



SACRED HEART PARISH

PRIESTLY FRATERNITY OF ST. PETER

4643 GAYWOOD DR.

FORT WAYNE, INDIANA 46806

260-744-2519



Rev Mark Wojdelski, FSSP Pastor

Parish office 260-744-2519

(In Sacred Heart school building)

Email: office@sacredheartfw.org

Web Page: sacredheartfw.org

Regina Caeli Choir

Teresa Smith, Director 260-820-1662

teresasmith2000@yahoo.com



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 contact 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 Nov. 25 8:00 AM 10:00 AM	Last Sunday after Pentecost Claire Till + <i>Pro Populo</i>
Monday Nov. 26 7:30 AM	St. Sylvester, Abbot Claire Till +
Tuesday Nov. 27 7:00 AM	Feria Anna Koralewski
Wednesday Nov. 28 6:00 PM	Feria Maureen Pfeiffer
Thursday Nov. 29 7:30 AM	Feria Richard Newcome
Friday Nov. 30 6:00 PM	St. Andrew, Apostle Joseph Pfeiffer
Saturday Dec. 1 9:00 AM	Our Lady on Saturday Alexander Pfeiffer
Sunday Dec. 2 8:00 AM 10:00 AM	First Sunday of Advent Joann Malfait + (30 days after death) <i>Pro Populo</i>



32nd Annual Bishop's Appeal

The Annual Bishop's appeal has successfully ended. We reached our goal in pledges with \$14,695 in pledged donations, 112% of our goal. Please remember that any amount paid in excess of our goal comes right back to the parish, free of assessment. Thank you for your generosity in supporting the work of the parish by helping it to meet its obligations to our bishop.

HELP NEEDED

There is need of a volunteer to pay the parish bills and other light bookkeeping tasks. This requires about 3 hours per month, as most of the work has been semi-automated. All that is required is the ability to use a web browser, basic arithmetic, some common sense, and the ability to follow directions. This can take place at any time, even nights or weekends, provided a consistent day/time is determined. A visit would not be required every week. If you are able to help in this way, please contact the pastor.

SACRAMENT OF CONFIRMATION

Bishop Rhoades has expressed his desire to schedule our parish for Confirmations in late 2019. We are once again planning a joint ceremony with St. Stanislaus in South Bend. It was hoped that this time we could have it here at Sacred Heart, but this means that we would have to have a sufficient number of those to be confirmed to justify that.

The "preferred" age in this diocese for candidates for Confirmation is 13 or 14, but the US Bishops' Conference places the age starting at the age of reason and being postponed no later than the 16th year of age. A more mature understanding of the faith and the Christian life is required, but always proportional to one's chronological age. Some children, being more precocious than others, might be well prepared at a very

Please join your fellow parishioners for coffee and donuts after the 8:00 AM Mass on the first Sunday of the month, or after the 10:00 AM Mass on the first and third Sundays of the month. This is also the time to visit our small lending library of good Catholic books and media. This is located just across from the bathrooms in the school basement.

Twenty-fourth and Last Sunday after Pentecost

young age, and are encouraged to receive the sacrament earlier than the preferred age, which is after all merely a preference, not a precept. Those desiring to receive the sacrament of Confirmation are asked to contact the pastor or the church office as soon as possible. There will be a catechism class conducted based on Fr. Connell's Confraternity Edition of the Baltimore Catechism #3 and the booklet "Preparation for Confirmation" by Angelus Press, both of which will be provided by the parish.

Please be prompt in responding so that we can begin planning.

THIS SATURDAY IS FIRST SATURDAY!

As next Sunday is the first Sunday of Advent: THE ADVENT WREATH

(From *Religious Customs in the Family* by Fr. F. X. Weiser, S.J.)

This charming symbol connected with the season of Advent has not only found its way into America, but has of late been spreading so rapidly that it is already a cherished custom in many homes. People seem to welcome it with eager delight wherever they are introduced to this "new" custom. Actually, it is centuries old, although not as old as most other Christmas traditions.

The Advent wreath originated a few hundred years ago among the Lutheran population in Eastern Germany. It seems to have been suggested by one of the many light symbols which were used in folklore at the end of November and beginning of December. At that season of the year our pre-Christian forefathers began to celebrate the month of Yule (December) with the burning of lights and fires. The Christians in medieval times kept many of these light and fire symbols alive as popular traditions of ancient folklore.

In the sixteenth century, somebody conceived the fortunate inspiration of using such lights as a religious symbol of Advent in the houses of the faithful. This practice quickly spread among the Protestants of Eastern Germany and was soon accepted by Protestants and Catholics in other parts of the country.

The Advent wreath is exactly what the word implies, a wreath of evergreens (yew or fir or laurel), made in various sizes. It is either suspended from the ceiling or placed on a table, usually in front of the family shrine.

Fastened to the wreath are four candles [three purple, one pink] standing upright, at equal distances. These candles represent the four weeks of Advent.

Daily at a certain time (usually in the evening), the family gathers for a short exercise of prayer. Every Sunday of Advent one more candle is lit until all four candles shed their cheerful light to announce the approaching birthday of the Lord. Before the prayer starts, all other lights are extinguished in the room and only the gentle glow of the live candles illuminates the darkness.

The Advent wreath has no direct connection with the liturgy of the Church. It is not a sacramental, the Ritual contains no special blessing for it, and the Church has never officially proclaimed its symbolism.

Catholic families may have the wreath blessed with a general blessing given by the priest if they so wish (*Benedictio ad omnia*). A special liturgical blessing could be given to the candles, since the Church provides such a blessing (*Benedictio candelarum*).

The traditional symbolism of the Advent wreath reminds the faithful of the Old Testament, when humanity was "sitting in darkness and in the shadow of death" (Luke 1:79); when the prophets, illumined by God, announced the Redeemer; and when the hearts of good people stood in flame with the desire for the Messiah. The wreath itself symbolizes the "fulfillment of time" in the coming of Christ and the glory of His birth. (The wreath is an ancient symbol of victory and glory.)

After some prayers, which are recited for the grace of a good and holy preparation for Christmas, the family sings one of the traditional Advent hymns or a song in honor of Mary. In some sections of Europe, it is customary that persons with the name of "John" or "Joan" have the first right to light the candles on the Advent wreath and the Christmas tree, because John the Evangelist starts his Gospel by calling Christ the "Light of the world," and John the Baptist was the first one to see the light of Divinity shining about the Lord at His baptism in the Jordan.

It is hard to picture the wonderful memories which such a daily custom in Advent evokes in the hearts of those who enjoyed its inspiration in their childhood. Somehow these holy moments of prayer and prayerful song before the lights of the Advent wreath exert an influence in later life which seems out of proportion with the simple ceremony. Actually, it is not, of course; for to this practice of family prayer with its beautiful symbolism apply the words of Christ: "For where there are two or three gathered together in my name, there am I in the midst of them." (Matt. 18:20). You had Christ in your home when you were a child. This is the brilliant truth that makes such a simple tradition so meaningful.