

Bulletin # 102656

**Our Lady of Fatima
2010 12th Avenue
Altoona, PA 16601**

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Sunday, NOVEMBER 5, 2017

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Special Instructions:

THIRTY-FIRST SUNDAY IN ORDINARY TIME

Feast Day - November 10



Our Lady of Fatima
Pleaded that we pray the Holy Rosary
before Sunday Mass and
privately from 9:00 am to 6:00 pm daily.

NOVEMBER 5, 2017

The greatest among you
must be your servant.

— Matthew 23:11

Our Lady of Fatima Parish
2010 12th Avenue
www.ourladyoffatimaaltoona.com
Rectory Office Hours:

Monday – Friday 9:00 AM – 2:00 PM
Parish Office: 814-942-0371

Our Lady of Fatima Mass Schedule
Sunday: 10:30 AM - Holy Days: 6:00 PM
Rosary: 10:05 AM - Rosary: 5:40 PM

Our Lady of Fatima Parish Administrator
Reverend Monsignor Robert C. Mazur

Parish Secretary
Carol Z. Smith
Secretary's Assistant
Ellen Kelly

Eucharist for the home bound - weekly:
Patty Flanagan 942-0371 for arrangements.

Our Lady of Fatima Church is open
Monday through Friday: 9AM - 6PM
for visits before the Blessed Sacrament.

Baptisms, Weddings and Funerals will be held
at Our Lady of Fatima.

Preparation for Baptism, and Weddings will be held at
the Cathedral. 944-4603

Sacrament of the Anointing of the Sick
Parishioners wishing to receive the sacrament of
healing may call the Cathedral Parish Office to
make arrangements. 944-4603

OUR LADY OF FATIMA PARISH IS A RESULT OF THE
MERGER BETWEEN THE ROMAN CATHOLIC CHURCHES
OF SS. PETER & PAUL AND ST. LEO THE GREAT IN 1995.

Cathedral Church Office: 814-944-4603
One Cathedral Square

Most Reverend Mark L. Bartchak, Bishop
Reverend Monsignor Robert C. Mazur, Rector

Rev. Father Dennis M. Kurdziel, Parochial Vicar
Christian Initiation Team: 944-4603
Catholics returning Home: 944-4603

Mail Ministry to Elderly, Homebound, Seriously Sick
and Grieving - 944-4603

HOLY TRINITY CATHOLIC SCHOOL

Web: www.holytrinitycatholic.school

Altoona Campus (Pre-K thru Grade 4) - 381-7011
Hollidaysburg Campus (Pre-K thru Grade 4) - 695-6112
Middle School Campus (Grades 5 thru 8) - 942-7835

Bishop Guilfoyle Catholic High School:

Web: www.bishopguilfoyle.org – 944-4014

Directors of Religious Education:
Chris Laraia – Pre-K thru 8 - 312-7317
Jean Koury – 9 thru 12 – 949-2777

Religious Education Office: Sundays – 943-7424

Director of Music Ministry
Leslie C. Thayer, MM, CAGO
Music Ministry Office - 944-2044
E-Mail: ltayer@dioceseaj.org

Reconciliation @ Cathedral: 7:00 PM Wednesday
12:30 PM Saturday

Religious Education @ Cathedral: Pre-K through 11
Sacramental Formation @ Cathedral: First Reconciliation
First Communion
Confirmation

Sacramental Formation @ the Cathedral: Baptismal Prep
Marriage Prep
Christian Initiation

Hospital Visitation: Call the Cathedral: 944-4603

Cathedral Eucharist:

Sunday: 5:00 PM (Vigil) Holy Days: 5:30 PM (Vigil) Weekdays: 6:45 AM

8:00 AM	8:00 AM	8:00 AM
10:00 AM	12:00 Noon	12:00 Noon
12:00 Noon	5:30 PM	Saturday: 8:00 AM
5:00 PM		12:00 Noon

November 5, 2017
Thirty-First Sunday in Ordinary Time
St. Leo The Great
Feast Day November 10

St. Leo the Great was born in Tuscany. As deacon, he was dispatched to Gaul as a mediator by Emperor Valentinian III. He reigned as Pope between 440 and 461. He persuaded Emperor Valentinian to recognize the primacy of the Bishop of Rome in an edict in 445. The doctrine of the Incarnation was formed by him in a letter to the Patriarch of Constantinople, who had already condemned Eutyches. At the Council of Chalcedon this same letter was confirmed as the expression of Catholic Faith concerning the Person of Christ.

All secular historical treatises eulogize his efforts during the upheaval of the fifth century barbarian invasion. His encounter with Attila the Hun, at the very gates of Rome persuading him to turn back, remains a historical memorial to his great eloquence. When the Vandals under Genseric occupied the city of Rome, he persuaded the invaders to desist from pillaging the city and harming its inhabitants. He died in 461, leaving many letters and writings of great historical value. His feast day is November 10th.

Early life

According to the Liber Pontificalis, he was a native of Tuscany. By 431, as a deacon, he was sufficiently well known outside of Rome that John Cassian dedicated to him the treatise against Nestorius written at Leo's suggestion. About this time Cyril of Alexandria appealed to Rome regarding a jurisdictional dispute Juvenal of Jerusalem, but it is not entirely clear whether the letter was intended for Leo, in his capacity of deacon, or for Pope Celestine I directly. Near the end of the reign of Pope Sixtus III, Leo was dispatched at the request of Emperor Valentinian III to settle a dispute between Aëtius, one of Gaul's chief military commanders, and the chief magistrate Caecina Decius Aginatus Albinus. Johann Peter Kirsch sees this commission as a proof of the confidence placed in the able deacon by the Imperial Court.^[3]

Papacy

During his absence in Gaul, Pope Sixtus III died (11 August 440), and on 29 September Leo was unanimously elected by the people to succeed him.^[3]

Soon after assuming the papal throne Leo learned that in Aquileia, Pelagians were received into church communion without formal repudiation of their errors; he censured this practice and directed that a provincial synod be held where such former Pelagians be required make an unequivocal abjuration.^[3]

Manichaeans fleeing the Vandals had come to Rome in 439 and secretly organized there; Leo learned of it around 443, and proceeded against them by holding a public debate with their representatives, burning their books^[4] and writing letters of warning to the Italian bishops. His attitude was as decided against the Priscillianists. Bishop Turibius of Astorga, astonished at the spread of the sect in Spain, had addressed the other Spanish bishops on the subject, sending a copy of his letter to Leo, who took the opportunity to write an extended treatise (21 July 447) against the sect, examining its false teaching in detail and calling for a Spanish general council to investigate whether it had any adherents in the episcopate.^[4]

From a pastoral perspective he galvanized charitable works in a Rome beset by famines, an influx of refugees, and poverty. He further associated the practice of fasting with charity and almsgiving particularly on the occasion of the Quattro tempora, (the quarterly Ember days).



OUR LADY URGES US TO PRAY THE HOLY ROSARY FOR
PEACE AND OFFER
SACRIFICES BEFORE IT IS TOO LATE!

Decree of Valentinian

Leo was a significant contributor to the centralisation of spiritual authority within the Church and in reaffirming papal authority. The bishop of Rome had gradually become viewed as the chief patriarch in the Western church. Leo would push that authority into a new realm.

On several occasions Leo was asked to arbitrate disputes in Gaul. Patroclus of Arles (d. 426) had received from Pope Zosimus the recognition of a subordinate primacy over the Gallican Church which was strongly asserted by his successor Hilary of Arles. An appeal from Chelidonius of Besançon gave Leo the opportunity to assert the pope's authority over Hilary, who defended himself stoutly at Rome, refusing to recognize Leo's judicial status. Feeling that the primatial rights of the bishop of Rome were threatened, Leo appealed to the civil power for support and obtained, from Valentinian III, a decree of 6 June 445, which recognized the primacy of the bishop of Rome based on the merits of Peter, the dignity of the city, and the legislation of the First Council of Nicaea; and provided for the forcible extradition by provincial governors of any bishop who refused to answer a summons to Rome.^[5] Faced with this decree, Hilary submitted to the pope, although under his successor, Ravennius, Leo divided the metropolitan rights between Arles and Vienne (450).

Various regional matters

In 445, Leo disputed with Patriarch Dioscorus, St Cyril's successor as Patriarch of Alexandria, insisting that the ecclesiastical practice of his see should follow that of Rome on the basis that Mark the Evangelist, the disciple of St Peter and the founder of the Alexandrian Church, could have had no other tradition than that of the prince of the apostles. The fact that the African province of Mauretania Caesariensis had been preserved to the empire and thus to the Nicene faith during the Vandal invasion and, in its isolation, was disposed to rest on outside support, gave Leo an opportunity to assert his authority there. In 446 he wrote to the Church in Mauretania in regard to a number of questions of discipline, stressing the point that laymen were not to be appointed to the episcopate.^[4]

In a letter to the bishops of Campania, Picenum, and Tuscany (443) he required the observance of all his precepts and those of his predecessors; and he sharply rebuked the bishops of Sicily (447) for their deviation from the Roman custom as to the time of baptism, requiring them to send delegates to the Roman synod to learn the proper practice. Because of the earlier line of division between the western and eastern parts of the Roman Empire, Illyria was ecclesiastically subject to Rome. Pope Innocent I had constituted the metropolitan of Thessalonica his vicar, in order to oppose the growing influence of the patriarch of Constantinople in the area. In a letter of about 446 to a successor bishop of Thessalonica, Anastasius, Leo reproached him for the way he had treated one of the metropolitan bishops subject to him; after giving various instructions about the functions entrusted to Anastasius and stressing that certain powers were reserved to the pope himself, Leo wrote: "The care of the universal Church should converge towards Peter's one seat, and nothing anywhere should be separated from its Head."^[6] (to be continued)