

THE PRESENTATION OF THE LORD

THE PRESENTATION OF THE LORD
FEBRUARY 2, 2020

May our hearts be purified (Ps) and
our faith strengthened(2)
by seeking the Lord's forgiveness
(1).

Our Lady of Fatima

*Pleaded that we pray the Holy
Rosary before Sunday Mass and
privately from 9:00 am to 6:00 pm*



Our Lady of Fatima Parish

2010 12th Avenue

www.ourladyoffatimaaltoona.org

Rectory Office Hours:

Monday – Friday 9:00 AM – 2:00 PM

Parish Office: 814-942-0371

Our Lady of Fatima Mass Schedule

Sunday: 10:30 AM - Holy Days: 6:00 PM

Rosary: 10:05 AM - Rosary: 5:40 PM

Our Lady of Fatima Parish Administrator

Rev. Msgr. Stanley B. Carson

Parish Secretary

Carol Z. Smith

Eucharist for the home bound - weekly:
Patty Flanagan 942-0371 for arrangements.

Our Lady of Fatima Church is open
Monday through Friday: 9AM - 5PM
for visits before the Blessed Sacrament.

Baptisms, Weddings and Funerals will be held
at Our Lady of Fatima.

Preparation for Baptism, and Weddings will be held at
the Cathedral. 944-4603

Sacrament of the Anointing of the Sick
Parishioners wishing to receive the sacrament of
healing may call the Cathedral Parish Office to
make arrangements. 944-4603

OUR LADY OF FATIMA PARISH IS A RESULT OF THE
MERGER BETWEEN THE ROMAN CATHOLIC CHURCHES
OF SS. PETER & PAUL AND ST. LEO THE GREAT IN 1995.

Cathedral Church Office: 814-944-4603

One Cathedral Square

Most Reverend Mark L. Bartchak, Bishop

Rev. Msgr. Stanley B. Carson, Administrator

PH: 814-944-4603

Rev. Father Dennis M. Kurdziel, Parochial Vicar

Christian Initiation Team: 944-4603

Catholics returning Home: 944-4603

Mail Ministry to Elderly, Homebound, Seriously Sick
and Grieving - 944-4603

HOLY TRINITY CATHOLIC SCHOOL

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Hollidaysburg Campus (Pre-K thru Grade 4) - 695-6112

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Directors of Religious Education:

Chris Laraia – Pre-K thru 8 - 312-7317

Jean Koury – 9 thru 12 – 949-2777

Religious Education Office: Sundays – 943-7424

Director of Music Ministry

Leslie C. Thayer, MM, CAGO

Music Ministry Office - 944-2044

E-Mail: lthayer@dioceseaj.org

Reconciliation @ Cathedral: 7:00 PM Wednesday

12:30 PM Saturday

Religious Education @ Cathedral: Pre-K through 11

Sacramental Formation @ Cathedral: First Reconciliation
First Communion
Confirmation

Sacramental Formation @ the Cathedral: Baptismal Prep
Marriage Prep
Christian Initiation

Hospital Visitation: Call the Cathedral: 944-4603

Cathedral Eucharist:

Sunday: 5:00 PM (Vigil) Holy Days: 5:30 PM (Vigil) Weekdays: 6:45 AM

8:00 AM

8:00 AM

12:00 Noon

10:00 AM

12:00 Noon

12:00 Noon

5:30 PM

Saturday: 8:00 AM

5:00 PM

12:00 Noon

Today the Church celebrates the feast of the Presentation of the Lord which occurs forty days after the birth of Jesus and is also known as Candlemas day, since the blessing and procession of candles is included in today's liturgy. According to the 1962 Missal of St. John XXIII the Extraordinary Form of the Roman Rite, today is referred to as the "Purification of Mary." This is known as a "Christmas feast" since it points back to the Solemnity of Christmas. Many Catholics practice the tradition of keeping out the Nativity creche or other Christmas decorations until this feast. On February 2nd a quaint tradition unfolds, known well to schoolchildren and adults alike. The fate of Spring hangs in the balance as a burrowing animal looks for its shadow. But where did this tradition come from? See the link below for an article that explains this tradition.

Presentation of the Lord

The feast was first observed in the Eastern Church as "The Encounter." In the sixth century, it began to be observed in the West: in Rome with a more penitential character and in Gaul (France) with solemn blessings and processions of candles, popularly known as "Candlemas." The Presentation of the Lord concludes the celebration of the Nativity and with the offerings of the Virgin Mother and the prophecy of Simeon, the events now point toward Easter.

"In obedience to the Old Law, the Lord Jesus, the first-born, was presented in the Temple by his Blessed Mother and his foster father. This is another 'epiphany' celebration insofar as the Christ Child is revealed as the Messiah through the canticle and words of Simeon and the testimony of Anna the prophetess. Christ is the light of the nations, hence the blessing and procession of candles on this day. In the Middle Ages this feast of the Purification of the Blessed Virgin Mary, or 'Candlemas,' was of great importance.

"The specific liturgy of this Candlemas feast, the blessing of candles, is not as widely celebrated as it should be, except of course whenever February 2 falls on a Sunday and thus takes precedence. There are two ways of celebrating the ceremony, either the Procession, which begins at a 'gathering place' outside the church, or the Solemn Entrance, celebrated within the church." From Ceremonies of the Liturgical Year

Until 1969, the ancient feast of the Presentation of Our Lord, which is of Oriental origin, was known in the West as the feast of the Purification of Our Lady, and closed the Christmas Cycle, forty days after the Lord's birth. This feast has for long been associated with many popular devotional exercises. The faithful:

gladly participate in the processions commemorating the Lord's entry into the Temple in Jerusalem and His encounter with God, whose house He had come to for the first time, and then with Simeon and Anna. Such processions, which in the West had taken the place of licentious pagan events, always had a penitential character, and were later identified with the blessing of candles which were carried in procession in honor of Christ, 'the light to enlighten the Gentiles' (Lk 2, 32); are sensitive to the actions of the Blessed Virgin in presenting her Son in the Temple, and to her submission to the Law of Moses (Lk 12, 1-8) in the rite of purification; popular piety sees in the rite of purification the humility of Our Lady and hence, 2 February has long been regarded as a feast for those in humble service.

Popular piety is sensitive to the providential and mysterious event that is the conception and birth of new life. Christian mothers can easily identify with the maternity of Our Lady, the most pure Mother of the Head of the mystical Body — notwithstanding the notable differences in the Virgin's unique conception and birth.

These too are mothers in God's plan and are about to give birth to future members of the Church. From this intuition and a certain mimesis of the purification of Our Lady, the rite of purification after birth was developed, some of whose elements reflect negatively on birth. The revised *Rituale Romanum* provides for the blessing of women both before and after birth, this latter only in cases where the mother could not participate at the baptism of her child.

It is a highly desirable thing for mothers and married couples to ask for these blessings which should be given in accord with the Church's prayer: in a communion of faith and charity in prayer so that pregnancy can be brought to term without difficulty (blessing before birth), and to give thanks to God for the gift of a child (blessing after birth).

In some local Churches, certain elements taken from the Gospel account of the Presentation of the Lord (Lk 2, 22-40), such as the obedience of Joseph and Mary to the Law of the Lord, the poverty of the holy spouses, the virginity of Our Lady, mark out 2 February as a special feast for those at the service of the brethren in the various forms of consecrated life.

The feast of 2 February still retains a popular character. It is necessary, however, that such should reflect the true Christian significance of the feast. It would not be proper for popular piety in its celebration of this feast to overlook its Christological significance and concentrate exclusively on its Marian aspects. The fact that this feast should be 'considered [...] a joint memorial of Son and Mother' would not support such an inversion. The candles kept by the faithful in their homes should be seen as a sign of Christ 'the light of the world' and an expression of faith.

— Excerpted from *Directory on Popular Piety and the Liturgy*

<p style="text-align: center;">FEBRUARY 2, 2020 The Presentation of the Lord 10:30 AM</p>	<p style="text-align: center;">FEBRUARY 2, 2020 Scripture Reflections</p>
<p style="text-align: center;">OUR LADY OF FATIMA MASS INTENTIONS</p> <p>Readings: Is 8:23-9:3; Mt 4:12-23 <u>Today's Intention</u> - All God's People</p> <p style="text-align: center;"><u>February 9, 2020, Fifth Sunday in OT</u> Readings: : Is 58:7-10; 1 Cor 2:1-5; Mt 5:13-16 Joseph A. Knott, (Anna Long & Family)</p>	<p>The Eastern Churches celebrate this feast as” The Meeting,” a reference to the long-awaited meeting of the Messiah with his people, represented by Simeon and Anna in the Temple.</p> <p>The Feast of the Presentation of the Lord is rooted within Old Testament traditions. The Book of Exodus stipulates that every firstborn Israelite male, human or animal, belongs to God. When Pharaoh would not allow the Israelites to leave Egypt and slavery, God saved the people. Consequently, the firstborn now belongs to God: “Consecrate to me every firstborn; whatever opens the womb among the Israelites, whether of human being or beast, belongs to me” (Exodus 13:2). The Israelites carried out this instruction by presenting their firstborn to God in the Temple: their firstborn of their animal was sacrificed to God while their firstborn sons were brought back by substituting animal sacrifices in their place to God.</p>
<p style="text-align: center;">Cathedral Mass Intention</p> <p>February 3, Monday: St. Blaise, Bishop and Martyr Readings: 2 Sm 15:13-14, 30;16: 5-13 Mk 5:1-20 6:45 AM For Vocations (Rita and Jerry Kibler) 12:00 PM + Trudy Eicher (Family & Friends)</p> <p>February 4, Tuesday: Weekday Readings: 2 Sm 18:9-10, 14, 24-25,30; Mk 5:21-43 6:45 AM + Bernard Weaver (Jim & Elaine) 12:00 PM + Rosemary Kwolek, (Carol Galito/Anne Rhodes)</p> <p>February 5 Wednesday: Saint Agatha, Virgin & Martyr Readings: 2 Sm 24:2,9-17; Mk 6:1-6 6:45 AM + Helen Zurilla, Anniversary (Family) 12:00 PM + Mary Dodson, Birthday (Family)</p> <p>February 6, Thursday: Sts. Paul, Miki and Companions Readings: 1 Kgs 2:1-4, 10-12: Mk 6:7-13 6:45 AM + Kerri Lou Detwiler, (Jim & Steph Kilcoyne) 12:00 PM + David Baronner, (Jim Byrne)</p> <p>February 7, Friday: Weekday Readings: Sir 47:2-11; Mk 6:14-29 6:45 AM Thanksgiving /Remembrance, (Weaver & Kling) 12:00 PM + John Bauer (Wife)</p> <p>February 8, Saturday: Saints Emiliani, and Bakhita Readings: 1 Kgs 3:4-13; Mk 6:30-34 8:00 AM + Carrie Detwiler (Mom & Dad) 12:00 PM + Mary Letrich (Family)</p> <p>Vigil: Fifth Sunday in Ordinary Time Readings: Is 58:7-10; 1 Cor 2:1-5; Mt 5:13-16 5:00 PM + Michael Dionis Ann. (Mom & Dad)</p>	<p>Mary and Joseph fulfill this law by presenting Jesus in the Temple and making an offering. Through the power of the Holy Spirit, Simeon recognizes Jesus as the Messiah, prophesying that “my eyes have seen your salvation/which you prepared in the sight of all peoples.” He stresses that this revelation is for everyone: pagans and Jews alike. Jesus’ life will involve rejection and suffering, while his mother will experience tremendous sorrow: “And you yourself a sword will pierce” (Luke 2:35). Simeon is ready to die, while Anna (who is in the account in the longer version of the Gospel reading) will live to spread the good news of the Messiah.</p> <ul style="list-style-type: none"> What is significant about the presence of Simeon and Anna in the Temple when Jesus is presented there? <p>AT HOME with the WORD 2020, Archdiocese of Chicago: Liturgy Training Publications, pg. 43</p>
<p style="text-align: center;"><i>Jesus, Son of the Living Father, Have Mercy on Me a Sinner.</i></p>	<p style="text-align: center;"><i>Please pray for all of our parishioners, especially for those who have illnesses great and small and our seniors who are lonely and need comfort and care.</i></p>

A Family Perspective (LK 2:22-40)
Feast of the Presentation

by Bud Ozar

Family Life provides opportunities to grow in holiness. We are never perfect on this side of Heaven. Each of us has areas that could be presented to the Lord for purification. Ask the Holy Spirit to guide your family in finding those areas and offering them to God.

First Communion Sessions - 2020

First Communion Sessions are scheduled for Tuesdays, February 11, March 10, and March 31, 2020. All sessions are held in the Cathedral hall from 6:30 PM until 8:00 PM. All students MUST be accompanied by an adult. If unable to attend a session, please call Chris Laraia at 814-312-7317.

First Communion at the Cathedral will be on Sunday, April 19 at the 10:00 AM Mass. First Communion at Our Lady of Fatima Parish will be Sunday, May 3rd at the 10:30 Mass. Group and individual pictures will be taken after the 10:00 AM First Communion Mass.

Cathedral Calendar of Prizes 2020 Are Here!

Calendar of prizes 2020 are still being sold at the Cathedral Parish Office, weekdays between 9:00 AM and 5:00 PM. Each calendar costs \$20.00. There is a \$20.00 daily prize; an additional \$1,000.00 in special monthly prizes awarded throughout the year; and a grand prize of \$1,500.00. We still have 144 left. Still a chance to win the BIG MONEY!

Feast of St. Blaise-February 3rd.
Blessing of Throats

The blessing may be given to all the assembly following the general intercessions or as the final blessing of the Mass. The blessing will also be given following Masses for those who want an individual blessing.

Throats will also be blessed after all Masses on Monday, Feb. 3rd at the Cathedral.

2019 CONTRIBUTION REPORTS for Income Taxes will be available by next weekend.

Weekly Collection - January 26 - \$1152.00

Pro -Life Collection for Jan 24th bus trip-215.05, additional monies were rec'd in during the last 2 wks.

BIRTHDAYS: NONE

ANNIVERSARIES: 2/10, Lisa and Tom Levine;

Pierogi Sale

Our Lady of Fatima pierogi sale is happening NOW for the Lenten Season. Pickup date is Ash Wed., February 26th NOON to 5:30 PM. Order sheets are in every other pew. Deadline for ordering is NOON, Mon., Feb. 17th. To order by phone: 942-0371 or e-mail: olfoff10@hotmail.com.

Pierogi contents are: Potato with cheddar, white American, Pepper Jack, & Sauerkraut also Gnocchi are \$6.00 each 15 oz. bag. 6 Cheese Ravioli are \$8.00 per 15 oz. bag. If the time does not suit you, call the rectory and we can make other arrangements. Because of the potato shortage, we do not have plain potato pierogi.

UPMC

The Pastoral Care Department at UPMC Altoona are looking for a volunteer Extraordinary Minister of Holy Communion for Wednesdays. If you are interested, please contact Tony Conrad at 889-2177 or email him at conradaw@upmc.edu

Religious Education News PK-8

Classes have resumed on Sundays, at 8:30 AM. Until further notice, all classes will be dismissed from the Parish Center lower level alley doors. PK/K parents please continue to go to the classroom to pick up your child.

Confirmation Prep

11th Grade Christian Retreat Saturday, February 22nd from 9:00 AM -4:30 PM.

The next Baptismal Prep class will be held on February 5, at 7:00 PM in the Seton Suite.

ARISE

Arise, together in Christ is a six week, Catholic based, small group, faith-sharing program that guides Christians to know God better, grow spiritually, meet new people, improve our relationship with Christ, and put our faith into action.

Season 4, "New Heart, New Spirit" will focus on key themes of our faith and social teaching. Please consider participating in this program for Lent, beginning on Sunday, February 23rd, & Tuesday evening February 25th @ 6:30 PM at the rectory. Sign up weekends will be held at Our Lady of Fatima Parish beginning February 2nd.

St. Thomas-continued

About this time St. Thomas also combated a dangerous book, "The Eternal Gospel" (Touren, op. cit., II, cxii). The university authorities did not obey immediately; the influence of St. Louis IX and eleven papal Briefs were required before peace was firmly established, and St. Thomas was admitted to the degree of Doctor in Theology. The date of his promotion, as given by many biographers, was 23 October, 1257. His theme was "The Majesty of Christ". His text, "Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works" (Psalm 103:13), said to have been suggested by a heavenly visitor, seems to have been prophetic of his career. A tradition says that St. Bonaventure and St. Thomas received the doctorate on the same day, and that there was a contest of humility between the two friends as to which should be promoted first.

From this time St. Thomas's life may be summed up in a few words: praying, preaching, teaching, writing, journeying. Men were more anxious to hear him than they had been to hear Albert, whom St. Thomas surpassed in accuracy, lucidity, brevity, and power of exposition, if not in universality of knowledge. Paris claimed him as her own; the popes wished to have him near them; the *studia* of the order were eager to enjoy the benefit of his teaching; hence we find him successively at Anagni, Rome, Bologna, Orvieto, Viterbo, Perugia, in Paris again, and finally in Naples, always teaching and writing, living on earth with one passion, an ardent zeal for the explanation and defence of Christian truth. So devoted was he to his sacred task that with tears he begged to be excused from accepting the Archbishopric of Naples, to which he was appointed by Clement IV in 1265. Had this appointment been accepted, most probably the "Summa theologia" would not have been written.

Yielding to the requests of his brethren, he on several occasions took part in the deliberations of the general chapters of the order. One of these chapters was held in London in 1263. In another held at Valenciennes (1259) he collaborated with Albertus Magnus and Peter of Tarentasia (afterwards Pope Innocent V) in formulating a system of studies which is substantially preserved to this day in the *studia generalia* of the Dominican Order (cf. Douais, op. cit.).

It is not surprising to read in the biographies of St. Thomas that he was frequently abstracted and in ecstasy. Towards the end of his life the ecstasies became more frequent. On one occasion, at Naples in 1273, after he had completed his treatise on the Eucharist, three of the brethren saw him lifted in ecstasy, and they heard a voice proceeding from the crucifix on the altar, saying "Thou hast written well of me, Thomas; what reward wilt thou have?" Thomas replied, "None other than Thyself, Lord" (Prümmer, op. cit., p. 38). Similar declarations are said to have been made at Orvieto and at Paris.

On 6 December, 1273, he laid aside his pen and would write no more. That day he experienced an unusually long ecstasy during Mass; what was revealed to him we can only surmise from his reply to Father Reginald, who urged him to continue his writings: "I can do no more. Such secrets have been revealed to me that all I have written now appears to be of little value" (*modica*, Prümmer, op. cit., p. 43). The "Summa theologia" had been completed only as far as the ninetieth question of the third part (*De partibus poenitentiae*).

Thomas began his immediate preparation for death. Gregory X, having convoked a general council, to open at Lyons on 1 May, 1274, invited St. Thomas and St. Bonaventure to take part in the deliberations, commanding the former to bring to the council his treatise "Contra errores Graecorum" (Against the Errors of the Greeks). He tried to obey, setting out on foot in January, 1274, but strength failed him; he fell to the ground near Terracina, whence he was conducted to the Castle of Maienza, the home of his niece the Countess Francesca Ceccano. The Cistercian monks of Fossa Nuova pressed him to accept their hospitality, and he was conveyed to their monastery, on entering which he whispered to his companion: "This is my rest for ever and ever: here will I dwell, for I have chosen it" (Psalm 131:14). When Father Reginald urged him to remain at the castle, the saint replied: "If the Lord wishes to take me away, it is better that I be found in a religious house than in the dwelling of a lay person." The Cistercians were so kind and attentive that Thomas's humility was alarmed. "Whence comes this honour", he exclaimed, "that servants of God should carry wood for my fire!" At the urgent request of the monks he dictated a brief commentary on the Canticle of Canticles. The end was near; extreme unction was administered. When the Sacred Viaticum was brought into the room he pronounced the following act of faith:

If in this world there be any knowledge of this sacrament stronger than that of faith, I wish now to use it in affirming that I firmly believe and know as certain that Jesus Christ, True God and True Man, Son of God and Son of the Virgin Mary, is in this Sacrament . . . I receive Thee, the price of my redemption, for Whose love I have watched, studied, and laboured. Thee have I preached; Thee have I taught. Never have I said anything against Thee: if anything was not well said, that is to be attributed to my ignorance. Neither do I wish to be obstinate in my opinions, but if I have written anything erroneous concerning this sacrament or other matters, I submit all to the judgment and correction of the Holy Roman Church, in whose obedience I now pass from this life. He died on 7 March, 1274. Numerous miracles attested his sanctity, and he was canonized by John XXII, 18 July, 1323.

cont'd next week



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