

# Our Lady of Fatima Bulletin November 24-25, 2012

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## The Year of Faith

October 11, 2012 to November 24, 2013

Week Number

5

*Declared by Pope Benedict*

# Christ the King Sunday



## Concerning Confession (Reconciliation) the Bible Sez:

Jesus Christ Granted the Apostles His Authority to Forgive Sins

John 20:21 - before He grants them the authority to forgive sins, Jesus says to the apostles, "as the Father sent me, so I send you." As Christ was sent by the Father to forgive sins, so Christ sends the apostles and their successors to forgive sins.

John 20:22 - the Lord "breathes" on the apostles, and then gives them the power to forgive and retain sins. The only other moment in Scripture where God breathes on man is in Gen. 2:7, when the Lord "breathes" divine life into man. When this happens, a significant transformation takes place.

John 20:23 - Jesus says, "If you forgive the sins of any, they are forgiven. If you retain the sins of any, they are retained." In order for the apostles to exercise this gift of forgiving sins, the penitents must orally confess their sins to them because the apostles are not mind readers. The text makes this very clear.

Matt. 9:8 - this verse shows that God has given the authority to forgive sins to "men." Hence, those Protestants who acknowledge that the apostles had the authority to forgive sins (which this verse demonstrates) must prove that this gift ended with the apostles.



Otherwise, the apostles' successors still possess this gift. Where in Scripture is the gift of authority to forgive sins taken away from the apostles or their successors?

Matt. 9:6; Mark 2:10 - Christ forgave sins as a man (not God) to convince us that the "Son of man" has authority to forgive sins on earth.

Luke 5:24 - Luke also points out that Jesus' authority to forgive sins is as a man, not God. The Gospel writers record this to convince us that God has given this authority to men. This authority has been transferred from Christ to the apostles and their successors.

Matt. 18:18 - the apostles are given authority to bind and loose. The authority to bind and loose includes administering and removing the temporal penalties due to sin. The Jews understood this since the birth of the Church.

John 20:22-23; Matt. 18:18 - the power to remit/retain sin is also the power to remit/retain punishment due to sin. If Christ's ministers can forgive the eternal penalty of sin, they can certainly remit the temporal penalty of sin (which

is called an "indulgence").

2 Cor. 2:10 - Paul forgives in the presence of Christ (some translations refer to the presences of Christ as "in persona Christi"). Some say that this may also be a reference to sins.

2 Cor. 5:18 - the ministry of reconciliation was given to the ambassadors of the Church. This ministry of reconciliation refers to the sacrament of reconciliation, also called the sacrament of confession or penance.

James 5:15-16 - in verse 15 we see that sins are forgiven by the priests in the sacrament of the sick. This is another example of man's authority to forgive sins on earth. Then in verse 16, James says "Therefore, confess our sins to one another," in reference to the men referred to in verse 15, the priests of the Church.

1 Tim. 2:5 - Christ is the only mediator, but He was free to decide how His mediation would be applied to us. The Lord chose to use priests of God to carry out His work of forgiveness.

Lev. 5:4-6; 19:21-22 - even under the Old Covenant, God used priests to forgive and atone for the sins of others.

## **The Necessity and Practice of Orally Confessing Sins**

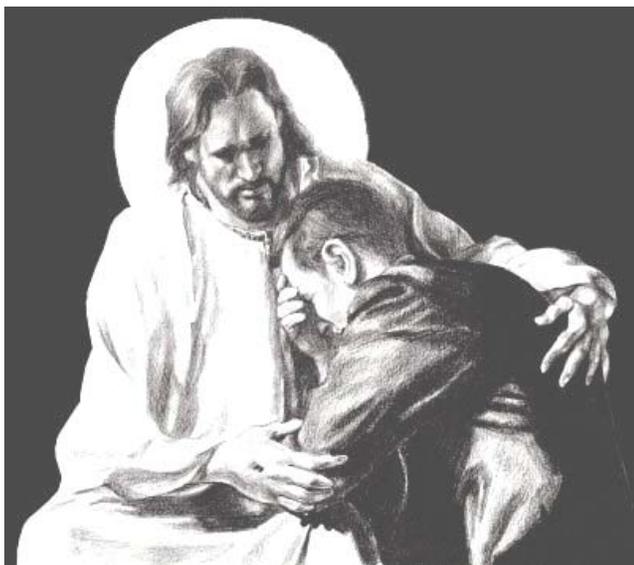
James 5:16 - James clearly teaches us that we must "confess our sins to one another," not just privately to God. James 5:16 must be read in the context of James 5:14-15, which is referring to the healing power (both physical and spiritual) of the priests of the Church. Hence, when James says "therefore" in verse 16, he must be referring to the men he was writing about in verses 14 and 15 – these men are the ordained priests of the Church, to whom we must confess our sins.

Acts 19:18 - many came to orally confess sins and divulge their sinful practices. Oral confession was the practice of the early Church just as it is today.

Matt. 3:6; Mark 1:5 - again, this shows people confessing their sins before others as an historical practice (here to John the Baptist).

1 Tim. 6:12 - this verse also refers to the historical practice of confessing both faith and sins in the presence of many witnesses.

1 John 1:9 - if we confess our sins, God is faithful to us and forgives us and cleanses us. But we must confess our sins to one another. (not *each other*, but to a human being Ordained to forgive.)



**The Dean of the Altoona Deanery, Monsignor Stanly Carson, has organized and released a list of the area Churches having Advent Communal Penance services. Please, for the salvation of souls under your influence, tack this schedule where everyone in the household will see it several times. Remember, we usually respond to repeated exposure to the most strategically placed commercials on strategically located billboards.**

Father Zatalava will be participating in the Penance Service at the Cathedral at which two of our young parishioners, **Zachary Noonan and Daniel Stitt** will be making their First Reconciliation. **Father Z. also hears Confessions every weekday at 8:30 A.M. and for one half hour before each weekend Mass. i.e. 4:00PM on Saturday and 8:30A.M. and 10:30 A.M. on Sunday.**



<b>Sunday,</b>	<b>12/2</b>	<b>St. Joseph</b>	<b>5:00</b>	<b>P.M.</b>
<b>Sunday,</b>	<b>12/9</b>	<b>St. Mark</b>	<b>4:00</b>	<b>P.M.</b>
<b>Monday,</b>	<b>12/10</b>	<b>Mt. Carmel</b>	<b>7:00</b>	<b>P.M.</b>
<b>Monday,</b>	<b>12/10</b>	<b>St. John</b>	<b>6:00</b>	<b>P.M.</b>
<b>Wednesday,</b>	<b>12/12</b>	<b>Cathedral</b>	<b>6:30</b>	<b>P.M.</b>
<b>Thursday,</b>	<b>12/13</b>	<b>Sacred Heart</b>	<b>5:30</b>	<b>P.M.</b>
<b>Thursday,</b>	<b>12/13</b>	<b>Lourdes</b>	<b>5:30</b>	<b>P.M.</b>
<b>Saturday,</b>	<b>12/15</b>	<b>St. Therese</b>	<b>10:00</b>	<b>A.M.</b>
<b>Monday,</b>	<b>12/17</b>	<b>St. Rose</b>	<b>7:00</b>	<b>P.M.</b>
<b>Wednesday,</b>	<b>12/19</b>	<b>Holy Rosary</b>	<b>6:00</b>	<b>P.M.</b>



# *Know the Faith*

Inspired by Jesus' last words to us as recorded in Matthew's Gospel

**"Go and Teach All Nations,"**

We've tweaked this weekly headline to now read:

# *Know and Teach the Faith*

Jesus commanded us to teach the Faith (i.e. **everything** He taught the Apostles) to all nations, all the while presuming that we would *Know the Faith* well enough to actually teach it.

An old Latin adage that, unfortunately, too few of today's teachers (religious and otherwise) have committed to memory is

Nemo potest dare quod non habet.

You can't give what you do not have.

Some wise guy seminarian simplified it to Nemo Dat quod non got!

In our present context we could tweak it even more to say

"You can't teach the Faith if you don't have knowledge of the Faith."

When Pope Benedict declared this to be the year of Faith he wisely kept the concept vague enough

To allow for consideration of both ends of the spectrum, that is to say, both learning and teaching.

As pastor I've decided that in keeping with the Spirit of MOTU PROPRIO DATA PORTA FIDEI -- the decree announcing the Year of Faith -- to prepare my *flock* to do what Jesus told us to do regarding the Faith i.e. Teach It...to the whole world, by using the Bulletin and the Pulpit as tools for the exercise of Apologetics. That does not mean that like Obama does with the enemies of and to our way of life, I'm going to run around apologizing to corrupters of the Faith for being Catholic. Apologetics is a way of presenting material (in this case, the articles of Faith) in which the presenter directly answers challenges to the material as the challenges are offered. If that sounds like double talk think of it this way. A writer, a teacher, or even a preacher systematically lays out for you what he/she wants you to read or hear, proceeding from a, to b, to c, with little reference to what the audience wants to read or hear. An Apologist operates in a significantly less systematic fashion, more like an unscripted press conference, proceeding from C, to Q, to A, to Z.

Now, don't get excited. I'm not going to turn the Mass into some kind of Town Hall Meeting. The Faith issues I'll be dealing with come from my personal readings, private conversations, clerical discussions, prayerful meditations and contemplations, and mostly from listening like Elijah at the entrance to my cave for the *gentle whisper* which comes after the chaos following life's fires and earthquakes. We've already covered the errors of detractors concerning Angels, Saints, Purgatory, The Mass as sacrifice, Reconciliation and a few more things that I'll have to go back to issues of the Bulletin to remember ... that's why we punch three holes in them ... so you can save them in a binder for future reference. By the end of this Year of Faith I am expecting all of (well most of - even Jesus had his Judas ) our parishioners will have almost as much knowledge of the Faith as the Apostles so like the Apostles they will be able to do what Jesus said: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you."

**Mon. 11/26**     **A Day of Prayer for Victims of Cancer**  
 Feast             Weekday  
 8:00 AM Mass   Edward Raichle, Ann., *Barbara and Ken*  
**Tues. 11/27**     **A Day of Prayer for Victims of Heart Diseases**  
 Feast             Weekday  
 8:00 AM Mass   Pauline Christlmeier, Ann., *Ann Linsky*  
**Wed. 11/28**     **A Day of Prayer for Victims of Arthritis**  
 Feast             Weekday  
 8:00 AM Mass   Zerbee Ivory, *Paul and Adaline Cassarly*  
**Thur. 11/29**     **A Day of Prayer for Victims of Nervous Disorders**  
 Feast             Weekday  
 8:00 AM Mass   Edward Smithmyer, *Ken and Barb*  
**Fri. 11/30**     **A Day of Prayer for Victims of Emotional Disorders**  
 Feast             Saint Andrew, Apostle  
 8:00 AM Mass   Poor Souls in Purgatory, *Carol Smith*  
**Sat. 12/01**     **A Day of Prayer for Victims of Diabetes**  
 Feast             First Sunday of Advent  
 4:30 PM Mass   Mark Farrell, Ann., *Helen Glashauser*  
**Sun. 12/02**     **A Day of Prayer for Victims of Addictions**  
 Feast             First Sunday of Advent  
 9:00 AM Mass   Austin Hallinan, *5-2 Election Board*  
 11:00 AM Mass   Liv/Dec Members of Our Lady of Fatima Parish

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

**Happy Birthday:**

11/26 Noreen DeCrisio  
 11/27 Myra Mangiacarne  
 11/30 Steve Flanagan

The OLF annual Christmas Choir - for all ages - practices on Tuesday Evenings for one hour only, beginning at 6:00. Please be prompt! Participants don't have to have operatic voices. The only requirements are enthusiasm and a whole lot of Christmas Spirit. (Instruments too)



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

One hundred years of Masses at this site since the first one on Dec. 25, 1912. That is something to sing about!

**MONEY MATTERS**

**Thirty-Third Sunday in Ordinary Time, (November 18, 2012)**

199 people Celebrated Liturgy at O.L.F. contributing \$ 2,525.00 of which \$ 165.75 accounted for non-env. contributions.

# Envelopes In Circulation	196	# Used	94	# Unused	102
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Additional monies for ACCS = \$30.00