

Welcome Lent by celebrating

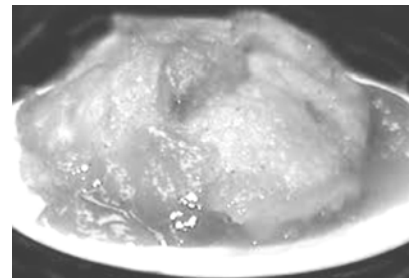
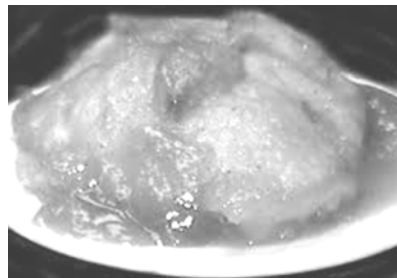
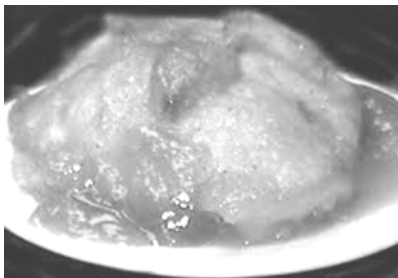
Mardi Gras

In just the right way, i.e.

By catering to all those cravings one is about to give up
For the next 40 days.

with

Deliriously Delicious Apple Dumplings



Individually, Locally Homemade, Sugar or Sugar-Free, In Microwavable containers

\$3.75 each

Order in Church Vestibule Today or Next Weekend
Or call the Rectory 814-942-0371

Pay for and pickup in OLF Vestibule on March 1 and 2

Sorry, no orders taken after February 23

Mon. 02/17 **A Day of Prayer for Victims of Cancer**
 Feast The Seven Holy Founders of the Servite Order
 8:00 AM Mass David C. Riley, Steve and Robyn Kasun

Tues. 02/18 **A Day of Prayer for Victims of Heart Diseases**
 Feast Weekday
 8:00 AM Mass Poor Souls in Purgatory, C. Smith

Wed. 02/19 **A Day of Prayer for Victims of Arthritis**
 Feast Weekday
 8:00 AM Mass Henry E. Zaczek, C. Smith

Thur. 02/20 **A Day of Prayer for Victims of Nervous Disorders**
 Feast Weekday
 8:00 AM Mass Health of Fr. Zatalava, Gerri Rose

Fri. 02/21 **A Day of Prayer for Victims of Emotional Disorders**
 Feast Saint Peter Damian, Bishop and Doctor of the Church
 8:00 AM Mass Vincent Farabaugh, Jeanie and Family

Sat. 02/22 **A Day of Prayer for Victims of Diabetes**
 Feast Seventh Sunday in Ordinary Time
 4:30 PM Mass Special Intention, Hennigan Family

Sun. 02/23 **A Day of Prayer for Victims of Addictions**
 Feast Seventh Sunday in Ordinary Time
 9:00 AM Mass Our Lady of Fatima Parish Family
 11:00 AM Mass Joseph Boslet, Ann. Wife and Family

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

Happy Birthday:

02/17 Marci Bradford
 Gene Summers

02/21 Jared Pufka

02/22 Connie Angeski
 Erica Jo Keagy

02/23 Bob Gates

Wedding Anniversaries

02/19 Chuck and Ceil Hennigan

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

MONEY MATTERS

Fifth Sunday in Ordinary Time (February 9, 2014)

189 people Celebrated Liturgy at O.L.F. contributing \$ 1,980.33 of which \$ 141.00 accounted for non-envelope contributions.

Collection One Year Ago = \$ 2,363.00

# Envelopes In Circulation	191	# Used	90	# Unused	101
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Cost of St. Peregrine Shrine = \$3,400.00 - Donations to date = \$2,180.00

The Shrines at Fatima

Our Lady of Fatima Parish in Altoona is engaged in what we consider a Divine Mission to renew our community's appreciation of the Doctrine of the Communion of Saints. We want to insure that all are aware that the souls who have gone before us and have been judged worthy of a heavenly reward retain their accessibility to us through public and private prayer.

One aspect of our renewed devotion to those whom we call Saints is to take home from our communal church experiences at their shrines an on going extension of those prayers prayed. To accomplish this dynamic we are making available individual glass miniature shrines, if you will, dedicated to Saint Peregrine each of which encloses a prayer candle. The complete item costs \$8.00. Additional refill prayer candles for the permanent encasement cost \$3.00 each. Please examine this novel item on the table in the rear of the church. Purchase one for yourself and consider advancing the devotion by purchasing one or more for friends whom you might convince to become part of our little alliance.

We regret that at this time our suppliers are unable to acquire similar mini shrines for Saint John Vianney. The search continues. In time we hope to have similar home shrines to match our church shrines dedicated to Saints Peter and Paul, Saint Leo the Great, Saint Michael, the Holy Family, and most reverently, the Shrine dedicated to Our Lady of Fatima.

Remember all our Church Shrines offer the opportunity for devotional prayer to take place in Divine presence of the Blessed Sacrament. Our shrines are accessible 12 hours each day.



Saint Talk !

Exactly how many saints are there?

There are over 10,000 named saints and beati from history, the Roman Martyrology and Orthodox sources, but no definitive "head count".

How does the Church choose saints?

Canonization, the process the Church uses to name a saint, has only been used since the tenth century. For hundreds of years, starting with the first martyrs of the early Church, saints were chosen by public acclaim. Though this was a more democratic way to recognize saints, some saints' stories were distorted by legend and some never existed. Gradually, the bishops and finally the Vatican took over authority for approving saints.

In 1983, Pope John Paul II made sweeping changes in the canonization procedure. The process begins after the death of a Catholic whom people regard as holy. Often, the process starts many years after death in order to give perspective on the candidate. The local bishop investigates the candidate's life and writings for heroic virtue (or martyrdom) and orthodoxy of doctrine. Then a panel of theologians at the Vatican evaluates the candidate. After approval by the panel and cardinals of the Congregation for the Causes of Saints, the pope proclaims the candidate "venerable."

The next step, beatification, requires evidence of one miracle (except in the case of martyrs). Since miracles are considered proof that the person is in heaven and can intercede for us, the miracle must take place after the candidate's death and as a result of a specific petition to the candidate. When the pope proclaims the candidate beatified or "blessed," the person can be venerated by a particular region or group of people with whom the person holds special importance.

Only after one more miracle will the pope canonize the saint (this includes martyrs as well). The title of saint tells us that the person lived a holy life, is in heaven, and is to be honored by the universal Church. Canonization does not "make" a person a saint; it recognizes what God has already done.

Though canonization is infallible and irrevocable, it takes a long time and a lot of effort. So while every person who is canonized is a saint, not every holy person has been canonized. You have probably known many "saints" in your life, and you are called by God to be one yourself.

When did the Church start honoring saints?

By the year 100 A.D., Christians were honoring other Christians who had died, and asking for their intercession. Many people think that honoring saints was something the Church set up later, but it was part of Christianity from the very beginning. As a matter of fact, this practice came from a long-standing tradition in the Jewish faith of honoring prophets and holy people with shrines. The first saints were martyrs, people who had given up their lives for the Faith in the persecution of Christians.

Is keeping statues or pictures of saints idolatry?

Look at the pictures of your loved ones in your wallet or around your home or office. Why do you keep these particular pictures? You might answer that you carry those pictures to remind you of people you love, to help you feel that they're close to you when you're not together, or to share with people you meet. But you probably didn't say you worshipped them. Those are some of the same reasons we have statues and pictures of saints. Seeing a statue of Saint Therese of Lisieux who lost her mother when she was a child might make us feel less alone when we are grieving. A picture of Saint Francis of Assisi might remind us of how much he loved God's creation and make us more aware of our environment.

The Gospel is from St. Matthew 5:17-37. In this Sermon on the Mount, we have various sayings of Christ, actually spoken on different occasions. Matthew, in his systematic manner, has gathered these sayings into one continuous discourse here. This makes it easier for his readers, who were Jewish converts, to grasp the new order of salvation as inaugurated by Christ. They knew the ten commandments, but they knew them as their rabbis had taught them. These rabbis, for the most part Pharisees, put all the stress on the letter of the law and on its external observance. Christ's opening statement, that the attitude of his followers towards the commandments (and other precepts of the law) must be different, and superior to that of the scribes and Pharisees, clearly indicates how Christianity must differ from, and supersede, Judaism.

Christ is not abolishing the ten commandments, but he is demanding of his followers a more perfect, a more sincere, fulfillment of them. The whole moral value of any legal observance (the Mosaic law included), comes from the interior disposition of him who observes or keeps the law. No man serves or honors God by any exterior acts, be they ever so arduous or continuous, unless these acts proceed from an intention and a will to honor and please God. This is the charter, the constitution, of the new law, Christianity. The old law is not abolished, but deepened and given a new life.

Avoiding murder therefore is not enough; the true Christian must remove any inclination to murder by building up true, brotherly love for all men in his heart.

We must not only not injure our neighbor or fellowman in his person, or in his character, but we must be ever ready to help him and prevent injury to him, whenever and wherever we can. We must not only not commit adultery, but must also develop a Christian respect and esteem for purity, the virtue which will preserve us not only from adultery but even from thoughts of adultery, or any other abuse of our sexual gifts given us by God for his sublime purpose.

We must be truthful always, and men of our word. This virtue is not only necessary for man's salvation, but is the basis of rational intercourse between men in civilized society. While our civil courts still deem it necessary to impose oaths on contestants and witnesses (since they have, unfortunately, to take account of the liars and deceivers who still are a menace to society), the truthful man need not be afraid of insulting or dishonoring God by calling him as his guarantor, if asked to do so.

True and loyal service of God therefore begins in the heart and has its value from this interior disposition. Keeping the ten commandments is our way of proving to God that we are grateful, obedient and loyal to him who gave us all we have and who has promised us future gifts infinitely greater still. And just as our love for God is proved by our true love for our neighbor, so the last seven of the commandments impose on us obligations regarding our neighbor. It is only by fulfilling these seven that we can fulfill the first three which govern our relations with God. This truth is expressed by our Lord in the words: It you are offering your gift at the altar, and remember that etc.

— Excerpted from The Sunday Readings Cycle A, Fr. Kevin O' Sullivan, O.F.M.