

All Souls Day (Sunday)

November 1 - 2, 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, Altoona, PA 16601.  
Visit our Web site at: [ourladyoffatimaaltoona.com](http://ourladyoffatimaaltoona.com) - Send us a Fax at: 814-942-0372 - Give us a call at: 814-942-0371

## Requiescat in pace.

Buried from Our Lady of Fatima

*Joseph G. Martin*

12/21/2007

*Eileen Cogan*

01/07/2008

*John Bacza*

02/05/2008

*Donald J. Resig*

02/17/2008

*Susan Cassidy*

03/24/2008

*Donald (Bill) Stitt*

04/28/2008

*Theresa Bruno*

09/12/2008

## **The CATECHISM OF THE CATHOLIC CHURCH has this to say:**

### **THE FINAL PURIFICATION, OR PURGATORY**

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire: *As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.*

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." From the beginning, the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead: *Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.*

### **The punishments of sin**

1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.

**MONEY MATTERS 30th Sunday in Ordinary Time (October 26)**

256 people Celebrated Liturgy at O.L.F. contributing \$2,109.97 of which \$ 334.82 accounted for "loose".

# Envelopes In Circulation	239	# Used	114	# Unused	125
----------------------------	-----	--------	-----	----------	-----

1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man."

**In the Communion of Saints**

1474 The Christian who seeks to purify himself of his sin and to become holy with the help of God's grace is not alone. "The life of each of God's children is joined in Christ and through Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person."

1475 In the communion of saints, "a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things." In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others. Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.

1476 We also call these spiritual goods of the communion of saints the Church's treasury, which is "not the sum total of the material goods which have accumulated during the course of the centuries. On the contrary, the 'treasury of the Church' is the infinite value, which can never be exhausted, which Christ's merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father. In Christ, the Redeemer himself, the satisfactions and merits of his Redemption exist and find their efficacy.

1477 "This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission in the unity of the Mystical Body."

**MASS INTENTIONS FOR November 3 - 9, 2008**

<b>Monday</b>	11/03	08:00 AM	<b>Denise Keagy</b> , Family	<i>Martin de Porres, religious</i>
<b>Tuesday</b>	11/04	08:00 AM	<b>Butler Family</b> , Shannon Jones	<i>Charles Borromeo, bishop</i>
<b>Wednesday</b>	11/05	08:00 AM	<b>Wally Jorkasky</b> , Peg Bieniek	<i>Weekday</i>
<b>Thursday</b>	11/06	08:00 AM	<b>Walter Bieniek</b> , John & Paul Duffy	<i>Weekday</i>
<b>Friday</b>	11/07	08:00 AM	<b>Pat Dennis</b> , M/M David Conrad	<i>Weekday</i>
<b>Saturday</b>	11/08	04:30 PM	<b>Sally Colledge</b> , Husband Pete	<i>Dedication of the Lateran Basilica, Rome</i>
<b>Sunday</b>	11/09	09:00 AM	<b>Liv/Dec Members of Our Lady of Fatima</b>	<i>Dedication of the Lateran Basilica, Rome</i>
<b>Sunday</b>	11/09	11:00 AM	<b>Joseph P. Goclowski</b> , Wife and Daughter	<i>Dedication of the Lateran Basilica, Rome</i>