

**Bulletin # 102656**

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

**Phone: 814-942-0371**

**Attn: Carol Smith**

**E-Mail: olfoff10@hotmail.com**

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**Special Instructions:**

# SEVENTEENTH SUNDAY IN ORDINARY TIME

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Seventeenth Sunday in O.T.  
July 29, 2018

*The eyes of all look hopefully to you,  
and you give them their food in due season.*  
— Psalm 145:15

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.*

St. Bridget of Sweden -- July 23rd



**Our Lady of Fatima Parish**  
2010 12<sup>th</sup> Avenue  
[www.ourladyoffatimaaltoona.com](http://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.**

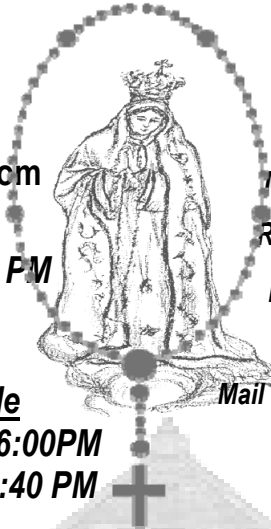
**Our Lady of Fatima Church is open**  
**Monday through Friday: 9AM - 6PM**  
**for visits before the Blessed Sacrament.**

**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 Elderly, Homebound, Seriously Sick**  
**and Grieving - 944-4603**

**HOLY TRINITY CATHOLIC SCHOOL**

**Web: [www.holytrinitycatholic.school](http://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](http://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: [lthayer@dioceseaj.org](mailto: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	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

## SEVENTEENTH SUNDAY IN ORDINARY TIME July 29, 2018

Continued from 16th Sunday

**The Vision of St Bridget. The Risen Christ, displaying his wound from Longinus, inspires the writing of Saint Bridget. Detail of initial letter miniature, dated 1530, probably made at Syon Abbey, England, a Bridgettine House. (BL Harley MS 4640, f.15)**

**At the age of ten, Bridget had a vision of Jesus hanging upon the cross. When she asked who had treated him like this, he answered:[3] "They who despise me, and spurn my love for them."**

**She was so impressed that from that moment the Passion of Christ became the center of her spiritual life.[3] The revelations she had received since childhood now became more frequent, and her records of these Revelaciones coelestes ("Celestial revelations") which were translated into Latin by Matthias, canon of Linköping, and by her confessor, Peter Olafsson, prior of Alvastra, obtained a great vogue during the Middle Ages.[2] These revelations made Bridget something of a celebrity to some and a controversial figure to others.[5]**

**Her visions of the Nativity of Jesus had a great influence on depictions of the Nativity of Jesus in art. Shortly before her death, she described a vision which included the infant Jesus as lying on the ground, and emitting light himself, and describes the Virgin as blond-haired; many depictions followed this and reduced other light sources in the scene to emphasize this effect, and the Nativity remained very commonly treated with chiaroscuro through to the Baroque. Other details often seen such as a single candle "attached to the wall," and the presence of God the Father above, also come from Bridget's vision.**

**The Virgin kneels to pray to her child, to be joined by Saint Joseph, and this (technically known as the "Adoration of the Child") becomes one of the commonest depictions in the fifteenth century, largely replacing the reclining Virgin in the West. Versions of this depiction occur as early as 1300, well before Bridget's vision, and have a Franciscan origin, by which she may have been influenced, as she was a member of the Franciscan Order.[6] Her visions of Purgatory were also well known.[7]**

**In addition, "she even predicted an eventual Vatican State, foretelling almost the exact boundaries delineated by Mussolini for Vatican City in 1921." [8]**

**Pope Benedict XVI spoke of Bridget in a general audience on 27 October 2010, saying that the value of Saint Bridget's Revelations, sometimes the object of doubt, was specified by Pope John Paul II in the letter *Spes Aedificandi*: "Yet there is no doubt that the Church," wrote my beloved predecessor, "which recognized Bridget's holiness without ever pronouncing on her individual revelations, has accepted the overall authenticity of her interior experience." [9]**

**The Fifteen 'Our Father and Hail Mary prayers'**

**Saint Bridget prayed for a long time to know how many blows Jesus Christ suffered during His terrible Passion. Rewarding her patience, one day He appeared to her and said, "I received 5480 blows upon My Body. If you wish to honor them in some way, recite fifteen Our Fathers and fifteen Hail Marys with the following Prayers, which I Myself shall teach you, for an entire year. When the year is finished, you will have honored each of My Wounds." [10]**

**The prayers became known as the "Fifteen O's", because in the original Latin, each prayer began with the words O Jesu, O Rex, or O Domine Jesu Christe.[11] Some have questioned whether Saint Bridget is in fact their author; Eamon Duffy reports that the prayers probably originated in England, in the devotional circles that surrounded Richard Rolle or the English Brigittines.[12]**

**Whatever their origin, the prayers were quite widely circulated in the late Middle Ages, and became regular features in Books of Hours and other devotional literature. They were translated into various languages; an early English language version of them was printed in a primer by William Caxton. The prayers themselves reflect the late medieval tradition of meditation on the passion of Christ, and are structured around the seven last words of Christ. They borrow from patristic and Scriptural sources as well as the tradition of devotion to the wounds of Christ.[13]**

**During the Middle Ages, the prayers began to circulate with various promises of indulgence and other assurances of supernatural graces supposed to attend from their regular recitation over the course of a year. These indulgences were repeated in the manuscript tradition of the Books of Hours, and may constitute one major source of the prayers' popularity in the late Middle Ages. They promise, among other things, the release from Purgatory of fifteen of the devotee's family members, and that they would keep fifteen living family members in a state of grace.[14][15]**

## **St. Bridget of Sweden Feast Day July 23**

Continued from pg.2

**The extravagance of the promises made in these rubrics – one widely circulated version promised that the devotee would receive "his heart's desire, if it be for the salvation of his soul"[14] — attracted critics early and late. In 1538, William Marshall enjoined his readers to "henseforth ... forget suche prayers as seynt Brigittes & other lyke, whyche greate promyses and perdons haue falsly auauanced."[16] In 1954, the Acta Apostolicae Sedis found the alleged promises (though not the prayers themselves) unreliable, and directed local ordinaries not to permit the circulation of pamphlets containing the promises.[17][10]**

**Critical evaluation over time.**

**In Sweden itself, different images of Bridget have prevailed over the centuries: the Swedish nationalist image, the ecumenical, the European, the spiritual and mystical, even accusations associating her visions with mental illness.**

**Although initially interested in Bridget's Revelations, Martin Luther would come to view her visions mere ravings.[23] Queen Christina of Sweden said she preferred to be counted among the sensible rather than among the saints[citation needed], compared because she too moved to Rome. Some 19th-century writers presented her as a forerunner of the Protestant Reformation due to her criticism of popes, bishops and other clergy for not living in accordance with the teaching of their religion.[24] However, she never criticized that teaching or the church as such.**

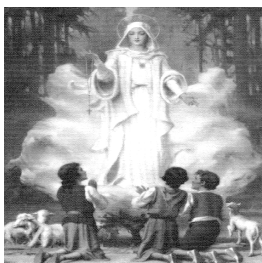
**Of her as depicted in his play Folkungasagan August Strindberg explained Bridget as "a power-hungry, vain-glorious woman who intentionally vied for sainthood", adding "of this unpleasant woman and according to the historical documents I made the uncontrollable ninny now in my drama, although in her honor I let her awaken to clarity about her silliness and her arrogance."[25]**

**In Throne of a Thousand Years (1996) it is described how Bridget damaged King Magnus and Queen Blanche by accusing them of "erotic deviatons, extravagance and murderous plots",[26] criticism particularly noted by Dala-Demokraten as likely to upset Swedish nuns.[27] With the translation of her Latin works into Swedish, however, there is now more understanding and appreciation of her in some Swedish circles.[28]**

**Bridget—or Birgitta as she is known in Sweden—left her homeland and travelled to Rome, Jerusalem, and Bethlehem, sending back precise instructions for the construction of the monastery I am now entering, known as the "Blue Church" after the unique color of its granite. Birgitta insisted that the abbess, signifying the Virgin Mary, should preside over both nuns and monks.**

**"In certain places a small pamphlet has been published in several languages, whose title is THE SECRET OF HAPPINESS: Fifteen prayers revealed by the Lord to St. Bridget in the church of St. Paul at Rome.**

**Since in this book it is claimed that several promises were made by God to Saint Bridget, and the supernatural origin of those promises has been in no way established, the local Ordinaries are admonished not to authorize the publication or distribution of pamphlets or writings containing those promises.**



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