

Bulletin # 102656

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

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Special Instructions:

TWENTIETH SUNDAY IN ORDINARY TIME

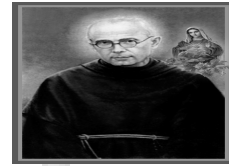
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Twentieth Sunday in O.T.
August 19, 2018

Unless you eat the flesh of the
Son of Man
and drink his blood, you do
not have life within you.
— John 6:53

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.

AUGUST 14



ST. MAXIMILIAN KOLBE

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

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 ElderTrly, 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: ltthayer@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

Twentieth Sunday in Ordinary Time
Feast Day of Maximilian Kolbe
August 14, 2018

(continued from last Sunday)

City of the Immaculate (Niepokalanów)

It all started in the humble surroundings of the friary in Grodno where Father Maximilian established a printery for the purpose of promoting devotion to the Immaculate. However, the growing number of subscribers to his printing apostolate forced the friars to transfer their location to donated land in Warsaw in 1927, and is where Father Maximilian established the first City of the Immaculate. It was called “city” because the friars numbered almost eight hundred, all working for the Immaculate with the huge mass media apostolate. They lived heroic lives of poverty, continuous prayer, and voluntary penance. They were united in their mission of evangelizing not only Poland, but the whole world! Day and night, the friars spent themselves in promoting Catholic doctrines, particularly those concerning Our Blessed Lady. They did all this in view of cultivating the need for conversion and sanctification of souls, both on the individual and collective levels, via the mediation of the Blessed Virgin Mary. For Father Maximilian Kolbe, sanctification always necessitated the mediation of Mary because, for him, only through her and by means of her, the Holy Spirit, the Sanctifier of souls, acts in an inseparable way in each individual soul... whether or not that soul acknowledges Mary’s role in this process. But as he explained, the more a soul acknowledges and is conscious of Mary’s important role in the economy of salvation – the surer, easier and faster that soul can become a saint via consecration to her.

Since, unfortunately, there are so few of the faithful who are aware of this wonderful “elevator” to sanctify souls, namely Our Lady – there are still fewer working to make her better known and loved. This was the ever-consuming theological and spiritual focus of Kolbe’s apostolic enterprise and, therefore, his reason for launching this work for the cause of the Immaculate, using every possible licit means. Apart from his principal publication, the monthly magazine “Rycerz Niepokalanej” (“Knight of the Immaculate”) that reached its peak of 600,000 copies per issue, he also printed a daily newspaper, the “Maly Dziennik,” which eventually reached a circulation of one million. Miscellaneous books, magazines, and pamphlets for people in all walks of life were freely circulated by the friars.

What could possibly be the secret of the incredible progress of Kolbe’s work? He himself pointed out to the friars that the true progress of Niepokalanów does not actually consist in constructing more buildings, or adding more printing presses, or of publications becoming more widespread. It consists, rather, in the daily deepening of one’s love for the Immaculate. The success of the work is brought about by Mary’s mediation and assistance. She – seeing the profound love of a soul for her – would eventually reward such love by loving that soul in return; thus generating the fruit of these two loves (i.e., the soul’s and the Immaculate’s): the birth of Jesus in countless souls. This is Kolbe’s dynamic principle of action and reaction.

The Garden of the Immaculate

A saint’s heart can never be constrained to geographical boundaries. He is, by grace, always a missionary. This was especially true of St. Maximilian Kolbe. He loved the Immaculate with the Heart of Jesus, and he loved Jesus with the heart of Mary. It is manifested in a similar, universal desire to win all souls to Jesus and the Immaculate.

With the permission of his superiors, St. Maximilian, considering the need for further expansion, started a mission in Japan with four other friars in 1930. At Nagasaki, they established a new “City of the Immaculate” (Mugenzai no Sono – literally “Garden of the Immaculate”), thereby introducing his ideal, the Immaculate, to the Orient. In spite of problems with local authorities, language, culture, and climate – one month after their arrival, Father Maximilian was, nevertheless, able to publish the first issue of “Seibo no Kishi,” the Japanese version of the magazine “Knight of the Immaculate.”

He wrought numerous conversions among the Japanese; most of them thanked him for his heroic and unconditional sacrifice to draw them to the true Faith. But St. Maximilian recognized that this apostolic success could only be attributed to a pure and undivided love for the Immaculate. Where there is love and charity, there is God.

Father Maximilian Kolbe
Feast Day, August 14

Life in the City of the Immaculate in Poland

After having initiated the undertaking and seeing it flourish in Japan, his major superiors appointed him as the superior of the Polish City of the Immaculate whose apostolic potentials had peaked at that moment in time. Upon his return to Poland, with somewhat of a prophetic “instinct,” knowing perhaps his end was approaching, he busied himself giving continuous and regular spiritual conferences to the friars, so as to consolidate his spiritual and apostolic legacy.

Such preparation became the spiritual strength of the friars themselves. Shortly afterwards, the Nazis occupied Poland in September, 1939. Father Maximilian and many of the friars were arrested. Their incarceration lasted approximately two months. Upon his release from prison on December 8, 1939, the feast day of the Immaculate Conception of his Heavenly Queen, Father Maximilian returned to a ransacked Niepokalanów. The Nazis suppressed his printing and publishing apostolate. Without being disheartened, his zeal remained unabated. Due to the harsh war conditions of the time, Niepokalanów was quickly turned into a refugee center for displaced families, Jews and victims of political unrest. His solicitude for these war victims had no sectarian boundaries; he fostered in them the need to forgive their enemies, and to acknowledge that hatred is destructive and love alone is creative.

On February 17, 1941, Father Maximilian was arrested by the Nazis for a second time. Only hours before the Gestapo arrived, he completed his final and most comprehensive, theological essay on the Virgin Mary's identity as one who is perfectly united to the Holy Spirit by a bond of love. Soon after, in the concentration camp, Father Maximilian would translate his theological and spiritual insights into practical words and actions for his fellow inmates, by tangibly showing that there is God, and therefore, love and hope exist even in the midst of horrific genocide in the camps of Auschwitz.

Only a saint can stand firm, with constancy and unwavering hope, throughout life's many difficulties and sufferings. Only a saint can influence others to do the same, because only a saint knows that true and perfect peace is found in God alone. For the saint, trials don't weaken, they fortify. Serenity and calmness amidst atrocities are not a sign of defeat but of victory, for love is greater than hatred!

In July of 1941, it was reported to the deputy camp commander that a prisoner from St. Maximilian's barracks had escaped. In order to set an example, and to prevent further escapes, the standard procedure was to have the commander of the barracks single out ten men for the starvation bunker. Father Maximilian, although not among the ten first selected, volunteered, in a heroic act of charity, to be the victim in place of a prisoner who cried out: “My poor wife; my poor children!” The result of this self-offering was that Father Maximilian would be assigned to the infamous starvation bunker where he would slowly but surely die. At this precise moment, the victim Saint attained full conformity to the Victim of the Cross; for there is “no greater love than this, that a man lays down his life for his friend” (Jn 15:12).

The Patron Saint of our Difficult Century

On the vigil of the Assumption of the Blessed Virgin Mary, August 14, 1941, Father Maximilian's two-week ordeal in the starvation bunker was brought to an end by an injection of carbolic acid. Of the ten victims, he was the last to die, very providentially on the feast of Our Lady's Assumption into heaven! His death was the crowning of a lifetime of Marian mysticism. Years later, in June, 1979, Pope John Paul II would visit St. Maximilian's death chamber in Auschwitz, proclaiming him “Patron Saint of our Difficult Age.”



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