



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, 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 April 19	Low Sunday <i>Pro Populo</i>
Monday April 20	Feria of Paschaltide Frank Rorick + (anniv)
Tuesday April 21	St. Anselm, Bishop & Doctor Sebastian Aresco +
Wednesday April 22	Ss. Soter & Cajus, Popes & Martyrs Frank Coomes +
Thursday April 23	Feria of Paschaltide Holy Souls
Friday April 24	St. Fidelis of Sigmaringen, Martyr Father Lawrence Kramer +
Saturday April 25	St. Mark, Evangelist Robert Whalen
Sunday April 26	Second Sunday after Easter <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.

ALL PUBLIC ACTIVITIES ARE CANCELED — MASSES WITH THE STATED INTENTIONS WILL CONTINUE TO BE CELEBRATED PRIVATELY.

Any sacraments (confession, communion) can be requested and the church will also be unlocked by request for private prayer (please contact the emergency number on the front of the bulletin — text message is preferred). Any private gathering should be smaller than 10 people in accord with the desire of our bishop and the recommendation of the governor. Please continue to pray for a speedy resolution to this situation.

Continuation of an excerpt from the 1955 book "Around the Year with the Trapp Family," by Maria Von Trapp of the Trapp Family Singers ("Sound of Music") fame.

"Land Without a Sunday" Continued

We were lucky. The priest who stayed with us at that time, saying Mass in our chapel, and who had become a close friend of the family, was in a very special way a "Sunday fan," as we teasingly called it.

"I don't know what is the matter with Father Joseph," my husband had remarked to me at various times. "He always hints that we don't make enough of the Lord's Day. Why, we stop work on Saturday when the "Feierabend" begins; like everybody else, we get ready for Sunday by preparing our Sunday clothes, going to Confession, reading the Epistle and Gospel. On Sunday we go to Mass together with our children, we have a good Sunday breakfast, later in the day we go visiting. If there's anyone sick among our friends, we try to see him. We spend the day together as a family, as it should be. We go for hikes with the children, or we play games, or we have some folk dancing, or we make music....I really don't know what he means."

I do know now. It is true that we spent the Day of the Lord as a family, praying, resting, and rejoicing together. I'm sure Father Joseph did not object to that. But what he felt was that we did it unthinkingly, as a matter of routine, because everybody in Austria in those days did it like this. It had become a tradition. Father Joseph must have sensed the great danger to a nation once people observe religious customs only because "everybody does it" or "for hundreds of years it has been done this way." He knew that every generation has to rediscover for its own use the inheritance that has been handed down from its ancestors. Otherwise all those beautiful old customs, religious or other, lose their vitality and become museum pieces. Father Joseph noticed that increasingly people were answering, when asked why they observed certain rites, "because we have always done it that way," and he was alarmed. What he was most concerned about, however, was the celebration of Sunday.

On the crucial night, we decided that we would get together with Father Joseph the very next day and ask him to tell us all we didn't know about Sunday. So we asked him to have a cup of

Low Sunday

coffee with us. If he had a weakness, it was for coffee. With this, one could lure him always. Smiling in anticipation, he took his cup when my husband asked quite casually, "Father, would you mind telling us all about Sunday and why you were so upset when we once wanted to go to a movie on Saturday night, or when Rupert and Werner took their bicycles apart on a Sunday afternoon?"

And now something unexpected happened. Father Joseph put his cup down, went over to my husband, took his hand in both of his, shook it heartily, and said with a voice audibly moved: "Thank you, Georg, thank you for this question. I have been praying for this moment for a long time!" And then he added, "I won't be able to tell you all about Sunday, but we can at least start...."

How well I remember it all--for I have re-lived this moment many times since, only now it is I who take Father Joseph's place and listen to some more or less impatient good Christian questioning: "May I ask what is the matter with you and your Sunday and what you are always fussing about?"

Father Joseph was right. He was not able to tell us everything in this first session. When my husband and I saw that we were on the threshold of a great discovery, we suggested that we let the older children participate. From then on we spent many, many evenings, and every Saturday evening, listening to Father Joseph explaining to us "all about Sunday."

He began by giving us a history of the development of the Sunday in Apostolic times. The first Christian community in Jerusalem remained faithful to the observation of the Sabbath Day as well as to the prayer in the Temple, as we know from the "Acts of the Apostles." But at a very early date the Apostles themselves must have instituted a new custom after the close of the Sabbath, the Christians remained assembled in prayer and meditation and chanting of hymns to spend the night in vigil and to celebrate the Holy Eucharist in the early hours of the morning. As their Lord and Saviour had risen from the dead on the day after the Sabbath--"in prima Sabbathi," as the four Evangelists call that day--the first Christian community celebrated, not the seventh day, like the Jews, but the first day of the week, and so made every Sunday into a little Easter.

Then Father Joseph suggested we read in the "Acts of the Apostles" about those times when the young Church was increasingly faced with the perplexing question whether non-Jewish converts from paganism should be obliged to observe all the Jewish laws too, as, for instance, the observation of the Sabbath Day. And we read about the Council of Jerusalem around the year 50 A.D., when the Apostles decided that the Sabbath Day need not be observed any more. From then on the "Acts of the Apostles" reveal that those two sacred days begin to conflict. St. Paul still uses the Sabbath to teach in the synagogues about Jesus Christ, but he also organizes and presides over the Sunday celebration in the new Christian communities of the Greek world. The conflict becomes more open toward the end of the first century when the Christians cease to call their holy

day "Sabbath" and name it "the Lord's Day," or "Dominica," instead. We find the first mention of "the Lord's Day" in the first chapter of the Apocalypse, where St. John says that his vision took place on "the Lord's Day." St. Ignatius of Antioch will use this term again in his letters to the young Christian communities. In the Didache, one of the earliest descriptions of the lives of the first Christians, we find the sentence, "But on the Lord's Day, when you have gathered together, break bread and give thanks."

In the days of St. Ignatius, who was martyred around the year 110, the Christians went one step further in their detachment from the Old Testament, which now was considered as a symbol and prefiguration, to be fulfilled in the New Testament. St. Ignatius writes that "it is monstrous to talk of Jesus Christ and to practice Judaism." In his day, the Sunday already had completely replaced the Sabbath of the Old Law as the weekly sacred day.

Then Father Joseph told us about the situation of the Christians outside the Holy Land. In the Roman Empire, every ninth day was a holiday. The Christians in Rome and Asia Minor were unacquainted with the main characteristic of the Jewish Sabbath Day--the complete cessation of work. Living under Roman law, it would have been impossible for them to stop working, especially in periods of persecution. We now came to see that, while the act of worship of the Sabbath of old consisted in abstaining from work, the act of worship of the Sunday of the Christians consisted, from the very beginning, in the celebration of the Eucharist. To assist at the sacrifice of the Mass was strictly indispensable. Even in times of persecution, when the Church had to go underground, the Holy Eucharist was celebrated secretly in private homes early in the morning. Every Sunday morning the Christians risked their lives in order to celebrate the Holy Eucharist. We know that Rome had its very efficient secret police and that during the first three hundred years of Christianity, thousands of martyrs sacrificed their lives. What a great day Sunday must have been to those people! One of our children asked, "Father Joseph, didn't the early Christians always celebrate Holy Mass in the catacombs?" and he answered that the most recent archeological findings show that the most ancient churches in Rome were erected on the foundations of private homes; the common belief is now that the catacombs, as public cemeteries, would have been too easy a target for the Roman police. Only occasionally Holy Mass was said there, over the body of one of the martyrs; the usual Sunday celebration would take place secretly in private homes.

FROM THE DIOCESE OF FORT WAYNE-SOUTH BEND

It remains important for our Church to protect children and young persons from the evils of abuse. The Diocese of Fort Wayne-South Bend remains committed to upholding and following its guidelines, policies and procedures that were implemented for the protection of children and young people. These can be reviewed on the diocese's website, www.diocesefwsb.org, under "Youth Protection."

If you have reason to believe that a minor may be a victim of child abuse or neglect, Indiana law requires that you report this to civil authorities. If you or someone you know was abused as a child or young person by an adult, you are encouraged to notify appropriate civil authorities of that abuse. In addition, if the alleged abuser is or was a priest or deacon of the Catholic Church, you are encouraged to contact Mary Glowaski, victim assistance coordinator, at (260) 399-1458 or mglowaski@diocesefwsb.org; or Rev. Mark Gurtner, vicar general of the Diocese of Fort Wayne-South Bend, at P.O. Box 390, Fort Wayne, Indiana, 46801; at (260) 399-1419; or at mgurtner@diocesefwsb.org. The diocese is committed to helping prevent the abuse or neglect of children and young people and to assist those who have suffered harm as a result of such abuse.