

Bulletin # 102656

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

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THIRD SUNDAY IN ORDINARY TIME

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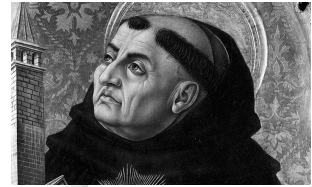
Third Sunday in Ordinary Time
January 26, 2020

We have seen a great light (1,Ps):
Jesus, the great Messiah,
who heals us of our sin (3) and
who is our unity and peace (2)

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.

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St Thomas Aquinas

Our Lady of Fatima Parish
2010 12th Avenue

www.ourladyoffatimaaltoona.org

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

Rev. Msgr. Stanley B. Carson

Parish Secretary
Carol Z. Smith

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

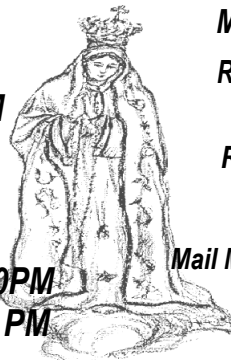
Our Lady of Fatima Church is open
Monday through Friday: 9AM - 5PM
for visits before the Blessed Sacrament.

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

Rev. Msgr. Stanley B. Carson, Administrator

PH: 814-944-4603

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

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: lthayer@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 12:00 Noon

10:00 AM 12:00 Noon

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

5:00 PM 12:00 Noon

The great outlines and all the important events of his life are known, but biographers differ as to some details and dates. Death prevented Henry Denifle from executing his project of writing a critical life of the saint. Denifle's friend and pupil, Dominic Prümmer, O.P., professor of theology in the University of Fribourg, Switzerland, took up the work and published the "Fontes Vitae S. Thomae Aquinatis, notis historicis et criticis illustrati"; and the first fascicle (Toulouse, 1911) has appeared, giving the life of St. Thomas by Peter Calo (1300) now published for the first time. From Tolomeo of Lucca . . . we learn that at the time of the saint's death there was a doubt about his exact age (Prümmer, op. cit., 45). The end of 1225 is usually assigned as the time of his birth. Father Prümmer, on the authority of Calo, thinks 1227 is the more probable date (op. cit., 28). All agree that he died in 1274.

Landulph, his father, was Count of Aquino; Theodora, his mother, Countess of Teano. His family was related to the Emperors Henry VI and Frederick II, and to the Kings of Aragon, Castile, and France. Calo relates that a holy hermit foretold his career, saying to Theodora before his birth: "He will enter the Order of Friars Preachers, and so great will be his learning and sanctity that in his day no one will be found to equal him" (Prümmer, op. cit., 18). At the age of five, according to the custom of the times, he was sent to receive his first training from the Benedictine monks of Monte Cassino. Diligent in study, he was thus early noted as being meditative and devoted to prayer, and his preceptor was surprised at hearing the child ask frequently: "What is God?"

About the year 1236 he was sent to the University of Naples. Calo says that the change was made at the instance of the Abbot of Monte Cassino, who wrote to Thomas's father that a boy of such talents should not be left in obscurity (Prümmer, op. cit., 20). At Naples his preceptors were Pietro Martini and Petrus Hibernus. The chronicler says that he soon surpassed Martini at grammar, and he was then given over to Peter of Ireland, who trained him in logic and the natural sciences. The customs of the times divided the liberal arts into two courses: the Trivium, embracing grammar, logic, and rhetoric; the Quadrivium, comprising music, mathematics, geometry, and astronomy . . . Thomas could repeat the lessons with more depth and lucidity than his masters displayed. The youth's heart had remained pure amidst the corruption with which he was surrounded, and he resolved to embrace the religious life.

Some time between 1240 and August, 1243, he received the habit of the Order of St. Dominic, being attracted and directed by John of St. Julian, a noted preacher of the convent of Naples. The city wondered that such a noble young man should don the garb of poor friar. His mother, with mingled feelings of joy and sorrow, hastened to Naples to see her son. The Dominicans, fearing she would take him away, sent him to Rome, his ultimate destination being Paris or Cologne. At the instance of Theodora, Thomas's brothers, who were soldiers under the Emperor Frederick, captured the novice near the town of Aquapendente and confined him in the fortress of San Giovanni at Rocca Secca. Here he was detained nearly two years, his parents, brothers, and sisters endeavouring by various means to destroy his vocation. The brothers even laid snares for his virtue, but the pure-minded novice drove the temptress from his room with a brand which he snatched from the fire. Towards the end of his life, St. Thomas confided to his faithful friend and companion, Reginald of Piperno, the secret of a remarkable favour received at this time. When the temptress had been driven from his chamber, he knelt and most earnestly implored God to grant him integrity of mind and body. He fell into a gentle sleep, and, as he slept, two angels appeared to assure him that his prayer had been heard. They then girded him about with a white girdle, saying: "We gird thee with the girdle of perpetual virginity." And from that day forward he never experienced the slightest motions of concupiscence.

The time spent in captivity was not lost. His mother relented somewhat, after the first burst of anger and grief; the Dominicans were allowed to provide him with new habits, and through the kind offices of his sister he procured some books — the Holy Scriptures, Aristotle's *Metaphysics*, and the "Sentences" of Peter Lombard. After eighteen months or two years spent in prison, either because his mother saw that the hermit's prophecy would eventually be fulfilled or because his brothers feared the threats of Innocent IV and Frederick II, he was set at liberty, being lowered in a basket into the arms of the Dominicans, who were delighted to find that during his captivity "he had made as much progress as if he had been in a *studium generale*" (Calo, op. cit., 24).

In 1245 Albert was sent to Paris, and Thomas accompanied him as a student. In 1248 both returned to Cologne. Albert had been appointed regent of the new *studium generale*, erected that year by the general chapter of the order, and Thomas was to teach under him as Bachelor. (On the system of graduation in the thirteenth century see ORDER OF PREACHERS — II, A, 1, d).

John the Teutonic, fourth master general of the order, took the young student to Paris and, according to the majority of the saint's biographers, to Cologne, where he arrived in 1244 or 1245, and was placed under Albertus Magnus, the most renowned professor of the order. In the schools Thomas's humility and taciturnity were misinterpreted as signs of dullness, but when Albert had heard his brilliant defence of a difficult thesis, he exclaimed: "We call this young man a dumb ox, but his bellowing in doctrine will one day resound throughout the world."

During his stay in Cologne, probably in 1250, he was raised to the priesthood by Conrad of Hochstaden, archbishop of that city. Throughout his busy life, he frequently preached the Word of God, in Germany, France, and Italy. His sermons were forceful, redolent of piety, full of solid instruction, abounding in apt citations from the Scriptures.

In the year 1251 or 1252 the master general of the order, by the advice of Albertus Magnus and Hugo a S. Charo (Hugh of St. Cher), sent Thomas to fill the office of Bachelor (sub-regent) in the Dominican *studium* at Paris. This appointment may be regarded as the beginning of his public career, for his teaching soon attracted the attention both of the professors and of the students. His duties consisted principally in explaining the "Sentences" of Peter Lombard, and his commentaries on that text-book of theology furnished the materials and, in great part, the plan for his chief work, the "Summa theologica".

In due time he was ordered to prepare himself to obtain the degree of Doctor in Theology from the University of Paris, but the conferring of the degree was postponed, owing to a dispute between the university and the friars. The conflict, originally a dispute between the university and the civic authorities, arose from the slaying of one of the students and the wounding of three others by the city guard. The university, jealous of its autonomy, demanded satisfaction, which was refused. The doctors closed their schools, solemnly swore that they would not reopen them until their demands were granted, and decreed that in future no one should be admitted to the degree of Doctor unless he would take an oath to follow the same line of conduct under similar circumstances. The Dominicans and Franciscans, who had continued to teach in their schools, refused to take the prescribed oath, and from this there arose a bitter conflict which was at its height when St. Thomas and St. Bonaventure were ready to be presented for their degrees. William of St-Amour extended the dispute beyond the original question, violently attacked the friars, of whom he was evidently jealous, and denied their right to occupy chairs in the university. Against his book, "De periculis novissimorum temporum" (The Perils of the Last Times), St. Thomas wrote a treatise "Contra impugnantes religionem", an apology for the religious orders (Touron, op. cit., II, cc. vii sqq.). The book of William of St-Amour was condemned by Alexander IV at Anagni, 5 October, 1256, and the pope gave orders that the mendicant friars should be admitted to the doctorate.

About this time St. Thomas also combated a dangerous book, "The Eternal Gospel" (Touron, op. cit., II, cxii). The university authorities did not obey immediately; the influence of St. Louis IX and eleven papal Briefs were required before peace was firmly established, and St. Thomas was admitted to the degree of Doctor in Theology. The date of his promotion, as given by many biographers, was 23 October, 1257. His theme was "The Majesty of Christ". His text, "Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works" (Psalm 103:13), said to have been suggested by a heavenly visitor, seems to have been prophetic of his career. A tradition says that St. Bonaventure and St. Thomas received the doctorate on the same day, and that there was a contest of humility between the two friends as to which should be promoted first.

CONT'D NEXT WEEK



OUR LADY URGES US TO PRAY THE HOLY

ROSARY

FOR

PEACE AND OFFER

SACRIFICES BEFORE IT IS TOO LATE!