

## O.L.F. Year For The Eucharist June 20, 2010 - June 19, 2011

**Mon. 9/20** victims of Cancer  
*Feast* St. Andrew Kim Taegön, priest & martyr  
 8:00 AM Mass Aileen Weakland, B-Day, *B. Weakland*

**Tues. 9/21** victims of Cardiovascular Disease  
*Feast* St. Matthew, apostle and evangelist  
 8:00 AM Mass Liv/Dec members of Our Lady of Fatima

**Wed. 9/22** victims of Arthritis  
*Feast* Weekday  
 8:00 AM Mass Shirley A. Smithmyer, *C. Smith*

**Thur. 9/23** victims of Neuromuscular Disorders  
*Feast* St. Pio of Pietrelcina, priest  
 8:00 AM Mass Al Sienkeiwicz, *M/M Tim Sheehan & Family*

**Fri. 9/24** victims of Emotional Disorders  
*Feast* Weekday  
 8:00 AM Mass Fr. Anthony J. Pollack, *John Kasun, Sr*

**Sat. 9/25** victims of Diabetes and Obesity  
*Feast* Twenty-sixth Sunday in Ordinary Time  
 4:30 PM Mass Liv/Dec members of Our Lady of Fatima

**Sun. 9/26** victims of Addictions and Obesity  
*Feast* Twenty-sixth Sunday in Ordinary Time  
 9:00 AM Mass James Meredyk, *M/M Stephen Flanagan*  
 11:00 AM Mass M/M John Highduch, *M/M Joseph Geraci*

### MONEY MATTERS

24th Sunday in Ordinary Time, September 12, 2010  
 209 people Celebrated Liturgy at O.L.F. contributing \$1,531.35  
 of which \$ 196.00 accounted for visitor contributions.  
 # Envelopes In Circulation 224 # Used 80 # Unused 144  
**September Payment for St. Leo's Camp = \$ 809.39**

**O.L.F. ACA Goal = \$12,830**

**Pledged to date = \$11,586**



Listed below are the names of deceased persons whom our parishioners have requested be remembered in our daily prayers.

Frances D. Kasun Husband & Sons	Herbert E. Summers, Sr. Herbert E. Summers Jr.	Theresa M. Bruno Tony, MaryAnn & Anthony	M/M Austin Weakland Bernadette Weakland	Shirley A. Smithmyer Friend
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## Ten Tips for Better Confessions The Gift of Reconciliation

by Thomas Richstatter, O.F.M., S.T.D.

Recent studies show that the majority of Catholics have either stopped going to confession altogether or they go only rarely. The "Ten Tips" that follow are based upon my own experience as pastor and as seminary professor and upon various studies I have made or read.

### 1. Focus on what's most important

It's what Jesus does! That's the most important thing, the thing we should focus upon. The examination of conscience, sorrow for sin, telling the sins to the priest—these are all important. But you will have a more positive experience of the sacrament if your focus is on what Jesus does. In the Sacrament of Reconciliation Jesus announces to us, through the Church and its ministers, that our sins are forgiven and that we are loved by God. We hear the voice of Christ: "Go in peace, your sins are forgiven." This is his gift of reconciliation.

# General requirements for having your wedding ceremony (with or without Mass) at Our Lady of Fatima

1	Either Bride or Groom must be a baptized Catholic <u>currently</u> practicing the Catholic Faith.	
2	Either Bride or Groom must be a registered, adult, and practicing member of Our Lady of Fatima Parish, having established a regular Mass attendance record for at least one year. (Former members must show proof of current and active membership (for at least a year) in another Catholic Parish and obtain that parish's pastor's permission for the wedding to take place at O.L.F.)	
3	Bride and Groom must not be cohabitating. If they are, they must separate for six months before the wedding. (If children [or economic hardships] are an issue, the couple may "separate" in a common dwelling place living as brother and sister.)	
4	Both Bride and Groom must be free to marry according to the Laws of the Catholic Church. I.E. No previous marriages, even those terminated by civil divorce. Remember – the Catholic Church considers most marriages between two non Catholics as being valid unless or until proven otherwise.	
5	The couple must notify the parish office one year in advance of the anticipated event. The existence of extraordinary circumstances can see that time reduced to "the better part of a year."	
6	No wedding date can be finalized until all Canonical issues have been resolved. I.E. annulments issued, dispensations granted, permissions given, promises made, signatures collected, and all preliminary paper work completed.	
7	The couple must attend (together) all sessions of the Diocesan Pre-Cana program of their choice and they must provide to the pastor their personal certificate of completion.	
8	The couple must attend six 90 minute sessions with the pastor. These six sessions are different from and independent of the Diocesan Pre-Cana sessions.	
9	There is one rehearsal, usually the day before the wedding ceremony at which the priest or deacon performing the marriage rite is the sole "Wedding Planner." The Catholic Marriage Ceremony, even though it allows for many prayer and scripture options, is highly stylized and admits of little tinkering.	
10	Following are two primary and very important documents with which couples must deal as a matter of conscience in the pre-marital investigation.	

**Both the bride and groom of any marriage must sign this on separate forms. On the other side of this page is the promise the Catholic party to a mixed marriage must sign.**

## INQUIRY REGARDING INTENTION

*The priest should remind the prospective spouse regarding the sacredness of marriage, the essential properties of unity and indissolubility, the ordination of conjugal life toward procreation and Catholic doctrine in this regard. Should the priest have concern over the poor religious instruction in or practice of the faith, he should seek counsel of the Chancery especially if the party is unwilling to remedy the defect. The following 3 questions are based upon the inquiries which form a part of the Rite of Marriage itself:*

Are you freely and without reservation intent upon giving yourself to your intended spouse in marriage?

Will you love and honor your intended spouse for the rest of your life?

Will you accept children lovingly from God and bring them up according to the law of Christ and His Church?

I, the undersigned, swear that the answers given above are the truth, the whole truth, and nothing but the truth so help me God.

## MIXED MARRIAGE DECLARATION AND PROMISE

*The CATHOLIC PARTY must be informed of his/her grave obligation to safeguard, preserve, and profess the Catholic Faith, and to have all children born baptized and educated in it.*

I reaffirm my faith in Jesus Christ and, with God's help, intend to continue living that faith in the Catholic Church.

I promise to do all in my power to share the faith I have received with all our children by having them baptized and reared as Catholics.

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(Signature of Catholic)

So that mutual understanding might be achieved and possible disharmony avoided, and so that the Catholic party might be enabled to fulfill the promises made, the non-Catholic party is to be informed in clear terms of the declaration, promise, responsibilities and obligation of the Catholic party, and also of the dignity of matrimony, especially regarding its principal qualities which are unity and indissolubility.

I hereby testify that the required promise and declaration have been made by the CATHOLIC in my presence. The NON-CATHOLIC has been informed of this requirement so that it is certain that he/she is aware of the promise and obligation on the part of the Catholic.

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(Signature of Priest or Deacon)

*Regarding the above: Some will remember back in the old days when for a mixed marriage to take place a dispensation from mixed religion had to be sought from the Bishop. In order to get the dispensation the NON-CATHOLIC party had to sign the "Promises." Note how in this post Vatican II era the NON-CATHOLIC no longer signs the "Promises," but the Catholic does.*

*Where once upon a time a lax Catholic could blame kid Faith problems on the non-Catholic spouse because of their failure to live up to the Promises, that responsibility for Catholic rearing is now placed squarely on the back of the Catholic party who promises to keep the faith and to spread it around as well.*

## **2. Name it "Reconciliation"**

Names are important. The Sacrament of Reconciliation has had several different names. In the recent past, bishops, theologians and Church documents have consistently called this sacrament the "Sacrament of Penance" and called those going to the sacrament "penitents." This language has never been popular with the Catholic laity who used the names "confession," "confessor" and "confessional." Your experience of the sacrament will be enriched if you name the sacrament—and think about it as—"Reconciliation." The word reconciliation is rich in meaning. It suggests the gift of God's forgiveness and the removal of the barriers we place between ourselves, our community and our God. Reconciliation means the rebridging of the gap between God and us and between ourselves and others. It also suggests the deep peace that comes from being brought back into harmony with God, with sisters and brothers and with the whole of creation.

## **3. See the advantages of communal celebration**

The revised rite of the Sacrament of Reconciliation was given to the Church by Pope Paul VI on December 2, 1973. The new rite presents the sacrament in three different ritual forms, three different shapes: (1) Rite for Reconciliation of Individual Penitents, (2) Rite for Reconciliation of Several Penitents with Individual Confession and Absolution, (3) Rite for Reconciliation of Several Penitents with General Confession and Absolution. [used in emergency situations]

## **4. Know what you want**

There are many reasons why you might want to talk to a priest: You might want advice, counseling, moral guidance, help with your marriage, spiritual direction, or you might just want to talk to someone. It is important to know what you want. While you might want counseling or help with your marriage at a certain time in your life, for example, none of these really requires a confessor—and a priest may not be the best person to meet these needs for you. More importantly, none of these things is the principal focus of the Sacrament of Reconciliation. The sacrament is the proclamation of reconciliation with God and with the Church. Many Catholics have become dissatisfied with "confession" because they wanted it to do something it was not intended to do.

## **5. Don't use the sacrament as a substitute**

The Sacrament of Reconciliation works best when you have already achieved some degree of reconciliation before celebrating the sacrament. Confessing "I am an alcoholic" is no substitute for going to AA. Or to confess "My spouse and I have started to yell and hit one another" is no substitute for seeking marriage counseling. Or telling your confessor "I get so angry when the neighbor's children play outside my bedroom window when I am trying to sleep" is no substitute for speaking to your neighbor and explaining your needs.

## **6. Talk about sin—not just "guilt"**

Guilt is not the same as sin. Sin, in a Christian perspective, is not merely "breaking the rules." For the mature Christian, sin is understood in relation to love. God has loved us so much, and we have so often failed to return that love. When we examine our lives in the light of the message of Jesus we find that Jesus calls us to wholeness, to maturity; he came that we might have life and have it abundantly.

One of the "strange" things about the Christian understanding of sin is that Christians become more aware of sin in proportion to their growth in holiness. The more we love, the more we know how much the lover is offended. The great saints really knew about sin. St. Francis of Assisi, as he lay dying, claimed he was the greatest of sinners. At one time I thought this was just the pious rambling of an unearthly man; but now I see that this was the honest realization of a great lover. My experience has often been that people's desire for the Sacrament of Reconciliation is in proportion to their holiness, not their sinfulness.

## **7. Examine your life in the light of the word of God**

Formerly we came to church for confession knowing ahead of time what our sins were and what we were going to say. This might not always be such a good idea. It's important to come with an open mind. Don't decide finally on your sins until you participate in the celebration. The Ten Commandments are but one small part of the Bible. Some Catholics have found that restricting their examination to the Ten Commandments led them to routine confessions, boredom and eventually dissatisfaction with the Sacrament of Reconciliation. The whole of sacred Scripture is for our instruction.

### 8. Pick the right time

My experience has been that people celebrate the sacrament most fruitfully when the celebration is occasioned by some important event in their lives. This event might be the yearly recurring cycle of the great solemnities of Easter and Christmas. It might be a milestone or turning point in their life's journey, for example, preparing for marriage or at the time of a spiritual retreat. Families often celebrate Reconciliation together when one of their children celebrates the sacrament for the first time.

### 9. Experience reconciliation in a variety of ways

Outside of the Sacrament of Reconciliation, the Eucharist is the most common way in which Catholics experience the forgiveness of sins. Catholics hear plainly Sunday after Sunday many expressions of forgiveness and reconciliation: "May almighty God...forgive us our sins" (etc.)

### 10. Be open to receiving a gift

"Peace be with you. As the Father has sent me, so I send you" (John 20:21). Peace is the Easter gift of the risen Lord. Christ commissioned his followers to continue his mission of healing, forgiveness and reconciliation—his mission of bringing peace. Peace is the "gift" of the Sacrament of Reconciliation. This is why we can speak of celebrating the Sacrament of Reconciliation. There is joy in heaven when a sinner repents. What is loosed on earth is loosed in heaven and what is celebrated in heaven is celebrated on earth.

## Our Lady of Fatima Parish



# The Famous SPAGHETTI TAKEOUT DINNER

Returns

\$6.00 Per Dinner

Wednesday, September 22nd

Pick up at the Rectory 2010 12th Avenue - Altoona  
*from 4:00 PM to 6:00 PM*

*order via*

Clipboard in Church, Phone 942-0371, E-Mail: olfoff10@hotmail.com

All orders must be received by Monday, September 20, by 12:00 Noon