

Bulletin # 102656

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

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Attn: Carol Smith

MESSAGES:

Fatima Mirror

A weekly publication for the education and edification of parishioners and friends of Our Lady of Fatima Parish of the Catholic Diocese of Altoona-Johnstown in Altoona, Pennsylvania. Most Reverend Joseph V. Adamec, D.D. is the diocesan bishop. Father J.D. Zatalava, M.Div. is the pastor. Parishioners worship in the church building named after Saint Leo the Great, 2000 12th Ave. 16601. 814-942-0371.



our customs and could not comprehend our liturgy. He made the amazing proposal to Rome that our liturgy should be prayed not in Latin, but in the vernacular, English. His wish was denied, but one hundred sixty years later, his deep desire helped the American bishops and scholars at the Second Vatican Council to win the vote in favor of the vernacular not just for the United States, but for the Church throughout the world.

—Rev. James Field, © Copyright, J. S. Paluch Co. Picture by JDZ of the front entrance of the OEOP in D.C. during Pope's visit.

TREASURES FROM OUR TRADITION

It's Independence Day weekend. There is a link worth tracing between the Declaration of Independence and the language of liturgy. One of the signers of the Declaration on that July 4 long ago was Charles Carroll, probably the wealthiest man in the colonies and one of the few Catholics on the political scene. As a flourish to his signature, he sought to distinguish himself from other prominent citizens bearing the same name by penning "Charles Carroll of Carrolltown"—a defiant "come and get me if you dare" postscript aimed at the British.

Carroll's brother John was a priest and patriot who in 1789 was given the task of organizing the Catholic Church in this country. By 1791 he had assembled a synod, or assembly of delegates, to launch that task formally. Archbishop Carroll wanted to gain acceptance of our faith by American people who mistrusted



This spot becomes the center of our universe next Sunday, July 13, 2008

The Second Annual O.L.F. / 5th Ward ECUMENICAL LAWN PARTY

12 Noon to 4:00 PM

All Welcome

Does St. Bozo's Parish No Longer Amuse You?

In many Catholic parishes today, the sense of the sacred — of mystery and majesty and even of worship itself — has largely been banished. The bells, incense, votive candles, and Communion rail are gone. The Tabernacle with the reserved Sacrament can't be found. Elegant statues of our friends, the saints, are locked in the basement, replaced by balloons, banners with greeting-card sentiments, and other dime-store decorations. The organ gathers cobwebs. The sanctuary has become a stage. And the kneelers are now being ripped out, the crucifix taken down.

It's virtually impossible to pray before (or after) Mass because of all the chatter and backslapping. The Creed is left unsaid. Homilists pander with (unfunny) jokes and (not quite the latest) pop-psychology blather. The words of the liturgy are improvised upon by politically correct clerics and lectors with weird agendas — God our Father becomes "God our Parent," the Son of God becomes the "Child of God," etc. And we must clap, clap, clap for the band and the liturgical dancers and the clowns — we aren't making a joyful noise unto the Lord, but only unto the (amateurish) entertainers.

The primary purpose of the Mass has been transformed from receiving Christ and worshiping the Almighty into "celebrating community" — i.e., celebrating our wonderful selves. One influential liturgical "expert" has said the Mass shouldn't convey "a feeling of

infinity or eternity or the world beyond," for it's really about "communal sensitivity" among parishioners. But this touchie-feelie Catholicism — where the Sign of Peace becomes the high point of the Mass — has no power or magnetism. Normal people seldom get out of bed on Sunday morning in search of warm huggies.



Catholics who are alienated by trivialized or freakish Masses — who are sick of being guinea pigs in a liturgical lab — often jump ship for an Evangelical church, or just stay in bed. Indeed, Mass attendance among Catholics has dropped from 70%, just before the liturgical experiments began, to 25% today! And today, two out of three Catholics don't believe in the Real Presence of Christ in the Eucharist — which isn't surprising, given that *how we worship* has a profound effect on *what we believe* about the meaning of the Mass.

The liturgical experiments have largely been a miserable failure. We at the NEW OXFORD REVIEW, a monthly traditional Catholic magazine, agree with then-Cardinal Ratzinger that our damaged liturgy needs to be repaired. We articulate the Catholic Faith in all its splendor and truth. We don't just chronicle liturgical horror stories, we cover the full range of issues of concern to traditional Catholics. According to *The Remnant*, we're "a veritable road map for lost and wandering Catholics." Subscribe today and take heart!

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Plenary Indulgence for Bi-millennium of St. Paul

VATICAN CITY, MAY 2008 (VIS) - According to a decree made public today and signed by Cardinal James Francis Stafford and Bishop Gianfranco Girotti, O.F.M. Conv., respectively penitentiary major and regent of the Apostolic Penitentiary, Benedict XVI will grant the faithful Plenary Indulgence for the occasion of the two-thousandth anniversary of the birth of the Apostle Paul. The Plenary Indulgence will be valid throughout the Pauline Year which is due to run from 28 June 2008 to 29 June 2009.

"In fact, the gift of indulgences which the Roman Pontiff offers the Universal Church, facilitates the way to interior purification which, while rendering honour to the Blessed Apostle Paul, exalts supernatural life in the hearts of the faithful and spurs them on ... to produce fruits of good works".

The means to obtain the Plenary Indulgence are as follows:

"All Christian faithful - truly repentant, duly purified by the Sacrament of Penance and restored with Holy Communion - who undertake a pious visit in the form of a pilgrimage to the papal basilica of St. Paul on Rome's Via Ostiense and pray in accordance with the intentions of the Supreme Pontiff, are granted and imparted Plenary Indulgence for the temporal punishment of their sins, once they have obtained sacramental remission and forgiveness for their shortcomings.

"Plenary Indulgence may be gained by the Christian faithful, either for themselves or for the deceased, as many times as the aforementioned acts are undertaken; it remains the case, however, that Plenary Indulgence may be obtained only once a day.

"In order that the prayers pronounced on these holy visits may lead and draw the souls of the faithful to a more intense veneration of the memory of St. Paul, the following conditions are laid down: the faithful, apart from pronouncing their own prayers before the altar of the Blessed Sacrament, ... must go to the altar of the Confession and pray the 'Our Father' and the 'Creed', adding pious invocations in honour of the Blessed Virgin Mary and St. Paul; and such acts of devotion must remain closely linked to the memory of the Prince of the Apostles St. Peter".

"Christian faithful from the various local Churches, under the usual conditions (sacramental Confession, Eucharistic communion, prayer in keeping with the intentions of the Supreme Pontiff) and completely unattached to any form of sin, may still obtain the Plenary Indulgence if they participate devotedly in a religious function or in a pious exercise held publicly in honour of the Apostle of the Gentiles: on the days of the solemn opening and closing of the Pauline Year in any place of worship; on other days determined by the local ordinary, in holy places named for St. Paul and, for the good of the faithful, in other places designated by the ordinary".

The document concludes by recalling how the faithful who, "through sickness or other legitimate or important reason", are unable to leave their homes, may still obtain the Plenary Indulgence if, with the soul completely removed from attachment to any form of sin and with the intention of observing, as soon as they can, the usual three conditions, "spiritually unite themselves to a Jubilee celebration in honour of St. Paul, offering their prayers and suffering to God for the unity of Christians".