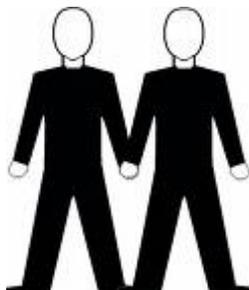
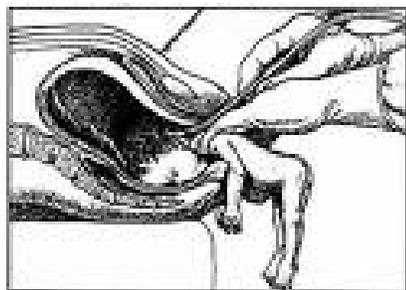


EXTRA! EXTRA! EXTRA! Read all about it!

Between 53 & 54% of American Catholics cast their ballots for:



What's wrong with Catholic voters?

What's wrong with Catholics?

by Phil Lawler, November 5, 2008

Yesterday, according to the exit polls, between 53 and 54% of American Catholic voters cast their ballots for Barack Obama, despite the Democratic candidate's enthusiastic support for unrestricted legal abortion.

Nationwide, Protestant voters supported John McCain, by a solid 54- 45% margin. But the Catholic vote broke for Obama. Why?

Yes, Catholics have traditionally leaned toward the Democratic Party for historical reasons. But why have Catholic voters remained doggedly loyal to a party that has come, in the early 21st century, to be wholly allied with the "culture of death" on issues such as abortion, euthanasia, same-sex marriage, and embryonic stem-cell research?

The support that Obama won among Catholic voters is noteworthy because in the last presidential contest, in 2004, President Bush won 52% of the Catholic vote while his opponent John Kerry-- himself a Catholic!-- managed only 46%. Catholic support for the Democratic candidate rose markedly in this campaign, even though the Democratic contender was the most militantly pro-abortion candidate ever to win a major party's presidential nomination.

This trend is all the more remarkable because over the course of the past several weeks, dozens of American bishops issued strong public statements reminding their people of their moral obligation to vote in defense of human life. Those statements varied in candor and in quality, but their overall impact was

remarkable. The 2008 campaign produced a seismic change in the attitude of the American hierarchy; the bishops as a group were far more outspoken, far more explicit, than in any previous election.

And still most Catholics voted for Obama. Again: why?

Before answering that question, let me cite one more vitally important piece of polling information: Among Catholic voters who attend Mass weekly, McCain won majority support: 54- 45%. Among those who do not attend weekly Mass, the margin for Obama was an overwhelming 61- 37%. Thus Obama drew his support from inactive Catholics. And unfortunately, most American Catholics are inactive.

In an interview recorded just before Election Day, Archbishop Charles Chaput of Denver explained that he had decided to take a prominent public stand on the obligations of Catholic voters because the "quieter approach to these things has not been effective." How right he was! He and many other prelates deserve the gratitude of loyal Catholics for their willingness to take a more energetic approach. This year, at last, the American bishops were clear and forthright in their teaching. Yet on Election Day it became evident that millions of American Catholics weren't listening.

Should we be surprised if Catholics ignore directives from the hierarchy? Should we be surprised that Catholics who do not attend Mass regularly-- thereby violating a precept of the Church-- ignore Church teachings on other issues as well? No, this result was predictable.

An entire generation of American Catholics has grown accustomed to dissent from Church teaching, and grown accustomed to seeing their bishops tolerate that dissent. In the 35 years since Roe v. Wade, Catholics have watched their Church leaders handle pro-abortion Catholic politicians with kid gloves, treating their moral treason as a minor annoyance rather than a public scandal. Yes, the bishops routinely denounced abortion; but at the same time they treated the public supporters of taxpayer-funded abortion with jovial deference. Puzzled lay Catholics concluded that the bishops didn't really take the issue too seriously, and the laity in turn stopped taking their bishops seriously. A few dozen statements from brave orthodox bishops in the autumn of 2008-- however clear, however compelling-- were not enough to undo a generation of damage.

Abortion is not an isolated issue. Lackadaisical American Catholics are not ignoring Church leadership on this issue alone, but on the entire range of Catholic teaching. Most Catholics skip Sunday Mass regularly. Most Catholics rarely if ever go to Confession. Most Catholics use contraceptives. Most Catholics do not believe in the Real Presence. Most Catholics no longer accept Church authority on any issue. Why should we be surprised, then, if on Election Day most Catholics ignore Church teachings on their moral obligation to vote in defense of human life?

To repair the damage, we must recognize that the problem is not restricted to abortion, nor to defense-of-life issues. Indeed it is not, strictly speaking, a political problem. To restore the integrity of the Catholic vote, we must first restore the integrity of the Catholic faith, and rebuild the foundations of a Catholic culture.

Let's us, the Our Lady of Fatima Catholic Community, start here >>>>>

Dedication of St. John Lateran Basilica

November 8-9, 2008

Fatima Mirror

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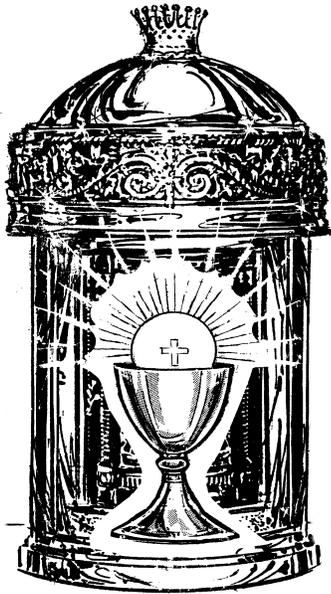
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*"Could you not watch one hour
with Me?"*

(Mt 6:21; 26:40)

12 Reasons From Church Teachings For Spending One Hour With Jesus In The Blessed Sacrament

- 1. You are greatly needed!** "The Church and the world have a great need of Eucharistic Adoration." (Pope John Paul)
- 2. This is a personal invitation to you from Jesus.** "Jesus waits for us in this Sacrament of love." (Pope John Paul)
- 3. Jesus is counting on you because the Eucharist is the center of life.** "Every member of the Church must be vigilant in seeing that the sacrament of Love shall be at the center of the life of the people of God so that through all the manifestations of worship due Him shall be given back 'love for love' and truly become the life of our souls." (Pope John Paul)
- 4. Your hour with Jesus in the Blessed Sacrament will repair for evils of the world and bring about peace on earth.** "Let us be generous with our time in going to meet Jesus and ready to make reparation for the great evils of the world. Let your adoration never cease." (Pope John Paul II)
- 5. Day and night Jesus dwells in the Blessed Sacrament because you are the most important person in the world to Him!** "Christ is reserved in our churches as the spiritual center of the heart of the community, the universal Church and all humanity." (Pope Paul IV)
- 6. Jesus wants you to do more than to go to Mass on Sunday.** "Our communal worship at Mass must go together with our personal worship of Jesus in Eucharistic adoration in order that our love may be complete." (Pope John Paul)
- 7. You grow spiritually with each moment you spend with Jesus!** "Our essential commitment in life is to preserve and advance constantly in Eucharistic life and Eucharistic piety and to grow spiritually in the climate of the Holy Eucharist." (Pope John Paul)
- 8. The best time you spend on earth is with Jesus, your Best Friend, in the Blessed Sacrament!** "How great is the value of conversation with Christ in the Blessed Sacrament, for there is nothing more consoling on earth, nothing more efficacious for advancing along the road of holiness!" (Pope Paul VI)
- 9. Just as you can't be exposed to the sun without receiving its rays, neither can you come to Jesus exposed in the Blessed Sacrament without receiving the Divine Rays of His Grace, His Love, His Peace.** "Christ is truly the Emmanuel, that is, God with us, day and night, His is in our midst." (Pope Paul VI)
- 10. If Jesus were actually visible in church, everyone would run to welcome Him, but He remains hidden in the Sacred Host under the appearance of Bread, because He is calling us to faith, that we many come to Him in humility.** "The Blessed Sacrament is the 'Living Heart' of each of our churches and it is our very sweet duty to honor and adore the Blessed Host, which our eyes see, the Incarnate Word, Whom they cannot see." (Pope Paul VI)
- 11. With transforming mercy, Jesus makes our heart one with His.** "He proposes His own example to those who come to Him, that all may learn to be like Himself, gentle and humble of heart, and to seek not their own interest but those of God." (Pope Paul VI)
- 12. If the Pope himself would give an invitation to visit him, this honor would be nothing in comparison to the honor Jesus Himself bestows with the Invitation of spending one hour with Him in the Blessed Sacrament.** "The Divine Eucharist bestows upon the Christian people the incomparable dignity." (Pope Paul VI)



The Hour That Makes My Day

Archbishop Fulton J. Sheen

On the day of my Ordination, I resolved to spend a continuous Holy Hour every day in the presence of our Lord in the Blessed Sacrament.

The Holy Hour had its origin in a practice I developed a year before I was ordained. The big chapel in St. Paul's Seminary would be locked by six o'clock; there were still private chapels available for private devotions and evening prayers. This particular evening during recreation, I walked up and down outside the closed major chapel for almost an hour. The thought struck me - why not make a Holy Hour of adoration in the presence of the Blessed Sacrament? The next day I began, and the practice is now well over sixty years old.

Briefly, here are some reasons why I have kept up this practice, and why I have encouraged it in others:

First, the Holy Hour is not a devotion; it is a sharing in the work of redemption. Our Blessed Lord used the words "hour" and "day" in two totally different connotations in the Gospel of John. "Day" belongs to God; the "hour" belongs to evil. Seven times in the Gospel of John, the word "hour" is used, and in each instance it refers to the demonic, and to the moments when Christ is no longer in the Father's Hands, but in the hands of men. In the Garden, our Lord contrasted two "hours" - one was the evil hour "this is your hour" - with which Judas could turn out the lights of the world. In contrast, our Lord asked: "Could you not watch one hour with Me?" In other words, he asked for an hour of reparation to combat the hour of evil; an hour of victimal union with the Cross to overcome the anti-love of sin.

Secondly, the only time Our Lord asked the Apostles for anything was the night he went into his agony. Then he did not ask all of them ... perhaps because he knew he could not count on their fidelity. But at least he expected three to be faithful to him: Peter, James and John. As often in the history of the Church since that time, evil was awake, but the disciples were asleep. That is why there came out of His anguished and lonely Heart the sigh: "Could you not watch one hour with me?" Not for an hour of activity did He plead, but for an hour of companionship.

The third reason I keep up the Holy Hour is to grow more and more into his likeness. As Paul puts it: "We are transfigured into his likeness, from splendor to splendor." We become like that which we gaze upon. Looking into a sunset, the face takes on a golden glow. Looking at the Eucharistic Lord for an hour transforms the heart in a mysterious way as the face of Moses was transformed after his companionship with God on the mountain. Something happens to us similar to that which happened to the disciples at Emmaus. On Easter Sunday afternoon when the Lord met them, he asked why they were so gloomy. After spending some time in his presence, and hearing again the secret of spirituality - "The Son of Man must suffer to enter into his Glory" - their time with him ended and their "hearts were on fire."

The Holy Hour. Is it difficult? Sometimes it seemed to be hard; it might mean having to forgo a social engagement, or rise an hour earlier, but on the whole it has never been a burden, only a joy.

At the beginning of my priesthood I would make the Holy Hour during the day or the evening. As the years mounted and I became busier, I made the Hour early in the morning, generally before Holy Mass. The purpose of the Holy

Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him, to ask for such things as we need and to experience what a blessing there is in fellowship with Him.

Neither theological knowledge nor social action alone is enough to keep us in love with Christ unless both are preceded by a personal encounter with him. When Moses saw the burning bush in the desert, it did not feed on any fuel. The flame, unfed by anything visible, continued to exist without destroying the wood. So personal dedication to Christ does not deform any of our natural gifts, disposition, or character; it just renews without killing. As the wood becomes fire and the fire endures, so we become Christ and Christ endures.

I have found that it takes some time to catch fire in prayer. This has been one of the advantages of the daily Hour. It is not so brief as to prevent the soul from collecting itself and shaking off the multitudinous distractions of the world. Sitting before the Presence is like a body exposing itself before the sun to absorb its rays. Silence in the Hour is a tête-à-tête with the Lord. In those moments, one does not so much pour out written prayers, but listening takes its place. We do not say: "Listen, Lord, for Thy servant speaks," but "Speak, Lord, for Thy servant heareth."

It is impossible for me to explain how helpful the Holy Hour has been in preserving my vocation. Scripture gives considerable evidence to prove that a priest begins to fail his priesthood when he fails in his love of the Eucharist. Too often it is assumed that Judas fell because he loved money. Avarice is very rarely the beginning of the lapse and the fall of the ambassador. The history of the Church proves there are many with money who stayed in it. The beginning of the fall of Judas and the end of Judas both revolved around the Eucharist. The first mention that Our Lord knew who it was who would betray him is at the end of the sixth chapter of John, which is the announcement of the Eucharist. The fall of Judas came the night Our Lord gave the Eucharist, the night of the Last Supper.

The Eucharist is so essential to our one-ness with Christ that as soon as Our Lord announced it in the Gospel, it began to be the test of the fidelity of His followers. First, He lost the masses, for it was too hard a saying and they no longer followed Him. Secondly, He lost some of His disciples: "They walked with Him no more." Third, it split His apostolic band, for Judas is here announced as the betrayer.

So the Holy Hour, quite apart from all its positive spiritual benefits, kept my feet from wandering too far. Being tethered to a tabernacle, one's rope for finding other pastures is not so long. That dim tabernacle lamp, however pale and faint, had some mysterious luminosity to darken the brightness of "bright lights." The Holy Hour became like an oxygen tank to revive the breath of the Holy Spirit in the midst of the foul and fetid atmosphere of the world. Even when it seemed so unprofitable and lacking in spiritual intimacy, I still had the sensation of being at least like a dog at the master's door, ready in case he called me.

The Hour, too, became a magister and teacher, for although before we love anyone we must have a knowledge of that person, nevertheless, after we know, it is love that increases knowledge. Theological insights are gained not only from the two covers of a treatise, but from two knees on a prie-dieu before a tabernacle.

**Pick your own time for your own
Eucharistic Holy Hour At
OUR LADY OF FATIMA**

Doors Open From
7:00 AM to 7:00 PM

MONEY MATTERS All Souls Day (November 2)

265 people Celebrated Liturgy at O.L.F. contributing \$2,250.70 of which \$ 214.20 accounted for "loose".

Envelopes In Circulation 239 # Used 105 # Unused 134

SUPPORT ALTOONA CENTRAL CATHOLIC SCHOOL

Help us to continue to provide quality value-based education for our children by financially supporting Catholic Education in center city Altoona. Next weekend, a collection will be taken up to continue the mission of Altoona Central Catholic School (ACCS). As costs escalate, we need to enlist your personal support to help insure this important ministry of our parish. Won't you please consider this opportunity to exercise personal stewardship for Catholic Education? We are certainly grateful for any assistance — large or small — which you can provide. Please use the envelope provided for your contribution. God bless your generosity!

The Christian Mothers are sponsoring St. Mary's 21st Annual Craft Fair

St. Mary's Parish, Altoona, is presenting their 21st Annual Craft Fair at St. Mary's Memorial Hall, 1420 4th Avenue, Altoona, Sunday, November 9, 2008, from 10:00 AM to 3 PM. In the basement of the hall, the Kitchen will be open during the Craft Fair with their annual Great Big Pie Sale, Soup Sale and our special Pizza Fretes (twisted sugared donuts - always a sell-out!). Chances on \$500 cash and a Wolf's Furniture gift certificate will be sold each day. The girl scouts will have a table for the youth featuring face painting.

Eucharistic Adoration By: Pope John Paul II

I encourage Christians to regularly visit Christ present in the Blessed Sacrament, for we are all called to abide in the presence of God. In contemplation, Christians will perceive ever more profoundly the mystery at the heart of Christian life.

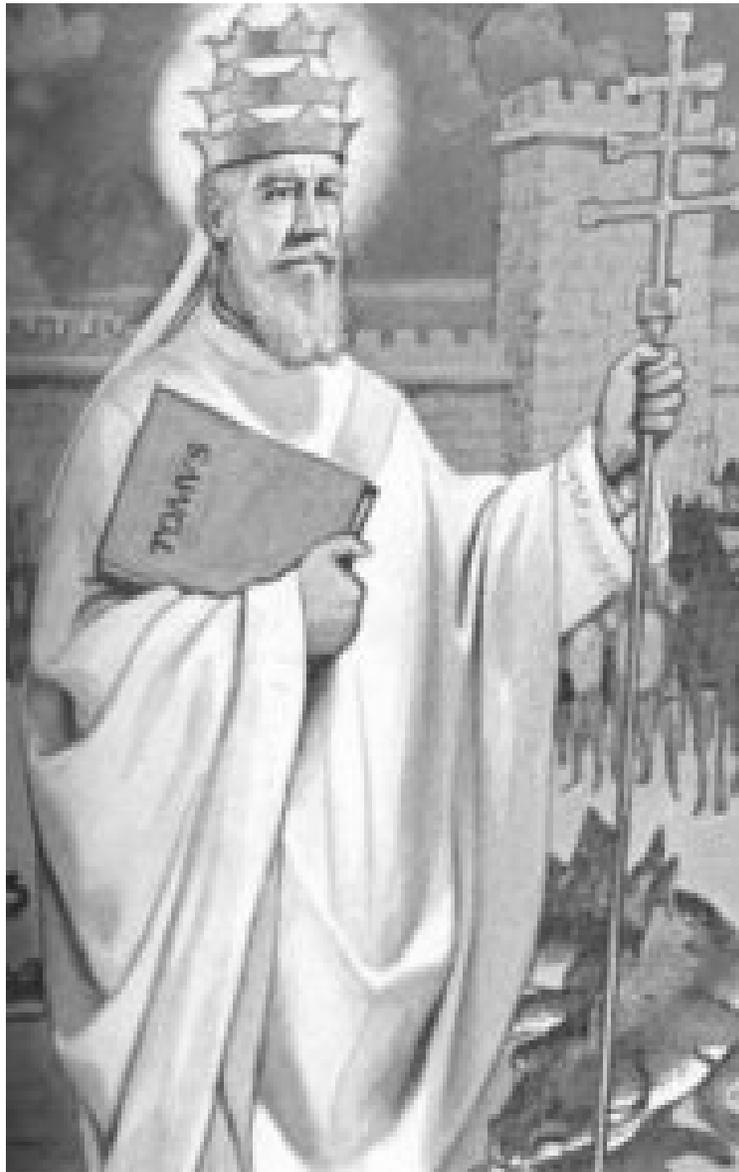
Teach young people the value of Eucharistic Adoration.

I urge priests, religious and lay people to continue and redouble their efforts to teach the younger generations the meaning and value of Eucharistic adoration and devotion. How will young people be able to know the Lord if they are not introduced to the mystery of His presence? Like the young Samuel, by learning the words of the prayer of the heart, they will be closer to the Lord, who will accompany them in their spiritual and human growth. The Eucharistic mystery is in fact the "summit of evangelization" (Lumen Gentium) for it is the most eminent testimony to Christ's resurrection.

MASS INTENTIONS FOR November 10-16, 2008

Monday	11/10	08:00 AM	Theresa Bruno, M/M Robert Ciampoli	<i>Leo the Great, pope, doctor</i>
Tuesday	11/11	08:00 AM	Denise Keagy, Lynda S. Mull	<i>Martin of Tours, Bishop-Veteran's Day</i>
Wednesday	11/12	08:00 AM	Harry Hughey, Shannon Jones	<i>Josaphat, bishop, martyr</i>
Thursday	11/13	08:00 AM	Aileen Weakland, Anv., B. Weakland	<i>Frances Xavier Cabrini, virgin</i>
Friday	11/14	08:00 AM	Walter Bieniek, Virginia Eder	<i>Weekday</i>
Saturday	11/15	04:30 PM	Dolly Sheehan, M/M Greg Querry	<i>33rd Sunday in Ordinary Time</i>
Sunday	11/16	09:00 AM	Lorraine Warner, Patty & Bear McCloskey	<i>33rd Sunday in Ordinary Time</i>
Sunday	11/16	11:00 AM	Liv/Dec Members of Our Lady of Fatima	<i>33rd Sunday in Ordinary Time</i>

SAINT LEO THE GREAT



Feast Day

Monday, November 10, 2008



Dear Heavenly Father,

In every age, You call certain persons to defend the human family from oppression, tyranny, and evil. Since our founding as a nation "conceived in liberty," countless American men and women have stepped forward to defend our country and many others from aggressors, and to liberate those held captive.

Today we revere all our veterans: those who rest in honored glory, those who still suffer from the wounds of war, and those who, with us, enjoy the blessing of living in the land of the free and the home of the brave.

O God, thank You for the selfless sacrifice of these veterans and of their families. Help us to remember them, to pray for them, and to care for them. Please bring all our departed veterans into Your Kingdom, and console their families with Your un-failing love.

Please heal our wounded veterans through the power of Your Holy Spirit, and give to all our veterans the satisfaction of having served You even as they have served us.

Thank You for Your gifts of life, liberty, and the pursuit of happiness. May we fight to keep these rights available to all. In Jesus' name we pray. Amen.