

Bulletin # 102656

**Our Lady of Fatima
2010 12th Avenue
Altoona, PA 16601**

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Attn: Carol Smith

MESSAGES:

Fatima Mirror

Visit our Web site at: ourladyoffatimaaltoona.org - Send us a Fax at: 814-942-0372 - Give us a call at: 814-942-0371



Bon Appétit!

Hoping to strike a humorous note in last Saturday's Welcome to Bishop Joseph's open house, we asked John Kasun to don this chef's get-up. He managed to turn the "intended joke" into a "touch of class" as he "oh so professionally" sliced and served baked ham and roast beef to O.L.F. guests. John's was the second most popular food station. The first was the Chocolate Fondue Fountain. Coming in the "show" position were some of the finest homemade (*supplemented with store bought*) hors d'oeuvres available in Altoona.

Merci Beaucoup!

A very special thanks goes to those volunteers who on very short notice turned a perceived kitchen crises in to an unquestionable culinary success.

Eileen Edwards	Christine Laraia
Ceil Hennigan	Lisa Levine
Jim Hosgood	Paul Masic
Rachael Hosgood	Emma Masic
John Kasun, Jr.	Fran Moses
Ellen Kelly	Helen Pufka
Paul Kowalski	Janet Pufka

During the "Town Hall" component of the Bishop's visit he answered a question concerning parish closings by saying, "With none of us knowing what the future holds, the smartest thing to do is to behave as if you're not closing."



Priestly Celibacy, God's Gift to His Bride

Celibacy is the choice to remain unmarried for the sake of the kingdom of God. Celibacy is a vocation, a gift from God freely accepted and a sacrifice freely undertaken by those responding to His call to the consecrated life. As a discipline, celibacy serves to conform the priest better to Christ.

While required for priests in the Latin rite as a discipline, celibacy is understood by the Universal Church as a gift given by God to those who would conform themselves more perfectly to Christ. Accordingly, this truth is expressed both in the Code of Canon Law, which pertains to the Latin rite, and in the universal Catechism of the Catholic Church.

The Code of Canon Law says in canon 277: Clerics are obliged to observe perfect and perpetual continence for the sake of the Kingdom of heaven, and are therefore bound to celibacy. Celibacy is a special gift of God by which sacred ministers can more easily remain close to Christ with an undivided heart, and can dedicate themselves more freely to the service of God and their neighbor.

Similarly, *Catechism* (no. 1579) provides: All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain *celibate* "for the sake of the kingdom of heaven." Called to consecrate themselves with undivided heart to the Lord and to "the affairs of the Lord," they give themselves entirely to God and to men. Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God.

More fundamental than the Code of Canon Law and the *Catechism*, however, are the documents of Vatican II. In particular, the Decree on the Ministry and Life of Priests (*Presbyterium Ordinis*) gives their willingness to be dedicated with undivided loyalty to the task entrusted to them, namely that of espousing the faithful to one husband and presenting them as a chaste virgin to Christ.

They recall that mystical marriage, established by God and destined to be fully revealed in the future, by which the Church holds Christ as her only spouse. Moreover they are made a living sign of that world to come, already present through faith and charity, a world in which the children of the resurrection shall neither be married nor take wives.

The Church, as the spouse of Jesus Christ, wishes to be loved by the priest in the total and exclusive manner in which Jesus Christ her head and spouse loved her. Priestly celibacy, then, is the gift of self in and with Christ to His Church and expresses the priest's service to the Church in and with the Lord.

By His own example, Jesus calls men to enter into single-hearted service to God. Jesus Christ, the eternal high priest, did not marry. His celibacy shows that perfect participation in His priesthood includes

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MONEY MATTERS**17th Sunday in Ordinary Time (July 26)**

311 People Celebrated Liturgy at O.L.F. contributing \$1,970.63 of which \$319.53 accounted for "loose."

Envelopes In Circulation 236 # Used 102 # Unused 134

Hoagie Sale Profit \$ 923.00

(Celibacy: continued from page 2)

living "as eunuchs" for the kingdom of God and He exhorted His disciples to do the same: "There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven" (Mt. 19:12). We know that Jesus is here referring to celibacy as part of His well-known discourse on the indissolubility of marriage. He has just condemned divorce and remarriage as a form of adultery. In response to the disciples' observation that in such case "it is not expedient to marry," Christ proposes voluntary celibacy "for the kingdom of heaven."

Priests ordained in the Latin rite freely choose celibacy and thus are bound to their vow or promise, though they may be dispensed from their vow or promise in exceptional circumstances.

While both the Latin and Eastern rites have made provisions for married men to become priests, they have never made provisions for priests to become married. Men considering the priesthood go through a period of discernment and years of formation concerning their vocation and its implication for their lives. Included in the discernment process is the prospect of celibacy. By the time the promise of celibacy is made at ordination, candidates have consented freely and with full knowledge. In rare circumstances, a priest may be dispensed from his vow or promise of celibacy and be laicized, thereby terminating his ministry. While he may no longer serve normally as a priest, a laicized priest always remains a priest because of the indelible mark on his soul that the Sacrament of Holy Orders confers. Catholic priests who have left active ministry to get married may not thereafter return to function as priests, except in administering the Sacraments of Reconciliation and Anointing of the Sick when a member of the faithful is in danger of death.

Since He began gathering disciples, Jesus Christ has always called some to a life of continence for the sake of the kingdom of God. Those who conform themselves to the Bridegroom in this way have borne much fruit, not only for Church but also for themselves. As Our Lord promised: "Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life" (Lk. 18:29-30). After affirming the Church's "firm will" to maintain the discipline of priestly celibacy, Pope John Paul II, in union with the fathers of the 1990 Synod of Bishops, calls for a renewed appreciation of this precious charism.

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MASS INTENTIONS FOR August 3-9, 2009

Monday	08/03	08:00 AM	Rita Raichle, Joe Gaeto, Jr	Weekday
Tuesday	08/04	08:00 AM	Frances Kasun, M/M Stanley Krish & Family	John Mary Vianney, priest
Wednesday	08/05	08:00 AM	Fred Weakland, Paul & Adaline Cassarly	Ded of the Bas of St. Mary Major
Thursday	08/06	08:00 AM	Don Shuma, Joe Milliron Family	Transfiguration of the Lord
Friday	08/07	08:00 AM	In gratitude for OLF volunteers, Carol	Sixtus II Pope, mrt & Comp mrts
Saturday	08/08	04:30 PM	Carl T. Mincin, Anv, Anna Miller, daughter	19th Sunday in Ordinary Time
Sunday	08/09	09:00 AM	Robert Flanagan, M/M Stephen Flanagan	19th Sunday in Ordinary Time
Sunday	08/09	11:00 AM	Living & Deceased of Our Lady of Fatima parish	19th Sunday in Ordinary Time