. Jeffrey M. Fleming  
Bishop of Great Falls-Billings  
President

+ Austin A. Vetter



Most Rev. Austin A. Vetter  
Bishop of Helena  
Vice President

Michael W. Warfel



Most Rev. Michael W. Warfel  
Bishop Emeritus of Great Falls-  
Billings

**PARISH ACTIVITIES CALENDAR  
2024-2025**

**September 2024**

- 6<sup>th</sup> – FIRST FRIDAY
- 7<sup>th</sup> – FIRST SATURDAY
- 8<sup>th</sup> – Potluck Dinner Sacred Heart at 5 pm
- 12<sup>th</sup> – That Man Is You (TMIY) begins at 7 am
- 15<sup>th</sup> – Parish Breakfast I.C. after 11 am Mass
- 15<sup>th</sup>-19<sup>th</sup> – Priest Assembly in Butte
- 18<sup>th</sup> – Religious Ed Gym Night at Head Over Heels at 6:30 pm
- 19<sup>th</sup> – TMIY at 7 am
- 20<sup>th</sup> – Community Dinner at 5 pm
- 25<sup>th</sup> – Family Night begins at 6 pm
- 26<sup>th</sup> – TMIY at 7 am
- 29<sup>th</sup> – Coffee & Donuts at Sacred Heart after 9 am Mass

**October 2024**

- 2<sup>nd</sup> – Family Night
- 3<sup>rd</sup> – TMIY at 7 am
- 3<sup>rd</sup> – Endow for Women begins at 10:30 am
- 4<sup>th</sup> – FIRST FRIDAY
- 5<sup>th</sup> – FIRST SATURDAY
- 9<sup>th</sup> – Family Night at 6 pm
- 10<sup>th</sup> – TMIY at 7 am
- 10<sup>th</sup> – Endow at 10:30 am
- 17<sup>th</sup> – TMIY at 7 am
- 17<sup>th</sup> – Endow at 10:30 am
- 18<sup>th</sup> – Community Dinner at 5 pm
- 20<sup>th</sup> – Harvest Dinner Sacred Heart at 4 pm
- 23<sup>rd</sup> – Family Night at 6 pm
- 24<sup>th</sup> – TMIY at 7 am
- 24<sup>th</sup> – Endow at 10:30 am
- 27<sup>th</sup> – Coffee & Donuts at Sacred Heart after 9 am Mass
- 30<sup>th</sup> – Family Night at 6 pm
- 31<sup>st</sup> – TMIY at 7 am
- 31<sup>st</sup> – Endow at 10:30 am

**November 2024**

- 1<sup>st</sup> – ALL SAINTS DAY (also FIRST FRIDAY)
- 2<sup>nd</sup> – ALL SOULS DAY (also FIRST SATURDAY)
- 6<sup>th</sup> – Family Night at 6 pm
- 7<sup>th</sup> – TMIY at 7 am
- 7<sup>th</sup> – Endow at 10:30 am
- 10<sup>th</sup> – Potluck Dinner Sacred Heart at 5 pm
- 13<sup>th</sup> – Family Night at 6 pm
- 14<sup>th</sup> – TMIY at 7 am
- 14<sup>th</sup> – Endow at 10:30 am
- 15<sup>th</sup> – Community Dinner at 5 pm
- 17<sup>th</sup> – Parish Breakfast I.C. after 11 am Mass
- 20<sup>th</sup> – Family Night at 6 pm
- 21<sup>st</sup> – TMIY at 7 am
- 21<sup>st</sup> – Endow at 10:30 am
- 24<sup>th</sup> – Coffee & Donuts at Sacred Heart after 9 am Mass
- 28<sup>th</sup> – THANKSGIVING DAY (Mass times to be announced)

## December 2024

- 1<sup>st</sup> – Advent Decoration and Chili Social Sacred Heart at 3 pm
- 4<sup>th</sup> – Family Night at 6 pm
- 5<sup>th</sup> – TMIY at 7 am
- 5<sup>th</sup> – Endow at 10:30 am
- 6<sup>th</sup> – FIRST FRIDAY
- 6<sup>th</sup> – Parade of Lights (Chili Booth)
- 7<sup>th</sup> – FIRST SATURDAY
- 9<sup>th</sup> – IMMACULATE CONCEPTION OF THE BVM (Mass times to be announced)
- 11<sup>th</sup> – Family Night at 6 pm
- 12<sup>th</sup> – TMIY at 7 am
- 12<sup>th</sup> – Endow at 10:30 am
- 15<sup>th</sup> – GAUDETE SUNDAY (Parish breakfast Sacred Heart after 9 am Mass)
- 15<sup>th</sup> – GAUDETE SUNDAY (Our Lady of Guadalupe commemoration I.C. after 11 am Mass)
- 18<sup>th</sup> – Family Night at 6 pm
- 19<sup>th</sup> – TMIY at 7 am
- 20<sup>th</sup> – Community Dinner at 5 pm
- (24<sup>th</sup>) 25<sup>th</sup> – CHRISTMAS

## January 2025

- 1<sup>st</sup> – MARY MOTHER OF GOD (Mass times to be announced)
- 3<sup>rd</sup> – FIRST FRIDAY
- 4<sup>th</sup> – FIRST SATURDAY
- 5<sup>th</sup> – Coffee & Donuts at Sacred Heart after 9 am Mass (*tentative*)
- 8<sup>th</sup> – Family Night at 6 pm
- 9<sup>th</sup> – Endow at 10:30 am
- 9<sup>th</sup> – TMIY at 7 am
- 15<sup>th</sup> – Family Night
- 16<sup>th</sup> – Endow at 10:30 am
- 16<sup>th</sup> – TMIY at 7 am
- 17<sup>th</sup> – Community Dinner at 5 pm
- 19<sup>th</sup> – Parish Dinner I.C. after 11 am Mass (new parishioner welcome)
- 22<sup>nd</sup> – Family Night at 6 pm
- 23<sup>rd</sup> – Endow at 10:30 am
- 23<sup>rd</sup> – TMIY at 7 am
- 26<sup>th</sup> – Potluck Dinner Sacred Heart at 5 pm (*tentative*)
- 29<sup>th</sup> – Family Night at 6 pm
- 30<sup>th</sup> – Endow at 10:30 am
- 30<sup>th</sup> – TMIY at 7 am

## February 2025

- 1<sup>st</sup> – FIRST SATURDAY
- 2<sup>nd</sup> – Coffee & Donuts at Sacred Heart after 9 am Mass (*tentative*)
- 5<sup>th</sup> – Family Night at 6 pm (First Reconciliation)
- 6<sup>th</sup> – Endow at 10:30 am
- 6<sup>th</sup> – TMIY at 7 am
- 7<sup>th</sup> – FIRST FRIDAY
- 12<sup>th</sup> – Family Night at 6 pm
- 13<sup>th</sup> – Endow at 10:30 am
- 13<sup>th</sup> – TMIY at 7 am
- 16<sup>th</sup> – Parish Breakfast I.C. after 11 am Mass
- 19<sup>th</sup> – Family Night at 6 pm
- 20<sup>th</sup> – Endow at 10:30 am
- 20<sup>th</sup> – TMIY at 7 am
- 21<sup>st</sup> – Community Dinner at 5 pm
- 23<sup>rd</sup> – Potluck Dinner Sacred Heart at 5 pm (*tentative*)

- 26<sup>th</sup> – Family Night at 6pm
- 27<sup>th</sup> – Endow at 10:30 am
- 27<sup>th</sup> – TMIY at 7 am

## March 2025

- 1<sup>st</sup> – FIRST SATURDAY
- 2<sup>nd</sup> – Coffee & Donuts at Sacred Heart after 9 am Mass (*tentative*)
- 5<sup>th</sup> – ASH WEDNESDAY (Mass times to be announced)
- 6<sup>th</sup> – Endow at 10:30 am
- 6<sup>th</sup> – TMIY at 7 am
- 7<sup>th</sup> – FIRST FRIDAY
- 7<sup>th</sup> – Fish Dinner I.C. (following Stations of the Cross at 5 pm)
- 12<sup>th</sup> – Family Night at 6 pm
- 13<sup>th</sup> – Endow at 10:30 am
- 13<sup>th</sup> – TMIY at 7 am
- 14<sup>th</sup> – Fish Dinner I.C. (following Stations of the Cross at 5 pm)
- 19<sup>th</sup> – Family Night at 6 pm
- 20<sup>th</sup> – Endow at 10:30 am
- 20<sup>th</sup> – TMIY at 7 am
- 21<sup>st</sup> – Community Dinner at 5 pm (Stations of the Cross also at 5 pm)
- 23<sup>rd</sup> – Potluck Dinner Sacred Heart at 5 pm (*tentative*)
- 26<sup>th</sup> – Family Night at 6 pm
- 27<sup>th</sup> – Endow at 10:30 am
- 27<sup>th</sup> – TMIY at 7 am
- 28<sup>th</sup> – Fish Dinner I.C. (following Stations of the Cross at 5pm)
- 30<sup>th</sup> – LAETARE SUNDAY (“Mothering Sunday”) Parish Dinner at the 11 am Mass

## April 2025

- 3<sup>rd</sup> – Endow at 10:30 am
- 3<sup>rd</sup> – TMIY at 7 am
- 4<sup>th</sup> – FIRST FRIDAY
- 4<sup>th</sup> – Fish Dinner I.C. (following Stations of the Cross at 5 pm)
- 5<sup>th</sup> – FIRST SATURDAY
- 9<sup>th</sup> – Family Night at 6 pm
- 10<sup>th</sup> – Endow at 10:30 am
- 10<sup>th</sup> – TMIY at 7 am
- 11<sup>th</sup> – Fish Dinner I.C. (following Stations of the Cross at 5 pm)
- 13<sup>th</sup> – PALM SUNDAY (Holy Week begins)
- 13<sup>th</sup> – Spring Concert (time to be announced)
- 18<sup>th</sup> – GOOD FRIDAY (see Holy Week schedule)
- 18<sup>th</sup> – Clam Chowder meal I.C. following the Commemoration of the Lord’s Passion
- 19<sup>th</sup> – HOLY SATURDAY
- 20<sup>th</sup> – EASTER SUNDAY OF THE LORD’S RESURRECTION
- 23<sup>rd</sup> – Family Night at 6 pm (end of the year social)
- 27<sup>th</sup> – DIVINE MERCY SUNDAY (First Holy Communion and brunch following 11 am Mass)
- 27<sup>th</sup> – Divine Mercy Commemoration at 3 pm

## May 2025

- 2<sup>nd</sup> – FIRST FRIDAY
- 3<sup>rd</sup> – FIRST SATURDAY
- 18<sup>th</sup> – Confirmation Christ the King (Missoula) at 4 pm
- 25<sup>th</sup> – Sunday Summer Hospitality I.C. begins after the 11 am Masses