



PRIEST MASS SCHEDULE FOR SUNDAY, DECEMBER 29, 2024

5:00PM Fr. John
 6:30AM Fr. Kirk
 8:00AM Fr. Kirk
 10:00AM Fr. John
 12:00PM Fr. John

Monday December 23, 2024

6:30 Barbara Campagna req. by Cistone Family
 8:00 Peter & Mary D'Arcy req. by Bonner Family

Tuesday December 24, 2024

6:30 Patti Woods req. by Friend
 8:00 William Sr, Pat, William Jr. Staudt req. by Annette Battestelli
 4:00UC OLC Parishioners
 4:00LC OLC Parishioners
 7:00PM OLC Parishioners
 12:00AM OLC Parishioners

Wednesday December 25, 2024

6:30 OLC Parishioners
 8:00 OLC Parishioners
 10:00 OLC Parishioners
 12:00 OLC Parishioners

Thursday December 26, 2024

8:00 Dolores Chiodo req. by Irene Kirchner

Friday December 27, 2024

8:00 Carr & Katheder Fam. req. by Judy Katheder

Saturday December 28, 2024

8:00 Kieth McMullen req. by Regina Halbiger
 5:00PM Margaret Zachwieja (Living) req. by Paul & Sandy Angelini

Sunday December 29, 2024

6:30 Connor Gill & Family req. by Marcellino Family
 8:00 Dennis Daly req. by Christine Hoffman
 10:00 Dec'd Mem of Seeber Fam req. by Cummings Fam
 12:00 Patty Nungesser req. by Kathy & Mike



Timothy Flint & Brittany Duaine



On Sunday, December 15, one boy received the sacrament of Baptism by which he was incorporated into the Body of Christ:

Liam James Bonino – son of M/M Jaymie Bonino



All sick parishioners, their relatives, and friends:

All deceased parishioners, their relatives, and friends:

Bob Romano – relative of Frank & Annie Dinmore

Joan Liston – parishioner

William Cole – father of Linda Pavlin & Donna Keiter

John Cramutolo – teacher at F. Judge High School

For those in the armed forces: Joseph Pitts-Air Force; Brendan Vizza-Marines; Andrew Morrison, Marine Corp; Eric Charles Taylor-Navy; Emma Marks-Navy; Ryan Sylvester-Air Force; Kyle Higgins-Army; Justin T. Erbrick-Army; Sean Conroy-Navy; Joseph Erbrick, III-Marines; Joseph Costick-Coast Guard; Christopher Smith-Navy; Alex McAneney-Air Force; Brian McGinty-Marines; Dan O'Brien-Air Force; Ashley O'Brien-Air Force; Daniel Patty-Navy; Michael Sheppard-Air Force; Hoku Teson-Army; John McFillin-Navy; Trevor O'Malley-Army; Daniel Taylor-Air Force; Stephen Winther-Marines; Bobby Winther-Navy; Amanda Smith-Navy; Joseph Patty-Army; Christian Curtis-Marines; Thomas Campbell-Marines

Divine Mercy Prayers are on the third Sunday of each Month after the 10 AM Mass. All are welcome.

Hospital Visits - If you are in the hospital and would like a visit from a priest, please call the rectory office at 215-637-7515. Due to HIPPA laws we are unable to get information from the hospital - we must hear directly from the patient/family.

MEMORIAL FUND

Thank you to Bob & Teri Hennessey for their donation in memory of *Helen White*.

Thank you to Ron O'Shea for his donation in memory of *Alice Broscius*.

LITURGY SCHEDULE FOR DECEMBER 29, 2024

<i>Mass</i>	<i>Communion</i>	<i>Lectors</i>
5:00PM	H. Conway M. Derbyshire	D. Haggerty
6:30AM	L. Konopka	A. M. Coyle
8:00AM	M. Bloesch A. Lozada	R. Johnson
10:00AM	B. Wagner M. Bateman	P. Cummings D. Makowiecki
12:00PM	P. Cargan M. Hall	J. Guiffre



On behalf of Mrs. Costello, Mrs. Picinich, Sr. Mildred, Sisters of the Holy Family of Nazareth, Our Lady of Calvary School and Rectory Staff, Deacon Ed Town, Deacon John Teson, Father Kirk and Myself we would like to wish our parish family and friends a very blessed and Merry Christmas. May you enjoy your time with family and friends and may God bless you during this season and always.

CHRISTMAS WAFERS – (OPLATEK) are available at the Convent or School Office. A goodwill offering is acceptable.

TEMPORARY ENVELOPES – Please remember before placing a temporary envelope in the Offertory basket at Mass to write your name and address on the front of the envelope. Temporary envelopes are located right inside the front doors of the Church and can be used if you forgot your envelope or did not receive your regular mailing envelopes or if you are a visitor. Putting cash in an envelope and not identifying yourself is the same as simply putting loose cash in the basket which is fine, but does not require an envelope. If you are attending and contributing to the Church regularly, please call the Rectory Office to pursue being added to your membership files and receive pre-printed envelopes which can be used to record your offering and produce a tax statement of your charitable contributions. Thank you for your continued support of Our Lady of Calvary Parish.

CASH CALENDARS are being sold in the OLC Rectory during regular business hours. This is a very important fundraiser for our Parish – please support us if you are able. The cost of each calendar is \$40. Thank you!

CONGRATULATIONS to the following winners from FOOTBALL MANIA: #2535, 3242, 2685, 3334, 3420, 3495, 2828, 3304, 2880, 2581. (We had a \$400.00 winner in the group also).

CALVARY SENIORS meet every Tuesday at Regina Coeli Hall (across from Torresdale train station), 9617 James Street. Doors open at 9:30 and the meeting start at 10:30. **NO MEETING ON DECEMBER 24 and DECEMBER 31** – meetings resume **JANUARY 7, 2025**.

Al Anon meeting at 7:00PM on Sundays (in person) in the lower church meeting room.



CHRISTMAS SCHEDULE

Christmas Eve – December 24

4:00PM – UC – Fr. Kirk

4:00PM – LC – Fr. John

7:00PM - Fr. John

11:30PM – Christmas Prelude (Hymns & Music)

12:00AM – Midnight – Fr. John

Christmas Day – December 25

6:30AM – Fr. Kirk

8:00AM – Fr. Kirk

10:00AM – Fr. John

12:00PM – Fr. John

Christmas Week

December 26 through December 31 – Daily Mass at 8:00 AM ONLY

Holy Family of Jesus, Mary & Joseph – December 28 & 29

Saturday Vigil – December 28 – 5:00PM

Sunday, December 29 – 6:30, 8:00, 10AM and 12PM

Solemnity of Mary, Mother of God

Tuesday Vigil, December 31 – 5:00PM

Wednesday, January 1 – 6:30, 8:00, 10AM Only

(there is NOT a 12:00PM Mass)



An Advent Reflection – *Doers of the Word*

Francis X. Maier December, 2024

Words matter. They express but also shape our thoughts, which in turn frame the way we live. Here's an example: The words of the Nicene Creed are crucial to Christian belief. They've summarized and guided the Christian faith for 1,700 years. We recite them routinely every Sunday at Mass, but here was nothing routine in their origin. Good people argued, fought, and died in formulating them, and their influence over the centuries has been massive. *Simply put, words matter for two reasons.* They convey or distort reality, and they enrich or mislead both the persons who hear them, and the persons who use them.

As a result, if words become corrupted, wrote the philosopher Josef Pieper (in *Abuse of Language, Abuse of Power*), "human existence itself will not remain unaffected and untainted." He described the intentional abuse of language – so common in modern politics – as "an instrument of rape" because it violates the human right to truth. But sloppiness, inaccuracy, and well-intended compromise in the use of language can be just as damaging as deceit in their effects. We can gradually lose our convictions by draining away the strength of the words we use to express them.

This is why I've always found the Epistle of James so compelling, especially during Advent. Written by James the Lesser, chief elder of the early Church in Jerusalem, the text makes for a bracing read. It's clear, it's forceful, it's practical. And it's brief.

While his spirit is fraternal and his intent is to encourage the faithful, James has very little time for ambiguity or excuses. There's an urgency, a zeal, to his words that flows directly from his witness to a world-changing event, the resurrection of Jesus Christ. His message is simple: The "before" and the "after" of Christ's mission are two radically distinct realities. And unless self-described Christians want to lie to themselves and everyone else, they need to act in accord with what they claim to believe.

The letter's central message is found in verses 1:22 through 1:25:
Be doers of the word and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer that acts, he shall be blessed in his doing.
The theme is reprised in verses 2:14 through 2:17:
What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is poorly clothed and in lack of daily food, and one of you says to them, "Go in peace be warmed and filled," without giving them the things needed for the body, what does it profit? So, faith by itself, if it has no works, is dead.

For James, "even the demons believe – and shudder." The faith of demons is lifeless because, in their pride and treason against God, they refuse faith's obligations. James's point is not that good works can somehow "earn" salvation because they can't. Salvation is a free, unearned, and unearnable gift of God's love. It's not a religious transaction: "If I do this, God, then you will do that." But if we claim to believe with our words, then our actions will naturally show it in our behavior. Otherwise, we're living as frauds.

And what behavior does a real faith imply and require? Just this: support for orphans. Widows, the sick, and the poor in all their differing conditions: a humble awareness of our mortality; a refusal to be deluded by wealth or status; a steadfast confidence in God despite setbacks and obstacles; a disciplined tongue unwilling to speak poison; and patience in suffering.

Maybe most uncomfortably for those of us in the "developed" world, James warns that "friendship with the world is enmity with God," and "whoever wishes to be a friend of the world makes himself an enemy of God." We Catholics have spent decades assimilating and fitting into a very comfortable American way of life; a life rich in material advantages. It's worth considering what we've become in the process.

The words I've just written, of course, are an exercise in self-indictment. But that's the point of Advent, isn't it? We're called to examine ourselves candidly and thoroughly, and thereby prepare for the coming of Jesus, both at Christmas and the end of time. To borrow some words of Alfred Delp, the Jesuit priest martyred by the Third Reich, we're "no longer a people of clarity who know about this one Lord [Jesus Christ] and who stand in simplicity, without usurping the Lord's rights, without betraying our duty to him, or bargaining. We have become a people of many lords, somehow divided, somehow separated" both from God and each other as genuine disciples and believers. Instead, we need to embrace "advent [as] a time of being deeply shaken, so that man will wake up to himself" and the purposes for which God made him.

What was true for Delp in 1940s Germany is no less true for us Christians here, in our own country, today. The liturgical season we've just begun calls us not to applaud the Gospel as a collection of good teachings, but to "burn with a desire" for personal conversion and the salvation of the world.

The only question that matters this Advent is whether Jesus Christ is really who the Epistle of James claims he is: the center of history, the Lord of creation, the God of life who warrants the passion of our hearts. In the time we've been given, are we living in AD 2024 or 2024 CE: in *Anna Domini*, "the year of Our Lord," or just another 12 months in a morally vacant "Common Era."

We each get to choose – and to act accordingly.