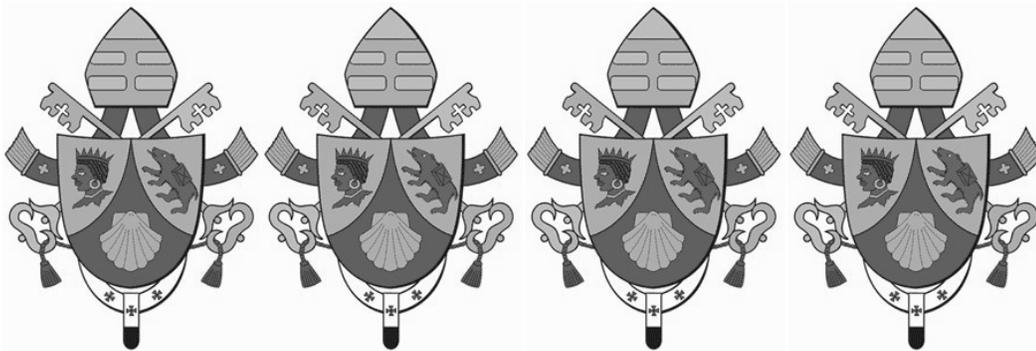


**22nd Sunday in Ordinary Time**

**August 30-31, 2008**

# 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.



**Until  
The  
End  
Of  
Time**

## **Upon This Rock I will build MY CHURCH**

### **CONGREGATION FOR THE DOCTRINE OF THE FAITH RESPONSES TO SOME QUESTIONS REGARDING CERTAIN ASPECTS OF THE DOCTRINE ON THE CHURCH**

The Congregation wishes to respond to questions by clarifying the authentic meaning of some ecclesiological expressions used by the magisterium which are open to misunderstanding in the theological debate.

#### **RESPONSES TO THE QUESTIONS**

#### **QUESTION**

**What is the meaning of the affirmation that the Church of Christ subsists in the Catholic Church?**

#### **RESPONSE**

Christ “established here on earth” only one Church and instituted it as a “visible and spiritual community”, that from its beginning and throughout the centuries has always existed and will always exist, and in which alone are found all the elements that Christ himself instituted. “This one Church of Christ, which we confess in the Creed as one, holy, catholic and apostolic [...]. This Church, constituted and organized in this world as a society, subsists in the Catholic Church, governed by the successor of Peter and the Bishops in communion with him”.

In number 8 of the Dogmatic Constitution *Lumen gentium* ‘subsistence’ means this perduring, historical continuity and the permanence of all the elements instituted by Christ in the Catholic Church, in which the Church of Christ is concretely found on this earth.

It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them. Nevertheless, the word “subsists” can only be attributed to the Catholic Church alone precisely because it refers to the mark of unity that we profess in the symbols of the faith (I believe... in the “one” Church); and this “one” Church subsists in the Catholic Church.

**QUESTION**

**Why was the expression “subsists in” adopted instead of the simple word “is”?**

**RESPONSE**

The use of this expression, which indicates the full identity of the Church of Christ with the Catholic Church, does not change the doctrine on the Church. Rather, it comes from and brings out more clearly the fact that there are “numerous elements of sanctification and of truth” which are found outside her structure, but which “as gifts properly belonging to the Church of Christ, impel towards Catholic Unity”.

“It follows that these separated churches and Communities, though we believe they suffer from defects, are deprived neither of significance nor importance in the mystery of salvation. In fact the Spirit of Christ has not refrained from using them as instruments of salvation, whose value derives from that fullness of grace and of truth which has been entrusted to the Catholic Church”

**QUESTION**

**Why does the Second Vatican Council use the term “Church” in reference to the oriental Churches separated from full communion with the Catholic Church?**

**RESPONSE**

The Council wanted to adopt the traditional use of the term. “Because these Churches, although separated, have true sacraments and above all – because of the apostolic succession – the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds”, they merit the title of “particular or local Churches” , and are called sister Churches of the particular Catholic Churches.

“It is through the celebration of the Eucharist of the Lord in each of these Churches that the Church of God is built up and grows in stature”. However, since communion with the Catholic Church, the visible head of which is the Bishop of Rome and the Successor of Peter, is not some external complement to a particular Church but rather one of its internal constitutive principles, these venerable Christian communities lack something in their condition as particular churches.

On the other hand, because of the division between Christians, the fullness of universality, which is proper to the Church governed by the Successor of Peter and the Bishops in communion with him, is not fully realized in history.

**Next Sunday Sept 7th is Grandparents Day!**  
**Sept 8th is Our Lady’s Birthday Celebration!**

**QUESTION**

Why do the texts of the Council and those of the Magisterium since the Council not use the title of “Church” with regard to those Christian Communities born out of the Reformation of the sixteenth century?

**RESPONSE**

According to Catholic doctrine, these Communities do not enjoy apostolic succession in the sacrament of Orders, and are, therefore, deprived of a constitutive element of the Church. These ecclesial Communities which, specifically because of the absence of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery cannot, according to Catholic doctrine, be called “Churches” in the proper sense.

The Supreme Pontiff Benedict XVI, at the Audience granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, ratified and confirmed these Responses, adopted in the Plenary Session of the Congregation, and ordered their publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, June 29, 2007  
William Cardinal Levada, Prefect

Any Catholic boy or girl, eight years old, having made First Communion, and who has the signed permission and weekly support of a parent or guardian, is eligible to apply to become an Altar Server. To serve at the Altar of God is a privilege based on community necessity, not a right incumbent on the individual. This community needs about nine new servers to replace those who have gone on to other things. Father Z, with assistance from old-timers, will conduct half hour training sessions after all weekend Masses during September. The parent figure must be present.

**MONEY MATTERS 21st in Ordinary Time (August 24)**

260 people Celebrated Liturgy at O.L.F. contributing \$1,706.95 of which \$342.29 accounted for “loose” cash.

**# Envelopes In Circulation 238 # Used 111 # Unused 127**

**MASS INTENTIONS FOR September 1 - 7, 2008**

|                  |     |          |                                       |  |
|------------------|-----|----------|---------------------------------------|--|
| <b>Monday</b>    | 9/1 | 08:00 AM | Wally Jorkasky, Virginia Eder         | <i>Weekday</i>                         |
| <b>Tuesday</b>   | 9/2 | 08:00 AM | Debra Shuma, Guy & Joan Luciano       | <i>Weekday</i>                         |
| <b>Wednesday</b> | 9/3 | 08:00 AM | Walter Bieniek, Joe & Anne Jaronieski | <i>Gregory the Great, Pope, doctor</i> |
| <b>Thursday</b>  | 9/4 | 08:00 AM | Raymond F. McCall, Wife Theresa       | <i>Weekday</i>                         |
| <b>Friday</b>    | 9/5 | 08:00 AM | Health of Denise Keagy, Carol Smith   | <i>Blessed Teresa of Calcutta</i>      |
| <b>Saturday</b>  | 9/6 | 04:30 PM | Sally Colledge, Husband Pete          | <i>23rd Sunday in Ordinary Time</i>    |
| <b>Sunday</b>    | 9/7 | 09:00 AM | Liv/Dec of Our Lady of Fatima Parish  | <i>23rd Sunday in Ordinary Time</i>    |
| <b>Sunday</b>    | 9/7 | 11:00 AM | Bill Stitt, Joan Williams             | <i>23rd Sunday in Ordinary Time</i>    |