

Sacraments & Sacramentals

Confessions

Confessions are typically heard before all Masses: at least 45 minutes before Sunday Masses and 30 minutes before weekday Masses.

Baptism

Baptisms are by appointment. At least one parent as well as the sponsor(s) must be practicing traditional Roman Catholics. For further information please phone Father for arrangements.

Confirmation

The Sacrament of Confirmation is administered every year by Bp. Mark Pivarunas, CMRI.

Holy Matrimony

If you are contemplating marriage, please make an appointment to speak with Father before setting a date.

Blessing of Expectant Mothers

2nd Sunday of the month immediately following Holy Mass.

Funerals

Simply call Father before calling the funeral director. Father will help you make all the necessary arrangements.

Last Rites and Sick Calls

Father serves a wide area and must often travel far to administer these sacraments. Please do not put off making arrangements until the last moment. Let us know if a church member is sick, hospitalized or in danger of death.

Mass Intentions

Envelopes for Mass requests are available in the vestibule. Please request particular dates for Masses at least one month in advance.

First Holy Communion

First Holy Communions will typically be made once a year.

Blessing of Religious Articles

1st and 3rd Sundays of the month immediately following Holy Mass.

*More Information can be found
on our web site:*

StThereseCMRI.org



St. Therese the Little Flower Catholic Church
TRADITIONAL LATIN MASS



Saint Therese the Little Flower Roman Catholic Church

Church Location:
500 W. Mulberry St.
Lebanon, OH 45036

Mailing Address:
11711 Princeton Pk. #341-205
Springdale, OH 45246

*August 12, 2018
Twelfth Sunday after Pentecost*

Parish Web Site:
StThereseCMRI.org

Affiliated Congregation:
CMRI.org

Pastor: Fr. John Trough
Cell Phone: (616) 970-1188
Rectory Phone: (269) 795-9030
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The Roman Catechism

Part II: The Sacraments — The Sacrament of Penance (cont'd.)

Confession Should Be Entire

Pastors should teach, first of all, that care must be exercised that confession be complete and entire. All mortal sins must be revealed to the priest. Venial sins, which do not separate us from the grace of God, and into which we frequently fall, although they may be usefully confessed, as the experience of the pious proves, may be omitted without sin, and expiated by a variety of other means. Mortal sins, as we have already said, are all to be confessed, even though they be most secret, or be opposed only to the last two Commandments of the Decalogue. Such secret sins often inflict deeper wounds on the soul than those which are committed openly and publicly.

So the Council of Trent has defined, and such has been the constant teaching of the Church, as the Fathers declare. St. Ambrose speaks thus: Without the confession of his sin, no man can be justified from his sin. In confirmation of the same doctrine, St. Jerome, on Ecclesiastes, says: If the serpent, the devil, has secretly and without the knowledge of a third person, bitten anyone, and has infused into him the poison of sin; if unwilling to disclose his wound to his brother or master, he is silent and will not do penance, his master, who has a tongue ready to cure him, can render him no service. The same doctrine we find in St. Cyprian, in his sermon *On the Fallen*. Although guiltless, he says, of the heinous crime of sacrificing to idols, or of having purchased certificates to that effect; yet, as they entertained the thought of doing so, they should confess it with grief to the priests of God. In fine, such is the unanimous voice and teaching of all the Doctors of the Church.

In confession we should employ all that care and exactness which we usually bestow upon worldly concerns of great moment, and all our efforts should be directed to the cure of our soul's wounds and to the destruction of the roots of sin. We should not be satisfied with the bare enumeration of our mortal sins, but should mention such circumstances as considerably aggravate or extenuate their malice. Some circumstances are so serious as of themselves to constitute mortal guilt. On no account whatever, therefore, are such circumstances to be omitted. Thus if one man has killed another, he must state whether his victim was a layman or an ecclesiastic. Or, if he has had sinful relations with a woman, he must state whether the female was unmarried or married, a relative or a person consecrated to God by vow. These circumstances change the nature of the sins; so that the first kind of unlawful intercourse is called by theologians simple fornication, the second adultery, the third incest, and the fourth sacrilege. Again, theft is numbered in the catalogue of sins. But if a person has stolen one golden coin, his sin is less grievous than if he had stolen a hundred or two hundred, or an immense sum; and if the stolen money belonged to the Church, the sin would be still more grievous. The same rule applies to the circumstances of time and place, but the examples are too well known from many books to require mention here. Circumstances such as these are, therefore, to be mentioned; but those which do not considerably aggravate the malice of the sin may be lawfully omitted.

Sins Concealed

So important is it that confession be entire that if the penitent confesses only some of his sins and willfully neglects to accuse himself of others which should be confessed, he not only does not profit by his confession, but involves himself in new guilt. Such an enumeration of sins cannot be called sacramental confession; on the contrary, the penitent must repeat his confession, not omitting to accuse himself of having, under the semblance of confession, profaned the sanctity of the Sacrament.

— August is the Month of the Immaculate Heart of Mary —

Altar Server Schedule

Sunday, August 12

Robert Williamitis, Matthew Eilerman

Wednesday, August 15

Daniel Wright, Mario Derksen

Sunday, August 19

Clayton Wright, Patrick Bohman

Mass Schedule & Liturgical Calendar

Sunday, Aug. 12 - Twelfth Sunday after Pentecost (St. Clare, V)

5:15 pm Confessions

5:30 pm Holy Rosary

6:00 pm Low Mass (RIP Thomas Williamitis by T. & A. Williamitis)

Monday, Aug. 13 - Ferial Day (Ss. Hippolytus & Cassian, Mm; St. John Berchmans, C)

9:00 am Low Mass (RIP Thomas Williamitis by T. & A. Williamitis)

Tuesday, Aug. 14 - Vigil of the Assumption (St. Eusebius, C)

No Mass at St. Therese

Wednesday, Aug. 15 - Assumption of the Blessed Virgin Mary

HOLYDAY OF OBLIGATION

5:15 pm Confessions

5:30 pm Holy Rosary

6:00 pm Low Mass (RIP Thomas Williamitis by T. & A. Williamitis)

Thursday, Aug. 16 - St. Joachim, C, FatherBVM

6:00 am Low Mass (Keith Bohman by Bohman Kids)

Friday, Aug. 17 - St. Hyacinth, C

No Mass at St. Therese

Saturday, Aug. 18 - Our Lady's Saturday (St. Agapitus, M; St. Helena, Emp)

No Mass at St. Therese

Sunday, Aug. 19 - Thirteenth Sunday after Pentecost (St. John Eudes, C)

8:15 am Confessions

9:00 am Holy Rosary

9:30 am Low Mass (*Pro Populo*)

Intentions for Masses offered in Michigan this week: "Poor Souls in Purgatory" (8/17) and "Thanksgiving to St. Joseph & Our Lady for prayers answered" (8/18 by Keith Bohman).

Announcements

This Wednesday, Aug. 15, is **Assumption Day**, and it is a Holyday of Obligation. Holy Mass will be offered at St. Therese's at 6:00 pm. On **Thursday** morning, Aug. 16, Father will offer Mass at 6:00 am. This is a perfect opportunity for all who work a regular schedule to assist at a weekday Mass. Contrary to what some of the older Missals say, there is *no* fasting required for the *Vigil* of the Assumption, Aug. 14. The change was made by Pope Pius XII in the 1950's.

**Last Sunday
(8/5/18)**

Attendance: 81
Collection: \$1,257.75

Looking ahead: Our **adult doctrine class**, with pizza and pop, is scheduled for Sep. 15 at 6:00 pm. Location to be announced. We will have a **Eucharistic Holy Hour** with Rosary & devotions to Our Mother of Perpetual Help on Friday, Sep. 14, following the 6:00 pm Mass. This exercise will replace All Night Adoration, on account of low attendance coupled with safety concerns associated with having our church open all night long. All parishioners are encouraged to attend. The purpose of this Holy Hour is to offer reparation for the Novus Ordo "Mass", to beg Almighty God for a true Pope, and to make reparation for the sacrileges offered to the Most Blessed Sacrament.