



OUR LADY OF CHARITY

ROMAN CATHOLIC CHURCH

BROOKHAVEN, PENNSYLVANIA

Parish and Mailing Address: 231 Upland Road, Brookhaven, PA 19015

Telephone: 610-872-6192 Fax: 610-872-1120

New and Improved Parish Website: www.olcbrookhaven.org

Parish Email: info@olcbrookhaven.org

Religious Education: Call Rectory or Email: olcharityprep@gmail.com

Our Lady of Charity, Pray for Us

PASTOR

Rev. Brian A. Izzo

(Email: pastor@olcbrookhaven.org)

IN RESIDENCE

Rev. Richard C. Williams

*Pastor Emeritus, St. Thomas the Apostle,
Chester Heights*

PARISH SECRETARY

Mrs. Joan Boyle

(Email: secretary@olcbrookhaven.org)

DIR. OF RELIGIOUS EDUCATION

Ms. Jeanne Havrilla

(Email: olcharityprep@gmail.com)

PARISH MUSIC DIRECTOR

Mr. Pete McLaughlin

(Email: music@olcbrookhaven.org)

YOUTH/YOUNG ADULT COOR.

MISS JESSICA DUBOIS

(Email: jrdubois7@gmail.com)

RECTORY OFFICE HOURS

The Rectory is open for business Monday through Thursday 9:30 to 4:30 p.m.
Fridays: 9:30 to 1:00 p.m.

Weeknights, Saturdays and Sundays are by previously arranged appointment only.

Please call in advance for Registration appointments or Letters of Eligibility.

Mass Schedule:

Weekend: Saturday Vigil 5:15 pm — Sunday 8:00 a.m., 10:30 a.m.

Daily Mass: Monday through Saturday 8:00 a.m.

Holy Days: 8:00 a.m. and 7:00 p.m. (on the actual day)

Memorial Day, Fourth of July, Labor Day and Thanksgiving Day: 9:00 a.m.

Children's Liturgy of the Word: Sunday at 10:30 a.m. Mass

Confession:

Saturdays: 7:30 to 8 a.m.; 4:15 to 5 p.m.; and other times by appointment.

Baptism:

The Sacrament of Baptism is usually celebrated on the First and Third Sundays of each month at Noon. Please call the Rectory and speak to the parish priest to register. First-time parents and godparents are expected to attend a pre-baptismal formation session, which is offered on the second Sunday of the month in the Church after the 10:30 a.m. Mass as needed. To register for session, please call parish secretary before first Friday of each month.

Marriage:

Couples planning to be married should contact the Rectory at least 6 months in advance of the intended wedding date. Attendance at a Marriage Preparation program is required in accord with Archdiocesan Policy.

Sacrament of the Sick and Holy Communion:

The parish priests are happy to assist anyone who wishes to receive the anointing of the sick, or to receive Holy Communion. Special Ministers of Holy Communion also assist in taking Holy Communion to those parishioners who are unable to get to Mass. For more information, kindly call the Rectory.

Catholic School Policy

School-aged children of OLC may attend either **Notre Dame de Lourdes Catholic School** in Swarthmore or **Holy Family Regional Catholic School** in Aston. Our Parish does subsidize Catholic education for parishioners of OLC who are active and contributing members of the Parish, in accord with Parish Policy. For more information, please contact Father Izzo.

Children who attend public school are requested to register in our **PREP** Program beginning in first grade to seventh grade. PREP meets on Tuesday evenings from September to May from 6:30 to 7:45p.m. There is a minimal tuition requested to defray costs of the materials. No one is denied access to PREP because of an inability to pay.

Our Parish Mission Statement

We, the members of Our Lady of Charity Catholic Church, are devoted to building the Kingdom of God in our neighborhoods. Relying on the example of Mary, the first and best disciple, and our parish Patroness, we strive to encourage and promote discipleship by making her Son Jesus present to all through Word, Sacrament, love and service.

November 29, 2015 First Sunday of Advent
November is the Month of the Holy Souls

ANNOUNCED MASSES FOR THIS WEEK

NEXT WEEKEND'S MASSES

SATURDAY, NOVEMBER 28 2015

5:15 P.M. Joseph Pino
 2nd Anniversary

SATURDAY, DECEMBER 5, 2015

5:15 p.m. Catherine Cocodrilli
 2nd Anniversary

SUNDAY, NOVEMBER 29, 2015

8:00 a.m. Marie Tallant
 10th Anniversary

SUNDAY, DECEMBER 6, 2015

8:00 a.m. Members of OLC
 Memorial Society

10:30 a.m. Pro Populo

10:30 a.m. Joseph A. and
 Ann R. Diggins

MONDAY, NOVEMBER 30, 2015

8:00 a.m. Bruce and Susan
 Culbert—LIVING

Due to the early submission of this bulletin
(*Friday before Thanksgiving*) the last week's Col-
lection Report will be listed in next week's
bulletin.

TUESDAY, DECEMBER 1, 2015

8:00 a.m. Rose Pino
 52nd Anniversary

WEDNESDAY, DECEMBER 2, 2015

8:00 a.m. Elizabeth DiMeglio

THURSDAY, DECEMBER 3, 2015

8:00 a.m. Mary Febbo

FRIDAY, DECEMBER 4, 2015

8:00 a.m. John Stinson
 9th Anniversary

SATURDAY, DECEMBER 5, 2015

8:00 a.m. James Bulger

Our Parish Giving Tree

This year we are assisting Catholic
Social Services of Delaware Coun-
ty, Bernardine Center, our neigh-
bor, Don Guanella Residence, and
Parishioners in need.

PLEASE: NEW ITEMS ONLY.

All gifts are to be returned no later
than **Sunday, December 13** at which
time they will be delivered to their
appropriate places. Thank you for
your generosity. Any questions –
please call Joan at the Rectory.

A JUBILEE YEAR OF MERCY

Archbishop Charles Chaput, O.F.M., Archbishop of Philadelphia

This Article is used with Permission by Archbishop Charles, It will appear in *First Things*, December 2015

Part one appears this week in three pages. Part two next week in three pages. Because of this article, Fr. Peterson's weekly will not appear this week or next. Editors note: This is a very good article on the upcoming Year of Mercy, a good explanation on Church's teaching.

Pope Francis has announced a jubilee Year of Mercy, starting December 8. He is hardly the first pope to stress the importance of mercy. John Paul II spoke about it often and eloquently. But Francis has a special passion for the virtue, likely rooted in his experience of the poor and his affection for the thought of Romano Guardini.

In his masterpiece *The Lord*, Guardini has a revealing chapter on "Justice and That Which Surpasses It." It's worth reading as a clue to the Holy Father's thought. To quote Guardini at length:

Justice is good. It is the foundation of existence. But there is something higher than justice, the bountiful widening of the heart to mercy. Justice is clear, but one step further and it becomes cold. Mercy is genuine, heartfelt; when backed by character, it warms and redeems. Justice regulates, orders existence; mercy creates. Justice satisfies the mind that all is as it should be, but from mercy leaps the joy of creative life.

Guardini shrewdly notes that "too often [an appeal to] 'justice' is used as a mask for quite different things"—envy of the person who generously grants mercy, or resentment that the penitent sinner is escaping his just punishment.

Most of us know the story, in John's Gospel, of Christ's encounter with the woman caught in adultery. For St. Augustine, the woman embodies the entire human race. She has sinned grievously. She has betrayed her God, her family, and the community to which she belongs. Brought before the religious authorities, she faces the severity of Mosaic law, which allows for stoning. The men who stand in judgment of her, all of them sincerely committed to the law, seek to rid the community of sin by ridding it first of the sinner. Their interest is punishment, not penance.

Jesus makes use of the moment to show the power of mercy and the conversion it can bring about. As Augustine notes, Christ is not indifferent to sin or justice—quite the opposite. When Jesus asks the religious authorities who among them is without sin, he speaks with the voice of his Father's justice. When the law casts its eye on the human race, all persons—including those who consider themselves righteous—need God's mercy. In forgiving the woman, Jesus does by grace what the moral law cannot do. He gives her a new life in God's friendship.

We should not read Christ's mercy as a judgment against all judgments. Evil exists. Sin matters. The damage it does can be bitter and not easily undone—adultery being a perfect example. But the story does remind us that, apart from God's grace, all of us are misshapen by the distorted desires of our hearts.

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As Guardini wrote, “before one can be just, one must learn to love.” We live in a tangle of debts that we owe to others and that others owe to us, in a web of mutual hurts that pure justice can never undo.

When we seek justice untempered by mercy, no matter how well-intentioned we are, we risk crushing others or being crushed ourselves by the punishments we deserve. On its own, the human race cannot achieve true justice or show true mercy effectively. As Paul says, we’re in bondage to sin and death.

A people bound to their passions, to false gods made with their own hands, cannot enter God’s house. We end up stuck in the glue of our mistakes, resentments, and disordered desires. Only Jesus can free us. Only he could have justly cast the first stone. But he didn’t, saying instead, “Neither do I condemn you; go, and do not sin again”(8:11).

Mercy derives from the Latin word *-merces*, “reward” or “gratuity.” We see this meaning in the French expression *merci*. It’s a courtesy that graces our social interactions with a touch of kindness. In English, however, mercy can take on a theological sense, even in secular contexts. God’s grace comes to us as an unmerited gift. To be merciful, then, is to freely offer clemency to someone worthy of punishment, or to release someone from a debt he or she owes.

Mercy also has a meaning that involves more than gift, merit, grace, and the forgiveness of debts. It’s often used as the word to translate *miser cordia*, the Latin word for compassion, or, literally, having a “merciful heart.” Here we speak of an emotional state of entering into someone else’s plight and sharing in his burdens. As Chaucer put it, mercy is a “-virtue by which a man’s heart is stirred by the misery of those in distress.” In Jesus Christ, God doesn’t offer us grace from afar. He walks with us in our daily sufferings.

The Book of Exodus gives us a first model of God’s mercy. It prefigures the life of the Church. Israel suffers in Egyptian slavery, and God hears the cries of his people. He remembers his covenant with the patriarchs. He turns his face toward them and, as Scripture says, using one of its terms for intimacy, the Lord knows their affliction. He comes to Moses in the burning bush. He states his purpose, which is to bring his people out of captivity and into the land he promised to Abraham. He gives Moses his name as a keepsake, a sharing of the divine with the human that foreshadows the Incarnation.

From that point in Exodus, God binds himself to his people. He seeks their freedom, not because they deserve it, but because they are his beloved ones. The Lord destroys Pharaoh’s ability to impose his will on the Israelites. But as children of Adam, the Israelites themselves are slaves of sin.

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They need the liberating power of God’s judgment, which comes to them in the law delivered to Moses on Mount Sinai. Freedom from servitude is not a license for self-will. It is oriented toward obedience to the Torah and friendship with God.

The true character of mercy lies in what sets it apart from pity. A state governor might pity prisoners on death row. He might genuinely feel their suffering. But if he does nothing to spare their lives, he has turned away from mercy. Mercy leads us to imitate the God of Israel, so far as it falls within our power. Only when the governor commutes death sentences to life terms in prison can we rightly call him merciful. He has married compassion to action.

This kind of talk can confuse a lot of good people. We often think of mercy as somehow opposed to righteous judgment. But this is misguided. Consider a teacher who notices that one of her students is deeply distressed, with bruises and other signs of beating. Simply feeling bad for the child achieves nothing. Genuine mercy pursues the facts. Is the child abused at home? Is he being beaten by another child at school? Judgments must be made, evil actions reported. Wrongdoers must be held accountable. It’s a false mercy that pities a suffering child but shrinks from delivering him from those who do him harm. True mercy can be rightly fierce. A merciful person is quick to use what power he has to destroy evil. This is exactly how God acts throughout Scripture.

Two factors tempt us to a mistaken view of mercy. The first factor is God’s love for Israel. Like all humans, the Chosen People are sinners. As a result, God’s actions on behalf of Israel—the mercy he shows them, again and again—is preferential. In human terms, there’s nothing “fair” about God’s ways. For reasons entirely his own, God intervenes to wrench one of the weakest and most obscure primitive peoples of the Mediterranean basin out of the muck of brutality, and to set them on the way toward righteousness. In that sense, mercy is remote from justice, for in a fallen world justice, strictly speaking, would demand God’s punishing everyone.

The second factor is the New Testament fulfillment of God’s Old Testament promise of mercy. Redemption in Jesus Christ goes out to all the nations. In other words, God’s love becomes reckless, even prodigal. Here again our human instincts for justice—the justice of rendering to each his due—seems to run counter to God’s mercy. *(End of Part one, Continued next week.)*

**Our Lady of Charity Evangelization Committee
Presents
"MADE FOR LOVE"**

An Introduction to the Catholic Church's teachings on the human person, the body, and sexuality. The presentation will introduce the main themes of this life-changing vision of human life and love:

- * What is the meaning of life?
- * Why were we created male and female?
- * How should men and women relate to one another?
- * What does human love have to do with God?

Join us for a presentation and discussion that could change the way you look at life, love and our Catholic faith. The speaker will be Meghan Cokeley, the Director of the Office for the New Evangelization for the Archdiocese of Philadelphia.

THURSDAY, DECEMBER 3

7 to 8:30 PM

OLC RECTORY MEETING ROOM

**RSVP: Gina Mesko at
gagm2002@comcast or
610-872-0876**

**VOLUNTEERS WANTED FOR
DON GUANELLA VILLAGE**

Volunteers are needed daily, weekly or monthly at the Don Guanella House (located next to the Rectory). The time would be from 6:15/6:30 pm to 7:15/7:30 pm and the volunteers would be assisting the men with Art & Craft Projects, reading stories, helping with puzzles, singing songs, playing games, etc.

Many of our parishioners have asked about helping at the Don Guanella House and we are sure you will find it most rewarding. If you are interested, please contact Father Dennis Weber, S.C. at 484-475-2467.

OLC PREP NEEDS YOU

We are looking for a few more people to assist either in the classrooms or the office. There are required Child Safety Courses and background clearances that must be done prior to the your service. If interested, please email Jeanne Havrilla @ olcharityprep@gmail.com

Parish Calendar of Events this Week:

Tuesday, December 1

Legion of Mary, 5 pm, Rec. Conf. Room
PREP, 6:30 to 7:45 pm, School

Wednesday, December 2

Charitian Board Mtg., 11:00 am, Rec. Conf. Rm.
Fresh Hope A.A., 5:30 pm, Rec. Mtg. Room
Scripture Class, 7 pm, Rec. Mtg. Room

Thursday, December 3

Made For Love Presentation, 7 pm, Rec. Mtg. Rm.
Choir Practice, 7 pm, Church

Saturday, December 5

Serra Club, 8:45 am, Rec. Meeting Room
Confession, 7:30 to 8 am & 4:15 to 5 pm, Church

Prayers For The Sick

Peter Adamonis, Doreen Ash, Adele Blonski, Virginia Bernero, Janet Bischof, Jean Brower, Betty Burns, Shawn Burns, Theresa Carlin, Patricia Cawley, Joseph Crilly, Gerald Cucchi, Jean Curran, Josephine D'Amico, Robert DelPrato, Maria DiPaola, Louis Finsterbusch, Ruth Ford, Gina Gasiorowski, Alice Gordon, Betty Hart, Mary Layer, Elaine Loflin, Michelle (Lamont) Maher, Michael Mattera, Cameron McCarthy, Len McClintock, Michael McGettigan, Jill Nix, Sandy Partin, June Ramsey, Ted Stahl, Marianne Talley, Joseph & Seraphine Traub, Adelaide Vernon, Mae Wassel, Shirley West.

**Liturgical Ministers' Schedules for
Next Weekend**

Saturday, December 5, 5:15 p.m.

Lector: Alice Kachelries



Special Ministers: Marie Miele,
Fred O'Malley, Janice Sawicki

Sunday, December 6, 8:00 a.m.

Altar Server: Russell Lockbaum



Lector: Cynthia Vicente

Special Ministers: June Stolnis,
Antoinette Bonacquisti, Kathy DeJohn

Sunday, December 6, 10:30 a.m.

Altar Server: A. & A. Mielechowsky



Lector: Doreen McGettigan

Special Ministers: Dolores O'Malley,
Bob Losak, Dominic DiFiore