

Our Lady of the Sacred Heart Church Newsletter

April 11, 2021

My Dear Parishioners,

On this Divine Mercy Sunday we reflect on just what “Mercy” is. Mercy is much more than a feeling: it is an action, and it is an action that changes people and this world for the better.

The Modern Catholic Dictionary defines mercy in general *as a disposition to be kind and forgiving and putting that disposition into practice with a readiness to assist. It is therefore the ready willingness to help anyone in need, especially in need of pardon and forgiveness.*

The Modern Catholic Dictionary further explains Divine Mercy as such: *the love of God beyond what humankind deserves. In one sense, every manifestation of God's love is an expression of mercy, since, absolutely speaking, God is not obligated even to create. But more properly, mercy is the exercise of divine charity toward those who have sinned. Mercy, then, is God's continued love of humans although they have sinned, his forgiving love that invites them to be reconciled with the God against whom they have sinned, his condoning love that mitigates and is even willing to remove all the punishment due to sin, and his superabundant love that mysteriously blesses the repentant sinners beyond what they might have received from God had they not sinned.*

So, we remember this weekend in particular the way that God, in His Divine Mercy did, not to leave us to fend on our own after we had sinned. No, in His Divine Mercy, He came after us, and came after us in a most profound way, through the Passion, Death, and Resurrection of His Son. We also remember that, in His Divine Mercy, He continues to come after us through His Church, through His priests, and through the Sacraments, especially the sacrament of Reconciliation. We remember that He continues to come after us so that we can be beneficiaries of His Mercy, and so that we can receive that superabundance of His Grace that he wants to give us. Lastly, this weekend we remember that we have a name for those who are willing beneficiaries of His Mercy: we call them saints. Praised be God Our Father and the Lord Jesus Christ for the Mercy that has been shown us!

Our Lady of the Sacred Heart, pray for us!
St. Joseph, Patron of the Church, pray for us!
St. Faustina, pray for us!

Fr. Michael J Pawelko

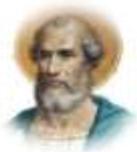


Who Are All Those Saints in the Roman Canon?

One of our parishioners recently sent me an explanation of the saints in the First Eucharistic Prayer (the Roman Canon). I thought that all of you might enjoy it as much as I did:

In union with the whole Church we honor Mary, Joseph, the apostles and martyrs and all the saints. There's really no middle ground on this one: you either love the Roman Canon of the Mass ("Eucharistic Prayer I"), all "This-is-how-a-Mass-should-be," or you can almost hear the audible groan of "Oh-no-nowthis-Mass-is-going-to-last-forever" from those who long for the shorter Eucharistic Prayer II. I fall into the former camp, but for a very specific reason: I simply love listening to the two lists of saints contained in the Canon. True, most of the saints listed before and after the "Mystery of Faith" are in square brackets, meaning they may be omitted—but rare is the priest who, if he's going the route of the Roman Canon at all, is about to excise the 42 saints set off in those brackets.

But who are these saints? The first group of 24 contains—and in fact begins with (excepting the introduction of the Blessed Virgin Mary and St. Joseph), to absolutely no one's surprise, all of the Apostles—excepting Matthias, Barnabas (who appear later) and, of course, Judas Iscariot. But after the Twelve Apostles we then run into a buzz saw of names that we may not be unfamiliar with. They are:



Linus:

The second pope after St. Peter (whose name appears right after St. Joseph in the Canon), of whom we know very little. His pontificate lasted either from 64-67 or possibly 76-79.

Cletus:

Like Linus, an early pope—the third including St. Peter. Often conflated in early lists with "Anacletus." Cletus possibly reigned from 76-88, but the historical information on dates of what was essentially an underground Church at this time are sketchy.



Clement:

According to tradition, Clement was ordained by St. Peter himself, and became the Supreme Pontiff after Cletus. (Here we can see the pattern in the Roman Canon: first, the parents of Jesus; then his Apostles; next his popes.) The only thing we know for certain about Clement is that, like all three of his predecessors, he died a martyr's death.

Sixtus:

The first pope of this name (surprisingly five others would take this name, including the patron of, to no one's surprise, the "Sistine" Chapel), and another early martyr. Or, alternately, the second pope of that name: regardless, we are still commemorating early pope-martyrs in this section of the Canon.



Cornelius:

A martyr-pope (died 253) who is commemorated in a Memorial on Sept. 16. An ardent defender not only of The Faith in general, but his own papal authority in particular. Always celebrated with...

Who Are All Those Saints in the Roman Canon?



Cyprian:

Bishop of Carthage and martyr (died 258). Some of his letters and Acta are extant and used in the Divine Office and make for edifying reading. Born a pagan but converted to Christianity, laid the ground in Carthage for the great Bishop of Hippo, St. Augustine. The first saint in the canon who is not an Apostle or Pope or, naturally, part of Jesus' nuclear family.

Lawrence:

No introduction needed here. After Sts. Peter and Paul, the patron saint of early Rome and one of the most famous saints of all time. Roasted to death on a gridiron, he's the first deacon mentioned in the Canon.



Chrysogonus:

Who? A very early martyr who appears to have been a layman and a catechist. Like Lawrence, hugely important to the nascent Church in Rome and a martyr, having been thrown into the sea after decapitation.

John and Paul:

Not a repetition of the Apostles, St. John the "Beloved Disciple" and "The Apostle to the Gentiles," but brothers in the service of the Roman Empire as officers. They were martyred during the reign of Julian the Apostate in 362.

Cosmas and Damian:

Another pair of brothers and martyrs, and known as "the moneyless ones" for their refusal to take a fee for their medical practices. (They are the patrons of doctors, nurses, surgeons, dentists, and, inexplicably, confectioners). Arguably the first pair of martyr-saints whose rather slim historical information rapidly spread into a full-blown cult in the both the West AND the East, replete with churches and icons in their honor. Their date of martyrdom is circa 287.

So much for the first set of saints in the Roman Canon. The second grouping starts off with "the last of the Prophets," St. John the Baptist, and continues with:

Stephen:

The protomartyr and first of "The Seven Deacons" in the Acts of the Apostle whose death closely parallels that of Our Lord.

Matthias:

The man chosen to replace Judas Iscariot (also from Acts).

Barnabas:

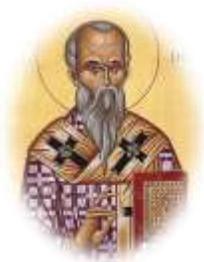
Always considered and celebrated as an Apostle (though not as "one of the Twelve") and the last name mentioned in Holy Scripture to appear in the Canon.



Who Are All These Saints in the Roman Canon?

Ignatius [of Antioch]:

With this great saint, we enter into the post-apostolic age and into the patristic one. Said to have been a disciple of St. John the Apostle, he is the bridge between the last of the Apostles and the greater emergence of the Church Suffering—in this case under the Emperor Trajan. A friend and mentor to St. Polycarp, many of his writings, mainly letters to the Churches, have survived. Martyred in Rome by lions. Prestige point: said by some to have been the “child Jesus placed in their midst” (Matthew 18: 2)



Alexander:

Like Ignatius, an early Eastern Bishop, in this case of Alexandria. (He was the immediate predecessor of St. Athanasius). He brought the Arian heresy—and Arius himself—to heel. The first nonmartyr to appear in the Canon (pace St. Joseph: Mary, we learn from St. Bernard, was a “Martyr in spirit”).

Marcellinus:

Like John and Paul, and Cosmas and Damian, Marcellinus was part of a pair of early Church martyr-saints. Marcellinus was a priest and was beheaded in 302 with...



Peter:

An exorcist and friend and confidant of St. Marcellinus. This Saint Peter is apparently the first and only saint in the Canon who was only in “minor orders.”

Felicity:

Another half of a pair of martyrs—and the first woman to appear in the Canon after the Blessed Virgin Mary—Felicity was a pregnant slave-girl who was thrown to the lions and then dispatched by the sword in 202 along with...



Perpetua:

A noble woman of high rank in Carthage who would not go back on her faith, she shows, with St. Felicity, that any person, whether of high or low estate, male or female, can win the martyr’s crown.

Agatha:

A Sicilian noble, Agatha, according to the official martyrology, “after beatings and imprisonment, racking, the twisting of her limbs, the cutting off of her breasts, and torture by being rolled upon shards and burning coals, at last died while in prayer to God.” According to tradition, it took two attempts to kill her (like St. Cecilia below, and St. Sebastian whose name does not appear) since St. Peter himself healed her in a vision. The year was 254.

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Lucy:

You've seen her famous statue: she with the chalice with two eyeballs in it. Like saint Agatha, she was of Sicilian nobility. Her name meaning "light" despite the fact that she'd been blinded, pulled by oxen, covered in pitch and resin and boiling oil, and finally had her throat slit under the emperor Diocletian's persecution. She is the patron saint of those with eye problems.

Agnes:

Of all the women martyrs, perhaps the most famous, and certainly the youngest (about 12 years of age), her name means "lamb," though she had the heart and faith of a lion. Along with Lawrence, one of the most famous early Roman saints and, in the words of the great Doctor of the Church St. Jerome, "Agnes is praised in the literature and speech of all peoples, especially in the Churches, she who overcame both her age and the tyrant, and consecrated by her martyrdom to chastity." John Keats's famous poem "The Eve of Saint Agnes" shows just how right St. Jerome was.



Cecilia:

Patron saint of musicians, and usually shown with at a keyboard, her passion is so well-known that it would be unjust to list a truncated version of it here. Though the date of her martyrdom is unknown (as is much of the history surrounding her), it is thought to have occurred in Rome in the early part of the fourth century.

Prayer for the Year of St Joseph by Pope Francis



*Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.
Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy and courage,
and defend us from every evil.
Amen.*

DIVINE MERCY *Sunday*



Reading 1: [Acts 4:32-35 \(44B\)](#)

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

Responsorial Psalm: [Psalm 118:2-4, 13-15, 22-24](#)

R. (1) Give thanks to the Lord for he is good, his love is everlasting. OR Alleluia.

► Let the house of Israel say, “His mercy endures forever.” Let the house of Aaron say, “His mercy endures forever.” Let those who fear the LORD say, “His mercy endures forever.” **R.**

► I was hard pressed and was falling, but the LORD helped me. My strength and my courage is the LORD, and he has been my savior. The joyful shout of victory in the tents of the just **R.**

► The stone which the builders rejected has become the cornerstone. By the LORD has this been done; it is wonderful in our eyes. This is the day the LORD has made; let us be glad and rejoice in it. **R.**

Reading 2: [1 John 5:1-6](#)

Beloved: Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves also the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who indeed is the victor over the world but the one who believes that Jesus is the Son of God? This is the one

who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth.

Alleluia

R. **Alleluia, alleluia.**

► You believe in me, Thomas, because you have seen me, says the Lord; Blessed are those who have

Gospel: [John 20:19-31](#)

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.” Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe.” Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” Thomas answered and said to him, “My Lord and my God!” Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.” Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.



You're Invited

— to a —

Father McBride Parish Hall
Dedication

Sunday, April 18th

11:00 AM Mass celebrated
by Rev. Michael Pawelko and
Rev. Msgr. Michael Picard will be Homilist

Blessing the Parish Hall after the 11:00 AM Mass
CYO will be serving Refreshments

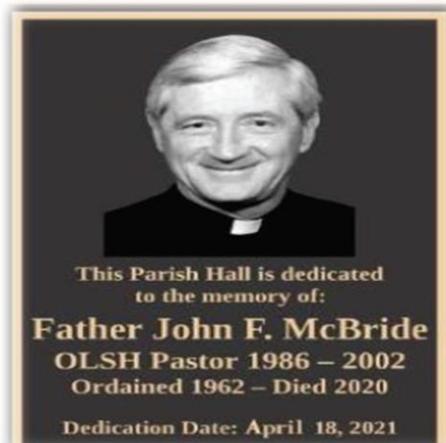
Our school hall/gymnasium will be now known as the

Father McBride Parish Hall

In memory of our former Pastor, Fr. John F. McBride

Sadly passed away on July 10, 2020 after faithfully
serving the Philadelphia Archdiocese for 58 years

Father McBride was our Pastor from 1986 - 2002





Our Lady of the Sacred Heart



BLOOD DRIVE

Blood Donations are Essential



Our Lady of the
Sacred Heart
Gymnasium

100 BROAD STREET
HILLTOWN, PA 18927

MONDAY, MAY 3RD

To schedule an appointment, please go to RedCrossBlood.org and use the
Sponsor Code: sacred heart OR

Judi Gerhart jagstar54@yahoo.com or Sandy Lyle slyle@comcast.net