



PRIEST MASS SCHEDULE FOR SUNDAY, JULY 14, 2024

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

Monday July 8, 2024

8:00 Evelyn Jester req. by OLC Seniors

Tuesday July 9, 2024

8:00 Joseph Gabriel re. by Frank & Kathi O'Neil

Wednesday July 10, 2024

8:00 Sal Azzolina req. by Marge Azzolina

Thursday July 11, 2024

9:00 Bridget Higgins req. by Mom, Dad, John

Friday July 12, 2024

8:00 Dennis Connelly req. by Whoriskey Family

Saturday July 13, 2024

8:00 Ann Mendla req. by Debbie Klenieski
5:00PM Dec'd Mem of Witkowski Fam req. by Family

Sunday July 14, 2024

6:30 William J. Colfer, Jr req. by M/M Al Mazzucca
8:00 Agnes R. Mills req. by Patricia Brookes
10:00 Paul Jacober req. by Friends
12:00 Anthony Elia req. by Richmond Family

LITURGY SCHEDULE FOR JULY 14, 2024

<i>Mass</i>	<i>Communion</i>	<i>Lectors</i>
5:00PM	M. Derbyshire C. Gola	D. Haggerty
6:30AM	L. Konopka	J. Robbins
8:00AM	J. Teson R. Juliano	J. Juliano
10:00AM	M. Ciampoli E. Taylor	P. Kolman
12:00PM	J. Spear R. Spear	J. Guiffre



On Sunday, June 30, 2024, one girl and one boy received the sacrament of Baptism by which they were incorporated into the Body of Christ:

Grace Harper Sklodowski – daughter of M/M Daniel Sklodowski

Austin James Moroney – son of John Moroney and Kayla Bowers



All sick parishioners, their relatives, and friends:

All deceased parishioners, their relatives, and friends:

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; Michael Bones, Jr-Navy

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.



AIR CONDITIONING COLLECTION will be the second collection on the weekend of July 13 and 14, 2024. We appreciated your contribution to this collection as rates have increased – your generosity is greatly appreciated.

SUMMER MASS SCHEDULE - On **MONDAY, JULY 1**, daily Mass (Monday-Friday) will be at 8AM **ONLY**. This will continue until Tuesday, September 3, when the 6:30AM will resume. Mass on **JULY 4** will be at 9AM.

FREE COMMUNITY EVENT – Attention all Pet Owners – Wednesday, July 17, 2024 – Photos with the Real Pet Santa for Christmas in July. For more details -call 215-637-7373. Sponsored by TJ Fluehr Funeral Home.

OLC Class of 1974 50th Reunion on Friday, November 22, 2024 from 7-10PM at FOP Lodge 5, 11630 Caroline Road. Tickets are \$50/pp includes open bar, dinner buffet, taxes/gratuities. Payment via venmo or personal check; email seg15@verizon.net for payment info details.

FATIMA HOLY HOUR FOR WORLD PEACE at Resurrection of Our Lord Church, 2000 Shelmire Avenue on Friday, July 12 at 7:00PM. Sponsored by World Apostolate of Fatima/Philadelphia Archdiocesan Division.

Caring for Friends Frozen Meals Drop Off at Our Lady of Calvary – if you are looking to donate meals, please abide to these guidelines:
OLC ONLY ACCEPTS Frozen prepared meals. We do not accept can goods, box cereals, non-prepared frozen dinners. To help prepare meals call the Home Meals Coordinator at 215-464-0392.

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

RCIA – (The Rite of Christian Initiation of Adults)
– RCIA is the vehicle that the Church uses to bring adults into full communion through theological teaching, education, prayer, and community. Are you or do you know someone who is interested in receiving the Sacraments of Initiation: Baptism, Holy Eucharist, and Confirmation? Our Lady of Calvary has our own Christian initiation group. If you have questions, but are not sure what the next step should be, contact the office at 215-637-7515 or stop in any day from 9AM to 3PM or email Deacon John at deaconjpteson@gmail.com

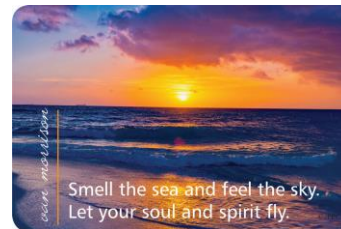
CALVARY SENIORS - The next meeting is Tuesday, September 10, 2024. Have a good summer, see you in September for refreshments, card games and Bingo.

Archbishop Ryan 2024 Summer Social – Join us at the SEAPORT PEIR to Party with a Purpose on Saturday, July 27, 2024 from 2 to 7PM. www.arhs.me/summersocial

Archbishop Ryan’s Musical Theater Summer Camp presents *Disney Newsies Jr.* on stage in their air-conditioned black box theater – performances are Monday, July 29 at 1PM; Tuesday, July 30 at 1PM; Wednesday, July 31 at 10:30AM & 1:00PM; Thursday, August 1 at 10:30AM & 1PM. General Admission \$6.00/person (reservations recommended) For tickets & reservations call or email: 215-870-1680 rlawrence@arhs.org or kwilliams@arhs.org Limited number of seats available at the door.

IHM Young Adult Summer Picnic on Sunday, August 11th at 12:00PM. Mass with picnic and games following at Villa Maria House of Studies, 1 Our Lady Circle, Malvern, PA. RSVP by August 4th to sremilyvincent@gmail.com

SPONSOR OF THE WEEK
Our Lady of Calvary appreciates
SAMUEL G. FORTE LAW OFFICES
for advertising in our bulletin



DOCTRINAL NOTE ON THE MORAL LIMITS TO TECHNOLOGICAL MANIPULATION OF THE HUMAN BODY (Part Two of Five) USCCB

The Natural Order (Cont.)

5. Human bodiliness is, in turn, intrinsically connected with human sexual differentiation. Just as every human person necessarily has a body, so also human bodies, like those of other mammals, are sexually differentiated as male or female: “Male and female he created them” (Gen 1:27). [8] Saint John Paul II reminded us that, in the Book of Genesis, we learn that “Man is created ‘from the very beginning’ as male and female: the life of all humanity—whether of small communities or of society as a whole—is marked by this primordial duality.” [9] The *Catechism of the Catholic Church* affirms: “Man and woman have been created, which is to say, willed by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. ‘Being man’ or ‘being woman’ is reality which is good and willed by God.” [10]

Just as bodiliness is a fundamental aspect of human existence, so is either “being a man” or “being a woman” a fundamental aspect of existence as a human being, expressing a person’s unitive and procreative finality. The Congregation for the Doctrine of the Faith insists that *the importance and the meaning of sexual difference, as a reality deeply inscribed in man and woman, needs to be noted. “Sexuality characterizes man and woman not only on the physical level, but also on the psychological and spiritual, making its mark on each of their expressions.” It cannot be reduced to a pure and insignificant biological fact, but rather “is a fundamental component of personality, one of its modes of being, of manifestation, of communicating with others, of feeling, of expressing and of living human love.” This capacity to love— reflection and image of God who is Love – is disclosed in the spousal character of the body, in which the masculinity or femininity of the person is expressed.* [11]

6. In our contemporary society there are those who do not share this conception of the human person. Pope Francis has spoken about an ideology that promotes “a personal identity and emotional intimacy radically separated from the biological difference between male and female,” in which “human identity becomes the choice of the individual, one which can also change over time.” [12] In response to this, Pope Francis affirmed: *It needs to be emphasized that “biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated.” ...It is one thing to be understanding of human weakness and the complexities of life, and another to accept ideologies that attempt to sunder what are inseparable aspects of reality. Let us not fall into the sin of trying to replace the Creator. We are creatures, and not omnipotent. Creation is prior to us and must be received as a gift. At the same time, we are called to protect our humanity, and this means, in the first place, accepting it and respecting it as it was created.* [13]

TECHNOLOGICAL INTERVENTIONS

7. The human person, body and soul, man or woman, has a fundamental order and finality whose integrity must be respected. Because of this order and finality, neither patients nor physicians nor researchers nor any other persons have unlimited rights over the body; they must respect the order and finality inscribed in the embodied person. *Pope Pius XII taught that the patient “is not the absolute master of himself, of his body, of his mind. He cannot dispose of himself just as he pleases.”* [14] The Pope went on to affirm that, with regard to the faculties and powers of one’s human nature, a patient “is the user and not the owner” and thus “does not have an unlimited power to effect acts of destruction or of mutilation of a kind that is anatomical or functional.” [15] The body is not an object, a mere tool at the disposal of the soul, one that each person may dispose of according to his or her own will, but it is a constitutive part of the human subject, a gift to be received, respected, and cared for as something intrinsic to the person. As Pope Francis affirmed: “The acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation.” [16]

8. There are essentially two scenarios recognized by the Church’s moral tradition in which technological interventions on the human body may be morally justified: 1) when such interventions aim to repair a defect in the body; 2) when the sacrifice of a part of the body is necessary for the welfare of the whole body. These kinds of technological interventions respect the fundamental order and finality inherent in the human person. However, there are other technological interventions that aim neither to repair some defect in the body nor to sacrifice a part for the sake of the whole, but, rather, aim to alter the fundamental order of the body. Such interventions do not respect the order and finality inscribed in the human person.

10 *Catechism of the Catholic Church*, no. 369

11 Congregation for the Doctrine of the Faith, *Letter on the Collaboration of Men and Woman in the Church and in the World* (2004), no. 8

12 Pope Francis, Post-Synodal Apostolic Exhortation *Amoris Laetitia* (2016), no. 56; quoting the *Relatio Finalis* of the Synod on the Family (2015), no 8

13 Pope Francis, *Amoris Laetitia*, no. 56; quoting the *Relatio Finalis*, no. 58

14 Pope Pius XII, “Discours aux participants au Congrès International d’Histopathologie du System Nerveux,” 14 September 1952

15 Pope Pius XII, “Discours,” 14 September 1952.

16 Pope Francis, *Laudato Si’*, no. 155. In the same paragraph, Pope Francis quotes Pope Benedict XVI, who asserted: “Man too has a nature that he must respect and that he cannot manipulate at will” (Address to the Bundestag, 22 September 2011)