



# SACRED HEART PARISH

PRIESTLY FRATERNITY OF ST. PETER

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FORT WAYNE, INDIANA 46806

260-744-2519



**Rev Mark Wojdelski, FSSP** Pastor

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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 June 21 8:00 AM 10:00 AM	Third Sunday after Pentecost  Holy Souls <i>Pro Populo</i>
Monday June 22  7:00 AM	St. Paulinus, Bishop  Sonja Pfeiffer
Tuesday June 23  7:00 AM	Vigil of the Nativity of St. John the Baptist  Fr. Gerard Mary Anyanwu
Wednesday June 24  6:00 PM	Nativity of St. John the Baptist  Anna Koralewski
Thursday June 25  7:00 AM	St. William, Abbot  FSSP
Friday June 26  6:00 PM	Ss. John & Paul, Martyrs  Nellie Simons +
Saturday June 27  9:00 AM	Our Lady on Saturday  Fr. Mike Shea, CSsR
Sunday June 28 8:00 AM 10:00 AM	Fourth Sunday after Pentecost  Fr. Dan Toomey <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.**



**SUMMARY OF UPCOMING EVENTS**

(see announcements for details)

July 26 — Troops of St. George

July 3,4 — First Friday and Saturday

**CLASS OF 2020!**

Congratulations to this year's high school graduates: Patrick Devens, Gage Dickman, Philip Eichman, Adam Hamel, Brianna Hamel, Elizabeth Martin, and Angelo Pestrutto. May God bless your future endeavors!

**MISSIONARY VISITOR — NEXT SUNDAY, JUNE 28**

Next week we welcome Fr. Peter Asantebwana from the diocese of Moshi, Tanzania, to give a mission appeal. A second collection will be taken at Mass. He has supplied the following introduction to his diocese:



## Third Sunday after Pentecost

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The diocese undertakes many spiritual and social activities for God's people; most notable are health and educational services to orphans left behind by HIV/AIDS parents, mother and father child health care in remote areas. We have 97 major seminarians who depend directly on the Bishop for their college expenses in different Major Seminaries. To accomplish some of these services, the diocese owns and manages some schools many including two nursing colleges, five hospitals, 44 dispensaries, 35 high schools, 15 vocational training centers and more than 50 kindergartens.

Currently the Diocese of Moshi has 15 priests in a retirement center who depend totally on the Bishop for their support. These priests worked hard with the missionaries in building schools, churches, and hospitals. They were not paid anything and they do not have any social security or benefit. Your support is key in helping these priests who after long life time of service are no longer able to move around. They are relying on nurses/trained aides to help them. They do not have social security since all priests work as volunteers and do not have salaries like those in developed countries.

### **COMMUNION (cont.)**

(Taken from Notes Made at the Conferences of Dom Prosper Guéranger)

Having communicated, the Priest pauses a moment in recollection, and then uncovering the Chalice, he puts therein the small particles of the Host, which may have adhered to the Corporal and Paten; whilst doing so he says these words: *Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo.* What return shall I make to the Lord, for all He hath rendered to me? I will take the Chalice of Salvation and will call on the name of the Lord. These words are culled from Psalm cxv; in speaking here of the Chalice, *Calicem Salutaris*, David had no common kind of drink in view; the prophetic phrase here stands out clearly; one already catches a glimpse of man to be saved by a potion with which none other may compare, a potion which is no other than the very Blood of his Saviour. - Then the Priest adds: *Laudans invocabo Dominum, et ab inimicis meis salvus ero.* Now, will I praise the Lord, for my tongue is now fitted for his praise, by reason of the gifts He has given me; and being delivered from mine enemies, I shall have nothing more to fear, He then takes the Chalice in his right hand and making the sign of the cross with the Chalice itself, says: *Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.* Then he receives the Precious Blood as well as the Particle which he mingled

therewith at the moment. when he was addressing his wish of peace to the people.

This is now the proper time for communicating the faithful, if any approach to receive; if not, the Priest at once purifies the Chalice. The Server pours a little wine into the Chalice which is presented to him by the Priest, who says: *Quod ore sumpsimus, Domine, pura mente capiamus. Et de munere temporali fiat nobis remedium sempiternum.* These words are very ancient, as may be seen by noticing the Latin itself, which is very fine, quite classic, in fact. Remark the expression, *munere temporali*, this is said because Communion belongs to time. God is Eternal, it is true, and he gives himself in Communion; but nevertheless, this Communion itself takes place on a certain day, and at a determined hour and moment: hence it is truly a temporal Gift. But by means of this very Gift, our Lord achieves the union of the soul with himself; and as he is Strength Itself, he turns this Singular Act of His into a Remedy, the energising faculty of which, should last for ever, and thus is the soul cured. Then, a second time, the Priest has wine put into the Chalice, by the Server; but on this occasion, water is mingled with it; he purifies his fingers at this moment, and thenceforth he can disjoin them. Whilst these things are being done, the Priest says: *Corpus tuum Domine, quod sumpsi, et sanguis quem potavi adhereat visceribus meis, et praesta: ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta, Qui vivis et regnas in saecula saeculorum. Amen.* This prayer, like the preceding, is also very fine and is certainly very ancient: both of them, in fact, as well as the Prayer of Peace, must be dated from the first ages. At the first Ablution the Priest puts wine only, into the Chalice, out of respect for the Precious Blood, with which the Chalice is still moistened, and of which something may yet remain. For this reason, it is prescribed that, in case an accident should occur and this wine be spilled, it must be treated with the same respect as the Precious Blood itself, and whatever it has touched must be purified. Rubricians recommend the Priest to turn this wine all round the inside of the Chalice, so as to gather up with it, every smallest drop of the Precious Blood that might possibly be still remaining therein.

At the second Ablution, water is mingled with the wine, because the Blood of our Lord is no longer there. The Priest must always drink from the same side of the Chalice; and for this reason, a small cross is always engraven on its foot. Without this precaution, the Priest would be liable, if he were not very attentive, to wipe off, with the purificator, the Precious Blood still wet on the lip of the Chalice.