



PRIEST MASS SCHEDULE FOR SUNDAY, FEBRUARY 23, 2025

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

Monday February 17, 2025

6:30 Jackie Lawrence req. by Family
 8:00 John Lee req. by Family

Tuesday February 18, 2025

6:30 Cyril Hillegas req. by Caputo Family
 8:00 Nicholas Gasparo req. by Rita & Joe Cirrela

Wednesday February 19, 2025

6:30 Helen O'Neill req. by Carol O'Neill
 8:00 Audrey McCash req. by Thomas Nay

Thursday February 20, 2025

6:30 Joan Danielwicz req. by Carolyn/George Donahoe
 8:00 Claudia Richardson req. by Claudia Neary

Friday February 21, 2025

6:30 Danny Caputo req. by Caputo Family
 8:00 Frank Dzwoniarek req. by Linda Dzwoniarek

Saturday February 22, 2025

8:00 Lux Family req. by Pat Mandola
 5:00PM Raymond Pettola req. by Hanratty Family

Sunday February 23, 2025

6:30 Dominick Forte/Mary Bowman req. by DeSandro
 8:00 Joseph P. Glowacki req. by Maureen/Rich Trzaska
 10:00 Dec Mem of Beck Fam req. by Michael Beck
 12:00 Walter & Sigmund Frydlewicz req. by Family



All sick parishioners, their relatives, and friends:

Mary Vogt – friend of Marge Azzolina & Lois Donahue
Maryann Zegarski – mother of Karen Zegarski
Robert Hasson – husband of Rita Hasson
John Ruszkowski – brother of Donna Hoffman

All deceased parishioners, their relatives, and friends:

Harold Perkins – father of Ed Perkins
Sandy Wenclawiak - parishioner

For those in the armed forces: Jacob Gizzi-Marines; 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.

LITURGY SCHEDULE FOR FEBRUARY 23, 2025

<i>Mass</i>	<i>Communion</i>	<i>Lectors</i>
5:00PM	S. Michielli S. Wilson	R. Gola
6:30AM	S. Brown	M. Konopka
8:00AM	A. Lozada M. Bloesch	R. Rysak
10:00AM	N. Burnosky J. Hopkins	P. Cullen C. Comly
12:00PM	P. Cargan M. Hall	J. Guiffre





PALM – if you have any palm from last year that you would like burned for Ash Wednesday, please bring it to the rectory.

Cub Pack 460 is holding their annual ICE CREAM SOCIAL on February 28, 2025 in the school gym from 6:30PM-8P. All are invited and the cost is \$8.00 per person. Children 4 and under are free. All children must be accompanied by an adult.

ALL AGES COMEDY SHOW featuring Steve Simeone on Sunday, March 2nd at Regina Coeli Hall – 9617 James Street at 1:30PM. Must register to attend. **Event sponsored by TJ Fluehr.** Please call Korinne at 215-637-7373 by February 21st to register.

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. Thank you for your continued support of Our Lady of Calvary Parish.

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 starts at 10:30.

Calvary AA will be hosting FAMILY BINGO on Saturday, February 22nd. Doors open at 6:15 and games start at 7:00. Come out for a night of fun, this is open to all ages and the cost is \$10.00 per player. Light snacks and refreshment included. Email CalvaryAAmothersclub@gmail.com for more details on how to register.

Archbishop Ryan 2025 Winter Social Party with a Purpose! Saturday, March 29, 2025 (7PM to 12AM), 2014 Hornig Road, Phila., PA 19116. Tickets include live entertainment, top shelf open bar, dinner buffet and desserts – www.arhs.me/wintersocial email friendsofryan.team@gmail.com for questions.

Respect, Develop, Compete (RDC) Girls Basketball Camp 2025 – 3rd grade to 8th grade as of September 2025 – Monday, June 23rd through Thursday, June 26th, 2025 – \$160/camper, \$140 -2nd camper & \$130 -3rd camper – 8:30AM-3:00PM @ Calvary Athletic Association Gym – Register at http://portal.campnetwork.com/Register/Register.php?camp_id=397459 – email questions to rdcjustbasketball@gmail.com

QUIZZO NIGHT at Archbishops Ryan Lacrosse Team on Friday, March 7, 2025 – doors open at 6:30PM – Quizzo begins at 7:30PM in the north Café - \$10 Advance ticket - \$15 at the door – BYOB/Snacks, 50/50, Raffle Baskets, Mulligans', Extra Cash round, cash prizes. For tickets contact ARCHRYANLAX2GMAIL.COM

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

St. Matthew Parish will hold an Archdiocesan information session regarding pastoral planning on Thursday, February 27th, from 6:30PM-8:30 PM. The session will be held in the school auditorium which is accessible from the parking lot off of Wellington Street. You must register for this session at www.trustandhope.org.

St. Matthew Parish is hosting contemporary Catholic composer, Francesca LaRosa for another Free Concert on Sunday March 16th at 7PM. A Night of Joy: My Miracle Story! This concert is different from her performance last year. We are requesting an RSVP so that we can prepare for the amount of people we will be welcoming to our church. You can email us at events@stmmayfaair.org

Villa Maria by the Sea Retreat – below are March offerings –
March 6 – 8:45AM-2:30PM \$60 – H.O.P.E. Hope offered Prayerfully for Everyone – presented by Sr. Anne Phillip Buehler, IHM – Spend the day learning into compassion for ourselves and others who are mourning/grieving in times of loss. The day includes Mass and lunch.
March 12 – 8:45AM-2:30PM \$60 – The Shroud of Turin: Revealing God's Plentiful Redemption presented by Sr. Rose Mulligan, IHM – a silent glimpse of Jesus's passion, death, and resurrection. The Day includes Mass and Lunch Register at www.VMbytheSea.com

The False Promises of Drugs: Joseph Ratzinger on True Human Excellence Part 1 of 2 By John F. Donerty

The problem with drug use is not just its grave danger to our bodily and psychological well-being, nor that it constitutes a radical assertion of self-will, but that it is a flight from the adventure of the moral life.

In the 1960s, the use of narcotics, psychedelics, and other “hard” drugs spread throughout Western countries to an unprecedented extent. Their toll is well-known: lives ruined, families torn apart, and fortunes wasted by the obsession with experiencing altered states of mind.

But despite longstanding legal and social efforts to stop their use, some hard drugs, like psychedelics or hallucinogens, are increasing, including among people considered to be successful. Silicon Valley entrepreneurs – even some of celebrity status, according to the Wall Street Journal – use them to increase their creativity and business savvy. One tech startup CEO said the height expectations of venture capital firms and investors in general can lead founders to turn to psychedelics to provide an edge. “They don’t want a normal person, a normal company,” he said. “They want something extraordinary. You’re not born extraordinary.”

Now signs of hard drug use have appeared among self-identified religious conservatives. Schrab Ahmari defends them as a means for spiritual growth, claiming they can induce “full-on spiritual battle” in the mind. Thankfully, this view has received strong criticism from other conservatives. They rightly point out that Western religious traditions – like Christianity and Islam – forbid drug use (“except on strictly therapeutic grounds,” under medical supervision) and deny that it can be a part of authentic spirituality. Drug use, as true religion sees it, is an act of radical self-will: a tool to help the user gain more control over reality,” in Rod Dreher’s words, instead of trusting in God’s care.

But in our secular world – the materialism of which conditions even the minds of religious people – the value of obedience to God’s law might not be as persuasive as in the past; making the case against drug use will require going philosophically deeper into the issue. Joseph Ratzinger – the second anniversary of whose death is almost upon us – did just that nearly forty years ago in this speech “1968 and Years of Violence and Disillusionment.” The dramatic rise of drug use in our times, he says, originates in a flight from the difficult but liberating personal effort that human excellence requires.

The Path to Enslavement

Ratzinger suggests a number of reasons why people start using hard drugs. Many are responding to peer pressure; others are sucked in by clever dealers. Still others seek the adventure of a new, even mystical experience: they use drugs to serve their “human need for infinity” and transcendence. For many the striving for transcendence takes prosaic forms: Ahmari credits psychedelics with helping him transcend his smoking addiction: the tech startup CEO quoted earlier sought “extraordinary” creativity to gain prestige and wealth, others use hard drugs to overcome their physical or emotional pains that are just part of life. Each of them, in different ways, is looking for peace and happiness.

And yet, Ratzinger argues, drugs are a path not to happiness but violence. They do violence to human nature, as seen in the addictions or psychoses to which hard drugs give rise. They incite their users to

violence, as seen in the strong connection between drug use and criminal behavior.

This violent trend is not accidental, Ratzinger suggests: it is part of drug use’s inner logic. Drug use of this kind is “a form of protest against facts,” “against a reality perceived as a prison.” Drug culture suggests that happiness requires escaping that prison by removing something outside of ourselves—in this case a physical defect. This view resonates powerfully with Rousseau’s saying that inspired the political revolutions of modernity: “Man is born free, but everywhere he is in chains.” It could hardly be a coincidence, then, that the drug culture arose simultaneously with the violent cultural revolutions of the 1960s in which Rousseau’s spirit came to life again.

By contrast, in the view to which Ratzinger subscribes (along with Plato, Aristotle, Augustine, and many others), happiness begins with the person, because man’s core, his heart, is a spiritual intellect and will that transcend physicality. Happiness means actualizing our potential by choosing well, and choice is not determined by material circumstances. If we choose poorly, we become worse; if we choose nothing (which may not be possible) we are also worse off, because we have squandered a chance to become better. Continually exercising good choices makes them habitual. That habit settles deep into the soul as love, which motivates our actions as though by a second nature. That love is to use Augustine’s image, the “weights” that gives the soul its gravitational drift toward or away from the unchanging truths of eternity.

The exercise of the will is what Ratzinger and the Western tradition call “asceticism” (from the Greek work for “exercise”), which is central to the moral life, also called the life of virtue. The words “virtue” and “exercise” make many of us groan. Exercise is hard, whether of the body or the soul; we find it easier to settle for what is pleasing in the moment than to do what is best in the long run. Those who try to kick a bad habit, like Ahmari, or who put in long hours of work in research and development, like the tech entrepreneur, will soon find their psyches rebelling against the pain of their tasks. In that frustration, may turn to drugs as a “magical key” as Ratzinger puts it, not overcome their person limitations.

But these quick fixes only make problems worse. Drugs might diminish physical or emotional barriers to excellent action—the fear that holds us back, or the pain that distracts our focus—but they leave untouched the deepest source of our defects: the weaknesses or vices that reside more in the intellect and will than the body. One might do apparently excellent things under the influence of drugs – a salesman might speak with more confidence, or a scientist might be more driven or take more risks with experiments in the lab—but only because his mediocre creativity or fortitude temporarily has no inhibition in its way. Once the effect of the drug wears off, the underlying mediocrity remains to hold one back; one is then tempted to return to the drug, and may even need a higher dose if one’s body has become accustomed to it. This can, and often does, lead to the development of a long-term dependency—a sort of emotional and spiritual slavery.