

Our Lady of Fatima Bulletin

August 21-22, 2010

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

Mon. 8/23

Feast

8:00 AM Mass

Tues. 8/24

Feast

8:00 AM Mass

Wed. 8/25

Feast

8:00 AM Mass

Thur. 8/26

Feast

8:00 AM Mass

Fri. 8/27

Feast

8:00 AM Mass

Sat. 8/28

Feast

4:30 PM Mass

Sun. 8/29

Feast

9:00 AM Mass

11:00 AM Mass

victims of Cancer

Saint Rose of Lima, virgin

Teresa G. Mincin, *Ann., Anna Miller, daughter*

victims of Cardiovascular Disease

Saint Bartholomew, apostle

Frances Kasun, *M/M Terry Tomassetti, (resch)*

victims of Arthritis

St Louis of France, St Joseph Calasanz, priest

Theresa M. McCall, *1 mo. Ann, daughter Colleen*

victims of Neuromuscular Disorders

Weekday

Bill Conrad, *1 mo. Ann, (7/25), BG Athletic Dept*

victims of Emotional Disorders

Saint Monica

Consolation of Chris & Kelly Keagy, *C. Smith*

victims of Diabetes

Twenty Second Sunday in Ordinary Time

Theresa Kenny, *Mike & Sue Derenhic*

victims of Addictions

Twenty Second Sunday in Ordinary Time

Al Sienkiewicz, *M/M Charles Hennigan*

Consolation of the Kawtoski, Keagy Fam., *D&K Rhoa*

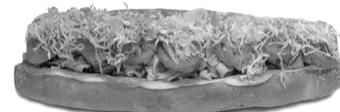
MONEY MATTERS

The Assumption of the Blessed Virgin Mary, August 15, 2010
229 people Celebrated Liturgy at O.L.F. contributing \$ 2,227.70
of which \$ 196.20 accounted for visitor contributions.

Envelopes In Circulation 224 # Used 83 # Unused 141

BBQ chicken net profit = \$473.96 of which 50/50 net profit = \$38.50
Theresa McCall Memorials to date = \$955.00

AUG. 25



One Foot Long Hoagies \$6.00

To order please fill out the clipboard form

or e-mail: oloff10@hotmail.com

or Call 942-0371

no later than

Monday, August 23 by 12 Noon

O.L.F. ACA Goal = \$12,830

Pledged to date = \$11,437

A Lingerin' Voice

Listed below weekly are the names of deceased persons whom our parishioners have requested be remembered in our daily private prayers.

Frances D. Kasun Husband & Sons	Herbert E. Summers, Sr. Herbert E. Summers Jr.	Theresa M. Bruno Tony, MaryAnn & Anthony	M/M Austin Weakland Bernadette Weakland	Shirley A. Smithmyer Friend
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It has been suggested that if we were to increase and well-publicize the number of hours the priest spends in the confessional, there would be a greater response to our invitation to receive the sacrament of Reconciliation. Please note the new Confession schedule listed below.

It has also been suggested that we remove all seating in the aisle specifically reserved for the traditional *confessional line*. Please note the changes in that portion of the church.

Confessions on Saturday afternoon	from 3:15 to 4:15
Confessions on Saturday evening	from 5:30 to 6:30
Confessions on Sunday morning	from 7:45 to 8:45
Confessions on Sunday morning	from 9:45 to 10:45
Confessions on Mon. through Fri. morning	from 8:30 to 9:30



The priest will start and stop precisely at the times indicated. Penitents should not arrive five minutes before the "stop" time expecting to have a "quickie." In addition to these nine scheduled hours, Father will also hear Confessions at the Wake Services preceding funerals and after the rehearsals preceding weddings. These times are reserved for Sacramental Reconciliation, not ongoing spiritual direction, pastoral counseling, or religious instruction.

The Sacrament of Reconciliation

by Monsignor Charles M. Mangan

One periodically hears Catholics discuss the decline in use of the Sacrament of Penance among the faithful since the 1960s. This claim is difficult to dispute. Nevertheless, Pope John Paul II has recently referred to a welcome upsurge in the number of confessions during the last several years. This is good news and bodes well for the future.

A “good” Confession means a worthy Confession, that is, the penitent tells the unconfessed mortal sins that he has committed in both kind and number. The Church infallibly teaches that the penitent need confess only mortal sins (that is, gravely wrong desires, thoughts, words and actions performed with sufficient reflection and full consent of the will) in the context of the Sacrament; however, she earnestly recommends that venial sins, also, be confessed because such acknowledgment leads to self-knowledge of one’s own weakness, humility in “owning-up” to what one has done wrong, and an increase in sanctifying grace. A “Devotional Confession” is the confession of venial sins which is “a means of growing perfect in the love of God and neighbor.”

The Scriptural basis for this Sacrament is clear. On the evening of Easter Sunday, the Risen Lord Jesus appeared to His fearful Apostles “and gave them the power to forgive sins.” The Master exclaimed: “Receive the Holy Spirit. If you forgive men’s sins, they are forgiven them; if you hold them bound, they are held bound.” (Saint John 20: 22-23)

The Sacrament of Penance has three “parts” regarding the penitent (the one confessing) and one “part” concerning the confessor (the priest who possesses the faculty to hear Confession and grant Absolution). For the penitent, there is contrition (sorrow), confession (telling of sins), and satisfaction (performance of penance), while for the confessor there is the imparting of Absolution (the actual forgiveness).

How does one actually confess? It is vital that the penitent prepare well before approaching the Sacrament. Such preparation consists in begging the Most Blessed Trinity for wisdom and insight. A thorough examination of conscience cannot be overestimated. Often, the Ten Commandments, the Precepts of the Church, the Beatitudes or the Theological and Cardinal Virtues prove to be a helpful foundation by which to reflect on how one is following Christ and obeying His life-giving mandates.

Under usual conditions, the penitent enters the confessional and kneels behind a curtain or screen so as to conceal his identity. (Some confessionals today also offer the opportunity for “face-to-face” Confession.) After beginning with the Sign of the Cross, the confessor may share a passage from Sacred Scripture. Then, the penitent uses the familiar formula, “Bless/Forgive me, Father, for I have sinned. It has been ___weeks/months/years since my last Confession.”

Next, the penitent honestly names the sins of which he is guilty. He may conclude the recital of his sins by asserting, “I am sorry for these and for all the sins of my past life.” The confessor gives some valuable counsel to the penitent, encouraging him to put his trust in God and seek true Christian holiness. The confessor also assigns a penance which is to help repair the injustice which the penitent has caused by his sins.

The penitent then recites the Act of Contrition, expressing his sorrow for his sins, his genuine desire to perform the penance he was just given and his intent to avoid all the unnecessary and near occasions of sin (those persons, place, things and events) which lead to disobeying God’s unchanging law. The priest prays the prayer of Absolution which contains these essential words for the conveying of sacramental forgiveness. “I absolve you from your sins, in the Name of the Father (+), and of the Son, and of the Holy Spirit.” The penitent leaves the confessional and performs his penance as soon as possible.

We can maintain with absolute certainty that one who is really sorry for his sins, tells them honestly, plans to avoid sin in the future, intends to do his assigned penance and receives valid sacramental absolution from a duly authorized Catholic priest is truly forgiven of his sins. Such a realization is in itself a grace from the hand of the Lord Jesus Himself.

If you make good use and frequent use of this Sacrament, you will have peace of heart, purity of conscience and a deep union with Christ in His love for His Father and for all men and women. The grace of the Sacrament will cause you to become like Jesus, our Lord, in all you say and do! It will make you a stronger and more committed member of His Church!

Many Catholics avoid the Sacrament of Reconciliation simply because they don't remember how to confess their sins. They simply don't know what to say and are too embarrassed to ask.

How to Make a Good Confession gives Catholics those words, describing the actions and responses for each step of the sacrament. It also serves as a practical guide to a thorough examination of conscience, asking a series of commandment-based real-world questions. Even those familiar with the steps of the sacrament will benefit from a more thoughtful confession.

Equally as important, How to Make a Good Confession will inspire Catholics to seek reconciliation by reminding them of the great grace and peace they can receive when they ask for God's endless mercy.

