



PRIEST MASS SCHEDULE FOR SUNDAY, JANUARY 19, 2025

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

Monday January 13, 2025

6:30 Edward Seedon req. by Betty McHale
 8:00 Thomas N. Ryan req. by Seamus & Cathy Bonner

Tuesday January 14, 2025

6:30 David Dougherty req. by Paul & Kim Strelekis
 8:00 Souls in Purgatory req. by Joan McGuckin

Wednesday January 15, 2025

6:30 Muriel Malloy req. by William & Claudia Neary
 8:00 Wallace Young req. by Fran & Ed Kubala

Thursday January 16, 2025

6:30 Edward Seddon req. by Maryann Kirkwood
 8:00 John Kresz req. by Ruthann McCann

Friday January 17, 2025

6:30 Anthony Valecce req. by Bill & Donna Donohoe
 8:00 Helen Carter req. by McGrogan Family

Saturday January 18, 2025

8:00 Paul Hegerty req. by Leary Family
 5:00PM Robert Dugan req. by Family

Sunday January 19, 2025

6:30 Sr. Jane Rearden IHM req. by Teson Family
 8:00 Danuta Cieslik req. by Family
 10:00 Dec'd mem of Beck Fam req. by Michael Beck
 12:00 George Laigaie req. by Family

LITURGY SCHEDULE FOR JANUARY 19, 2025

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



All sick parishioners, their relatives, and friends:

William Vandergrift – son of Dolores Vandergrift
Elizabeth Tsarfati – daughter of Dolores Vandergrift
Geraldine Lapinsky – friend of Kilrain Family
Frank Pfeiffer – husband of Cathy Pfeiffer

All deceased parishioners, their relatives, and friends:

Patricia Mackin – mother of Jeanne Kalinoski
Mary Dahms - mother of Valerie DiBello

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.

MEMORIAL FUND

Thank you to the Palumbo Family for their donation in memory of *Mike Rufo*.

Every Christian family is a "little church". Part of that little church would include family prayer. Families that pray together, stay together. Homes are changed through family prayer and the Church and the World evolve growing closer to God.



GIVING TREE THANK YOU – On behalf of the Stewardship Committee, thank you to our OLC family who again helped to surpass our goals for the GIVING TREE! As a parish, we put a smile on the faces of many young people in our parish and in the area to St. Martin of Tours. Your generosity and kindness helps more than 45 families and over 200 children in our Catholic community. Alos, purchasing your gift cards in our rectory helps our parish financially. May God bless you and your families during this Christmas season and the year ahead!

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.

SUPERBOWL MANIA TICKETS are being sold after Masses and in the rectory office during regular business hours. The cost is \$5.00.

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.

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

The Parent Auxiliary of BSA Troop 460 is holding their annual PANCAKE BREAKFAST on February 2, 2025 in the school gym. Breakfast will be from 7:30AM - 12:30PM. All are invited and the cost is \$8.00 per person for all you can eat. Children 4 and under are free.

Catholic Housing and Community Services – Archdiocese of Philadelphia – Community Resources – Do you need information about home care services, transportation options, financial benefits, health insurance, legal documents, social activities, home-based therapies, housing, etc..? **ST. KATHERINE ELDERCARE PROGRAM** – There are a variety of community resources available that provide services to seniors and disabled adults. If you are interested in finding out what community resources are available for your, your family, or your friend, please call Lisa Shousky at 267-251-7766.

Retrouvaille: Rediscover the Love in Your Marriage – Tens of thousands of couples have healed their marriages through Retrouvaille. If you know anyone who could benefit from this program, please pass this on. Couples learn to build communication skills and to increase intimacy. It provides help for marriage problems, difficulties or crises. The next program will be held February 14-16, 2026 at the Family Life Center in Malvern, PA. For more information, or to register, visit www.HelpOurMarriage.org or call 215-766-3944 or 800-270-2230. All inquiries are strictly confidential.

CONTRIBUTION STATEMENTS

If you require a statement for your contributions to Our Lady of Calvary Church, please complete the form below and return it to the rectory via the collection basket, mail or drop it off at the rectory office. This request must be returned no later than January 24, 2025 in order to have your statement available for pickup by January 31, 2025.

ENVELOPE # _____

NAME: _____

ADDRESS: _____

Living a Catholic Life – *The Anointing of the Sick*

“Living a Catholic Life” is a collaboration between dioceses, parishes, Knights of Columbus councils, grassroots organizations, and The National Catholic Bioethics Center to educate the laity on principles of the moral life and their application.

The Sacrament of the Anointing of the Sick is referred to in the New Testaments and explicitly dealt with by the ecumenical councils of Constantinople II, Florence, and Trent. Citing Trent, the *Catechism of the Catholic Church* states,

“This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark, but is recommended to the faithful and promulgated by James the apostle and brother of the Lord.” ... Over the centuries the Anointing of the Sick was conferred more and more exclusively on those at the point of death. Because of this is received the name “Extreme Unction.” Notwithstanding, this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation (NN. 1 511-1512)

In *Ordo unctionis infirmorum eorumque pastoralis curae* of the revised rite, the Congregation for the Sacraments and Divine Worship retains the Scholastic and Tridentine emphases on the Anointing of the Sick’s being a remedy for sin and aid in dying, but the Congregation also restores to the Church’s conscious appreciation other equally traditional elements of the sacrament, such as its being an aid to grapple with the riddle of human suffering vis-à-vis the Paschal Mystery and the possibility of healing (in a sense inclusive of body and soul). Here it is taught that the sacrament should not be delayed until the dying process clearly begins but is available to anyone seriously ill, the sacrament can be repeated if one falls ill again or if the present illness takes a turn for the worse, and one may be anointed before surgery. Dead bodies may not be anointed, but their souls should be prayed for. The doubtfully dead should be anointed conditionally (nn. 8-15). Interestingly, the Congregation says, “Elderly people may be anointed if they have become notably weakened even though no serious illness is present” (n.11). This is an important development in the history of the sacrament, inasmuch as it highlights more effectively the distinctiveness of this sacrament and what precisely it does.

Beyond being a sign and avenue of grace, the Anointing of the Sick provides insight into the question, How does medicine relate to sickness? The answer may seem obvious, inasmuch as the art of medicine finds its precise role in the cure of illness and the relief of physical suffering. While this is a true assertion, what are the implications of this fact? First, no one denies that

health care professionals do not confine their activity to diagnosis, prognosis, and treatment. Theirs should be a high-touch relationship with the patient, such that they come to know the latter’s treatment values and perhaps something of his or her philosophy of life or religion. Nevertheless, theirs is an objective relationship focused on the medical condition of the patient.

Second, what remains essentially a medical condition for the health care professional is experienced by the patient as a human dilemma involving questions of the existence of evil (physical evil in me), the reality of suffering, and the matrix of meaning by which the patient faces this reality of suffering beyond the confines of physical pain. Basically, we cannot expect medical science to answer human dilemmas, because they cannot be reduced to medical conditions. Reducing the drama of illness to medical coordinates abstracts one’s dilemma from the human heart, the arena of one’s lived experience. Suggested means of treatment do not assuage one’s deeper encounter with frailty and mortality, and the medical art offers little that is positive by which one might do so. The medical art exists to extend the number of battles with this or that illness not to give the meaning of life.

The Anointing of the Sick neither replaces science nor denigrates it. Rather, the celebration of this sacrament effectively contextualizes the larger horizon in which the physical evils of illness, frailty, and mortality are experienced. The battle with sickness will be waged differently and with varying success in each person’s life. What does not vary is the Christian framework in which suffering is understood. Each sacrament signifies and effects, in the life of any given individual, the saving action of Christ in his Paschal Mystery. The Church teaches that the Anointing of the Sick is “a particular gift of the Holy Spirit, The first grace of this sacrament is one of strengthening, peace, and courage to overcome the difficulties that go with the condition of serious illness or the frailty of old age.” This gift, like all sacraments, forgives sins. It unites those who suffer with the Passion of Christ: “Suffering, a consequence of original sin, acquires a new meaning; it becomes a participation in the saving work of Jesus.” United in the Cross of the Lord, it becomes redemptive of others. And finally, it is a preparation for the final journey home to the Lord: “Penance, the Anointing of the Sick and the Eucharist as viaticum constitute at the end of Christian life, “the sacraments that prepare for our heavenly homeland” or the sacraments that complete the earthly pilgrimage” (*Catechism*, nn. 1520, 15121, 1525).

This column was adapted from Russell E. Smith, “The Sick the Sacraments, and Science,” *Ethics & Medics* 22.4 (April 1999/97). For more information on this topic, please visit www.ncbcenter.org