



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 26	Second Sunday after Easter <i>Pro Populo</i>
Monday April 27	St. Peter Canisius, Doctor Andrzej R. Wojdelski + (anniv)
Tuesday April 28	St. Paul of the Cross, Confessor Phyllis Forbing + (anniv)
Wednesday April 29	St. Peter, Martyr Michael Dougherty
Thursday April 30	St. Catherine of Siena, Virgin Holy Souls
Friday May 1	St. Joseph the Workman, Spouse of the Blessed Virgin Mary, Confessor Nellie Simons +
Saturday May 2	St. Athanasius, Bishop & Doctor Suzanna Pfeiffer
Sunday May 3	Third 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.

CHURCH IS ALWAYS OPEN FROM 7 AM TO 7 PM SUNDAYS

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

Next we saw the Church rising in the beginning of the fourth century. The times of persecution were over; a new life was beginning. The ceremonies of the Holy Eucharist did not have to be held in secret and in the dark of the night; they could now be celebrated in broad daylight. This led to important changes in the celebration of Sunday. From now on the Sunday liturgy begins to develop more and more. In the fourth century the great Roman basilicas were erected in different parts of the big city.

At this phase of our study, we spent many evening hours with Father Joseph, listening to his explanation of the origin of the station churches. On the main Sundays of the year, such as Pentecost and the Sundays following the Ember Days, the Pope used to go in solemn procession to celebrate Holy Mass in one of these basilicas, accompanied by all the clergy and faithful of Rome.

Father Joseph's enthusiasm was contagious. He knew Rome as well as we knew our house and garden. He brought a box with postal cards along, showing all the ancient basilicas, all the station churches, details of their architecture, and especially the mosaics. When our concert tour several years later took us to Rome, it was like coming home to a familiar place.

In the fourth century the Sunday took on a new character. Now the Church could afford to declare it the official holy day of the week. In the sixth century we see that the cessation of work has already become a law.

A new change became apparent with the flowering of monasticism. From the very beginning, the monks took up the idea of hourly prayer throughout the day and of special prayers at midnight. This had a decided influence on the celebration of the Sunday vigil, which had always been observed but was now becoming a general practice. After having spent the greater part of the night from Saturday to Sunday and the morning hours in prayer and meditation, the Sunday necessarily took on the character of a day of rest. Now the Sunday had taken over completely the function of the Sabbath. It had become both a day of worship and a day of rest.

Parallel with the development of the Sunday went the development of the liturgical year. In the beginning, the Christians celebrated only one feast: that of Easter. It began on Good Friday, rose to its height on Easter Sunday and was continued during fifty days, the Paschal season, which ended with Pentecost Sunday. The first four hundred years of Christianity did not know the season of Lent, but the Christians fasted every Friday, and later every Wednesday also.

In the fourth century a new feast came to be celebrated: the anniversary of Christ's birth; and just as Pentecost was the completion of Easter, so the

Second Sunday after Easter

feast of the Epiphany became the conclusion of the festive Christmas time. The liturgy of the fourth century, then, was centered on two big feasts Christmas and Easter. As time went on, both of these feasts developed further and added weeks of preparation, the season of Lent and the season of Advent. Now the liturgical year was formed. Its development had a most important influence on Sunday. So far the Sundays had repeated over and over again the celebration of the same mystery: Christ rising from the dead. Now, however, each Sunday took on a significance of its own. No longer were there just "Sundays," but Sundays during Advent, Sundays during Lent, Sundays after Easter, and Sundays after Pentecost. Some took on a special name, such as "Gaudete Sunday," "Laetare Sunday," "Good Shepherd Sunday," "Rogation Sunday."

Of course, our children wanted to know: "And how about the feasts of the saints?" And we learned that during the first few hundred years only a martyr was considered worthy of being commemorated on a special feast day. On the anniversary of his martyrdom Holy Mass would be said, but only at the place where his body rested. This restricted the feasts of the martyrs to specific places. Beginning with the fourth century, saints that had not died the death of martyrdom were given a special feast. Such a feast doubled the octave of the day; hence the name "double feast." For many centuries, however, the sanctoral cycle was considered secondary to the temporal cycle, which is seen, for instance, in the law that during the time of Lent no feast of a saint could be celebrated. Of course, no Sunday would ever yield to the feast of a saint, however famous.

During the Middle Ages the Sunday, besides still being the commemoration of the Resurrection of Christ, took on a special character as a day of forgiveness and mercy. From the ninth century on, the Church asked that on Sunday all military operations be suspended!

In this period falls the development of the liturgical drama. The reading of the Gospel, the reading of the Passion on Good Friday and of the Gospel of the Resurrection on Easter Sunday started it. Several members of the clergy, dressed in alb and stole, took on the different parts in order to make Holy Mass more interesting to the faithful who no longer understood Latin, the language of the Church. It became more and more common to enact parts of the Gospel stories in the sanctuary. In those times the people began to forget that the liturgy should, first and foremost, be prayer and adoration, and not entertainment for the faithful. Furthermore, throughout the Middle Ages the liturgy of the saints grew in importance. The feast of the saints were multiplying and encroaching on the Sundays. Finally, the slightest double feast had precedence over the Sunday, until, finally, in the eighteenth century only Easter Sunday and Pentecost Sunday were properly Sundays and not a saint's day. All the other liturgical Sunday Masses had vanished, even those of the Sundays of Advent and Lent. This condition lasted until, finally, the holy Pope Pius X saw the seriousness of this state of affairs and remedied it with his great reform, which gave the lost Sunday back to the Church.

This is only a brief summary of what we learned in weeks and months about the history of the Sunday. We were also made aware that Our Lord had singled out Sundays for His most solemn acts and commands--His Resurrection, the command to the Apostles to go and preach to the whole world, the institution of the Sacrament of Penance and the Descent of the Holy Ghost on Pentecost. Having realized this, the Sunday can never be a day like any other to us. It is truly a consecrated day, a day of grace.

And this launched us on a new search--for more and more knowledge about the "day of grace." From the very beginning Sunday brought to all Christians, first of all, the grace of dedication. It gave and gives them the unique chance to surrender themselves entirely to God. To what an extent this was true we came to see especially at the times of persecution. Since, from the very beginning, to assist at Mass was identical with receiving

Communion, anybody who did not appear at Sunday Mass thereby excommunicated himself and was not considered a member of the Church any more. To the ones who cooperated with this grace of dedication, however, Sunday turned immediately into a day of joy, because joy is the result of dedication. As soon as we surrender ourselves completely to God, our hearts will be filled with peace and joy. Therefore, every Sunday the Church repeats in the Office the words which sound like an echo from Easter: "This is the day which the Lord hath made. Let us rejoice and be glad." So we see that, besides the grace of dedication, the liturgy of the Sunday obtains also for us the grace of joy and the grace of peace. Another grace we discovered, which is designed directly for the majority of the faithful who cannot afford to say with the psalmist, "Seven times a day I have given praise to Thee," and for whom the seven canonical hours and the nightly vigils are some kind of spiritual luxury. God, in His great mercy, has set aside for them every week a sacred day and for that day has provided the grace of contemplation, which otherwise seems reserved only for the ones who have "time to pray." Since the days of St. Jerome it has been believed that the Sunday bestows on all who celebrate it in a Christian manner the grace of contemplation. In the Middle Ages the lay people used to flock into the convents and monasteries on Sundays to talk about God and spiritual things with the ones they considered professionals--the monks and nuns--as we can read in the autobiography of St. Teresa of Avila.

Yet another grace Sunday has in store for us. As we have a right to believe eternity will be one uninterrupted Easter Sunday, so every Sunday throughout the year helps the Christian people to prepare for that great Sunday to come. It is a day of expectation, a weekly reminder that here is only the beginning of true happiness.

The theme is endless. More and more graces will be discovered as we meditate together on the mystery of the Sunday.

It is wonderful to make such discoveries together with children or young people. To them, things are either right or wrong, and as soon as they feel in their own lives that they are not as they should be, they immediately undertake "to do something about it." That is the way it was with our children and the Sunday.

Soon after our research had begun, they founded an "Association for the Restoration of the Sunday" with Father Joseph as president. It was their own idea. The association appointed one member of the family for each Sunday, and he or she had the responsibility of seeing to it that this Sunday would be observed to the best of our ability as the Day of the Lord. The more we learned about the great sanctity of this day, the more disturbed the children became over the inadequacy of our Sunday habits. From now on, Saturday evening would be kept free from any outside appointments. The "Feierabend" would no longer be kept because "everybody did it," but because Saturday night had now become the vigil of the Day of the Lord, hallowed by almost two thousand years of observance. The Sunday clothes were no longer "an old Austrian custom." They helped to stress the sacred character of the day. No one would have wanted to put on dirty work clothes in order to take one's bicycle apart.

Even the younger ones knew that "to visit the sick" and "to help the poor" on Sunday corresponds to the character of a day of mercy--"dating back to the ninth century," they would proudly explain to an unsuspecting uncle.

But, most of all and above all, the gay, joyful character of Sunday was jealously guarded, "because this is the day we should rejoice in the Lord." The children would arrange folk dances with their friends, ball games in our garden, hikes through the mountains, and home music. Through all these activities, however, the contemplative character of Sunday was always evident, with the children demanding to read the Gospels together and to discuss the liturgy even during mealtime.