



## APOSTOLIC PENITENTIARY

Roma, Italia. Rome,  
8 March 1996

The Apostolic Penitentiary, formerly called the Supreme Tribunal of the Apostolic. Penitentiary, is one of the three tribunals of the Roman Curia. The Apostolic Penitentiary is chiefly responsible for issues relating to the issuance and governance of indulgences.

The Enchiridion Indulgentiarum [assures us that] a plenary indulgence is granted to the faithful that devoutly recite the Marian Rosary (even just the one fourth part of it) in a church or oratory.

From the same quoted text it is clear that in no way may it be excluded from the above-mentioned grant the recitation of the Rosary in front of the **Blessed Sacrament, both when reserved in the tabernacle and when exposed.**

Furthermore, this practice is praiseworthy because whilst our Lord Jesus Christ truly present is adored, also the most Blessed Virgin Mary is invoked with prayers which are essentially biblical (the Our Father, the Hail Mary in its first part, and the Mystery of salvation). Therefore, the faithful do an excellent thing in continuing such a pious custom in churches.

### How to get an Indulgence:

In 1967, Pope Paul VI issued the apostolic constitution *Indulgentiarum Doctrina*, which established new norms for the use of indulgences. This document introduced the classification of indulgences as partial or plenary.

**Partial indulgence:** Granted by the Church to "the faithful who at least with a contrite heart perform an action to which a partial indulgence is attached." These individuals "obtain, in addition to the remission of temporal punishment acquired by the action itself, an equal remission of punishment through the intervention of the Church.

**Plenary indulgence:** "It is necessary to perform the work to which the indulgence is attached and to fulfill three conditions: sacramental confession, Eucharistic Communion, and prayer for the intentions of the supreme pontiff. *It is further required that all attachment to sin, even to venial sin, be absent.*"

The conditions may be performed "several days before or after the performance of the prescribed work." The document also established that a single confession may suffice for several plenary indulgences. Praying for the pope's intentions can be satisfied by saying a prayer of one's own choosing, but it is also fulfilled by saying an Our Father and a Hail Mary. "All attachment to sin, even venial sin" means a complete exclusion of sin by the action of the will. It does not mean the elimination of all temptation or concupiscence from one's soul for, as Pope Paul notes, "all men who walk this earth daily commit at least venial sins." There is a limit of a single plenary indulgence per day, except in case of death.

**Mon. 03/03**    **A Day of Prayer for Victims of Cancer**  
*Feast*            St. Katharine Drexel, Virgin  
8:00 AM Mass    Neil Cassarly, *Carol Smith*

**Tues. 03/04**    **A Day of Prayer for Victims of Heart Diseases**  
*Feast*            Saint Casimer  
8:00 AM Mass    Theresa McCall, *M/M Thomas Heasley, Jr.*

**Wed. 03/05**    **A Day of Prayer for Victims of Arthritis**  
*Feast*            Ash Wednesday  
8:00 AM Mass    Stanley Wilinski, *Ron Biem, Jr.*  
**6:00 PM Mass**    Louis Mangiacarne, *Ron, Kim and Jesse Palmer*

**Thur. 03/06**    **A Day of Prayer for Victims of Nervous Disorders**  
*Feast*            Thursday after Ash Wednesday  
8:00 AM Mass    Rita Raichle, 5th Ann., *Barbara Raichle*

**Fri. 03/07**    **A Day of Prayer for Victims of Emotional Disorders**  
*Feast*            Friday after Ash Wednesday  
8:00 AM Mass    Denise Keagy, B/day Ann., *McGowan Family*

**Sat. 03/08**    **A Day of Prayer for Victims of Diabetes**  
*Feast*            First Sunday of Lent  
4:30 PM Mass    Paul T. Cassarly, *C. Smith*

**Sun. 03/09**    **A Day of Prayer for Victims of Addictions**  
*Feast*            First Sunday of Lent  
9:00 AM Mass    David C. Riley, *Wife Carol and Children Dave and Kim*  
11:00 AM Mass    Our Lady of Fatima Parish Family

*Lord  
Jesus  
Christ  
Son  
Of  
God  
Have  
Mercy  
On  
Me  
A  
Sinner*

**Happy Birthday:**  
03/04 Jack Corle  
          Rebecca Marshman  
03/05 Mary Malligan  
03/06 Francis Barronner  
03/10 Bert Bravin

**Stations of the  
Cross  
@ OLF  
Fridays of Lent  
6:00 PM**

**Nocturnal Adoration  
Friday, March 7th  
@  
St. Mark's Catholic Church  
416 6th Avenue, Altoona, Pa**

*Our Lady of Fatima Pleaded That we pray the Holy Rosary Daily  
At O.L.F. before each Mass and privately from 8:30am to 7:00pm*

**MONEY MATTERS**  
**Seventh Sunday in Ordinary Time (February 23, 2014)**  
181 people Celebrated Liturgy at O.L.F. contributing \$2,092.50 of which \$ 128.50 accounted for non-envelope contributions.

# Envelopes In Circulation	191	# Used	87	# Unused	104
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Collection One Year Ago = \$ 2,048.68

# Make a Serious Adult Lent

## FIRST BEST PRACTICE

### DAILY MASS

OLF Schedule Daily 8:00 AM (+ Wednesday evening 6:00)  
Saturday 4:30 PM only  
Sunday 9:00 and 11:00 AM

## SECOND BEST PRACTICE

### DAILY ROSARY (Study page One)

## THIRD BEST PRACTICE

### IMITATE THE MONKS OF ANTIQUITY BY EXERCISING CUSTODY OF THE SENSES

In Christian asceticism the practice of controlling the use of the senses, especially the eyes, in order to foster union with God and preserve oneself in virtue. It is founded on the premise that **"nothing is in the mind that was not first in the senses."** Sense experience inevitably produces thoughts in the mind; thoughts become desires; and desires lead to actions. Morally good actions, therefore, ultimately depend on a judicious guard of sensations.

### Practicing custody of the eyes helps us stay focused on the important stuff.

**Molly Jo Rose:** *article appeared in the October 2013 issue of U.S. Catholic* -

The first time I heard the phrase "custody of the eyes," I was not much older than 6 or 7. I was sitting beside my mom during Mass with her arm draped over my shoulder, one hand gripping me tightly. She was practicing that silent Catholic mom death grip—the one that says, "Be quiet and look straight ahead at the altar." The task of looking directly ahead would have been easier if my dad weren't fast asleep at the end of the pew.

I was trying to keep my eyes from his Adam's apple, which moved slowly up and down. It was as steady as a metronome, and I found it hypnotic.

My mom's grip dug in. "Look up there," she whispered. Her free finger pointed to the priest at the altar, who was in the middle of the consecration. "This is the mystery of the Mass. It is very important. You must practice custody of the eyes and pay attention to what's important."

I nodded. The death grip released, and I worked hard to watch the priest, his garments, the host held high. My dad's metronomic Adam's apple didn't stop, but I had some success in paying attention to the miracle on the altar despite the distraction.

I know this is not how Catholics generally understand custody of the eyes, if they have been introduced to the phrase at all. Custodia oculorum, or custody of the eyes, is a practice with a long history, exhorted by St. Francis of Assisi and, in its recent past, used as a penance by those pursuing a rigorous spiritual life.

But to the rest of us, it just means holding ourselves accountable for what we choose to look at.

I thought about this after what I call "the GQ cover incident." The July issue was lying out on the counter, innocently enough (I had thought), though in retrospect I probably should have given it more consideration. There on my kitchen counter, for everyone to see, was swimsuit model Kate Upton in a miniscule bikini.



One of my girlfriends walked by, gasped, and turned it over with a loud smack on the countertop. “Ha!” she snorted. “I love how you just have this lying out!”

“Have what lying out?” I asked. I knew the GQ was there. I was the one who had grabbed it from the mailbox, but truthfully I hadn’t glanced at the cover yet. I flipped the magazine back over and a series of images quickly registered: Kate Upton, tiny bikini, a red, white, and blue popsicle—the wrapper for which would probably cover more of Upton than the bikini itself.

Later, my 3-year-old son would ask me why that girl had a popsicle. His was an innocent question. What he meant was, why does she have a popsicle when I don’t? But it reminded me that images like this would not always be so innocent for him. And perhaps they are not so innocent for me either.

Are the sum total of all the inappropriate images I have seen affecting our lives in small ways I cannot know? How do we hold on to what’s important in light of all these distractions? In short, in what ways am I called to practice custody of the eyes?

Recently at Mass the question of custodial practice presented itself in a different way. During the consecration, a woman cried out for someone to call 9-1-1. Her voice was so filled with visceral panic that I instantly found myself in tears. Immediately a dozen or so people surrounded both her and the man who had toppled over next to her.

The priest on the altar continued with the liturgy of the Eucharist. He paused momentarily, the sleeves of his green robe resting in midair with the host held aloft.

Surely he will stop, I thought. But at the same time I knew he wouldn’t. He continued, and I knew we were meant to as well despite the introduction of a wheelchair and the sounds of an ambulance coming from outside the church doors.

It was yet another challenge to retain custody of the eyes. As I am not a medic, there was nothing for me to do. A hand was offered to me for the Our Father and I took it, begging my eyes to focus on the altar and away from the drama that had moved to the back of church. Even as I let the phrases of the Our Father flow from my mouth, I struggled with Father’s choice to continue Mass.

Similarly, I still struggle with the GQ cover. How restrictive are we called to be? Should I cancel my GQ subscription? Should I stop watching pretty much all the TV shows I currently follow? The practice of custody of the eyes is a tricky one. While I don’t feel drawn to the extreme practices of the saints, I understand the goals of the practice—to see God and his plan for me more clearly.

So the real question is, how many ways do I let what I see interrupt my view of heaven?

At Mass that day, my son grabbed at my legs and reached for me. I gathered him up and let his feet rest on the pew. There on the altar was the Last Supper, one of the last times the apostles would see Christ before he rose into heaven. I knew in that moment what I was called to do. With the long arm of my mom gripping me, I pointed to the altar and whispered to my son: “Pay attention to what Father’s doing up there. It’s important.”

And for a few moments, he and I both watched as the sounds of the ambulance and everything else distracting our view fell away.

# A LENTEN JOURNEY



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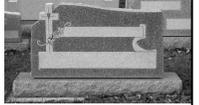
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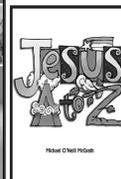
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