

# THIRTY-SECOND SUNDAY IN ORDINARY TIME

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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 12, 2017

Stay awake,  
for you know neither the day  
nor the hour.

— Matthew 25:13

**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

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

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

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

HOLY TRINITY CATHOLIC SCHOOL

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

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:

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

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

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

Religious Education Office: Sundays – 943-7424

Director of Music Ministry

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

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

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

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

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

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

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

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

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.

*November 12, 2017*  
*Thirty-Second Sunday in Ordinary Time*  
*St. Leo The Great*  
*Feast Day November 10*

## **The Tome**

Main article: [Leo's Tome](#)

At the [Second Council of Ephesus](#) in 449, Leo's representatives delivered his famous *Tome*, a statement of the faith of the Roman Church in the form of a letter addressed to [Archbishop Flavian of Constantinople](#), which repeats, in close adherence to [Augustine of Hippo](#), the formulas of western [Christology](#). The council did not read the letter nor did it pay any attention to the protests of Leo's legates but deposed Flavian and [Eusebius of Dorylaeum](#), who appealed to Rome. That is one reason that the council was never recognized as ecumenical and was later repudiated by the Council of Chalcedon.

It was presented again at the subsequent Council of Chalcedon as offering a solution to the Christological controversies still raging between East and West.

Leo's Tome refers to a letter sent by [Pope Leo I](#) to [Flavian of Constantinople](#)<sup>[1]</sup> explaining the position of the Papacy in matters of [Christology](#). The text confesses that [Christ](#) has two natures and was not of or from two natures.<sup>[2]</sup> The letter was a topic of debate at the [Council of Chalcedon](#) in 451 and there was re-affirmed as a Catholic explanation of the Person of Christ. The letter was written in response to Flavian, [Patriarch of Constantinople](#), who had [excommunicated Eutyches](#), who also wrote to the Pope to appeal the excommunication.

## **Summary of the text**

Acknowledging the letter of Flavian that prompted the reply and the "proceedings of the bishops," the Pope declares that he now understands the controversy. He condemns Eutyches in the first paragraph, impugning the wayward presbyter's learning and misunderstanding of the [Creed](#). Leo states that by the first three clauses of this Creed, "the engines of almost all heretics are shattered." Echoing the same, he recounts the Church's doctrine regarding the coeval nature of God the Father and God the Son. Bespeaking the necessity of the [Incarnation](#), he next offers scriptural justification for the dogma and against the position of Eutyches, noting that the latter, for his own illumination on this matter, might have read relevant passages in [Matthew](#), [St. Paul's Epistle to the Romans](#), or [Isaiah](#). Eutyches, the Pope says, believes Christ not to have been of our nature, but rather to have been the [Word](#) made flesh, i.e. to have taken a body that was created directly for the purpose, not a body truly derived from that of his [Mother](#); in this Eutyches errs, for the [Holy Ghost](#) made the Virgin fertile, and from her body a real body was derived.

Leo insists that both natures of Christ were maintained, both met in one Person; this is the "appropriate remedy for our ills," and Christ is, from the human element, capable of death and, from the divine, incapable. By taking up our nature and, therefore, "a share in our infirmities," furthermore, Jesus did not become "a partaker in our transgressions...enriching what was human, not impairing what was divine." The form of God does not take away the form of a servant, nor does the servant's form impair God's form. God willed to be confined to the flesh, "to be subjected to the laws of death." The wondrousness of the [Nativity](#) does not imply that Christ lacks human nature; the natures co-exist in Christ, each performing the duties proper to it.

Again invoking the text of the Creed, Pope Leo illustrates the coexistence of human and divine natures in Jesus, also drawing upon references to the New Testament, e.g. "The infancy of the Babe is exhibited by the humiliation of swaddling clothes: the greatness of the Highest is declared by the voices of angels." One Nature, such as that promulgated by Eutyches, does not claim, "I and the Father are one," while also stating, "the Father is greater than I"; two natures exist in one Person. [Saint Peter](#) is brought forward as the earliest example of a believer who rejects all other theories of the nature of Christ in order to declare Him the Son of the living God; for this declaration of faith, Peter is especially rewarded by Jesus.

The Resurrection of Jesus and the interval between that event and the Ascension is that which makes the "faith entire and clear of all darkness": in that time, Jesus sought to demonstrate that the two natures existed in him without division. Turning now to John, Leo reaffirms that to deny the human nature of Christ is to dissolve Jesus, and to deny the redemptive mystery of the resurrection and also of the crucifixion, whose indignities only the human nature of Christ could have suffered.

The Pope is astonished that the folly of Eutyches has not been more soundly rebuked, and he concludes by asking Flavian's "solicitude...to see that, if by God's merciful inspiration the case is brought to a satisfactory issue, the inconsiderate and inexperienced man be cleansed also from this pestilent notion of his." Pleading Christlike mercy on the matter, Leo notes Eutyches's perceived occasional indifference to his heresy, and seems hopeful that the excommunicate will soon recant. He names the men who will bear his position to Eutyches before wishing Flavian health and noting the date.

### Council of Chalcedon

A favorable occasion for extending the authority of Rome in the East was offered in the renewal of the Christological controversy by Eutyches, who in the beginning of the conflict appealed to Leo and took refuge with him on his condemnation by Flavian. But on receiving full information from Flavian, Leo took his side decisively. The Council of Chalcedon of 451 rejected the heresy of Eutyches who denied the true human nature of the Son of God, and affirmed the union in his one Person, without confusion and without separation, of his two natures, human and divine. The acts of the council report: "After the reading of the foregoing epistle, the most reverend bishops cried out: This is the faith of the fathers, this is the faith of the Apostles. So we all believe, thus the orthodox believe. Anathema to him who does not thus believe. Peter has spoken thus through Leo. So taught the Apostles. Piously and truly did Leo teach, so taught Cyril. Everlasting be the memory of Cyril. Leo and Cyril taught the same thing, anathema to him who does not so believe. This is the true faith. Those of us who are orthodox thus believe. This is the faith of the fathers. Why were not these things read at Ephesus? These are the things Dioscorus hid away."<sup>[7][8][9]</sup>

### Teaching on Christ

Leo's writings (both the sermons and the letters) are mostly concerned with theological questions concerning the person of Jesus Christ (Christology) and his role as mediator and savior (Soteriology), which is partially connected to the Council of Chalcedon in which Roman legates participated in Leo's name. Subsequently, through numerous letters addressed to bishops and members of the imperial family, Leo incessantly worked for the propagation and universal reception of the faith in Christ as defined by Chalcedon, also in the eastern part of the Roman empire. Leo defends the true divinity and the true humanity of the one Christ against heretical one-sidedness. He takes up this topic also in many of his sermons, and over the years, he further develops his own original concepts. A central idea around which Leo deepens and explains his theology is Christ's presence in the Church, more specifically in the teaching and preaching of the faith (Scripture, Tradition and their interpretation), in the liturgy (sacraments and celebrations), in the life of the individual believer and of the organized Church, especially in a council.

To Leo the Great, Mariology is determined by Christology. If Christ were divine only, everything about him would be divine. Only his divinity would have been crucified, buried and resurrected. Mary would only be the mother of God, and Christians would have no hope for their own resurrection. The nucleus of Christianity would be destroyed.<sup>[10]</sup> The most unusual beginning of a truly human life through her was to give birth to Jesus, the Lord and Son of King David.<sup>[11]</sup>

### Apostle Peter and his heir

Leo assumes the papacy at a time of increasing barbarian invasions, this, coupled with the decreasing imperial authority in the West, forced the Bishop of Rome to take a more active part in civic and political affairs. He is one of the first bishops of Rome to promote papal primacy based on succession from St. Peter; and he does so as a means of maintaining unity among the churches.<sup>[12]</sup>

Besides recourse to biblical language, Leo also describes his own special relationship with St Peter in terms derived from Roman law. He calls himself the (unworthy) heir and deputy (*vicarius*) of Peter, having received his apostolic authority and being obliged to follow his example. On the one hand, Peter stands before him with a claim on how Leo is to exercise his office; on the other hand, Leo, as the Roman bishop, represents the Apostle, whose authority he holds. Christ, however, always comes out as the source of all grace and authority, and Leo is responsible to him for how he fulfills his duties (sermon 1). Peter is indeed the example for Leo's relationship to Christ. Thus, the office of the Roman bishop, with its universal significance, is grounded on the special relationship between Christ and St Peter, a relationship that cannot be repeated per se; therefore, Leo depends on St Peter's mediation, his assistance and his example in order to be able to adequately fulfill his role and exercise his authority as the Bishop of Rome, both in the city and beyond.

THIRTY-SECOND SUNDAY IN ORDINARY TIME  
November 12, 2017  
10:30 AM

**OUR LADY OF FATIMA MASS INTENTIONS**

Readings: Wis 6:12-16; 1 Thes 4:13-18; Mt 25:1-13

**November 12, Thirty-Second Sunday in OT**

**Today's Intention — Killian Keagy, B/day 11/18**

Readings: Prv31:10-13,19-20,30-31;1Thes5:1-6;Mt 25:14-30

**November 19, Thirty-Third Sunday in OT**

**Shamrock Family Reunion, Killarney Society**

**CATHEDRAL MASS INTENTIONS**

**November 13: Monday: St. Frances Xavier Cabrini, Virgin**

Readings: Wis 1:1-7; Lk 17:1-6

6:45 AM **No Mass**

8:00 AM Norberta Wagner (M & D Hannekamp)

**\*12:00 PM Tom Byrne, Birthday (Wife)**

**November 14, Tuesday: Weekday**

Readings: Wis 2:23-3:9; Lk 17:7-10

6:45 AM Teresa Geishauer (Patty & Bear McCloskey)

8:00 AM **No Mass**

12:00 PM Don & Marge Della (Ann & Family)

**November 15, Wednesday: St. Albert the Great, Bishop**

Readings: Wis 6:1-11; Lk 17:11-19

6:45 AM **No Mass**

8:00 AM Esther M. Dorazio (Joanne Bersinger)

12:00 PM Moose Plutko (Bob & Joan Lozinak)

**November 16, Thursday: Sts. Margaret & Gertrude**

Readings: Wis 7:22-8:1; Lk 17:20-25

6:45 AM Lavelle Family (Phyllis Sheetz)

8:00 AM **No Mass**

**\*12:00 PM Lois J. Riley (Helen Force)**

**November 17, Friday: St. Elizabeth of Hungary, Religious**

Readings: Wis 13:1-9; Lk 17:26-37

6:45 AM Jim Davidson (Ann Jacobs)

8:00 AM Peggy & Bernie Joyce (Family)

12:00 PM Helfrich & Dishart Fam. Dec. (Family)

**November 18, Saturday: St. Rose Philippine Duchesne**

Readings: Wis 18:14-16,19:6-9; Lk 18:1-8

8:00 AM Joe Tomlinson (Jim Seymour Fam.) (Crypt)

12:00 PM Prayers & Thanksgiving (Grove Family)

**Vigil: Thirty-Third Sunday in Ordinary Time**

Readings: Prv31:10-13,19-20,30-31;1Thes5:1-6;Mt 25:14-30

5:00 PM Walt Beech, Anniversary (Family)

**See This Weeks Mass Schedule Adjustments-Page 5**

*Remember Our Sick and Dying in your prayers, especially Vanessa Burr who was buried from Our Lady of Fatima this past Friday.*

*"Eternal rest grant unto her, O Lord, and may perpetual light shine upon her. May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen."*

**NOVEMBER 12, 2017**

*Scripture Reflection*

Only three Sundays remain in the church year. Each of them includes a Gospel about the end times. In his discussion on this theme, Matthew emphasizes a spirit of readiness. His generation was the first to accept that Jesus' return was delayed. Christians took Jesus' delay as a motivation for virtue. Jesus was coming again, but as he warned, no one knew the day or the hour. Christians should live, therefore, like people who are always ready for the final moment.

The wise virgins symbolize such Christians. Taking extra oil was costly and inconvenient, but it meant that they were ready for the feast when the bridegroom came. By contrast, the other virgins were foolish in two ways. They failed to bring extra oil, and they failed to take advantage of the bridegroom's delay to acquire more.

These women illustrate a mystery that occupies Matthew throughout his Gospel. Although Jesus called everyone, not all responded. Of those who responded, even fewer persisted in the faith. In today's Gospel, the oil symbolizes this persistence. The sacrifices and inconveniences of acquiring and carrying extra oil were trivial compared to the joys of the feast to come. Given the nature of the task, the oil could not be shared. Each virgin had to ensure her own supply. Even though they had said yes to the invitation, failure to bring extra oil meant the foolish ones could not attend the feast.

The oil thus symbolizes our readiness for God's grace. The daily tasks necessary to prepare ourselves---prayer, acts of forgiveness and generosity, trust in providence---are comparable to the minor sacrifices and inconveniences of the wise virgins. While we might feel sorry for the foolish virgins who are barred from the celebration, everyone must take responsibility for their own readiness. The more prepared we are, the readier we will be to hold the lamp up to light Christ's face when he comes again.

- How do you steward your "oil"? What do you do every day to stay ready for Christ?

AT HOME WITH THE WORD, 2017 Archdiocese of Chicago: Liturgy Training Publications, pg. 139. AMERICA MAGAZINE, "Those Who Are Ready", Michael R. Simone, S.J., October 30, 2017

### **Cathedral Weekly Mass Schedule Adjustments...**

*There will be one priest present for daily Mass this week, Monday through Thursday. Please note the Mass schedule as there are only two Masses scheduled each day. There will be no 6:45 AM Mass Monday and Wednesday, no 8:00 AM Mass Tuesday and Thursday, and there will be a Noon Mass each day.*

### **Note: Saturday Masses during November...**

*The 8:00 AM Saturday morning Mass throughout the month of November will be celebrated in the Crypt Chapel. You may enter through the Cathedral Square door (steep steps) or through the alley entrance to the Church Hall.*

## **PIEROGI, GNOCCHI, RAVIOLI SALE...**

***The pickup date for the Pierogi Sale has been changed to: Tuesday, Nov 21st. Please mark***

***your calendars appropriately. If the new***

***pickup date is a problem please call***

***942-0371 or e-mail: [oloff10@hotmail.com](mailto:oloff10@hotmail.com)***

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### **NOVEMBER CONFIRMATION PREP...**

*\*Eleventh Grade Candidate/Sponsor Session, November 12th 2017, Cathedral Hall 6:15—7:30PM*

### **RELIGIOUS ED...**

*FIRE CLASSES 6:15-8:15 PM, Sunday November 19th, 2017*

***Holy Rosary/St. Mark's Dinner Dance, Saturday, November 18, 2017, Spaghetti Dinner @ 6 pm - Dance @ 8 pm. Music by The McCaulley Project - Rock & Roll Band, Unter Uns Society - 1407 Van Buren Ave., Altoona, PA 16601. 50/50 Chances & Door Prize, MUST BE PRESENT TO WIN DOOR PRIZE, CASH BAR - MUST HAVE TICKET TO ENTER EVENT - \$15 per person.***

**ORDER  
OF  
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MATRIMONY**

*Liturgical Reflection...*

The 2016 ritual of the Order of Celebrating Matrimony offers the Order of Blessing a Married Couple within Mass on the Anniversary of Marriage. Special readings may be selected and the homily should expound on the mystery and grace of Christian married life. After the homily, there is an address to the couple(s) to pray in silence and renew before God their commitment to live Marriage in holiness. There is a Renewal of Commitment (done quietly or publicly): the husband prays; the wife prays; husband and wife pray together; and the priest prays a prayer of blessing. The Church provides a special Universal Prayer. The rings may be blessed. Following the Our Father, the "Deliver us" is omitted, there is a special prayer of blessing for the anniversary couple.

**Order of Celebrating Matrimony, Numbers 237-239, 240, 242, 243, 245-246, and 248.**

2017, Diocese of Altoona-Johnstown, Liturgy Office, 925 South Logan Boulevard, Hollidaysburg, Pennsylvania 16648.

**32<sup>nd</sup> Sunday in Ordinary Time (Nov 12)**

**Good stewards, like the sensible bridesmaids in today's parable, are ready to share their gifts when the Master calls. It is through the prudent use of our time, abilities, and finances that will always keep us mindful of the presence of the Risen Christ.**

**November 12**

**Mt. 25:1-13**

**Five bridesmaids in today's gospel were considered foolish because they let their lamps go out. Don't be foolish. Pay attention to the small acts necessary to keep the flame alive in all your relationships.**

**Changing of the Co-op Sales Dates:...**

**We have been asked by several people to use December co-ops for winning and not selling. They like to use them for stocking stuffers or Christmas Cards. Instead of selling co-ops this December we are holding off till January to start and sell them. Please let your buyers know.**

**Selling months will be: January, March, May, July, September and November of 2018.**

**Winning Months will be: February, April, June, August. October, December of 2018.**

**This will give the sellers time to focus on ADVENT AND CHRISTMAS.**



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*Happy Birthday!*

11/22 Ceil Hennigan

11/23 Jordan Summers

**November Contributions**

Nov 1 & 5, 2017	Env Used 30/46-147
Weekly	1088.00
Cmas Club	105.00
Votives	70.00
Children's	9.00
Music	15.00
Shrine	15.00
All Souls	203.00
<u>All saints</u>	<u>272.00</u>

Total Dep 1777.00

11/1 and 11/5 dep.  
Were merged to  
conserve space.

**Coming up to replace the December co-op sales will be the Hoss's Dinner Kit ad Soup Sale. The order sheets will be in the pews next weekend. More on the subject in next week's bulletin.**

**Adult Enrichment Classes...**

**Education is a lifelong journey. Since we are all called to holiness, we have an obligation to grow and nurture our faith. Classes are offered through the Office of Adult Enrichment and Lay Ecclesial Ministry to help nurture YOUR faith. Beginning November 14th the 8 week course, Old Testament, taught by Fr. Brian Saylor, will be offered at St. Rose of Lima, Altoona, Tuesdays, 6:30-8:30 PM. The class Sacraments, will be offered in two locations this January: Msgr. Robert Mazur will be teaching at the Cathedral of the Blessed Sacrament-Seton Suite, Altoona, Mondays, 6:30-9:00 PM, beginning January 8th. Fr. D. Timothy Grimme will be teaching at St. Michael Church Hall, St. Michael, Tuesdays, 6:30-8:30 PM, beginning January 9th. These classes are open to all interested. For further information and registration please contact Marybeth at (814) 361-2000. Class information and forms are available online at [www.dioceneaj.org/lay-ecclesial-ministry/](http://www.dioceneaj.org/lay-ecclesial-ministry/)**



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

## **Apostle Peter and his heir**

Leo assumes the papacy at a time of increasing barbarian invasions, this, coupled with the decreasing imperial authority in the West, forced the Bishop of Rome to take a more active part in civic and political affairs. He is one of the first bishops of Rome to promote papal primacy based on succession from St. Peter; and he does so as a means of maintaining unity among the churches.<sup>[12]</sup>

Besides recourse to biblical language, Leo also describes his own special relationship with St Peter in terms derived from Roman law. He calls himself the (unworthy) heir and deputy (*vicarius*) of Peter, having received his apostolic authority and being obliged to follow his example. On the one hand, Peter stands before him with a claim on how Leo is to exercise his office; on the other hand, Leo, as the Roman bishop, represents the Apostle, whose authority he holds. Christ, however, always comes out as the source of all grace and authority, and Leo is responsible to him for how he fulfills his duties (sermon 1). Peter is indeed the example for Leo's relationship to Christ. Thus, the office of the Roman bishop, with its universal significance, is grounded on the special relationship between Christ and St Peter, a relationship that cannot be repeated *per se*; therefore, Leo depends on St Peter's mediation, his assistance and his example in order to be able to adequately fulfill his role and exercise his authority as the Bishop of Rome, both in the city and beyond.

## **Politics of East and West**

Leo demanded of the emperor that an ecumenical council should be held in Italy, and in the meantime, at a Roman synod in October 449, repudiated all the decisions of the "Robber Synod". Without going into a critical examination of its dogmatic decrees, in his letters to the emperor and others he demanded the deposition of Eutyches as a Manichaean and Docetic heretic.

With the death of Theodosius II in 450 and the sudden change in the Eastern situation, Anatolius, the new patriarch of Constantinople fulfilled Leo's requirements, and his *Tome* was everywhere read and recognized.

Leo was now no longer desirous of having a council, especially since it was not to be held in Italy. Instead, it was called to meet at Nicaea, then subsequently transferred to Chalcedon, where his legates held at least an honorary presidency, and where the bishops recognized him as the interpreter of the voice of Peter and as the head of their body, requesting of him the confirmation of their decrees.

He firmly declined to confirm their disciplinary arrangements, which seemed to allow Constantinople a practically equal authority with Rome and regarded the civil importance of a city as a determining factor in its ecclesiastical position; but he strongly supported its dogmatic decrees, especially when, after the accession of Leo I the Thracian (457), there seemed to be a disposition toward compromise with the Eutychians.

He succeeded in having an imperial patriarch, and not the Oriental Orthodox Pope Timotheus Aelurus, chosen as Coptic Orthodox Pope of Alexandria on the murder of Greek Patriarch Proterius of Alexandria.

The approaching collapse of the Western Empire gave Leo a further opportunity to appear as the representative of lawful authority.

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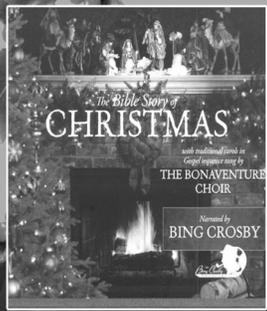
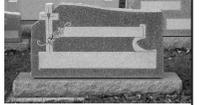
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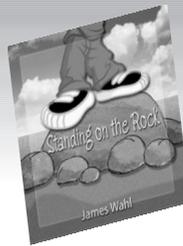


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