



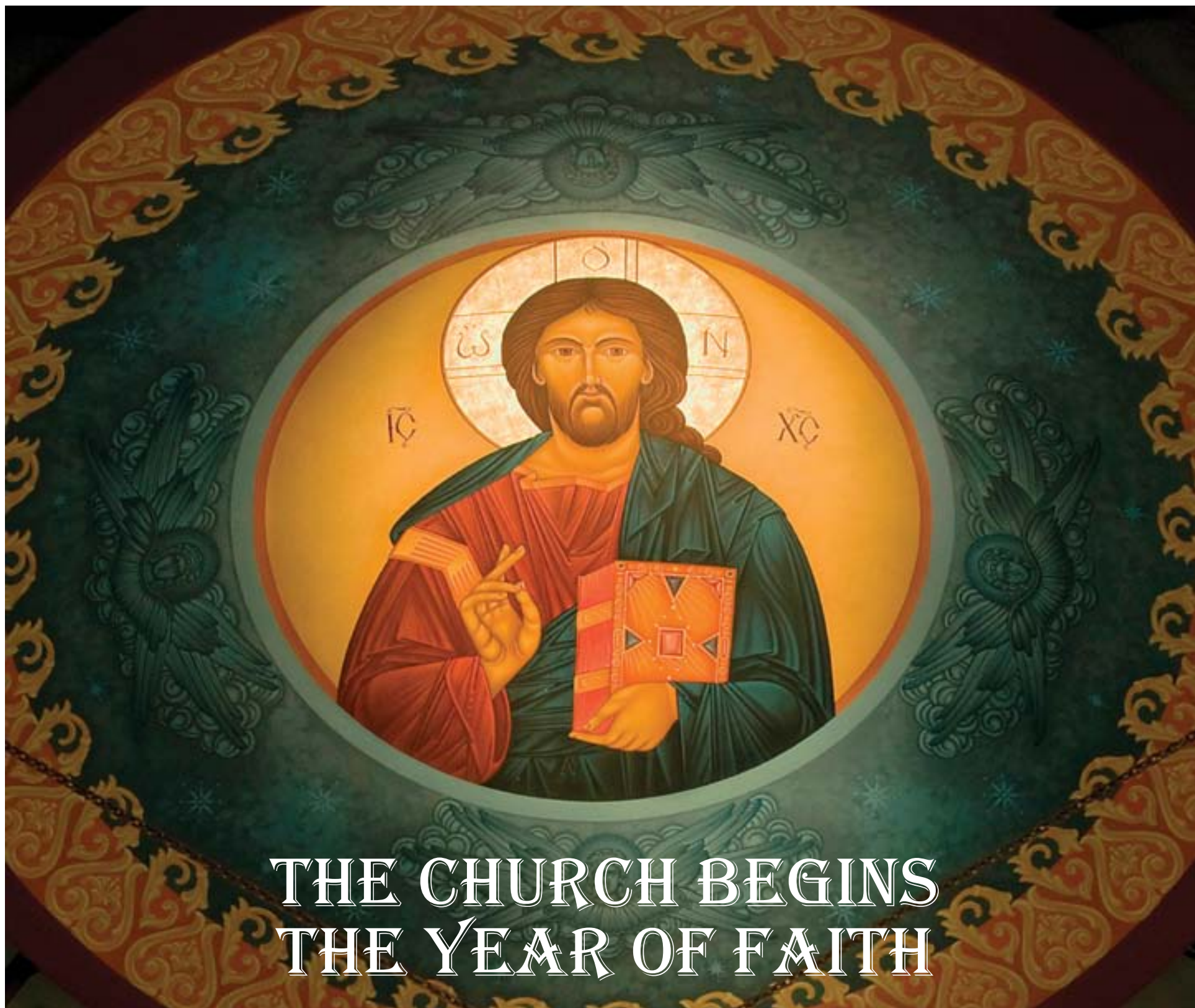
DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio



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THE CHURCH BEGINS
THE YEAR OF FAITH

The Editor's Notebook

The Year of Faith

By David Garick, Editor



We have now begun the Year of Faith declared by Pope Benedict XVI as part of his call for a new evangelization of the Church. This is a wonderful opportunity for all of us to reexamine our own faith and to put our lives into perspective.

In proclaiming the Year of Faith in his apostolic letter *Porta Fidei*, the Holy Father states, “The ‘door of faith’ (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church. It is possible to cross that threshold when the word of God is proclaimed and the heart allows itself to be shaped by transforming grace. To enter through that door is to set out on a journey that lasts a lifetime.”

That is our challenge during this coming year. We must enter that always-open door. We are helped in doing that by the power of the Word of God, as revealed through sacred scripture and through the traditions and teaching of the Church. It is most appropriate that we begin this revival of faith on the 50th anniversary of the Second Vatican Council, which marked a new period of evangelization for the Church. Today, we return to that sense of optimism as we revive that outreach for the new millennium.

But the second part of what the Holy Father wrote also comes into play here. In order to truly enter the “door of faith,” our hearts must allow themselves to be shaped by God’s transforming grace. We must abandon our reliance on our own will. We must no longer use our emotions or our reason to serve as our guide. Our society has told us that everything must be decided on what seems fair or what is logical. But as the Lord told Isaiah, “For my thoughts are not your thoughts, neither are your ways

my ways. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” In faith, we must turn our lives over to God. In the Letter to the Hebrews, we read, “Faith is the assurance of things hoped for, the conviction of things not seen.” Like Thomas, the doubting apostle, we are inclined to say that we have to see to believe. But as Christ told him, blessed are those who have not seen, but have still believed.

I think Blessed John Henry Newman put it best when he wrote, “What is meant by faith? It is to feel in good earnest that we are creatures of God; it is a practical perception of the unseen world; it is to understand that this world is not enough for our happiness, to look beyond it on towards God, to realize His presence, to wait upon Him, to endeavor to learn and to do His will, and to seek our good from Him. It is not a mere temporary strong act or impetuous feeling of the mind, an impression or a view coming upon it, but it is a habit, a state of mind, lasting and consistent. To have faith in God is to surrender one’s-self to God, humbly to put one’s interests, or to wish to be allowed to put them into His hands who is the Sovereign Giver of all good.”

Our challenge during this Year of Faith is, then, to look into our own hearts and make certain that we are giving up control and putting our reliance on God, and that we are sharing this good news of faith with all around us, that they might join us as we pass through the “door of faith” to enter eternity in the loving company of our Lord and in communion with one another.



CATHOLIC LEADERS: NOBEL PRIZE FOR MEDICINE A TRIUMPH FOR ETHICS

By Simon Caldwell
Catholic News Service

Catholic leaders in Europe hailed the decision to give a Nobel Prize to two pioneers of adult stem-cell research as a triumph for ethics.

A statement from the Commission of the Bishops’ Conferences of the European Community, known as COMECE, said that awarding the Nobel Prize in physiology or medicine to Shinya Yamanaka and John B. Gurdon represented an “important milestone” in recognizing the superior potential of adult stem-cell research over destructive experimentation on human embryonic stem cells.

The Anscombe Bioethics Center, an institute serving the Catholic Church in the United Kingdom and Ireland, also described the award as an “achievement of great ethical significance.”

“This technique offers hope of progress in stem-cell research without relying on the unethical destruction of human embryos,” said David Jones,

director of the center, located in Oxford, England.

“The past attempts to clone human embryos and the bizarre experiments to create admixed human-nonhuman embryos have delivered nothing,” he said.

“In contrast, the transformation of adult cells into stem cells is making great progress,” he continued. “This is science at its best, both beautiful and ethical.”

The Nobel committee said England’s Gurdon and Yamanaka of Japan had “revolutionized” science through their work.

“These discoveries have also provided new tools for scientists around the world and led to remarkable progress in many areas of medicine,” the committee said.

Many people hope such work may prepare the ground for therapies to repair heart tissue after heart attacks, for instance, or to reverse the progress of Alzheimer’s and Parkinson’s diseases.

Correction: The photo from Family Rosary Day in the Oct. 14 *Catholic Times* listed an incorrect parish for the Altomar family. They belong to Marion St. Mary Church.

Faithful Citizenship

By Timothy Cardinal Dolan
President, United States Council of Catholic Bishops

(Editor’s Note: The following was written by Cardinal Dolan as he was departing for Rome for the Synod of Bishops on the New Evangelization and the opening of the Year of Faith proclaimed by Pope Benedict XVI.)

In the document “Forming Consciences for Faithful Citizenship,” published by the bishops of the United States, we are reminded that “In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. This obligation is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do.” And so as I leave for Rome, I want to share with you some of the concerns that I will bring with me to the tombs of the apostles, Saints Peter and Paul, and to Assisi, the town of St. Francis.

I am concerned about a culture that has become increasingly callous about the radical abortion license, and a legal system that affords more protection to endangered species of plants and animals than to unborn babies; that considers pregnancy a disease; that interprets “comprehensive health care” in such a way that it may be used to threaten the life of the baby in the womb (and, it should be noted, to exclude the undocumented immigrant as well). I am concerned as well for the infirm and elderly who are nearing the end of life, that they will not be treated with the respect, dignity, and compassion that is their due, but instead be encouraged to seek a hasty death before they can become, ac-

LORD, TO WHOM SHALL WE GO?

cording to some, “a burden to society.”

I am worried that we may be reducing religious freedom to a kind of privacy right to recreational activities, reducing the practice of religion to a Sabbath hobby, instead of a force that should guide our public actions, as Michelle Obama recently noted, Monday through Friday.

I am bothered by the prospect of this generation leaving a mountain of unpayable debt to its children and grandchildren, whose economic futures will be blighted by the amounts of the federal budget absorbed by debt service.

I am anxious that calls for a fiscally responsible society are met with claims that those calls come from men and women who don’t care about the poor; that we may be tempted to write off the underprivileged as problems to be solved, or as budget woes, rather than treating them with respect and dignity as people with potential and creativity; that we’re at times more willing to cut programs to help the sick, our elders, the hungry and homeless, than expenditures on Drone missiles.

I am concerned that our elections increasingly resemble reality TV shows rather than exercises in serious democratic conversation.

I am bothered that we are losing sight of voting as an exercise in moral judgment, in which certain priority issues—especially the life issues, with the protection of unborn life being the premier civil rights issue of the day—must weigh heavily on our consciences as we make our political decisions.

I am worried by attempts to redefine marriage,

and to label as “big-ots” those who uphold the traditional, God-given definition of marriage.

I am anxious that we cannot seem to have a rational debate over immigration policy, and that we cannot find a way to combine America’s splendid tradition of hospitality to the stranger with respect for the rule of law, always treating the immigrant as a child of God, and never purposefully dividing a family.

I am worried about the persecution of people of faith around the world, especially with the hatred of Christians on a perilous incline; and the preference for violent attacks upon innocents instead of dialogue as the path to world peace.

I expect that many of you share these concerns. In the words of “Faithful Citizenship,” how we should respond is clear. The document says, “Our focus is not on party affiliation, ideology, economics, or even competence and capacity to perform duties, as important as such issues are. Rather, we focus on what protects or threatens human life and dignity.”

As you consider these concerns, I will be praying for you in Rome that the humble, joyful *Poverello* of Assisi intercede for us, and that Mary Immaculate, patroness of the United States and Star of the New Evangelization, will inspire in us wisdom, prudence, and courage.



ECUMENICAL YOUTH-FOCUSED CONFERENCE

A conference for Catholic, Protestant, and Orthodox youth, young adults, youth ministers, clergy, and parents will take place from 8:30 a.m. to 3 p.m. Saturday, Nov. 10, in Marian Hall at Columbus Immaculate Conception Church. Its focus will be “How can we more successfully pass on the traditions of our faith?” The cost is \$10 for adults and \$5 for students. Registration deadline is Monday, Nov. 5. This conference will be sponsored by the Diocesan Commission for Ecumenical and Interreligious Affairs. For more information, contact Father Bill Ferguson at wferguson@midohio.twcbc.com or the Office for Social Concerns at (614) 241-2540.



ST. JOSEPH CATHEDRAL TO HOST EVENING OF PRAYER FOR FEAST OF OUR LADY QUEEN OF PALESTINE

An evening of prayer honoring Our Lady, Queen of Palestine on her feast day will take place at Sunday, Oct. 28, in Columbus St. Joseph Cathedral, 212 E. Broad St. It will immediately follow the 5:15 p.m. Mass. The Rosary will be recited, followed by a candlelit procession, and the chanting of Vespers in the darkened cathedral by the renowned St. Joseph Cathedral Choir. The special liturgy is being offered as an appeal for peace in the land where our Lord walked among us and in support of our Christian brothers and sisters living in the Holy Land. Special guests at this liturgy will include the knights and ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem and members of the local Melkite, Maronite, and Byzantine communities.



Front Page photo:

An icon in the dome of Columbus St. John Chrysostom Byzantine Catholic Church depicts Jesus as the Pantocrator, the all-ruling Christ looking down upon the assembled, hearing their prayers and reminding them of his pervasive presence. Pope Benedict XVI wore a mitre with a similar image at the Mass opening the Year of Faith. CT photo by Jack Kustron

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PRACTICAL STEWARDSHIP

By Rick Jeric

Third Base

Were you able to find some new, simple, and even exciting moments of discovery this past week? There are so many different directions in which we could go with this, but we need to be patient and let the Holy Spirit guide us. When we take the time to look at ourselves, and do an assessment of our actions, all kinds of discoveries can occur. We use our gifts and talents to excel in school, to succeed in our vocations, and to enjoy the best standard of living that we can. But a deeper assessment reminds us that we all too often underutilize those same gifts and talents in service to others in the community. The Spirit moves us almost immediately toward a more active engagement in our Faith with others. This can easily begin at home with our spouse, our family, and our friends. Living our Faith and manifesting the love of Jesus Christ in our actions is exactly what we are challenged with each day as Catholic Christians. It is not easy, and it demands effort. It requires action and acts of love. As good and faithful stewards, our time, talent, and treasure are merely words without action.

With October being a month in which we focus on the sanctity and preservation of life, I wanted to be sure that I devoted at least one of my columns this month to the topic of human life. Nothing inspired me or struck me until I was watching the local evening news the other night. We all know how much death and lost respect for human life have become established in our culture. It is almost beyond belief that this culture has become “mainstream” in our society. Fortunately, there are still great numbers of us who pray and fight for change. As we have discussed before, we have had enough of this misinformation, misleading direction, lying, bad rationalization, and just plain evil. I will explain what struck me on the evening news. First, I saw a story on the brutal mistreatment of dairy cows, which were kicked and beaten into submission. No one should treat a tame animal like that, but I had to wonder where the story was on the treatment of the fetuses at the Columbus Planned Parenthood abortion clinics. Oh, wait, I forgot, it is legal and culturally acceptable to treat a mass of tissue that way. How dare I interfere with someone’s choice. And that poor, defenseless cow. . . . Next, I saw a commercial for pet rescue and preventing abuse of pets. That is a nice cause, and there are too many bad people mistreating dogs and cats. But as I watched the sad puppy and kitten eyes, I could see the life being extinguished in the beautiful eyes of those babies. . . . Believe it or not, the next commercial was a political ad sponsored by Planned Parenthood. Of course, we have to be reminded of the crushing blow women will experience if abortion rights are taken away. I am always so impressed with their rationale, and I quote: “Abortion is a safe and legal way to end pregnancy,” and “Abortions are very common; in fact, one out of three women in the United States have an abortion by the time they are 45.” Wow, we should be so proud!

Our practical challenge this week is to stand firm and renew our commitment to the steadfast preservation of human life from conception to natural death. The next news story I saw was a doctor giving a reporter a tour of the new cancer hospital under construction at OSU. He was very proud and excited, and said, “We are rounding third base and heading home when it comes to a cure for cancer.” We would all agree that this is wonderful. But where are we with our fight to end abortion, euthanasia, and capital punishment? Why do I feel like we are caught in a rundown between first and second base? Let us see what we can do to get us in a position to be rounding third base and heading home.

Jeric is director of development and planning for the Columbus Diocese.



CAROL HIGGINS RECEIVES NATIONAL HONOR FROM HIBERNIANS

The national board of the Ladies Ancient Order of Hibernians recently presented Carol Higgins with its National Lifetime Membership Award. She is a member of the order’s Countess de Markievicz Division 1 in Franklin County and of Columbus St. Matthias Church. The award is given to members who actively participate in the order on the division, state, and national levels. Higgins has been a member of the LAOH for 28 years. The Ladies Ancient Order of Hibernians is a charitable organization made up of Catholic women who are Irish by birth or descent.

ODU names new vice president for marketing

Ohio Dominican University (ODU) has appointed Mark Cooper as its new vice president for marketing and public relations.

Cooper brings nearly two decades of experience in higher education to ODU. He most recently held the position of senior director for marketing and communications at Ohio Wesleyan University. He also has served as associate vice president for public relations and marketing, assistant to the president, director of marketing, and associate director for media relations at Capital University.

“I am very excited to be joining the executive team at Ohio Dominican University as the school implements its transformational new strategic plan,” said Cooper. “There is so much positive momentum at the university, and I look forward to contributing to the effort to enhance ODU’s reputation in our competitive higher education marketplace.”

Before beginning his career in higher education, Cooper was a television sports journalist. He worked in several

New York and Ohio markets, including at WSYX-TV in Columbus.

Cooper is a graduate of The Ohio State University, where he earned his bachelor’s degree in journalism. OSU’s alumni association awarded him the William Oxley Thompson Award for career achievement by young alumni. He also has received two Circle of Excellence Gold Awards from the Council for the Advancement and Support of Education. He is a member of the Columbus Rotary Club and past president of the Bexley Area Chamber of Commerce. Cooper and his family live in Grove City.

Ohio Dominican is a four-year private liberal arts institution, founded in 1911 in the Catholic and Dominican tradition. The university has approximately 2,700 students and offers undergraduate degrees in 42 majors, as well as seven graduate degree programs. Ohio Dominican uses a student-centered approach, with a commitment to quality teaching and learning.

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The 2012 Bishop’s Annual Appeal ... A Great Success!

By Michael Ames

Office of Development and Planning

The 2012 Bishop’s Annual Appeal not only reached its goal of \$5.9 million, but has surpassed, it with pledges of \$6,686,029 to date and new pledges coming in every day. What a wonderful response from the good people of our diocese, which encompasses 23 counties in Ohio. Two-thirds of our parishes went over their individual goals, which means any amount over that goal will be returned to the parish, to be used for various needs that arise, such as facility maintenance or support of a particular program.

The faithful have indeed answered the call in “Proclaiming Christ ... Serving Our Neighbor,” which is the theme of this year’s appeal. In the parable of “The Good Samaritan,” Jesus teaches us that if we love Him, we must care about and be merciful to those in need and be responsible to each other, and that every person is our neighbor. We proclaim Christ in our service to others.

The Bishop’s Annual Appeal represents this caring by supporting the

many programs and ministries within the diocese. Below is a list of just a few that benefit from your generosity:

• **Priest, Deacon and Seminarian Education** - Supports the education of priests, deacons, and the seminarians who will be our future priests. These pastoral ministers of our faith care for our spiritual and sacramental needs; they are often there in times of great need to advise and comfort families in distress. They proclaim Christ by serving others.

• **Office of Social Concerns** – Runs the many programs that help instruct the faithful regarding social justice issues, taking an active role on behalf of the mission of the Church. Some of the funds received from the Bishop’s Appeal are dispersed to the various charitable endeavors within the diocese, such as JOIN, St. Vincent de Paul, and several food kitchens and



pantries.

• **Educational Programs** – Directs many programs and ministries such as the Office of Marriage and Family Life, which is the office that coordinates the Pre-Can program, helping prepare

couples to enter into a truly sacramental lifelong marriage. Another area supported by the Appeal is the Office of Religious Education and Catechesis, which educates and supports catechetical leaders in our parishes and schools. The Office of Youth and Young Adult Ministry serves parishes and schools in directing and supporting programs to benefit parish youth and young adults, as well as college campus ministry.

Naming only a few of the ministries and programs supported by the Bishop’s Annual Appeal does not reflect the broad expanse of needs that always demand our attention. However, the generosity of so many, which ensured the success of this year’s Appeal, reflects the true spirit of stewardship which calls us to protect, grow, and give back the gifts which are bestowed on us by our Creator, the source of all life. In this way we are “Proclaiming Christ ... Serving Our Neighbor.

Bishop Campbell is most grateful to the members of our diocesan family for their prayers, their sacrifices, and their gifts on behalf of the Bishop’s Annual Appeal. As a community of believers, we are called to support our local Church and each other, and this effort is evidenced by the generosity of so many. Thank you!



ZAC SIMMONS EAGLE PROJECT

Columbus Bishop Watterson High School senior Zac Simmons, a member of Columbus Our Lady of Peace Church, built cupboards in a storage area at the school as part of his Eagle Scout project. He donated all the money that was left after purchasing supplies to the Watterson Mothers’ Club.

Photo courtesy Bishop Watterson High School

COLUMBUS DEACON ”RUNS FOR LIFE”



Deacon Hector Raymond from Pickerington St. Elizabeth Seton Parish is running the Columbus Marathon on Sunday, Oct. 21. It will be his 45th marathon overall. Pro-life activities are very close to his heart and he felt this was the year to run for a purpose -- against abortions and for life, in the month when we emphasize life and as we approach the 40th anniversary in January of the national pro-life march (which he also will be attending).

His goal is to raise \$1,310 for the charity Momentum. He is accepting donations toward his goal. You can find him online at www.GoMoGo.org (Hector Raymond’s Fundraising Page) or send gifts to Momentum, 665 E. Dublin-Granville Road, Suite 20, Columbus, OH 43229 and mention his name. All proceeds from his efforts will be given to the Pregnancy Decision Health Center in Columbus.

Share Peace of Mind at Pre-Need Open Houses

These Catholic Cemeteries of Columbus advisors, Stephen Skinner, Laura Favret and Kevin Kelley will be available to assist you with your pre-need arrangements. Plan before the need arises for peace of mind. By pre-arranging you can select in an unhurried and thoughtful manner the type of burial place desired and the amount to be invested.

Sundays, October 21 & 28 11:00 a.m. to 3:00 p.m.

Cemetery Sunday is on November 4th with services at all four cemeteries

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OFFICE OPEN DAILY: Mon. - Fri. 8 a.m. to 4:30 p.m. and Sat. 8 a.m. to Noon
Cemetery Hours Daily: 8 a.m. to Sunset

A quick note from:

THE OFFICE FOR DIVINE WORSHIP

OUR SUNDAY LITURGY:

THE PREPARATION OF THE GIFTS

There are many things happening at this point of the Mass that makes it obvious that there is a transition from our gradual coming together and becoming one body that prays and worships our triune God. It is at this point that the candles at the altar are lit, if they had not been lit before Mass began. The deacon(s) and servers are busy placing items on the altar: the corporal, the white cloth upon which the gifts will be placed; the *Roman Missal*, open to the prayers for today's Mass; the chalice and other communion cups to hold the wine that will become the precious blood of our Lord; and purificators that will be used to wipe the rim of the chalice and communion cups between communicants.

While this is taking place, ushers are passing collection baskets to hold our financial offerings that will not only maintain the *house for the Church* where we gather, but will support our collective work to feed and clothe the poor, give aid to the disadvantaged, and to evangelize – “making disciples of all nations” (Matthew 28:19). Our financial offering is only a portion of our true offering that we bring to the celebration of the Eucharist. All the good deeds of the week that we did in Christ's name, all our failings, and all our hopes are brought forth and, with the bread and wine, are placed on the altar and offered to God. We offer our very selves. We offer our “bodies as a living sacrifice, holy and pleasing to God, (our) spiritual worship” (Romans 12:1).

The prayer over these offerings is said inaudibly when a song is sung during the preparation of the gifts. Through these prayers – “Blessed are you Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life,” and the second, “Blessed are you Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human



hands. It will become our spiritual drink” – we see Christ begin his action of leading our prayer. Into his hands we have placed our gifts that will be offered to the Father and be transformed for us.

There are three little mysteries that are part of the preparation of the gifts: water mixed with wine, incensing the gifts, and the washing of the presider's hands. The deacon or priest pours a little water into the wine in the chalice while saying a short prayer. The words themselves speak to the mystery: “By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity.” When incense is used, the gifts are first incensed, marking them as holy – not just the bread and wine, but our other offerings that are placed with them on the altar. Next the altar itself is incensed, then the presider, and finally the assembly. All are marked as holy, for we are about to participate in the mystery that will follow as we pray the Eucharistic prayer. The washing of the hands is the third little mystery that takes place. As the presider's hands are washed, we are also to ask that our iniquities be washed away and that we will be cleansed of our sins. The hands of the priest are now set to a new purpose. Christ will make the hands of the priest his own hands, for he is the one high priest that will take the gifts and transform them and offer them to the Father.

The concluding prayer over the gifts begins with the presider asking us to pray that his sacrifice (Christ's sacrifice) and ours may be acceptable to God. We rise to our feet and respond, asking that the sacrifice we offer through Christ's hands be accepted by the Father.

THE CATHOLIC CHURCH DOES NOT ENDORSE POLITICAL CANDIDATES



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. I am very disillusioned and angry with the leadership of the Catholic Church in the U.S.

How can the church endorse (Barack) Obama for president? They did it in 2008, and I am sure they will do it again in 2012. He thumbs his nose at everything we Catholics believe in, but -- as with the Kennedys in years gone by -- in the eyes of the Catholic Church, he can do no wrong.

No wonder the young people are leaving the church (including several from my own family). I will tell you this: If the church endorses Obama again this year, I will leave the church. (Bel Air, Md.)

A. Normally, I would choose not to respond to a reader's question that contained such flagrant misinformation as this one does, but I consider it important to set the record straight. The Catholic Church did not endorse Barack Obama in the presidential election of 2008, will not endorse him in 2012, and does not, as a matter of policy, endorse or oppose any candidates for political office.

For one thing, the church is prohibited from doing so by the Internal Revenue Code. As a 501(c)(3) charitable institution, the church would risk losing its tax exemption by

endorsing particular candidates.

The rationale for the church's policy, though, goes much deeper than tax exemption. It is perhaps best expressed by the U.S. Conference of Catholic Bishops in a document titled “Forming Consciences for Faithful Citizenship” (issued in 2007 and reaffirmed in 2011).

In No. 55 of that document, after detailing several ethical issues for a voter to consider, the bishops point out that Catholic social teachings provide “a moral framework that does not easily fit ideologies of ‘right’ or ‘left,’ ‘liberal’ or ‘conservative,’ or the platform of any particular political party. They are not partisan or sectarian, but reflect fundamental ethical principles that are common to all people.”

Expanding on that view, the bishops note in No. 58 of the document that “the church is involved in the political process but is not partisan. The church cannot champion any candidate or party. Our cause is the defense of human life and dignity and the protection of the weak and vulnerable.”

In a new introduction to “Faithful Citizenship,” written in 2011, the bishops offer for the consideration of voters a wide range of current moral issues on which to evaluate a candidate's platform.

Among them are: the treatment of the unborn and of others who are weak or unwanted; government regulations that would require Catholic institutions to violate their consciences; marriage as a permanent and faithful union between one man and one woman; an economic crisis that has deepened poverty and increased global unemployment; a “broken” immigration system that must learn to protect the dignity of refugees and immigrants and to keep families together; and wars, terror, and violence that raise serious moral questions, especially in the Middle East.

The bishops highlight the serious responsibility of each citizen to participate in a democracy by exercising the right to vote. Then, having set forth some of the issues to consider, the church leaves it to the voter to apply those principles and decide which candidates are most likely to advance the goals of Catholic social teaching.

Some Catholics would doubtless find it easier if the church lifted their burden and issued a clear-cut scorecard or rating on each candidate for public office. But the church does not, cannot, and will not do that.

Instead, it is left to each voter to decide how to vote, having weighed the issues, and the church recognizes that prudential judgments can differ.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.

LOCAL MAN MAKES SIMPLE PROFESSION IN THE DOMINICAN ORDER

Brother James Mannes Matous, OP, son of John and Diane Matous of Columbus, is one of ten men who made simple profession in the Dominican Order to Father John Langlois, OP, at St. Gertrude Church in Cincinnati. Simple profession follows a year of novitiate, in which a man learns to live the life of a Dominican friar. The simple profession is a temporary profession of the vows of poverty, chastity, and obedience in the Order of Preachers culminating in the lifelong solemn profession of these same vows three years later.

Brother Mannes, who grew up as a member of Columbus St. Mary Church, attended Columbus Bishop Watterson High School. He is an alumnus of the University of Pittsburgh, where he earned his bachelor of science degree in biological sciences. After graduating from the university, he worked as a research assistant at The Ohio State University's college of medicine. He entered the Dominican novitiate in August 2011 at St. Gertrude Priory in Cincinnati, taking the religious name Brother Mannes. He was assigned in 2012 to the Dominican House of Studies, where he will begin his studies for the Catholic priesthood.

The Province of St. Joseph, based in New York City, was established in

1805. It has almost 300 Dominicans who are engaged in parish ministry, foreign missions, campus ministry, retreat work, and education. The province also operates Providence (R.I.) College.

For the last 10 years, the Province of St. Joseph has experienced an increase in candidates seeking admission. The number of men coming to the province, as few as four or five men per year in the early 1990s, has been on the rise. In 2007, the province accepted 15 men to begin their formation, and 21 men were admitted in 2010. Currently, six men are anticipating priestly ordination next spring, and next fall, there will be about 50 students pursuing studies for the priesthood in Washington. The average age of men currently studying for the province is 27.8 years.

The Order of Preachers, commonly known as the Dominicans, was founded in southern France in 1216 by St. Dominic de Guzman. The order is dedicated to the proclamation of the Word of God for the salvation of souls. The Dominican way of life consists of the vows of poverty, chastity, and obedience, and rigorous study as the basis for preaching. Dominican friars live in community, gathering each day for common prayer. There are more than 6,000 Dominican friars worldwide.



TOM NEUBERT WINS COACHING HONOR

Tom Neubert, athletic director and head baseball coach at Columbus St. Francis DeSales High School, has been selected as the Upper Midwest coach of the year for the national High School Baseball Coaches Association (BCA) after receiving similar honors from the Ohio High School BCA. He is a finalist for the national coach of the year titles of both the BCA and the National Federation of High Schools.

He graduated from Lansing (N.Y.) High School in 1992. After earning his bachelor's degree in health and physical education in 1997 from Cortland (N.Y.) State University, he spent three years coaching Division I college baseball at Miami of Ohio (1997-1998, 1999) and Cornell (1998-1999). In 2000, he took a position as health and physical education teacher in the Cardington-Lincoln School District,

where he began coaching baseball in 2001. During the next seven years, he compiled a 93-61 record at Cardington High School and earned his master's degree in educational psychology from Miami University.

He joined the DeSales family in 2007, teaching health and coaching. This is his third year as athletic director and sixth season as baseball coach. He has led the Stallions to a 119-35 record, four Central Catholic League championships, four district championships, three regional championships, and back-to-back state championships in 2011 and 2012. He is shown in the center of the photo, celebrating this year's state title with players TJ Alas (left) and Brennan Schlabig, both of whom also graduated from DeSales on the day of the championship game.

Photo courtesy St. Francis DeSales High School

JORDAN NOBLE OF DESALES, ACHIEVEMENT SCHOLAR

Jordan Noble, a senior at Columbus St. Francis DeSales High School, is a semifinalist in the National Achievement Scholarship program, based on her score on the 2011 Preliminary Scholastic Aptitude Test/National Merit Scholarship Qualifying Test. The scholarship program was initiated in 1964 specifically to honor black American high school seniors for scoring in the top one percent of more than 150,000 students who took the PSAT in their junior year of high school. She now has the opportunity to advance to the finalist level for

the program, which awards 700 National Achievement Scholarship grants of \$2,500 each per year. About 100 additional corporate-sponsored scholarships also are awarded to finalists.

Photo courtesy St. Francis DeSales High School





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Answering God's Call

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Sr. Dorothy Doyle, RGS

by Tim Puet

Sister Dorothy Doyle, RGS, didn't grow up in central Ohio, but says the example set by someone from Columbus started the process which led her to enter the religious life 60 years ago.

"I grew up in Joliet, Ill., and still fondly remember my first-grade teacher, Sister Alexander, OSF, now Sister Rita Greene," she said. "She was a member of the Joliet Franciscan order whom I admired as a young woman who dedicated her entire life to the Lord. It intrigued me greatly that such a beautiful, talented woman and a wonderful teacher would devote her life to God and was happy doing so." Sister Rita, a sister for 76 years, now lives at the Our Lady of Angels Retirement Home in Joliet, Ill.

Sister Dorothy celebrated her 60th anniversary of entering the Congregation of the Good Shepherd at a Mass celebrated on Sept. 8 by Bishop Frederick Campbell at the Rosemont Center in Columbus. She lives in retirement with Columbus resident Joanne Bellisari, who has taken private vows as a companion of the congregation.

Sister Dorothy has lived in central Ohio since 1993 after serving at Rosemont in Columbus on three previous occasions, beginning in 1973, and working at Lutheran Social Services from 1993 to 2002 helping women with unplanned pregnancies.

She is one of three Good Shepherd sisters in the area. The other two – Sisters Mary Alena Bernert and Rose Henry Kern, RGS – live in retirement at Rosemont.

Sister Dorothy, 78, retired as a Rosemont counselor in 2005. She remains involved with liturgies there and is on the center's board, assisting with the orientation of new staff members and attempting to promote her order's charism of working with people who have been abused or neglected, especially women and children. She also is director of the senior citizens group and the bereavement ministry at Columbus Our Lady of Victory Church.

Her board membership continues nearly 150 years of service by the Good Shepherd Sisters at Rosemont, which they founded in 1865 to provide for young girls who were following army camps in the Civil War and had congregated around Camp Chase in Columbus.

The center cared for homeless and orphaned children for decades after that, and became a school for adolescent girls with emotional and social problems when it moved to its current site in 1965. It began serving boys in 1978 and continues assisting at-risk young people and their families. The center was transferred to a board consisting mainly of lay volunteers by the Sisters of the Good Shepherd in 2000.

The Good Shepherd Sisters were founded in France in 1835 by St. Mary Euphrasia Pelletier, whose statue is in St. Peter's Basilica, and came to the United States in 1843 at the invitation of Bishop Benedict Flaget of Louisville, Ky. From their beginning, they have specialized in working with people whom society seems to have forgotten.

The order includes both apostolic and contemplative sisters, with more than 4,000 members on five continents, including more than 300 in the United States, and has more than 100 young women in formation, mostly in Third World nations.

Good Shepherd sisters, in addition to taking vows of poverty, consecrated chastity, and obedience, also take a fourth vow of zeal, which means never giving up on a person on an individual level and working to overturn unjust systems on an advocacy level. That vow was given to the Sisters of Our Lady of Charity, St. Mary Euphrasia's original order, which was founded in France in 1641 by St. John Eudes.

Sister Dorothy was the youngest girl in a family of six brothers and six sisters. Two brothers and a sister died before age three, but "my parents always reminded us that one day we would all be reunited," she said. "We always called them by their baptismal names when we spoke of them."

A strong Catholic presence always was part of her life, as her home was consecrated to the Sacred Heart. She said Sister Rita was the first sister to have an impact on her, and many others followed. Her interest in the Good Shepherd order began during a retreat at her high school in Joliet, when she read a pamphlet about the order's work by Father Daniel Lord, SJ, a popular Catholic writer in the 20th century.

She joined the order just out of high school, entering its provincial house in Cincinnati in 1952. "Leaving home was one of the most difficult things I ever did," she said. "It takes a special grace to do that. I was very close to my father, who wanted me to wait until I was 21; however, he gave me his blessing to follow my call to religious life. I found peace in the novitiate."

She professed her first vows in 1955, and her first assignment involved working with young people in the Cincinnati suburb of Fort Thomas, Ky. After eight months there, she went to Dearborn Heights, Mich., where she spent more than eight years helping disadvantaged youths and their families. She followed that with service in the Cleveland and Cincinnati areas and in the vocations office of her order, interspersed with the periods she spent in Columbus.

"I have always ministered to anyone who has been hurting and needed care, and know it has been the right path for me," she said. "I was afraid of becoming a missionary, didn't want to get into hospital work because I can't stand the sight of blood, and didn't think I could be a contemplative because I'm a very outgoing person."

"It is often humbling to minister to others who have survived the pain of abuse and loss. They have been an inspiration to me. Prayer has been my support."


Sister Dorothy said visits to the order's generalate in Rome and motherhouse in Angers, France, have been a great source of support. "They were emotional shots in the arm that strengthened my vocation and deepened my love for God," she said. "I can't tell you how wonderful that is. It's just so powerful."

She said her service as a sister has been shaped by two phrases from St. Mary Euphrasia – "One person is of more value than a world," and "To be loved is the first step to salvation."

"My family always made me feel loved, cared for, and needed, and that's the kind of feeling I've tried to bring to the young people I've served," Sister Dorothy said. "I've been blessed through my family, friends, and vocation, and think of that every day. They're gifts of God."



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A golden opportunity

By Sister Margie Lavonis, CSC

Lately, I have been reflecting on what the Year of Faith from Oct. 11, 2012, to Nov. 24, 2013, which was proclaimed by our pope recently, can mean for those Catholics who seek to grow spiritually. It is similar to the purpose of the season of Lent, which is a time of renewal and conversion. The Year of Faith affords every Catholic the opportunity to focus on his or her relationship with Jesus Christ and belief in what the Church teaches.

During this year, it might be well to examine just how much you really know about the Church and what it teaches. Many of us recite the creed by heart, but do not know or think very much about the words we profess.

We hear about the Vatican Council which opened 50 years ago on Oct. 11, but some, or should I say, a great number of Catholics have never really taken time to read or study any of its documents.

Hopefully, as Pope Benedict has said, this Year of Faith will stir up a "new impetus to the mission of the whole Church to lead men (and women) out of the desert in which they find themselves, to the place of life, of friendship with Jesus." He hopes it will "arouse in every believer the aspiration to learn what the Church really teaches and to profess the faith with new conviction."

Our pope also reminds us that faith must be rooted in love. Faith without love is empty. Our faith should draw us to Jesus Christ and to his mission of building God's kingdom of love and justice he gave to his followers.

This is an important invitation for each of us to assess the state of our own faith and reflect on the way we live. We might ask ourselves these questions: How important is the Eucharist to me? Do I go to Mass only because it is an obligation? Do I have an active relationship with

Jesus? Do I communicate with him regularly? Are doing acts of charity part of the routine of my life? How much, or what, do I know about Church teaching?

Do most people know that I am a Catholic or a Christian? Do I ever express my faith in Jesus to others, especially the people who touch my daily life? Do I separate my religion from the rest of my life, or is it integral to how I live?

This Year of Faith can be a time for each of us to renew and strengthen our faith. It can be a time of conversion if we are open to the Holy Spirit and cooperate with God's grace. If we participate fully in the activities offered, we will strengthen ourselves, our parish, our diocese, and the entire Church.

I hope you take this golden opportunity.

Sister Margie Lavonis, CSC, is a sister of the Holy Cross in Notre Dame, Ind.

Of Grace and Gratitude

By J. P. Leo Thomas

History is ripe with the events placed upon us by simple men and women, willing to lay down their lives for their devotion to the heart, mind, and soul of our Savior – ordinary people doing extraordinary things. If that sounds familiar, it is. We as Christians do this on a daily basis. In Masses across the globe, we give ourselves to Christ as Christ gives of Himself to us in the most reverent way, through the Eucharist.

Many nonbelievers cannot comprehend that serving each other is an act of courage. There is also a saying that having such courage is like praying for rain during a snowstorm, but I am steadfast in my belief that loving one another and offering sacrifice without acknowledgement for greed or esteem is the truest form of dedication and love. If people cannot make that leap of faith, their image is blinded by the self-constraints of heart and in their limited understanding of eternity.

I myself am guilty of such vanity. I used to go to Mass, but was somewhat distant from the rituals going on around me. I knew that it was important, but did not appreciate the true majesty of the event itself. One day, I decided to start attending daily Mass and was there when the children of the parish were celebrating Mass. That did it. Seeing their eyes and watching their emotions, I realized that innocence, purity, and piety were simply allowing time for Jesus to work in us through them. I soon found out that what we were given by Christ was a true interconnection between His heart, His body, His blood, and our own willingness to become a part of something truly wonderful.

This may not happen for everyone – certainly not for those whose knowledge lacks wisdom – but it may manifest itself in ways we cannot see or feel. Our minds can become preoccupied with other things, but God is always there. He may give us a memory from

our past or bring us face-to-face with an old acquaintance, or even put us into a situation that makes us reflect on why we were doing what we were doing at the time we did it. Sounds confused? Don't be. It just reminds us of our fallibility and why we need Him now more than ever.

Our needs are a unique connection with others who saw the world as we do. St. Juliana of Liege, St. Peter, and St. Paul shared a common bond. They suffered for their faith. Not torture as we know it, but through the intercession of Mother Mary and in Jesus' divine love for all of humanity. Remember that the bread of life must first be shaped by water and fire in becoming the true feast it is intended to be.

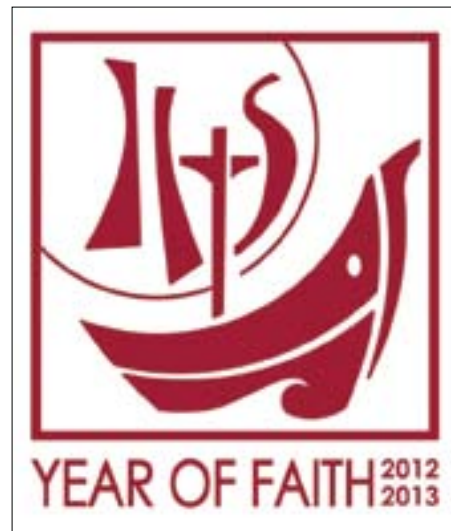
Blessed Pope John Paul II called this gratitude. It is the nature of the human spirit to want to belong and to give thanks for what one has and return that gift as a form of love. I have found that I tend to react very cautiously to

another's invitation. I was brought up in an atmosphere where emotion was restrained and dedication to faith was subdued. But I am learning to open up to such advances. I am beginning to understand that without risk, there is no reward. We cannot receive the graces God gives to us unless we are willing to sacrifice ourselves for the betterment of humanity. By offering our hearts to Jesus, we are given a renewed sense of freedom on our path to enlightenment.

His is the food for the journey. We welcome Him into our heart as Mother Mary did, in unison with His own heartbeat and with the pulse by which we have everlasting life. So come to the table, feast on Christ's banquet full of His grace and holy gratitude.

May you feel the gentle breath of the Holy Spirit, may you receive God's bounty in plenty, and may His peace be with you always.

J.P. Leo Thomas is a parishioner at Gahanna St. Matthew Church.



AT ANNIVERSARY MASS, POPE RECALLS ‘AUTHENTIC SPIRIT’ OF VATICAN II

CNS photos by Paul Haring



By Francis X. Rocca
Catholic News Service

Marking the 50th anniversary of the opening of the Second Vatican Council and the start of a special Year of Faith, Pope Benedict XVI called on Catholics to revive the “authentic spirit” of Vatican II by re-proposing the church’s ancient teachings to an increasingly God-less modern world.

The pope spoke at a special Mass in St. Peter’s Square on Oct. 11, half a century to the day after the opening ceremonies of Vatican II. About 400 bishops from around the world, including 15 of the 70 surviving members of the 1962-65 council, attended. Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Anglican Archbishop Rowan Williams of Canterbury attended as special guests.

The observances featured ceremonies recalling milestones of Vatican II, including the enthronement of a book of the Gospels used at the original gathering and a representation of the council’s final “messages” to various categories of lay Catholics, such as artists, workers, and women.

Vatican II, Pope Benedict said, had been “animated by a desire ... to immerse itself anew in the Christian mystery so as to re-propose it fruitfully to contemporary man.”

He noted that Blessed John XXIII, in his speech at the opening of the council, called for both the safeguarding and the effective teaching of the “sacred deposit of Christian doctrine ... this certain and immutable doctrine, which is to be faithfully respected, (and) needs to be explored and present-

ed in a way which responds to the needs of our time.”

“The council fathers wished to present the faith in a meaningful way,” the pope said, “and if they opened themselves trustingly to dialogue with the modern world, it is because they were certain of their faith, of the solid rock on which they stood.”

One of the council fathers, retired Bishop William J. McNaughton of Inchon, Korea, traveled to the anniversary Mass from his home in Methuen, Mass. Speaking recently to Catholic News Service, he recalled the procession of more than 2,200 bishops into St. Peter’s Basilica on the council’s first day.

“Because television cameras from all over the world were taking pictures, all the lights were on in the basilica,” said Bishop McNaughton, 85. “I thought I was at the gate of heaven.”

Pope Benedict’s homily celebrated Vatican II, but deplored much of what followed in its wake.

Many Catholics misunderstood or ignored the council’s teachings under the influence of secular culture and “embraced uncritically the dominant mentality, placing in doubt the very foundations of the deposit of faith, which they sadly no longer felt able to accept as truths,” he said. “Recent decades have seen the advance of a spiritual ‘desertification.’”

Fifty years ago, history offered glimpses of a “life or a world without God,” he said. “Now we see it every day around us. This void has spread.”

Yet, the pope said, a “thirst for God, for the ultimate meaning of life” is still evident in “innumerable signs,” including the growing



popularity of religious pilgrimages.

“How come so many people today feel the need to make these journeys?” he said. “Is it not because they find there, or at least intuit, the meaning of our existence in the world?”

Calling for a revival in the church of the “yearning to announce Christ again to contemporary man,” the pope stressed that any new evangelization “needs to be built on a concrete and precise basis, and this basis is the documents of the Second Vatican Council.”

He reaffirmed past statements rejecting any expansive notions of a “spirit of Vatican II” that might be used to justify innovations diverging from traditional doctrine.

“I have often insisted on the need to return, as it were, to the ‘letter’ of the council -- that is, to its texts -- also to draw from them its authentic spirit,” the pope said. “The true legacy of the council is to be found in them.”

The pope also reiterated one of his most prominent teachings about Vatican II, that it must be understood in continuity with the church’s millennial traditions, not as a radical break with the past.

“The council did not formulate anything new in matters of faith, nor did it wish to replace what was ancient,” he said. “Rather, it concerned itself with seeing that the same faith might continue to be lived in the present day, that it might remain a living faith in a world of change.”

10 WAYS CATHOLICS CAN LIVE THE YEAR OF FAITH

Bishop David Ricken of Green Bay, Wis., chairman of the committee on evangelization and catechesis of the U.S. Conference of Catholic Bishops, offers “10 Ways Catholics Can Live the Year of Faith.” Rooted in guidelines from the Vatican’s Congregation for the Doctrine of the Faith, some of these suggestions are already requirements for Catholics. Others can be embraced by Catholics at all times, especially during the Year of Faith.

1. **Participate in Mass.** The Year of Faith is meant to promote the personal encounter with Jesus. This occurs most immediately in the Eucharist. Regular Mass attendance strengthens one’s faith through the Scriptures, the Creed, other prayers, sacred music, the homily, receiving Communion, and being part of a faith community.

2. **Go to Confession.** Like going to Mass, Catholics find strength and grow deeper in their faith through participation in the Sacrament of Penance and Reconciliation. Confession urges people to turn back to God, express sorrow for falling short, and open their lives to the power of God’s healing grace. It forgives the injuries of the past and provides strength for the future.

3. **Learn about the lives of the saints.** The saints are timeless examples of how to live a Christian life, and they provide endless hope. Not only were they sinners who kept trying to grow closer to God, but they also exemplify ways a person can serve God: through teaching, missionary work, charity, prayer, and simply striving to please God in the ordinary actions and decisions of daily life.

4. **Read the Bible daily.** Scripture offers firsthand access to the Word of God and tells the story of human salvation. Catholics can pray the Scriptures (through *lectio divina* or other methods) to become more attuned to the Word of God. Either way, the Bible is a must for growth in the Year of Faith.

5. **Read the documents of Vatican II.** The Second Vatican Council (1962-65) ushered in a great renewal of the Church. It impacted how Mass is celebrated, the role of the laity, and how the Church understands itself and its relationship with other Christians and non-Christians. To continue this renewal, Catholics must understand what the Council taught and how it enriches the lives of believers.

6. **Study the Catechism.** Published exactly 30 years after the start of the Council, the Catechism of the Catholic Church covers the beliefs, moral teachings, prayer, and sacraments of the Catholic Church in one volume. It’s a resource for growing in understanding of the faith. Another helpful resource is the U.S. Catholic Catechism for Adults (USCCA).

7. **Volunteer in the parish.** The Year of Faith can’t only be about study and reflection. The solid grounding of the Scriptures, the Council, and the Catechism must translate into action. The parish is a great place to start, and each person’s gifts help build up the community. People are welcome as ministers of hospitality, liturgical musicians, lectors, catechists, and in other roles in parish life.

8. **Help those in need.** The Vatican urges Catholics to donate to charity and volunteer to help the poor during the Year of Faith. This means to personally encounter Christ in the poor, the marginalized, and the vulnerable. Helping others brings Catholics face-to-face with Christ and creates an example for the rest of the world.

9. **Invite a friend to Mass.** The Year of Faith may be global in its scope, focusing on a renewal of faith and evangelization for the whole Church, but real change occurs at the local level. A personal invitation can make all the difference to someone who has drifted from the faith or feels alienated from the Church. Everyone knows people like this, so everyone can extend a loving welcome.

10. **Incorporate the Beatitudes into daily life.** The Beatitudes (Matthew 5:3-12) provide a rich blueprint for Christian living. Their wisdom can help all to be more humble, patient, just, transparent, loving, forgiving, and free. It’s precisely the example of lived faith needed to draw people to the Church in the year ahead.

More information on the Year of Faith is available online at: www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-faith/index.cfm.

50TH ANNIVERSARY OF VATICAN II

POPE JOHN XXIII WANTED CHURCH TO ENGAGE THE WORLD IN POSITIVE WAY

By Edward P. Hahnenberg

Catholic News Service

On Jan. 25, 1959, before a small group of cardinals gathered in the Basilica of St. Paul Outside the Walls, the newly elected Pope John XXIII announced his intention to call a council. It would become the Second Vatican Council.

The announcement caught everyone by surprise. First of all, an ecumenical (or “worldwide”) council such as Vatican II is a rare event in the life of the church. Catholics count only 21 such councils in the church’s 2,000-year history. Since the Protestant Reformation 400 years ago, there have been only two such councils. An announcement like Pope John’s does not come along every day.

Another cause for surprise had to do with the reason for a new council. Previous councils were all called to respond to some threat facing the church. The Council of Nicaea, for example, was convoked in 325 to address the Arian heresy that was tearing the church apart. Similarly, the Council of Trent (1545-1563) was an attempt to answer the challenge of the Reformation.

When Pope John made his announcement, no such threat loomed on the horizon. No obvious enemy mobilized Vatican II.

Instead, Pope John said that the idea for the council came to him as a divine inspiration, “like a flash of heavenly light.” In his announcement, he chose not to identify problems. Rather, he named two positive goals. The first was to promote “the enlightenment, edification and joy” of the entire church. The second was to reach out to other Christians in a spirit of reconciliation.

The reason for the council was proactive, not reactive. Pope John framed its purpose in the positive terms of hope and opportunity, rather than the negative terms of danger and threat.

This basic posture gave Vatican II the freedom to consider a wide array of concerns. One of the first things Pope John did was send an open-ended letter to all of the world’s bishops, asking for suggestions for the agenda. As the council unfolded, the language of collaboration, cooperation, and dialogue took center stage. In the end, the breadth of topics treated and the positive tone of its final documents set Vatican II apart from all previous ecumenical councils.



Above: Pope John XXIII signs the bull convoking the Second Vatican Council on Dec. 25, 1961. (CNS photo)

Right: Pope John XXIII leads the opening session of the Second Vatican Council in St. Peter’s Basilica on Oct. 11, 1962. (CNS photo/L’Osservatore Romano)

When Vatican II began in October of 1962, the Catholic Church stood as a bulwark against the world. At the grass-roots level, the Catholic experience was marked by a rich devotional life, regular sacramental practice and consistent catechesis. Vocations climbed, religious life flourished. The postwar boom, particularly in the United States, brought a period of construction and institutional expansion as schools, hospitals, seminaries, and parishes grew.

If this grass-roots vitality fed the faith of thousands, it also kept Catholics somewhat on the margins, separated from the broader society within which they lived.

At the upper levels of the Vatican, this separation took the form of a defensive and reactionary stance toward all things “modern.” Ever since the French Revolution, with its violent and anti-clerical cast, the papacy had thrown up the defenses. Statements from the Vatican condemned new democratic movements, new scientific theories, new currents in art and culture.

All of these developments were seen as an assault on the authority of the pope and a threat to the ancient truths of the tradition. Such a siege mentality continued well into the 20th century.

In this context, Pope John’s vision came as a breath of fresh air. In his opening speech at the council, the pope



publicly disagreed with those “prophets of gloom” around him who saw in modern times only “prevarication and ruin.” Instead, the pope believed, God was moving humanity to a new order of human relations. The church needed *aggiornamento* -- or “updating” -- not because the church felt threatened, but because of its great desire to share Christ with others.

John XXIII was no naive optimist. As a papal diplomat in Bulgaria, Turkey, and postwar France, he had seen the horrors of war and the tremors shaking Europe to its core. He became pope in the shadow of the Holocaust, amid the dismantling of colonialism, the rise of the Cold War and on the cusp of a technological transformation unlike anything the world had seen since the Industrial Revolution.

What is remarkable is that Pope John

-- and by extension the Second Vatican Council -- did not retreat from the challenges of the times. His experience taught him that the church cannot escape the world or simply pronounce judgment on it.

Instead, the church must engage the world in a positive way, he said. He encouraged the council to use “the medicine of mercy rather than of severity.” We must demonstrate the truth of our teaching and not simply condemn those who disagree, he thought. In the end, the church should “show herself to be the loving mother of all, benign, patient, full of mercy and goodness” toward all, he said.

Hahnenberg is Breen chair of Catholic systematic theology at John Carroll University in Cleveland and the author of “A Concise Guide to the Documents of Vatican II.”

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POPE AUTHORIZES GRANTING OF INDULGENCES FOR YEAR OF FAITH EVENTS

By Francis X. Rocca

Catholics who participate in events connected with the 2012-2013 Year of Faith can receive a special indulgence, the Vatican said.

Pope Benedict XVI authorized the granting of a plenary, or full, indulgence to highlight the Year of Faith and encourage the “reading, or rather, the pious meditation on” the documents of the Second Vatican Council and the *Catechism of the Catholic Church*, a Sept. 14 Vatican decree said.

The decree, which the Vatican released on Oct. 5, was signed by Cardinal Manuel Monteiro de Castro, head of the Vatican tribunal that deals with indulgences and with matters related to the Sacrament of Penance.

An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven.

Pope Benedict established the Year of Faith, “dedicated to the profession of the true faith and its correct interpretation,” to run from Oct. 11, 2012, to Nov. 24, 2013. It begins on the 50th anniversary of the opening of Vatican II, which is also the 20th anniversary of the publication of the catechism.

The plenary indulgence is being offered to pilgrims who visit sacred shrines, to Catholics who participate in local events connected to the Year of Faith, and to those who may be too ill or otherwise prevented from physical participation.

It can be granted on behalf of the individual petitioner or on behalf of departed souls.

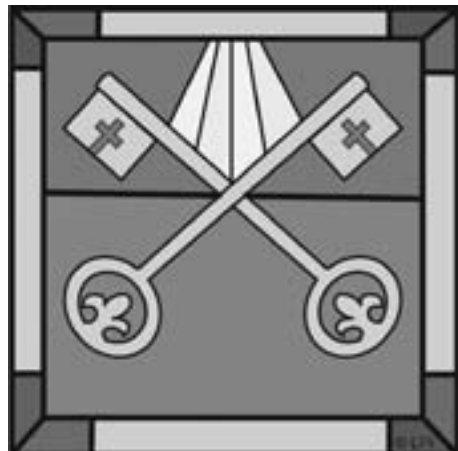
The decree said conditions for the special Year of Faith indulgence include the normal requirements set by the church for all plenary indulgences: that

the person goes to confession, receives the Eucharist, and prays for the intentions of the pope.

The decree explained in detail some specific requirements for the plenary indulgence:

-- Those visiting basilicas, cathedrals, catacombs, or other sacred sites in the form of a pilgrimage must participate in a liturgy, “or at least pause for an appropriate time in prayer and with pious meditations, concluding with the recitation of the Our Father, the profession of faith in any legitimate form, invocations of the Blessed Virgin Mary and, where appropriate, of the Holy Apostles or patron saints.”

-- The Catholic faithful in any local church can obtain the indulgence by attending three sermons at parish missions or three lectures on Vatican II or the catechism; attending Mass or the



Liturgy of the Hours on days designated by the local bishop for the Year of Faith; or visiting the place where they were baptized to renew their baptismal vows.

-- Catholics who attend Mass celebrated by a bishop on the Year of Faith’s last day, the Feast of Christ the King, will also receive the indulgence, as will those impeded by sickness or other serious cause from attending the Mass, as long as they are truly repentant and pray while listening to the bishop bestow the indulgence via television or radio.

PUTTING OUT INTO THE ‘DIGITAL’ DEEP, ‘MY YEAR OF FAITH’ APP GOES LIVE

By Diane Freeby

Catholic News Service

The Year of Faith officially kicked off Oct. 11, and now there’s an app for that!

The Diocese of Fort Wayne-South Bend, Ind., is answering Pope Benedict XVI’s call to use new media and technology, providing a blog and mobile app (available for iPhone and Android mobile device users) as part of an exciting faith-building initiative.

This app, which went live on Oct. 11, is titled “My Year of Faith,” and can be a daily, customizable resource for users. It includes many features that lead to a deeper understanding of the faith, an increased prayer life, and reflections and thoughts from nationally known bloggers and writers - all with daily content updates.

The list of contributors is a “who’s who in Catholic social media,” including blogger Lisa Hendey of CatholicMom.com, popular Catholic authors and speakers, and local voices, too, such as Bishop Kevin C. Rhoades of Fort Wayne-South Bend. Those who do not have smartphones can follow the blog at www.myyearoffaith.com.

The “My Year of Faith” app costs 99 cents and is available for iOS and Android. That includes tablets such as



iPad and the Kindle Fire.

According to Megan Oberhausen of the diocesan Secretariat for Evangelization and Special Ministries, the new media outreach serves two purposes.

“The first is catechesis, by offering a short reading every day to help people know and love their faith more deeply,” she said.

“The second is evangelization, by helping Catholics share their faith with joy and enthusiasm and providing a place where others can encounter the love of Jesus Christ and the light and hope of the Gospel,” she added in an interview with *Today’s Catholic*, the diocesan newspaper. “It’s all about leading people to Jesus!”

Oberhausen is the point person for the project, which is a secretariat-wide endeavor. She approached Patrick Leinen and Little i Apps (the group that created a confession app) about creating an app for the Year of Faith. Within a few

months, they developed technology to provide reflections from people in the Catholic community and allow users to interact socially, while providing suggestions to foster spiritual growth.

“We loved the idea of reaching out to the larger Catholic community from our local diocese,” said Leinen. “We feel it is an incredible new approach that embraces the church’s call for improved social media. What the bishop is doing is really cutting-edge and incredible.”

Others are excited about contributing to the new app.

“As we anticipate the potential for personal renewal of faith and the impact this year will have upon our church, I believe that a tool like this app will be the perfect spiritual companion for families like mine,” said Hendey.

“The content will be instructive for Catholics, but will also provide us with the tools and motivation to share our faith with our loved ones and friends,” she added. “In short, the Year of Faith will help us better know and more effectively share the riches of the Catholic Church.”

Oberhausen said she is most excited about the monthly interactive Web challenges.

“For example, in December, we have a

post on the history of the creche or Nativity scene,” Oberhausen explained. “At the end of the post, we’ll ask our readers and followers to take a photo of their family’s Nativity scene and post to Facebook or Twitter with a link to the post.

“If you’re using the mobile app, you can do this right from your phone. It’s a fun little challenge, but it also is a way to practice the new evangelization,” she added.

While the app is geared toward evangelization for all ages, Cindy Black, diocesan director of youth, young adult and campus ministry, said the project is especially important for reaching youths and young adults, and the ripple effect could be far-reaching.

“Young people have access to people that we do not, and thus are key in evangelizing their friends,” said Black. “When teens and college students witness to the joy of living their Catholic faith, it naturally attracts others who long for joy and peace.

“That is the most exciting thing -- to think about the potential when putting out into the digital deep. It’s possible that a college student could post something on Facebook with a link, and his or her friends across the country would read it and share it, and it could spider around the world,” she said.

Twenty-Ninth Sunday in Ordinary Time (Cycle B)

Jesus again says greatness comes from service



Father
Lawrence L. Hummer

Isaiah 53:10-11
Hebrews 4:14-16
Mark 10:35-45

Christianity seized on the innocence of Jesus as the hallmark of its preaching about him. The wondrous or miraculous took a backseat to the image of innocent suffering that it picked up from the Old Testament. A prime example is today's first reading from Isaiah. The one who was crushed in infirmity is called the Suffering Servant, about whom four different songs are sung (Isaiah 42:1-4; 49:1-7; 50:4-11; and 52:13-53:12). Thus, we can see that today's section comes near the end of the fourth of the servant songs.

No one ever properly identified who the servant was supposed to be, but Christian interpreters understood it as prophecy of a future Messiah, identifying him with the Jesus of the New Testament. In fact, much of the description of Jesus' death uses Isaiah as the backdrop. Thus, Christian interpreters of today's Isaiah passage see the servant's death as a prophecy of Jesus' death, which was the justification of many, whose guilt he bore.

Isaiah's "suffering shall justify many" recalls the words during the Eucharistic Prayer at Mass, which refer to today's Isaiah passage. Mark and Matthew use the expression "for many" in their accounts of the Institution to stress the idea of the fulfillment of Isaiah's words. Neither Luke 22:14-20 nor Paul (1 Cor. 11:23-25) in their Last Supper accounts mention a sacrifice for many. And Joachim Jeremias notes that Paul said "unequivocally that Christ died *hyper panton* (for all) in 2 Corinthians 5:14 (Theological Dictionary of the New Testament VI, p. 543)."

The issue of the meaning of "many" in the final verse

of Sunday's Gospel and its parallel in Matthew 20:28, where the Greek word "many" is used without the definite article, necessarily involves the question of whether Jesus died "for only the redeemed community or does he die for all without limitation," to quote Jeremias from that above-named citation.

It boils down to this. In Greek, *polloi* (many) means many, but not all. In Semitic languages like Hebrew, *rabbim* (many) can mean the totality, which is made of many individuals; in other words, "many" can mean "all" in Semitic languages. Thus, when we translate from Isaiah (written in Hebrew) to Mark (written in Greek), we have to reckon with what Isaiah meant and what Mark meant and then what we mean in English (or any other modern language).

As we can see, the issue is quite complicated. Even those who suggest that the New Testament writers used the Greek translation of the Old Testament (called the Septuagint), still have to answer the difficulty of what the original Isaiah meant, compared with what the translation meant, never mind what we might mean today.

Did the Son of Man then come only for the redeemed, or did he come for all? As the high priest "who has passed through the heavens" (Sunday's second reading), Jesus has come for all. Understanding the language we use in prayer might better equip us for understanding the prayers we pray.

James and John's request about getting seats of power (at his right and left) when he comes into his glory is the third time in recent weeks the issue of power has arisen. John was already mentioned as trying to block the exorcist, who was not one of their group, from working in the name of Jesus. Jesus stresses yet again that service to others should determine greatness among the disciples, not the exercise of power.

This issue of exercising power among the disciples recognizes that it was a problem in the early church (and in every age since). Jesus clearly opted for service over power. We should, too.

Reach Father Lawrence Hummer, pastor at Chillothe St. Mary, at hummerl@stmarychillothe.com.

The Weekday Bible Readings

MONDAY
Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

TUESDAY
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

WEDNESDAY
Ephesians 3:2-12
Isaiah 12:2-6 (Ps)
Luke 12:39-48

THURSDAY
Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

FRIDAY
Ephesians 4:1-6
Psalm 24:1-6
Luke 12:54-59

SATURDAY
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF OCTOBER 21, 2012

SUNDAY MASS
10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), Columbus, and at www.stgabrielradio.com.
Mass with the Passionist Fathers at 7 a.m. on WHIZ-TV, Channel 18, Zanesville, and 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable systems for WHIZ's and WWHO's cable channel listings.
Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378) (Encores at noon, 7 p.m., and midnight).
Mass from Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).
Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

DAILY MASS
8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight) See EWTN above; and on I-Lifetv (Channel 113 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (820 AM), Columbus, and at www.stgabrielradio.com.

We pray Week I, Seasonal Proper of the Liturgy of the Hours

Vatican's II's golden anniversary

The Second Ecumenical Council of the Vatican, the most important Catholic event since the 16th-century Council of Trent, was solemnly opened by Pope John XXIII on Oct. 11, 1962. Commentators ever since have taken that date as the beginning of the Catholic Church's engagement with modern society and culture. In fact, the Church's grappling with modernity began 84 years earlier, with the election of Pope Leo XIII on March 3, 1878. That date marks the beginning of the transition from the Catholicism of the Counter-Reformation to the Catholicism of the New Evangelization. And in that process of transition, Vatican II played a crucial, accelerating role.

Vatican II is sometimes imagined to be an example of ecclesiastical parthenogenesis: the Council just happened, absent significant antecedents, in a decisive rupture with the past. That, too, is a misconception. Leo XIII paved the way to Vatican II by initiating his reform of the Church's philosophical and theological life, by sponsoring Catholic biblical and historical studies, and by defining the basic principles of Catholic social doctrine. The Leonine reform was intensified by the Catholic intellectual and liturgical renaissance of the mid-20th century, which shaped the early, reforming-years pontificate of Pius XII: the most-cited source (after the Bible) in the documents of Vatican II. No Leo XIII, no Liturgical Movement, no Catholic Action, no revival of Thomistic philosophy, no rediscovery of the importance of history for theology, no Pius XII—no Vatican II.

John XXIII intended the Council to be a new experience of Pentecost for the Church, so that Catholicism could



THE CATHOLIC
DIFFERENCE
George Weigel

more effectively proclaim the message of God's mercy and love. Yes, the Council opened the Church's windows to the modern world. But the Council also challenged the modern world to open its own windows (and doors, and skylights) in order to rediscover the world of transcendent Truth and Love—the world of the supernatural, which is the really real world. The growing end of early 21st-century Catholicism is found in local churches that have embraced the Council's evangelical intention and the Council's teaching in full. Those who have done so have found both a new understanding of Word and Sacrament, the twin pillars of Catholic life, and a new passion for evangelism.

It took awhile. Vatican II was like no other ecumenical Council in history, in that it did not provide authoritative keys for its own interpretation: the Council Fathers wrote no creed, condemned no heresy, legislated no new canons, defined no dogmas. Thus, the decade-and-a-half after the Council ended on Dec. 8, 1965, was a bit of a free-for-all, as varying interpretations of the Council (including appeals to an amorphous "spirit

God's word invites us to encounter God

This is the first column in a 14-part series.
BY CACKIE UPCHURCH
Director of Little Rock Scripture Study

Fifty years ago, on Oct. 11, 1962, Pope John XXIII opened the Second Vatican Council, saying in his remarks, "The whole of history and of life hinges on the person of Jesus Christ." As we use this anniversary to mark the beginning of a Year of Faith, called for by Pope Benedict XVI, we do so as part of a larger effort known as the new evangelization. This effort, our pope tells us, is not a formula, but first and foremost a "profound experience of God."

This, then, is a season for renewed conversion to the Lord. This is a time our Church is giving us to focus our efforts to reach out not just to those who do not know the Lord, but to those of us who have known him and grown weary or cold in responding in faith. We are being given an opportunity to warm our hearts in word and sacrament (Luke 24:26-32).

The bishops of the United States, in their document, "Disciples Called to Witness," speak of a lifelong process of conversion and the need to cultivate "a culture of witness" in which that can happen. A crucial pathway to experiencing God in a profound way is the Bible, and a host of witnesses can be found in its pages as well.

Throughout this Year of Faith, this monthly column will consider how the Bible can and must serve as a foundation for our own growing faith. Taking time to focus on events such as Moses at the burning bush and the Passover meal and Last Supper can guide us in how we commemorate our own encounters with God.

Giving attention to Abraham, Sarah, Mary, and the woman at the well will help us consider the variety of faithful ways that we might respond to God's call. Considering how God is pictured walking in the Garden of Eden or speaking through the prophets or listening to our honest prayers will remind us of the personal ways we experience God in the course of our lifetimes. And in countless ways, we will be reminded of the value of the community of faith in nurturing one another along the way.

There are many ways to celebrate this year, and many ways to educate ourselves throughout this time. Perhaps, however, there is no better way to cultivate a culture of witness than to revisit the sacred texts that serve as our foundation.

In his letter to the church in Rome, St. Paul the Evangelist reminds his listen-



ers that all who call upon the Lord will be saved. He goes on to remind them of the duty of believers in this work of salvation: "But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people

preach unless they are sent? ... Faith comes from what is heard, and what is heard comes through the word of Christ" (Romans 10:14-15, 17).

Our challenge in this year is to set aside time to read and pray with the words of Scripture. Join a Bible study group, spend time in daily personal Bible reading, use writings such as this to stir your imagination and deepen your commitment to grow in your relationship with God.

The late Bishop Charles Buswell, formerly of Pueblo, Colo., was present at Vatican II and joined with a group of U.S. bishops in a study group preparing the document on Scripture. He said of the experience, "I came to an understanding of the beauty and of the power of God's word that I had never had before. I began to see in the holy Scripture the actual presence of the Lord. I

of Vatican II" that seems to have more in common with low-church Protestantism than with Catholicism) contended with each other in what amounted to an ecclesiastical civil war.

The Providence raised up two men of genius—John Paul II and Benedict XVI, both men of the Council—to give Vatican II an authoritative interpretation. Their teaching, carried throughout the world by an unprecedented series of papal pilgrimages, has given the Church the truth about the Council—although some Catholics seem a bit slow to get the message. Moreover, in summoning the world Church to the Great Jubilee of 2000, John Paul II gave Catholicism the Pentecostal experience for which John XXIII had hoped, thus preparing the world Church to enter the third millennium with great missionary energy: to "put out into the deep," as John Paul II put it, of the New Evangelization.

And that, finally, is Vatican II's message to every Catholic. Vatican II did not displace the Church's tradition. Vatican II did not create do-it-yourself Catholicism. Vatican II, which accelerated the great historical evolution of Catholicism from a Church of institutional maintenance to a Church of evangelical mission in a genuine and Spirit-led development of self-understanding, taught Catholics that they enter mission territory every day. The degree to which each of us brings the Gospel to others is the degree to which we understand Vatican II at its golden anniversary.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

begin to realize that while pondering this word, the power of God and of his love would sink deep into my mind and heart to transform me into the kind of person my Christian vocation called me to be."

In this Year of Faith, we too can rediscover the beauty and power of God's transformative word. Like Bishop Buswell, we can become witnesses once again to the God we encounter there.

Study Questions

- **What have you heard about the Year of Faith or the new evangelization?**
- **In what ways has the Bible been an avenue of growth in faith for you? What could you do to allow the Bible to become a richer source of a "profound experience of God?"**
- **When you consider how people you know give witness to their life in Christ, how does their witness encourage you?**
- **How might you carve out time for praying and reading the Bible during this Year of Faith?**

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Pray for our dead

AGUIRRE, Dr. Augusto G., 78, Oct. 10
St. Andrew Church, Columbus

BRADY, John E., 93, Oct. 8
St. Nicholas Church, Zanesville

BURKLEY, Richard L., 78, Oct. 15
St. Andrew Church, Columbus

CASINO, Contina C. “Tina,” 84, Oct. 8
St. Mary Church, Delaware

CONWAY, John T., 80, Oct. 10
St. Matthew Church, Gahanna

CORCORAN, Margaret M., 78, Oct. 15
Holy Cross Church, Columbus

CREAGER, Carmela A., 71, Oct. 8
Immaculate Conception Church, Kenton

DARIN, Timothy S., 67, Oct. 12
St. Pius X Church, Reynoldsburg

DIBARE, Eugene, 72, Oct. 6
St. Rose Church, New Lexington

DYCKES, Albert E., 82, Oct. 11
St. Christopher Church, Columbus

FARRAND, Carolyn L., 85, Oct. 9
St. Mary Magdalene Church, Columbus

GIBSON, Ernest “Gary,” 74, Oct. 2
St. Cecilia Church, Columbus

KURGIS, Dorothy, 81, Oct. 8
St. Catharine Church, Columbus

KURUCZ, Gerald L., 73, formerly of Colum-
bus, Oct. 5
St. Vincent de Paul Church, Huntington
Beach, Calif.

LaNICCA, George M. IV, 24, Oct. 13
St. Andrew Church, Columbus

LECH, Ronald T., 62, Oct. 11
Our Lady of the Miraculous Medal Church,
Columbus

LETENDRE, Rita M., 94, Oct. 9
Our Lady of Perpetual Help Church, Grove
City

MEINERT, Edward W., 96, Oct. 8
St. Mary Church, Columbus

MORBITZER, Richard, 78, Oct. 8
Holy Cross Church, Columbus

NIELSEN, Eric J., 53, Oct. 6
St. Joan of Arc Church, Powell

SCHWENN, Rita, 44, Oct. 11
St. Paul Church, Westerville

TRACEY, Thelma, 96, Oct. 10
St. Rose Church, New Lexington

TROST, Paula A., 63, Oct. 10
St. Andrew Church, Columbus

Sister Robertine Saunders, OSF

Funeral Mass for Sister Robertine Saunders, OSF, 99, who died Monday, Oct. 8, will be held Saturday, Oct. 13, at the chapel of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, N.Y. Burial will be in the sisters’ cemetery.

She was born Eleanor Saunders on Sept. 1, 1913, in New Lexington, to the late Robert and Louise (Dimond) Saunders.

She graduated in 1931 from New Lexington St. Aloysius Academy and received a bachelor of arts degree in education in 1950 from St. Mary of the Springs College (now Ohio Dominican University) and a master of library science degree in 1955 from Villanova University.

She entered the Stella Niagara Franciscan order on Sept. 7, 1931, and professed her vows on Aug. 18, 1933. In the Diocese of Columbus, she served as a teacher at Columbus Holy Rosary School (1936-37), Columbus St. Leo School (1943-45), Columbus St. John School (1945-49 and 1964-67), and New Lexington St. Aloysius Academy (1949-51), a librarian at Columbus St. Francis DeSales High School (1974-81 and 1982-85), and a volunteer at Doctor’s Hospital in Columbus and Columbus Community Hospital (1981-99). She also was a teacher and librarian at schools in New York state and West Virginia.

She retired to the Stella Niagara Health Center in 2000.

She was preceded in death by her parents; brothers, John, Eddie, and Paul; and sister, Mary Jane Holden. Survivors include many nieces and nephews.



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OCTOBER

DAILY THROUGH NOV. 4, SUNDAY
40 Days for Life
Continuous, sidewalk in front of Complete Healthcare for Women, 5858 Cleveland Ave., Columbus. 40 Days for Life campaign of daily vigils at clinic. Individuals may sign

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the “Fund-Raising Guide.” An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line. For more information, call Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

‘Happenings’ submissions
Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits. Items not received before this deadline may not be published. Listings cannot be taken by phone. Mail to: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to tpuet@colsdio.org

up for one- or two-hour shifts. Churches, schools, and other organizations may select one day in which their representatives will cover all shifts. **614-445-8508**

18, THURSDAY
Vatican II Series at Ohio Dominican
3:30 to 5 p.m., Colonial Room, Sansbury Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Part 7 of eight-part series of talks on “The Big Ideas of the Second Vatican Council.” Topic: “World Religions” with Father Dan Millisor, pastor, Grove City Our Lady of Perpetual Help Church. Sponsored by Center for Dominican Studies and Martin de Porres Center. **614-251-4722**

St. Paul’s Outreach Banquet at Ohio Union
6 p.m., Ohio Union, The Ohio State University, 1739 N. High St., Columbus. Bishop Frederick Campbell gives keynote address at annual banquet sponsored by St. Paul’s Outreach, evangelization organization for college students. **614-352-2440**

20s Group Meeting at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish’s new 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. **614-406-9516**
Program on Values at St. James the Less
7 p.m., St. James the Less School, 1652 Oakland Park Ave., Columbus. St. James the Less Women’s Club program on practicing Catholic values in daily life. Speakers: Adriana Gonzalez, co-founder of Catholics Called to Witness, and Sarah Cleveland, who resigned her nursing job rather than have her pro-life activities restricted.

19, FRIDAY
Living Water CD Release Concert at Resurrection
7:30 p.m., Social hall, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Concert by musical group Living Water to mark release of its CD, “The Way of the Cross -- Live.” Part of proceeds benefit Youth Empowerment Program of Coalition on Homelessness and Housing in Ohio. **614-855-2159 or 614-204-8794**

19-21, FRIDAY-SUNDAY
Women’s Serenity Retreat at Sts. Peter and Paul
Sts. Peter and Paul Retreat Center, 2734 Seminary Road S.E., Newark. Fourth annual serenity retreat for women in Al-Anon and Alcoholics Anonymous, directed by Mildred Frank. Theme: “Relationship As a Spiritual Practice.” **614-702-0259 or 614-746-3808**

20, SATURDAY
‘Hearts Afire’ Retreat at St. John Neumann
8 a.m. to 3 p.m., Faith and Family Center, St. John Neumann Church, 9633 East State Route 37, Sunbury. “Hearts Afire” retreat with Father Michael Gaitley, MIC. Cost \$25, including food. Father Gaitley also will preside at all weekend Masses and speak Sunday evening to LifeTeen group. **740-965-1358**
Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. **614-565-8654**
DCCW Convention at Dennison Immaculate Conception
9 a.m. to 3 p.m., Immaculate Conception Church, 206 N. 1st St., Dennison. 67th annual Diocesan Council of Catholic Women convention, with keynote speech by Bishop Frederick Campbell, Mass, and luncheon. **614-228-8601**
Day of Prayer with Mary at de Porres Center

9:30 a.m. to 3 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Day of prayer with Mary, queen of peace, presented by Sister Louis Mary Passeri, OP. **614-416-1910**

20-21, SATURDAY-SUNDAY
Russian Pastor Speaks at St. Michael
St. Michael Church, 5750 N. High St., Worthington. Father Myron Effing, CJD, pastor of Most Holy Mother of God Church in Vladivostok, Russia, speaks at all weekend Masses about Catholic mission churches in eastern Russia. **614-327-4905**

21, SUNDAY
Bishop Celebrates Mass at St. Leonard
11 a.m., St. Leonard Church, 57 Dorsey Mill Road, Heath. Bishop Frederick Campbell celebrates Mass rededicating church as part of its 50th anniversary celebration, followed by homecoming celebration and spaghetti dinner sponsored by Knights of Columbus. **740-522-5270**
Praise Mass at Seton Parish
11:15 a.m., St. Elizabeth Seton Parish, 600 Hill Road N., Pickerington. Praise Mass with contemporary music by parish’s small musical groups. **614-833-0482**
Holy Family Christian Mothers Italian Dinner
Following 11 a.m. Mass, Holy Family Church, 584 W. Broad St., Columbus. Annual Italian dinner sponsored by parish Christian Mothers. **614-871-1970 or 614-276-9955**
St. Charles Mothers Mass and Luncheon
12:30 p.m., Chapel, St. Charles Preparatory School, 2010 E. Broad St., Columbus. Annual Kathleen A. Cavello Memorial Mass for mothers of alumni and current students, followed by luncheon in Cavello Center lower level banquet room. Speaker: Betty McDermott of Heartbeat International on “Living a Balanced Life and Other Crazy Myths.” **614-406-0147**

‘Catholicism’ Series at St. Peter
1 to 2:30 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Part 5 of Father Robert Barron’s “Catholicism” video series. **614-889-2221**
Shamrock Club Scholarship Dinner
1 to 6 p.m., Shamrock Club of Columbus, 60 W. Castle Road, Columbus. Annual Msgr. J. Colby Grimes Scholarship Fund dinner. **614-491-4449**
St. Padre Pio Secular Franciscans
2 to 5 p.m., St. Matthew Church, 807 Havens Corners Road, Gahanna. Rosary and ongoing formation followed by social time, general meeting, Liturgy of the Hours, and initial formation with visitors. Dave Orsborn, OFS **614-282-4676**
Former PIME Rector Celebrates Mass at Holy Family
2:30 p.m., Holy Family Church, 584 W. Broad St., Columbus. Mass celebrated by Father Giulio Mariani, PIME missionary and former rector of the closed Sts. Peter and Paul Seminary in Newark, followed by reception.

Life in the Spirit Seminar at Christ the King
5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus. Final session of four-week Life in the Spirit seminar designed to establish, restore, or deepen relationships with Jesus Christ. **614-237-7080**
Marian Concert at St. Leo
6:30 p.m., St. Leo Church, 221 Hanford St., Columbus. Concert of Marian Music with choirs of Columbus St. Mary, St. Thomas, and Holy Family, and Pickerington St. Elizabeth Seton churches, St. Mary handbell choir, and Franciscan Brothers Minor of Fort Wayne, Ind., with meditations by Brother Reginald Mary, OP. Free will offering

for St. Leo stained glass and seminarian assistance funds. **614-444-8353**

Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. **706-761-4054**

22, MONDAY
Bethesda Post-Abortion Healing Ministry
6:30 p.m., support group meeting, 2744 Dover Road, (Christ the King Church campus), Columbus. **614-718-0277, 614-309-2651, 614-309-0157**
Our Lady of Peace Men’s Bible Study
7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings. **614-459-2766**

23, TUESDAY
‘Catholicism’ Series at St. Peter
9 to 10:30 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Part 6 of Father Robert Barron’s “Catholicism” video series. **614-889-2221**
Prayer Group Meeting at St. Mark
7 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. **740-653-4919**

Parent Speaker Series at St. Andrew
7 to 8 p.m., Bryce Eck Center, St. Andrew Church, 3880 Reed Road, Columbus. School’s parent speaker series presents talk by Loren McKeon, consultant and program developer for McKeon Education Group Inc., on “Social Cliques and Their Destructive Force.” **614-205-9430**

25, THURSDAY
Youth Evangelization Workshop at St. Paul
9 a.m. to 3 p.m., St. Paul Church, 313 N. State St., Westerville. Workshop on “Evangelizing Youth: Engaging a New Generation of Disciples.” For all who minister to young people and their families. Sponsored by national Center for Ministry Development and diocesan Office of Youth and Young Adult Ministry. **614-241-2565**
Vatican II Series at Ohio Dominican
3:30 to 5 p.m., Colonial Room, Sansbury Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Last of eight-part series of talks on “The Big Ideas of the Second Vatican Council.” Topic: “Echoes of the Council Today” with Ohio Dominican University professor Ann Hall. Sponsored by Center for Dominican Studies and Martin de Porres Center. **614-251-4722**

ODU LEAD Adult Education Information Session
6 p.m., Ohio Dominican University Dublin Campus, Suite 100, 5550 Blazer Parkway, Dublin. Information session for adult education division of ODU Learning Enhanced Adult Degree program. **614-473-9003**
20s Group Meeting at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish’s new 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. **614-406-9516**
‘Courage’ Support Group Meeting
7:30 p.m., A Catholic organization providing support for individuals with same-sex attractions. Mary Louise **614-436-8676**

26, FRIDAY
Labyrinth Walk at Shepherd’s Corner
7 to 8:30 p.m., Shepherd’s Corner, 987 N. Waggoner Road, Blacklick. Labyrinth walk to celebrate the harvest time of rest and renewal. **614-866-4302**



CONCERT

Dr. MEL BUTLER
at the CATHEDRAL

The Cathedral Concert Series will present Dr. Mel Butler at 3 p.m. Sunday, Oct. 28, at Columbus St. Joseph Cathedral, 212 E. Broad St. Butler has just completed his 20th year as music director at Seattle’s

Cathedral of St. Mark, where he plays the famous Flentrop organ. He holds a doctor of musical arts degree from the Eastman School of Music and has served on the faculty of the University of Washington.

He will play a program of works by Bach, Tournemire, and Howells, and movements from Messiaen’s *Messe de la Pentecôte*.

Admission is a suggested \$10 donation at the door.



BOOK REVIEW

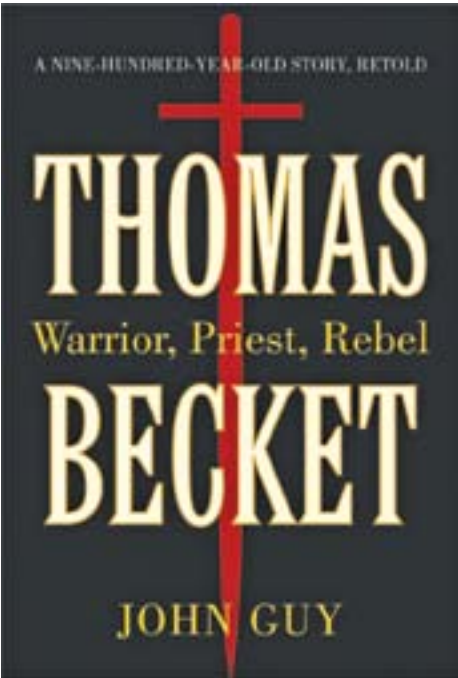
Reviewed by Elizabeth Rackover
Catholic News Service

John Guy’s biography of Thomas Becket starts off with a bang: A prologue plunges the reader into the wintry nighttime chill of a doomed channel crossing in which King Henry I’s only legitimate heir drowns. The effect is a sort of literary Bayeux tapestry, setting the tone for the rest of the book. This bodes well for those of us who want our histories to feel immediate and compelling, to read more like storytelling than data reporting.

Guy, a fellow in history at Clare College, Cambridge, and an honorary professor at the University of St. Andrews, Scotland, brings admirable descriptive powers to the biographer’s potentially dry job. He cites endless amusing and often graphic contemporary eyewitness accounts, letters, and court documents with annotative objectivity, but he goes further than just reporting, and that’s the beauty of this book.

There are reasons why one version of events might be told with a bias toward the king, on one hand, or toward Becket, on the other. History may be written by the victors, but there was a lot of scrambling on both sides of the Henry/Becket affair, inspiring “spin” from a wide variety of sources. Guy lifts the heavy curtain of hagiography to expose a Becket who is as likely to have lived and breathed among us as to have bravely faced a martyr’s death.

Guy’s early chapters provide colorful detail to every aspect of his subject’s life that led up to the “warrior, priest, rebel”



of the book’s subtitle. Becket’s mother “is said to have habitually weighed her young son on the scales using bread, meat, clothes and anything else useful for the poor ... after which she would distribute these goods as alms.” His middle-class childhood in London, his years as a student in Paris, his steady, ambitious rise in business and at court, and his passion for the finer things in life are examined thoroughly.

If the most one knows about Becket comes from the 1964 film (based on the play by Jean Anouilh), by the middle of this book you will have dismissed all images of Richard Burton and embraced the taller, aquiline-nosed portrait of Becket as Guy presents him. Eager,

intelligent, ambitious, the young Becket was soon employed by Theobald, archbishop of Canterbury, whose own political and ecclesiastical prominence created every conceivable opportunity for Becket’s swift rise to power.

The personal relationship between Becket and King Henry II is examined from every angle imaginable. Readers will get real insight into the breakdown of the working relationship (which actually began well before Becket was made archbishop), and how that breakdown heightened and sharpened the brittle, tenuous social, cultural, and personal frailties of their “friendship.”

“Thomas Becket’s character as it has been understood for 900 years has a riddle at its heart,” Guy writes. “If his clerk and fellow Londoner William fitz Stephen is to be believed, it would seem that Henry and his chancellor were always the best of friends ... as inseparable as lovers or blood brothers.”

But Guy believes that Henry II “found Becket useful, amusing, and companionable, indulging him and treating him as a favorite,” but all the while knowing “such privileges could always be withdrawn.”

As chancellor, Becket’s authority had stemmed “not ‘from his own name’ but ‘from the hazard’ of Henry’s will, on which Thomas had been utterly reliant.” (For all of Becket’s finery, for all of his theatrical showmanship and high living, there lurked a “son of one of (King Henry’s) villains” who had a chip on his shoulder that Henry knocked off very publicly when he wanted to.)

Becket’s view of that imbalance of power changed, of course, when Henry made him archbishop of Canterbury. Though Becket and Henry had butted heads before then, as Guy shows us, once he was consecrated archbishop, Becket no longer saw himself as Henry’s servant. His abrupt resignation as chancellor, a decision made without consulting or even warning the king, drew an even sharper line between the two men.

Henry’s struggle to enlarge his secular authority and Becket’s parry on behalf of the Catholic Church pack strong punches thanks to Guy’s sure-footed writing. He fully explains the political problems Pope Alexander faced: dizzying, slippery slopes filled with anti-popes, powerful emperors, the alternating threat and promise of support of mercurial state alliances. Each time an alliance shifted, the pope’s problems, focus, and priorities changed accordingly. Sometimes this worked in the archbishop of Canterbury’s favor, sometimes not.

What you think you know about either man -- were they like brothers in those early years? Were they “as inseparable as lovers”? -- may not be quite so. As Guy writes: “Given the often intractable nature of sources written 900 years ago, some things can never be proved one way or the other. But the mistake is surely never to ask the awkward questions in the first place.”

Guy asks plenty of questions in this rich and demanding work, which makes for a rewarding reading experience.

Rackover is a freelance writer. She lives with her family in southeast Michigan.



NEWS IN
PHOTOS FROM
AROUND THE
WORLD

Light streams in through windows as people attend a prayer service on Oct. 14 at Sacred Heart Cathedral in Lahore, Pakistan, for Malala Yousufzai, who was shot Oct. 9 by the Taliban. The 14-year-old Pakistani schoolgirl, who was reportedly shot for advocating girls’ education, has been flown to Britain for specialized medical care, the Pakistani military said.
CNS photo/Mohsin Raza, Reuters



A man holds a large U.S. flag before an Oct. 14 Mass and Pilgrimage for Life and Liberty at the Basilica of the National Shrine of the Immaculate Conception in Washington. Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops’ Ad Hoc Committee on Religious Freedom, was the main celebrant of the Mass, which drew an estimated crowd of nearly 6,000 people.

CNS photo/Leslie E. Kossoff



Worshippers pause as they walk during a candlelit procession on the grounds outside the Shrine of Our Lady of Good Help in Champion, Wis., on Oct. 8. People gather at the shrine every year to celebrate the anniversary of a Marian apparition seen by Adele Brise, a young Belgian immigrant woman, three times in October 1859.

CNS photo/Darren Hauck, Reuters

Sacred Heart Congress at St. Joan of Arc

Powell St. Joan of Arc Church was filled with worshipers who came to hear inspirational messages from an all-star lineup of speakers at the Columbus Sacred Heart Congress on Saturday, Oct. 13. Father Stash Dailey (top left), newly appointed administrator of Kenton Immaculate Conception Church, detailed steps Catholics can take to enshrine the Sacred Heart of Jesus in their homes. Mother Assumpta Long, OP (right), prioress general of the Dominican Sisters of Mary, Mother of the Eucharist of Ann Arbor, Mich., spoke of the Eucharist as the true Sacred Heart of Jesus and told the audience about St. Faustina's message of the gift of the Sacred Heart as a reminder of God's unending love for even the greatest sinners Msgr. Eugene Morris (below), director of sacred liturgy at the Pontifical College Josephinum, talked about the need for Catholics to accept the gift of Our Lord's Sacred Heart.

CT photos by Ken Snow



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