



**PRIEST MASS SCHEDULE FOR SUNDAY, NOVEMBER 24, 2024**

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

**Monday November 18, 2024**

6:30 Edmund Graley req. by William Bell  
 8:00 Rowyn Marczak req. by Family

**Tuesday November 19, 2024**

6:30 Shirley Tomasetti req. by Gallagher Family  
 8:00 Nancy Rymal req. by Linda Dzwoniarek

**Wednesday November 20, 2024**

6:30 Dorothy Nichols req. by DiCicco Family  
 8:00 Alice Ott req. by Denise Herens

**Thursday November 21, 2024**

6:30 Veronica Bones req. by Jerdan Family  
 8:00 Beth Turzanski req. by Linda Dzwoniarek

**Friday November 22, 2024**

6:30 Fred Perrone req. by Daughen Family  
 8:00 Connie Atkinson req. by M/M Ray Gilbert

**Saturday November 23, 2024**

8:00 Alice Ott req. by Matt & Shannon Vizza  
 5:00PM Matthew Cole req. by Hennessey Family

**Sunday November 24, 2024**

6:30 Virginia Rininsland req. by M/M Mucerino  
 8:00 Violet Masciantonio req. by Graham Family  
 10:00 Krystyna Chrupcala req. by Joanne Rimeris  
 12:00 Josephine & John Spivak req. by Family



On Sunday, November 10, 2024, one girl received the sacrament of Baptism by which she was incorporated into the Body of Christ:

*Dakota Marie Rowlands* – daughter of Mark Rowlands and Carly King

**P R A Y E R**  
*for the infirm of our parish*

**All sick parishioners, their relatives, and friends:**

Gail O'Brien – wife of Matt O'Brien  
Tom Raynor – friend of Karen Zegarski

**All deceased parishioners, their relatives, and friends:**

Howard Walton – husband of Donna Walton

**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.

**LITURGY SCHEDULE FOR NOVEMBER 24, 2024**

<i>Mass</i>	<i>Communion</i>	<i>Lectors</i>
<b>5:00PM</b>	M. Derbyshire H. Conway	V. Haggerty
<b>6:30AM</b>	L. Konopka	A.M. Coyle
<b>8:00AM</b>	R. Johnson J. Sweeten	R. Johnson
<b>10:00AM</b>	M. Ciampoli E. Taylor	C. Comly J. Lynch
<b>12:00PM</b>	M. Stanish G. O'Brien	J. Spear



**OUR LADY OF CALVARY  
FORTY HOURS**

Come and pray before Jesus in the Blessed  
Sacrament

SUNDAY, NOVEMBER 24 – Exposition of the Blessed  
Sacrament after all Masses

6:00PM Mass – Opening of 40 Hours

MONDAY, NOVEMBER 25 – The Blessed Sacrament  
will be exposed all day & night

6:30 & 8:00AM Daily Mass

7:00PM Devotions, Homily & Benediction

TUESDAY, NOVEMBER 26 – The Blessed Sacrament  
will be exposed all day & night

6:30 & 8:00AM Daily Mass

7:30PM Devotions, Homily, Benediction & Procession

A sign-up sheet to spend an hour with our Lord will  
be available.

Guest Preacher is Fr. Thomas O’Donald, Pastor,  
Epiphany of Our Lord



Home & School will be hosting

**Our Annual Christmas Bazaar** on Friday,  
December 6, 2024 -7PM-10PM ADULTS ONLY  
and December 7, 2024 - 10AM-3PM and we are  
asking for donations to help continue to make  
this event our biggest fundraiser of the year.  
Donations of any unopened merchandise, gift  
certificates and cash to create raffle baskets for  
our Silent Auction and/or prizes to be won at our  
games is greatly appreciated no matter how  
small or large. We are asking that all donations  
be received in the rectory no later than Saturday,  
November 30, 2024.

If anyone would like to make a donation, please  
reach out to

[homeandschool@olcalvaryschool.org](mailto:homeandschool@olcalvaryschool.org) or please  
call Kathaleen McGinley 215-901-3094.



OLC will be sponsoring a  
“giving tree” to help those less fortunate in the  
St. Martin of Tours Catholic community. If you  
wish to purchase a gift for a needy child, we ask  
that you take a tag from the tree. The trees will  
remain in the front and rear of church until  
Sunday, November 26. They will be returned  
after Forty Hours and will stay until all tags are  
gone.

**Please purchase the gift and return it  
UNWRAPPED**, with the tag, to the OLC GYM on  
December 2 – 4:30PM to 6:15PM or December 3-  
8:30AM to 1:15PM. Gift cards may be purchased  
at the rectory or at the store. The gift cards can  
be returned to the rectory, with the yellow tag,  
anytime during rectory hours. Donations to  
purchase additional gifts are also accepted.

This is a wonderful opportunity for us to share  
our blessings with less fortunate members of the  
Catholic community during the Christmas  
Season.

Thank you for your generosity.

**St. Thomas Aquinas Christmas Bazaar** is Saturday,  
November 23, 2024 from 5:00PM to 8:00PM and  
Sunday, November 24, 2024 from 10AM to 2PM  
at Father Crehan Hall, 121 Belmont Ave, Croydon  
– Handmade Crafts – Vendor Tables – 50/50  
Drawing – Food for purchase – basket raffles –  
Santa Clause – Admission is free.

**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.

**The Parent Auxiliary of BSA Cub Pack 460** is holding  
their annual PIZZA SOCIAL on November 22, 2024 from  
6:30PM to 8:00PM in the OLC gym. All are invited – the  
cost is \$8.00 per person. Children under and under are free.

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

## The Abuse of Toleration

By Dr. Edward J. Furton

Director of Publications of the  
National Catholic Bioethics Center

Toleration is not a Christian virtue, but it is a positive good that merits the support of civil society. Strong advocacy for toleration began during the Protestant Reformation when the doctrinal disputes among Christian denominations led to vicious persecutions and religious warfare. Figures like John Locke recommended that Christians live in peace with each other despite differences over doctrine. The toleration of error was preferable to dissension and hatred. The defenders of toleration also believed that each person should be free to affirm only what he truly believes. No one should be compelled to assent to what he thinks is false. But toleration is not relativism. To tolerate is not to agree with what one believes to be in error. Neither does it require a blanket denial of objective truth. A tolerant person judges that others hold erroneous views but chooses to live with them peaceably. The tolerant hope for agreement in the future.

Toleration is attractive to Christians, who are called to forgo harsh judgments and to show compassion toward others. Are we not obliged to overlook others' faults? Yes, that is true, but the relativist wants others to show respect for what is not true. That is quite different. This demand does not derive from the virtue of toleration but from the desire to gain an advantage. *Once respect for falsehood is granted, the relativist uses force to compel conformity.* Those who are tolerant, in contrast, do not use force to compel. They live with differences. Moreover, they recognize that the application of force is a violation of conscience, which the virtue of toleration seeks to prevent. Neither does the relativist hold out any hope for arriving at possible future agreements. Christians should be on guard against appeals to toleration because they are often rhetorical strategies designed to gain a foothold that can later be used against them.

One common tactic is to misinterpret Matthew 7, where Jesus tells his followers not to judge. "For as you judge, so will you be judged, and the measure with which you measure will be measured out to you." This is a reformulation of the Golden Rule. We should treat others as we would like to be treated, which also means that we must judge ourselves as we judge others. If my judgment of you is harsh or unfair, then I should expect others to judge me in a similar manner. This does not mean, however, that we should avoid making judgments altogether, as if we were to abandon our conscience. *We must always be careful to distinguish between good and evil, and this involves judgments concerning both ourselves and others.* Christ did not come to set aside the Ten Commandments, but to complete and perfect them. The commandments are a summary of the natural law whose general governing principle is that we should pursue what is good and avoid what is evil. We cannot follow this rule unless we make judgments.

What Jesus opposes in Matthew 7 is hypocrisy. We must take the plank out of our own eye before noticing the speck in others'. But avoiding hypocritical judgments does not mean shutting down our natural ability to distinguish right and wrong. There is nothing hypocritical in stating that a thief, an adulterer, or a murderer does what is wrong. Neither is it hypocritical to state that homosexual marriage is contrary to the order of nature. This is instead an observation of the centrality of sexual union to the married state. Neither is it immoral to fault those who destroy healthy organs through "gender affirming therapy." Jesus did not oppose judgments, even harsh ones, if they were true. He did not hesitate, for example, to call the Pharisees whitewashed tombs. Neither did he ask us to forgive those who have not hurt us but have hurt others. Only those who have suffered injury can grant pardon. I have no power to grant forgiveness to someone who has injured you.

Given his influence, St. Paul is sometimes called the second founder of Christianity. His travels are recorded by St. Luke in the Acts of the Apostles, which is followed by his letters. He was certainly not afraid to judge. In his letter to the Romans, he says: "Hate what is evil; cling to what is good" (12:9). Hate is a very strong word, but he uses it. In philosophical terms, what is hated cannot be made an object of love because the two are opposites. *Evil actions are on appropriate object of our hatred. We should hate what is evil.* Of course, we must distinguish between the sin and the sinner, but indifference to wrongdoing is a serious mistake because it allows serious harms to continue, thus permitting further suffering and making it possible for additional others to be hurt. Here are some actions that are proper objects of hatred: murder, rape, incest, violence, cruelty, treason, betrayal, and similar wrongs. We certainly should not approach such things with indifference. Strong contempt for evil is necessary to motivate the concerted action needed for its prevention and elimination.

The claim that Jesus taught us not to make judgments is an effective tool of relativists against Christians and causes some to foolishly tolerate evil. The phrase, "Do not judge, lest ye be judged," is quoted as if it were divine support for the philosophy of relativism. Who are you to make judgments? I thought you were a Christian. Have you not heard that Jesus tells us not to judge others? Presumably, the true Christian is one who passes through life without differentiating between right and wrong, good and evil, or virtue and vice. Perhaps he is permitted to judge his own actions, but judgments about others are forbidden. Thus, the teachings of Jesus are made to fit the cramped views of the modern relativist. And how is it that the relativist has acquired the authority to interpret Christianity for Christians? He rejects object truth, and this includes Truth itself. In his condemnation of Christians for making judgments about homosexual marriage, transgender surgery, abortion, and other moral evils, the relativist judges others and contradicts his own assertions about Christ's teaching.