

Our Lady of Fatima Bulletin

September 4-5, 2010

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

Mon. 9/06 victims of Cancer
Feast Weekday
8:00 AM Mass Al Sienkiewicz, M/M T. Sheehan & Fam.

Tues. 9/07 victims of Cardiovascular Disease
Feast Weekday
8:00 AM Mass LaVerne Conway, M/M Paul Kowalski

Wed. 9/08 victims of Arthritis
Feast Nativity of the Blessed Virgin Mary
8:00 AM Mass Theresa M. McCall, Marianne Kremke

Thur. 9/09 victims of Neuromuscular Disorders
Feast St. Peter Claver, Priest
8:00 AM Mass Poor Souls in Purgatory, C. Sheehan

Fri. 9/10 victims of Emotional Disorders
Feast Weekday
8:00 AM Mass Don Shuma, Rita Adams & Family

Sat. 9/11 victims of Diabetes and Obesity
Feast Twenty-fourth Sunday in Ordinary Time
4:30 PM Mass Theresa Bruno /Ann., Children

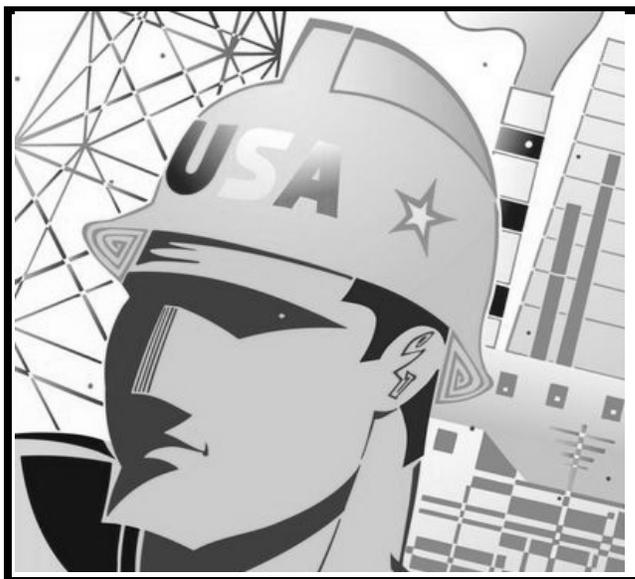
Sun. 9/12 victims of Addictions and Obesity
Feast Twenty-fourth Sunday in Ordinary Time
9:00 AM Mass Paul Vilke, M/M Stephen Flanagan
11:00 AM Mass Liv/Dec members of Our Lady of Fatima

MONEY MATTERS

22rd Sunday in Ordinary Time, August 29, 2010
241 people Celebrated Liturgy at O.L.F. contributing \$2,462.50
of which \$ 195.00 accounted for visitor contributions.
Envelopes In Circulation 224 # Used 101 # Unused 123
Contributions to date for Theresa McCall = \$1,155.00
Hoagie Sale Net Profit = \$ 557.55

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

Pledged to date = \$11,536



A Lingerin Voice

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

What the Catechism of the Catholic Church

says about our parish's Four Big Issues
Sunday Mass, Daily Mass, Confession, Adoration

Sunday & Sunday Mass

2189 "Observe the sabbath day, to keep it holy" (Deut 5:12). "The seventh day is a sabbath of solemn rest, holy to the Lord" (Ex 31:15).

2190 The sabbath, which represented the completion of the first creation, has been replaced by Sunday which recalls the new creation inaugurated by the Resurrection of Christ.

2191 The Church celebrates the day of Christ's Resurrection on the "eighth day," Sunday, which is rightly called the Lord's Day.

2192 "**Sunday . . . is to be observed as the foremost holy day of obligation in the universal Church**". "**On Sundays and other holy days of obligation the faithful are bound to participate in the Mass.**"

2193 "On Sundays and other holy days of obligation the faithful are bound . . . to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord's Day, or the proper relaxation of mind and body".

2194 The institution of Sunday helps all "to be allowed sufficient rest and leisure to cultivate their familial, cultural, social, and religious lives."

2195 Every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord's Day.

What the Catechism of the Catholic Church says about our parish's Four Big Issues Sunday Mass, Daily Mass, Confession, Adoration

Confession

1484 "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession." Personal confession is the form most expressive of reconciliation with God and with the Church.

IN BRIEF

1485 "On the evening of that day, the first day of the week," Jesus showed himself to his apostles. "He breathed on them, and said to them: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (*Jn* 20:19, 22-23).

1486 The forgiveness of sins committed after Baptism is conferred by this sacrament .

1487 The sinner wounds God's honor and love, his own human dignity as a man called to be a son of God, and the spiritual well-being of the Church, of which each Christian ought to be a living stone.

1488 To the eyes of faith no evil is graver than sin and nothing has worse consequences for the whole world.

1489 To return to communion with God after having lost it through sin is a process born of the grace of God who is rich in mercy and solicitous for the salvation of men. One must ask for this precious gift for oneself and for others.

1490 The movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future.

1491 The sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. The penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation.

1492 Repentance (also called contrition) must be inspired by motives that arise from faith.

1493 One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church.

1494 The confessor proposes the performance of certain acts of "satisfaction" or "penance" to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ.

1496 The spiritual effects of the sacrament of Penance are:

- reconciliation with God by which the penitent recovers grace;
- reconciliation with the Church;
- remission of the eternal punishment incurred by mortal sins;
- remission, at least in part, of temporal punishments resulting from sin;
- peace and serenity of conscience, and spiritual consolation;
- an increase of spiritual strength for the Christian battle.

1497 Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church.