

Our Lady of Fatima Bulletin

April 9-10, 2011

Father J.D. Zatalava, Pastor † 2010 12th Avenue † Altoona, PA 16601 † 814-942-0371 † www.ourladyoffatimaaltoona.com

O.L.F. Year For The Eucharist June 20, 2010 - June 19, 2011

Mon. 4/11

Feast

8:00 AM Mass

4:00 PM

Tues. 4/12

Feast

8:00 AM Mass

4:00 PM

Wed. 4/13

Feast

8:00 AM Mass

4:00 PM

Thur. 4/14

Feast

8:00 AM Mass

4:00 PM

Fri. 04/15

Feast

8:00 AM Mass

4:00 PM

6:00 PM

Sat. 04/16

Feast

4:30 PM Mass

5:30 PM

Sun. 04/17

Feast

9:00 AM Mass

11:00 AM Mass

5:30 PM

A Day of Prayer for Victims of Cancer

Saint Stanislaus, bishop and martyr

Patty Polus, Kate Burr & Family

New Time for The Fatima Rosary for Peace

A Day of Prayer for Victims of Heart Diseases

Lenten Weekday

Frances Kasun, Leo & Madelyn Garlena

New Time for The Fatima Rosary for Peace

A Day of Prayer for Victims of Arthritis

Saint Martin I, pope and martyr

Theresa McCall, Sue Wright

New Time for The Fatima Rosary for Peace

A Day of Prayer for Victims of Nervous Disorders

Lenten Weekday

Health of Regina Sweeney, Shannon Jones

New Time for The Fatima Rosary for Peace

A Day of Prayer for Victims of Emotional Disorders

Lenten Weekday

Nancy (Yeager) Servello (Ann. 4/40), Eleanor Yeager

New Time for The Fatima Rosary for Peace

Stations of the Cross

A Day of Prayer for Victims of Diabetes

Palm Sunday

Eleanor Yeager, Rob, Deb & Janette August

The Fatima Rosary for Peace

A Day of Prayer for Victims of Addictions

Palm Sunday

Rita Raichle, Rita & Barb

Living and deceased of Our Lady of Fatima Parish

The Fatima Rosary for Peace

HOLY WEEK AT O.L.F.

PALM SUNDAY

(regular weekend schedule)

TUESDAY OF HOLY WEEK

Episcopal Ordination & Installation of

Rev. Mark Barchack

(Cathedral Filled, Watch T.V.)

HOLY THURSDAY

Mass of the Holy Oils

The Cathedral of the Blessed Sacrament

11:00 A.M.

Mass of the Lord's Supper

Our Lady of Fatima

7:00 P.M.

GOOD FRIDAY

Celebration of the Lord's Passion

Our Lady of Fatima

1:00 P.M.

HOLY SATURDAY

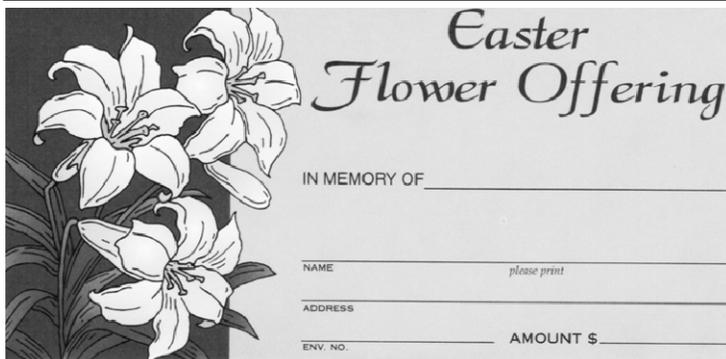
The Easter Vigil

8:30 P.M.

EASTER SUNDAY

One Mass Only 10:00 A.M.

*Our Lady of Fatima Pleaded That we pray the Holy Rosary Daily
At O.L.F. before each Mass and at 4:00 P.M., Mon - Fri*



Easter Flower Offering

IN MEMORY OF _____

NAME _____ please print

ADDRESS _____

ENV. NO. _____ AMOUNT \$ _____

The Easter Flower Offering is an annual parish fundraiser. Not all the money raised goes for the purchase of flowers for Easter. When the decorations for the Holy Week/Easter season have been paid, the excess cash is placed in the regular account for use in general church expenditures.

Parishioners giving \$10 or more may give their contribution in memory of, or in the name of a single person, or a single family. We don't want to have to print your "list" in such a small font that no one will be able to read it easily.

The 2011 Annual Catholic Appeal
Goal of - \$15,636 - for Our Lady of Fatima Parish

CHANGES - Third Edition of ROMAN MISSAL -- 2002 and on -

Liturgical posture:

- **Lord's Prayer:** Church offers the option to pray the Our Father in the orans posture - holding both hands with palms outward and upward (not imitating the priest's posture.)
- **Reception of Holy Communion:** Catholics in the United States stand to receive Holy Communion. The bishops have directed that the common gesture of reverence before receiving Holy Communion is a bow. The reverent gesture before receiving the Precious Blood is also a bow.
- **When to stand at the Offertory:** With all seated in the church, the presider, following the washing of his hands, returns to the center of the altar, and says, "Pray, brethren, that our sacrifice may be acceptable to God the Almighty Father." With that invitation said, the Faithful then stand, and once standing, respond, "May the Lord accept this sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church." (Previously, we had waited to stand until after this response.)

Chalices and Purification:

- All chalices are filled with the wine brought to the altar at the presentation of the gifts. The Precious Blood of the Lord is never to be poured after the consecration. The Church has directed that the vessels holding the Body and Blood of Christ be made of precious metal.
- The Church directs that all vessels, ciboria and chalices, be purified following the reception of Communion. The vessels are purified by the priest, deacon or instituted acolyte. All Consecrated Elements remaining after distribution are brought back to the altar following Communion. There the consecrated Bread is placed in a ciborium and taken to the tabernacle. The particles from the remaining ciboria are placed in the presider's chalice. Also, at the altar, all remaining Precious Blood is consumed by the appropriate minister. The chalices and ciboria are taken to the credence table where water is poured into the chalices. The proper minister then drinks from the presider's chalice consuming the remaining particles of the Body of Christ Following Mass, the vessels having been purified, are ready to be washed by the Extraordinary Ministers of Holy Communion.

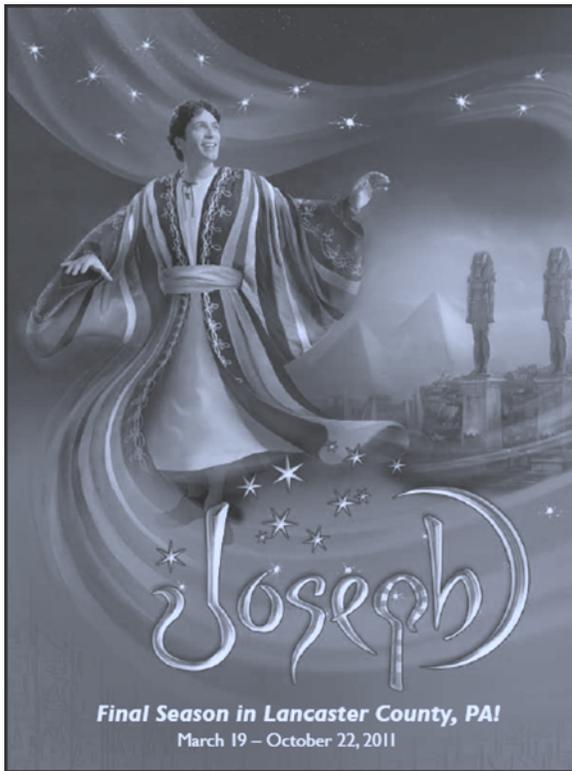
The Sacrament of Confirmation: Grace for Fullness of Faith and Life

There is a close relationship between the sacraments of Baptism and Confirmation.

While Confirmation is a distinct and complete sacrament in its own right, its purpose is to perfect in us that which was begun in Baptism. We might say—in a sense—that we are baptized in order to be confirmed.

Growing beyond a self-centered spirituality We are born spiritually in the sacrament of Baptism. We become sharers in the divine life of the most Blessed Trinity. We begin to live a supernatural life. As we practice the virtues of faith and hope and love and as we unite with Christ in His Church in offering worship to God, we also grow in grace and goodness.

But at this stage our spiritual life, like the life of a child, is largely self-centered. We tend to be preoccupied with the needs of our own soul, with the effort to "be good." We cannot be wholly self-centered, of course—not if we understand what it means to be a member of Christ's Mystical



O.L.F. Parish Bus Day Trip?

Wednesday

May 4, 2011

9:00 AM – 9:00 PM

Bus, Show, Dinner = \$99.00

25 O.L.F. Parishioners/Guests

Seen by over 600,000 people, Sight & Sound's original production, *Joseph*, has joined the ranks of *Noah - the Musical*, becoming a new favorite among many of our patrons! Soar with Joseph as his inspiring story unfolds in front, beside and even above you. With innovative dream sequences, lavish Egyptian staging, colorful characters, live animals and memorable songs, this energy packed show will leave you laughing, crying and uplifted with the life-changing message of forgiveness.

What a perfect way to end the hustle and bustle of this year's busiest month! A relaxing (Super-Bus) ride to Amish Country, a Broadway (quality) Stage Show – but with a religious twist, a fine meal in a famous restaurant, and all happening among fellow parishioners and friends. One problem! There is not enough time for pussyfooting around on this. All interested must ACT NOW. Call Emma Kowalski. Tell her (or her answering machine) to reserve you one, two, or three seats. She'll return your call and make arrangements for payment as well as fill-in any information blank spots. 942-0202

Emma Notes:

Please be aware that your money is nonrefundable unless we can fill your seat.....this is a smaller bus without a bathroom on it but with a super driver who will stop as needed....this is only a three hour drive and we will definitely stop midway down for a leg stretch and potty break please bring the bag lunch of your choice to have before we enter the theatre dinner will be scheduled for 5:30 .. it is a buffet.....for those of you who shop ... the theatre has shopping and there is a farmers market by the buffet ... thank you, emma

DEADLINE NOTICE

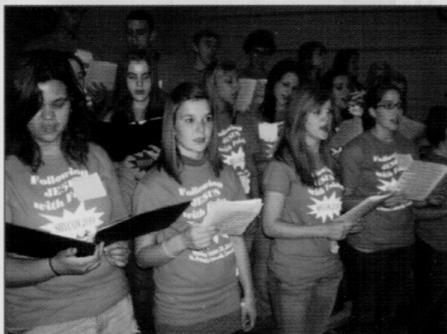
Because of the differing policies of the various vendors involved with the adventure of this first time parish venture we find it necessary to demand full payment of each patron by:

12:30 PM, Wednesday, April 20, 2011

Sorry about the short lead-time, but this was an opportunity which just came along out of nowhere, and we figured 25 parishioners might be in a position to take advantage of it.

One Faith, One Household

2011 Annual Catholic Appeal



- † 5,890 persons received Emergency Financial Assistance
- † 113 adoptions were completed
- † 245 couples attended marriage preparation sessions
- † 1 priest, 1 transitional deacon and 5 permanent deacons were ordained



- † 680 high school youth praised God at SHYCON
- † 150 individuals participated in the Catholic Life Conference
- † 702 children benefited from the Fulton County Catholic Mission's Christmas program

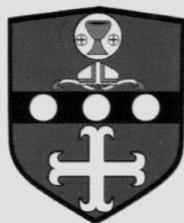


- † 145 couples celebrated marriage at Anniversary Day Masses
- † 250 youth attended Camp Zacchaeus
- † Ground was broken for the Suzanne Pohland Paterno Catholic Student Faith Center which will serve 10,000+ students at Penn State University Park



- † 375 junior high youth attended Junior High Youth Day
- † Coming in Summer 2011 - Camp Timothy for high school sophomores, juniors and seniors

Your invitation to participate arrives in early Lent. Please respond generously. Thank you!



Diocese of Altoona-Johnstown

www.ajdiocese.org

Body, and not if we understand the significance of the Mass. But in general our religious life does revolve around self.

Living for others: Then we are confirmed. We receive a special grace by which our faith is deepened and strengthened, so that it will be strong enough not only for our own needs but for the needs of others with whom we shall try to share it. With the onset of adolescence a child begins to assume, progressively more and more, the responsibilities of adulthood. He begins to see his place in the total family picture and in the community at large. Similarly, the confirmed Christian begins to see more clearly (or ought to) his responsibility to Christ for his neighbor. He becomes deeply concerned (or ought to) with the welfare of Christ-in-the-world—which is the Church—and the welfare of Christ-in-his-neighbor. It is in this sense that Confirmation is a spiritual "growing up."

Special grace: In order that we may have such a concern for Church and neighbor, in deed as well as in feeling, the sacrament of Confirmation gives us a special grace and a special power. Just as the "mark" or character of Baptism made us sharers with Christ in His role of priest, giving us the power to participate with Him in divine worship, so also the character of Confirmation makes us sharers with Christ in His role of prophet or teacher.

We now participate with Him in the task of extending His kingdom, of adding new souls to His Mystical Body. Our words and our works are directed not merely to our own sanctification but also to the purpose of making Christ's truths alive and real for those around us.

The Catechism's section on Confirmation says that Confirmation is the special outpouring of the Holy Spirit. Its effects are to:

Root us more deeply in divine filiation (being children of God) + Unites us more firmly to Christ + Increases the gifts of the Holy Spirit in us + Strengthens our bond with the Church + Associates us more closely to her mission of bearing witness to Christ + Helps us and more strictly obliges us to spread and defend the faith by word and deed.

The roots of Confirmation: We do not know exactly when, during His public life, Jesus instituted the sacrament of Confirmation. This is one of the "many other things that Jesus did" which, as St. John tells us, are not written down in the Gospels (see John 21:25).

We know that Catholic Tradition (the teachings of the Church which have been handed down to us from our Lord, or from His Apostles inspired by the Holy Spirit) is of equal authority with Sacred Scripture as a source of divine truth. If a "Bible-only" friend thrusts out his jaw and says, "Show it to me in the Bible; I don't believe it unless it's in the Bible," we do not fall into that trap. We answer sweetly by saying: "Show me in the Bible where it says that we must believe only what is written there."

However, it does happen that the Bible tells us about Confirmation. Not under that name, of course. Aside from Baptism, our present names for the sacraments were developed by the early theologians of the Church; "Laying on of hands" was the earliest name for Confirmation. This is the name which the Bible uses in the following passage taken from the Acts of the Apostles: "Now when the Apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. On their arrival they prayed for them, that they might receive the Holy Spirit; for as yet He had not come upon any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit. But when Simon [the magician] saw that the Holy Spirit was given through the laying on of the Apostles' hands, he

offered them money, saying, 'Give me also this power, so that anyone on whom I lay my hands may receive the Holy Spirit'." (Acts 8:14-19)

The real significance of this passage lies in what it tells us about the sacrament of Confirmation. It tells us that while Confirmation is a complement to Baptism, a completing of what was begun in Baptism, nevertheless Confirmation is a sacrament distinct from Baptism. The passage also tells us the way in which Confirmation was to be given: by the placing of the hand of the one who confirms, upon the head of the one to be confirmed, with a prayer that he may receive the Holy Spirit.

We are particularly interested in this fact which the passage makes plain: the fact that it was the Apostles—that is, the bishops—who did the confirming. Whoever it was who had baptized the Samaritans very evidently did not have the power to "lay hands" upon them and to impart to them the Holy Spirit. Two of the Apostles, Peter and John, had to travel from Jerusalem to Samaria in order to give the sacrament of Confirmation to these new Christians.

The bishop was the original minister of Confirmation. Ordinarily, the bishop still administers this sacrament so that there is a clear link to the first outpouring of the Holy Spirit at Pentecost. However bishops can also permit priests to administer this sacrament, and in practice this is often done.

In Confirmation, the bishop or priest places his hand upon our head and calls down upon us the Holy Spirit Who can, if we will let Him, transform our lives.

Without Baptism we cannot go to heaven. Without Confirmation we can get to heaven, but the going will be much rougher.

In fact, without Confirmation it would be easy to lose our way entirely, easy to lose our faith. That is why it is of obligation for every baptized person to be also confirmed if he has the opportunity of receiving the sacrament of Confirmation.

MONEY MATTERS

Fourth Sunday of Lent (April 3, 2011)

231 people Celebrated Liturgy at O.L.F. contributing \$ 2,747.75 of which \$ 244.00 accounted for visitor contributions.

# Envelopes In Circulation	218	# Used	109	# Unused	109
-----------------------------------	------------	---------------	------------	-----------------	------------

April Camp payment received=\$ 809.39

Stuffed Shell Dinner profit = \$326.27

2011 ACA Goal = \$15,636

Pledges to Date \$ 4,770.00 *brings OLF to 30% of Diocesan Goal*

(See the Honor Roll in vestibule for names)

Episcopal Ordination - fullness of the sacrament of Holy Orders

1555 "Amongst those various offices which have been exercised in the Church from the earliest times the chief place, according to the witness of tradition, is held by the function of those who, through their appointment to the dignity and responsibility of bishop, and in virtue consequently of the unbroken succession going back to the beginning, are regarded as transmitters of the apostolic line."

1556 To fulfill their exalted mission, "the apostles were endowed by Christ with a special outpouring of the Holy Spirit coming upon them, and by the imposition of hands they passed on to their auxiliaries the gift of the Spirit, which is transmitted down to our day through Episcopal consecration."

1557 The Second Vatican Council "teaches . . . that the fullness of the sacrament of Holy Orders is conferred by Episcopal consecration, that fullness namely which, both in the liturgical tradition of the Church and the language of the Fathers of the Church, is called the high priesthood, the acme (summa) of the sacred ministry."

1558 "Episcopal consecration confers, together with the office of sanctifying, also the offices of teaching and ruling. . . . In fact . . . by the imposition of hands and through the words of the consecration, the grace of the Holy Spirit is given, and a sacred character is impressed in such wise that bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative (in Eius persona agant)." "By virtue, therefore, of the Holy Spirit who has been given to them, bishops have been constituted true and authentic teachers of the faith and have been made pontiffs and pastors."

1559 "One is constituted a member of the Episcopal body in virtue of the sacramental consecration and by the hierarchical communion with the head and members of the college." The character and collegial nature of the Episcopal order are evidenced among other ways by the Church's ancient practice which calls for several bishops to participate in the consecration of a new bishop. In our day, the lawful ordination of a bishop requires a special intervention of the Bishop of Rome, because he is the supreme visible bond of the communion of the particular Churches in the one Church and the guarantor of their freedom.

1560 As Christ's vicar, each bishop has the pastoral care of the particular Church entrusted to him, but at the same time he bears collegially with all his brothers in the episcopacy the solicitude for all the Churches: "Though each bishop is the lawful pastor only of the portion of the flock entrusted to his care, as a legitimate successor of the apostles he is, by divine institution and precept, responsible with the other bishops for the apostolic mission of the Church."

1561 The above considerations explain why the Eucharist celebrated by the bishop has a quite special significance as an expression of the Church gathered around the altar, with the one who represents Christ, the Good Shepherd and Head of his Church, presiding.

The ordination of priests - co-workers of the bishops

1562 "Christ, whom the Father hallowed and sent into the world, has, through his apostles, made their successors, the bishops namely, sharers in his consecration and mission; and these, in their turn, duly entrusted in varying degrees various members of the Church with the office of their ministry." "The function of the bishops' ministry was handed over in a subordinate degree to priests so that they might be appointed in the order of the priesthood and be co-workers of the Episcopal order for the proper fulfillment of the apostolic mission that had been entrusted to it by Christ."

**SAINT MARK'S FISH FRY AND CHEESE RAVIOLI DINNERS - FRIDAY, APRIL 15 FROM 4:30-7 PM OR UNTIL FISH IS GONE
FRIED OR BAKED FISH \$7.50**

RAVIOLI DINNER \$7.50

FISH DINNER INCLUDES: Roll and beverage and choice of 2 (macaroni & cheese, stewed tomatoes, coleslaw or french fries)

RAVIOLI DINNER includes salad, roll & beverage.