



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)

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Regina Caeli Choir

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MASS SCHEDULE

Sunday	8:00 am (Low Mass)
	10:00 am (Missa Cantata)
Mon, Tues & Thurs	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

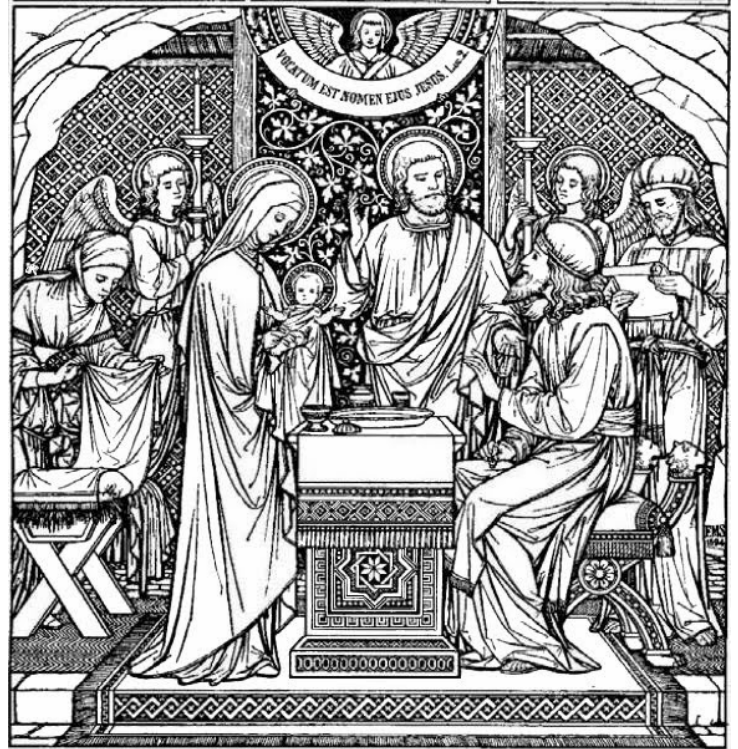
Please contact the office. In an emergency requiring Extreme Unction or Viaticum please call 267-6123.

 **MASS INTENTIONS
FOR THE WEEK** 

Sunday Jan. 5	Holy Name of Jesus
8:00 AM	Elizabeth Hilker + (anniv.)
10:00 AM	<i>Pro Populo</i>
Monday Jan. 6	Epiphany of the Lord
7:00 AM	John Martin +
Tuesday Jan. 7	Feria of Epiphany
7:00 AM	Living & deceased members of the John & Phyllis Kuhn Family
Wednesday Jan. 8	Feria of Epiphany
6:00 PM	Nellie Simons +
Thursday Jan. 9	Feria of Epiphany
7:00 AM	Sebastian Aresco
Friday Jan. 10	Feria of Epiphany
6:00 PM	Ben & Kristie Becker & Family
Saturday Jan. 11	Our Lady on Saturday
9:00 AM	John Koralewski
Sunday Jan. 12	Holy Family of Jesus, Mary, & Joseph
8:00 AM	Dan & Phyllis Zizelman 57th anniversary
10:00 AM	<i>Pro Populo</i>

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.

Blessing of religious objects takes place after Mass on the third Sunday of every month. Please leave your objects on the designated table in the school basement.



JANUARY 6—EPIPHANY OF THE LORD

We will have a 7:00 PM High Mass on Monday to celebrate the Epiphany of our Lord, one of the most important feasts of the liturgical year and the conclusion of the 12 days of Christmas.

CHRISTMAS FLOWERS in memory of John and Dorothy Gigli, Herman and Elizabeth Hilker, Sebastian Aresco, Teresa Miller, Donald & Leila Charais, John F. Miller, Katie Baumle, Charles Gabet, Julie Gabet, Fr. Daniel Leeuw, Roberto C. Arana, Emilia Hernandez, Jose E. Arana, Antonio Davalos, Adelaido Hernandez, Rosalia Sanchez, Catarino Gonzalez; in honor of Ron and Marilyn Shannon, Rosemary and Michael Imrick, Fr. John Shannon, FSSP, Familia Gonzalez-Arana

**SUMMARY OF UPCOMING EVENTS
(see announcements for details)**

- Jan. 6—High Mass at 7 PM for Epiphany
- Jan. 10—Troops of St. George
- Jan. 11—1:30 PM Shannon/Trout Matrimony
- Jan. 12—10 AM Solemn High Mass
- Jan. 15—Women’s Group
- Jan. 17—Militia of St. Joseph

THE CHRISTMAS TREE (cont.)

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

During the fifteenth century the mystery plays were gradually forbidden by the bishops in all countries

Holy Name of Jesus

because abuses had crept in, like irreverence in acting, clowning of certain parts, non-religious additions, etc. The people, however, did not want to miss the Paradise tree. Since they could no longer see it in church, they started putting it up in their homes once a year, in honor of Adam and Eve on their feast day, which was December 24. The Latin Church has never officially celebrated Adam and Eve as Saints, but Eastern Churches do so, and from the East the custom of keeping their feast came into Europe. Thus, on December 24 one could see the Paradise tree in the homes of the faithful in various sections of Europe.

The very same day, however, is also Christmas Eve. A beautiful custom was practiced from early times on this day in all Christian countries, namely the "Christmas light," a symbol for Our Lord, the Light of the world that started shining at Bethlehem. This Christmas candle had been inspired by the liturgical usage of a burning candle to represent Christ. (We still have this symbolism in the Easter candle.)

In Germany, the Christmas candle used to be placed on top of a wooden structure made in the form of a pyramid, adorned with glass balls and tinsel. It was called the "Christmas pyramid." Now during the sixteenth century, people in Western Germany started to combine these two symbols which they had in their homes on December 24. Was not the Paradise tree a beautiful and live pyramid? Why not transfer the candles and decorations from the lifeless wooden pyramid to the tree?

This is exactly what they did. They took the lights, glass balls and tinsel from the wooden pyramid and put them on the Paradise tree (which already bore the apples). Thus our modern Christmas tree came into being. To indicate to their children that the Paradise tree was no longer a "tree of sin," but that it now symbolized the "light of Christ," the faithful suspended cookies and sweets beside the apples, to represent the sweet fruit of the Saviour's Redemption.

The Christmas crib which had been standing at the foot of the pyramid was now put under the tree. And the "star of Bethlehem" that had adorned the top of the pyramid was now fastened on the top of the tree. Thus, every particular feature of the Christmas tree is clearly explained as it actually developed through the combination of the two symbols, as modern research has shown.

Even today, in sections of Southern Germany, fir trees and branches decorated with apples, tinsel and lights are still called "Paradise." Another trace left by this origin is the fact that up to our time the fruits on the tree had to

be round, representing the fruit of Paradise. Nobody would have thought of suspending bananas or grapes from a Christmas tree.

The first description of a Christmas tree with all its familiar features is given in a German manuscript of the year 1605. It was in the sections at the left bank of the Rhine that the tree developed, and from there it spread through the rest of the country, slowly at first, but with sudden great speed from about 1800 on. It came to America through the German immigrants towards the middle of the 19th century.

Considering these historical facts, it will be clear to parents how the meaning and message of the Christmas tree is completely religious. It stands in the house at Christmas time as a symbol and reminder that Our Lord is the "Tree of Life" and the "Light of the world." Its many individual lights might be explained to the children as symbols of His divine and human traits and virtues. The glittering decorations indicate His great glory. The fact that it is evergreen is an ancient symbol of eternity.

In keeping with this religious symbolism, the decorations of the Christmas tree should be appropriate and traditional. Silly figures of modern manufacture which disturb the dignified aspect of the tree should not be used. Sensational features like swirling glass candles, imitations of snow, Walt Disney animals, etc., do not fit its purpose and meaning. In radiant beauty and quiet solemnity it should proclaim in our homes the very message of the holy liturgy which has inspired its origin: *Lumen Christi*—"The Light of Christ."

MASS REQUESTS

If you desire a Mass to be celebrated for a particular intention, please place the offering along with the specific intention in writing in an envelope clearly marked **Mass Intention** and place it in the collection basket or hand it to the priest. For intentions for a specific individual, make sure to specify whether the person is living or deceased. Alternatively, you can approach the pastor or bring or mail the request to the church. We do not accept telephoned or emailed requests. Everything must be together at the time the request is made. Please note that Mass stipends are NOT tax-deductible according to IRS regulations.

