



SACRED HEART PARISH

PRIESTLY FRATERNITY OF ST. PETER

4643 GAYWOOD DR.

FORT WAYNE, INDIANA 46806

260-744-2519



Rev Mark Wojdelski, FSSP Pastor

Kim Wyatt Secretary

Parish office 260-744-2519

(In Sacred Heart school building)

Office Hours: Mon-Thu 8:00 am to 12:00 pm

Fri 8:00 am to 11:00 am

Email: office@sacredheartfw.org



MASS SCHEDULE

Sunday	8:00 am (Low Mass) 10:00 am (Missa Cantata)
Mon, & Thurs	7:30 am
Tues	7:00 am
Wed & Fri	6:00 pm
Saturday	9:00 am
Holy Days	Check Bulletin

SACRAMENT OF PENANCE (Confession)

Friday	5:30 pm
Saturday	8:30 am
Sunday	7:30 & 9:30 am

Any time by appointment.



SACRAMENT OF MATRIMONY

Active registered parishioners should contact the Pastor at least six Months in advance of the date.

BAPTISM

Please call the office.

LAST SACRAMENTS AND SICK CALLS

Please contact the office. In an emergency requiring Extreme Unction or Viaticum please call 267-6123

 **MASS INTENTIONS
FOR THE WEEK** 

Sunday Feb 18 8:00 AM 10:00 AM	First Sunday of Lent Charles Fix + (Anniv.) <i>Pro Populo</i>
Monday Feb 19 7:30 AM	Feria of Lent Maria Pfeiffer
Tuesday Feb 20 7:00 AM	Feria of Lent Barbara Ciesla +
Wednesday Feb 21 6:00 PM	Ember Wednesday of Lent Steve Sullivan +
Thursday Feb 22 7:30 AM	Chair of St. Peter, Apostle Franco D'Ambrosio
Friday Feb 23 6:00 PM 6:30 PM	Ember Friday of Lent Stations of the Cross Rudolph Surach Sr. +
Saturday Feb 24 9:00 AM	Ember Saturday of Lent Antoinette Latka +
Sunday Feb 25 8:00 AM 10:00 AM	Second Sunday of Lent <i>Pro Populo</i> FSSP

SACRED HEART PARISH FINANCES	
2/11 Offertory	\$ 1,212.00
Loose	\$ 113.00
Year to Date Budgeted	\$ 78,147.80
Year to Date Actual	\$ 73,073.54
Surplus (Shortfall)	\$ (5,074.26)
<i>May God reward you!</i>	

ANNOUNCEMENT

Since many were absent due to weather last Sunday, the announcement bears repeating: our parish and several others have been granted permission to perform the rites of Holy Week according to the pre-1955 liturgical books. Over the next several weeks, we will examine some of the differences in a series of bulletin pieces.

OBSERVATIONS ON PALM SUNDAY

The beginning of the liturgy on Palm Sunday in the pre-reformed rite of Holy Week is perhaps a jarring introduction to the form of Holy Week that our parish will be celebrating this year, and, God willing, for at least the next two years. It begins in every way with what looks like a Mass, with an introit antiphon, collect, epistle, responsory, gospel, and even a preface with Sanctus following, before proceeding with the blessing of the palms and procession. This is an ancient practice which in the modern Roman rite only survived in this one place in the liturgy, and was altogether removed with the changes enacted in 1956. Called a "missa sicca" (dry Mass), all the prayers of a Mass up through but not including the canon of the Mass are prayed. There are many more prayers blessing the palm branches, making the rite more like the blessing of ashes on Ash Wednesday or candles on Candlemas, and thus, more consistent with the other "great blessings" of the liturgical year.

The procession which follows goes outside the church, and the doors of the church are closed. Upon returning to the doors, the procession stops. A few singers, who have remained inside the church (or snuck ahead) chant verses of the familiar hymn "Gloria laus" to which those outside the church respond. After a few verses have been sung, the cross-bearer will strike the door of the church thrice with the staff of the processional cross, and the doors are opened. Dom Gueranger observes that "this ceremony is intended to represent the entry of Jesus into that Jerusalem of which the earthly one was but the figure -- the Jerusalem of heaven, which has been opened for us by our Savior. The sin of our first parents had shut it against us; but Jesus, the King of glory, opened its gates by His cross, to which every resistance yields." In some places the celebrant himself would strike the door with the cross, reciting the verses from Psalm 23 (vv. 7-10): "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle. Lift up your gates, O ye princes, and be ye lifted up, O

First Sunday of Lent

eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord of hosts, he is the King of Glory."

The faithful should hold the blessed palms in their hands for the procession, and also for the reading of the passion and the gospel which follows. One does well to note that in this form of the liturgy, the passion and gospel are two distinct but related things. The long passion reading begins with the Last Supper (showing the intimate connection between that event and the sacrifice of Calvary) and ends with Mary Magdalene and the other Mary sitting outside the closed tomb. Then incense is imposed as at an ordinary gospel, and the passage in which the Jews ask Pilate to post a guard at the tomb is chanted in a very ornate tone. The reading of St. Mark's and St. Luke's accounts of the passion follow an identical model.

REGULATIONS FOR LENT Lent begins on Ash Wednesday, Mar. 1. The following are the barest minimum obligations which must be observed by Catholics under pain of serious sin (if there is no serious excusing cause). Abstinence from meat is observed on Ash Wednesday, Good Friday, and all the Fridays of Lent by all Catholics 14 years of age and older. Fasting is observed on Ash Wednesday and Good Friday by all Catholics who are 18 years of age but not yet 59 years of age. Those bound by this rule may take only one full meatless meal. Two smaller meals, not equaling together a full meal, are permitted as necessary to maintain strength according to one's needs, but eating solid foods between meals is not permitted. If there are any questions about when one would not be obliged to this observance, please contact the office. The older regulations are given at the end of this bulletin for those who wish to observe Lent in a more traditional manner.

STATIONS OF THE CROSS

There will be Stations of the Cross each Friday evening during Lent beginning at 6 PM, followed by Mass at 6:30 PM. Please join us for this special Lenten devotion. Normal First Friday devotions will be suspended during Lent.

LENTEN BIBLE STUDY

As a means to strengthen the faith formation of the parish, we will be having a group study of the First Letter of St. Peter in five sessions, beginning Wednesday, Feb. 21, after the 6:00 PM Mass. The format will require advance preparation, in the form of reading the bible passage as well as the commentary that will be provided. The discussion will be moderated, but will not be a lecture format. Photocopies of the first session's material are available at the back of church for those interested. A number of copies of the full book will be available for purchase for those who wish to commit to this

activity. After Lent, we will consider having a more ongoing Bible study based on the degree of response. Remember the words of St. Jerome, "Ignorance of the scriptures is ignorance of Christ."

VOLUNTEERS NEEDED

A number of volunteers are needed to help keep the church clean. At the moment, there are only three people to divide up all the work, and these three people are finding the burden overwhelming. There are a number of small jobs that could be split up among a larger number of individuals. You could take one small job — many of these could be done in 15 or 20 minutes, even before or after Mass on Sunday, if travel is an issue:

- Sweeping floors - Weekly
- Vacuuming - Weekly
- Check/Fill holy water fonts (clean if needed) - Weekly
- Clean bathrooms - Weekly
- Straighten up books in pews - Weekly
- Empty trash - Weekly
- Clean counter and sink in sacristy - Weekly
- Clean window sills - Weekly
- Clean windows on entry doors - Weekly
- Wipe down pews - Monthly
- Dusting - Monthly
- Clean windows, inside and outside weather permitting - Monthly

If you can help with any of these tasks, some of which are very small, please contact Stephanie at howesr83@gmail.com. Remember, many hands make light work. We should be able to take pride in the appearance of our church building for the glory of God!

OLDER LENTEN REGULATIONS FOR DEVOTIONAL PURPOSES (NO LONGER BINDING ON THE CONSCIENCES OF CATHOLICS)

Fasting was observed on all days of Lent, Sundays excepted. Contrary to what many believe and what many currently available "traditional" calendars claim, this even applied to major feast days (St. Joseph and the Annunciation), in order to preserve the integrity of the forty days of fast. Complete abstinence from meat was observed on Fridays and the Ember Days of Lent. Partial abstinence (meat allowed once) was observed on the remaining days. Although these regulations no longer bind, anyone able to do so is exhorted to follow the more strict, traditional fast and abstinence during the season of Lent. Although not as meritorious as when it was required by the Church, because now only the virtue of temperance, but not obedience, is being exercised, fasting is still a valuable means to bring the appetites under control and free the mind to contemplate higher things, as long as any temptation to pride is avoided, as the Pharisee who boasted about his observance of fasting.