

# Saint Thomas Aquinas Catholic Church

March 5, 2017/First Sunday of Lent

**St. Thomas Aquinas parish is FORMED:** go to [www.formed.org](http://www.formed.org) and enter our parish password DHDYBY

## **PASTOR'S CORNER**

*I received this letter from Fr. Letoile to the parish as I was preparing the bulletin for publication.*

Dear Parishioners of St. Thomas,

I wish to thank you for respectfully welcoming me to St. Thomas on the weekend of February 17th & 18th and the days following. I know that was not easy given the difficult circumstances.

I would like to also thank, in a special way, the 110 people who attended our meetings: 50 people on Tuesday afternoon and 60 people on Wednesday evening. We received a great diversity of replies to the three questions: "What are you grateful for in the Dominican's service to St. Thomas?" "What makes this change hard for you?" and "What are the hopes for the future?" I read all of your comments. They are now typed and in binders, both in Bishop Campbell's office and in the rectory. They will be given to the new pastor when he is appointed.

On Thursday, the 23<sup>rd</sup>, Fr. Peter and I met with Bishop Campbell to discuss some of your concerns. When I told Bishop Campbell that many were fearful that this Dominican decision meant that the parish would close, Bishop Campbell said clearly, "I have no intention of closing St. Thomas." He also said he would arrange a date to visit the parish and personally provide this reassurance.

During that visit we decided that on Sunday, July 9<sup>th</sup>, there will be a final Mass of Thanksgiving for the 197 years of Dominican service to St. Thomas. Bishop Campbell, the new pastor (who will be named around May 1st) and Dominicans who have served at St. Thomas over the years will be present. The new pastor takes over officially on July 11<sup>th</sup>.

At the end of the two meetings I invited people to make any public statements to the group. Those who spoke encouraged everyone to remain Catholic people of Faith with a strong commitment to the parish they love. As one person expressed it: *Before now, when you walk in the front door of a Catholic Church, has it made any difference to you whether the priests inside were Dominicans or diocesan or some other kind of priest? No. And it shouldn't matter now. We will have Christ and his sacraments, and that's all that matters.*

May God bless and protect St. Thomas Aquinas parish in Zanesville.

Prayerfully,

Very Rev. Ken Letoile, O.P.

Prior Provincial, Dominican Province of St. Joseph

**PARISH MEMBERSHIP** All parishioners should participate fully in parish life (*this especially means worshipping at Mass on all Sundays and Holy Days of Obligation*), be registered here, and contribute to the support the parish to the extent possible. We often get requests for recommendations and permissions for parishioners to serve as godparents and sponsors. If we don't know you, we can't give that testimony on your behalf. You may have been baptized here (or gone to Catholic schools) but you need to be currently practicing and registered in your local parish (children are obviously registered with their parents; adults need to make their own arrangements). The Church requires that baptisms and marriages be celebrated in one's own parish. If one is not an active parishioner, problems could arise at those important times.

**Baptisms** Usually 1st and 3rd Sundays. Contact the pastor to schedule. First-time parents please also schedule a "pre-Jordan" preparation class—offered the 2nd Wednesday of each month, at 7:15 p.m. in the parish center.

**Weddings** Active parishioners contact the parish office no later than six months prior to the desired wedding date. Marriage preparation normally includes several meetings with a priest, several meetings with a mentor couple of the parish, a weekend of conferences offered by the diocesan Office of Marriage and Family Life, NFP training, and FOCCUS diagnostic. *If someone in your family is planning to get married*, please encourage them to speak to their pastor. The marriages of Catholics (whether or not they're marrying other Catholics) need to be conformable with Church law, and that requires that they receive suitable catechesis in preparation for marriage, and marry according to a certain rite.

**Eucharistic exposition** Wednesdays following the noon Mass until 7:00 p.m. Benediction. For information, and to volunteer to take hours of adoration, contact Regina Cano at (614) 582-8588.

**Knights of Columbus** Contact Trinidad Cano at (740) 819-8002. The K of C offer a hot breakfast every 4th Sunday following morning Masses, and lead the Rosary after the 11:00 Mass on 5th Sundays.

**Choir** We're always in need of more voices in the choir. Contact the parish office or the choir director Mrs. Adams. Weekly rehearsals are Wednesdays, after Benediction.

**Funeral luncheons** Contact Mary Margaret Murphy at (740) 452-4454.

**Rental information** To reserve Rosary Hall or Activity Center (i.e. the school gym) contact Mary Ann Ewart at [maewart@gmail.com](mailto:maewart@gmail.com) or (740) 319-2449.

**Pregnancy counseling** Heartbeat Family Center/Pregnancy Distress: (740) 450-5437, [www.heartbeats.org](http://www.heartbeats.org).

**Rosary Altar Society** Contact Lori Gnau at (740) 453-8501.

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## MASS INTENTIONS

*It is a holy and pious thought to pray for the dead.*  
cf. 2 Maccabees, 12.



### Sunday, March 5

#### FIRST SUNDAY OF LENT

5:00pm (Sat.) Mr. & Mrs. James Hamme (+)  
7:00am Roy & Eleanor Teeters (+)  
9:00am People of the parish  
11:00am Rose Marie Sakal (+)

### Monday, March 6

#### Lenten Weekday

8:00am Cecil Mary Soller (+)  
12Noon Pat McGough (+)

### Tuesday, March 7

#### Lenten Weekday

8:00am William Heil Family  
12Noon Dan Chuhna

### Wednesday, March 8

#### Lenten Weekday

8:00am Neal Arnold (+)  
12Noon Kay E. Hamme (+)

### Thursday, March 9

#### Lenten Weekday

8:00am Bob & Bette Mattingly (+)  
12Noon Anne Mallett Robson

### Friday, March 10

#### Lenten Weekday (day of abstinence from meat)

7:00am End to abortion  
12Noon Fallen away Catholics  
7:00pm Stations of the Cross

### Saturday, March 11

#### Lenten Weekday

9:00am Ted Paulus

### Sunday, March 12

#### SECOND SUNDAY OF LENT

5:00pm (Sat.) John & Peg Mattingly (+)  
7:00am Anna Beardsley (+)  
9:00am Mr. & Mrs. Ed Swierz (+)  
11:00am People of the parish

## Weekly Calendar

### Sunday, March 5

CCD after 9:00 a.m. Mass  
Coffee & doughnuts after 9 & 11 a.m. Masses

### Monday, March 6

7:00 p.m. Scouts (Parish Center)

### Tuesday, March 7

2:00 p.m. Bible Study with Fr. Luke (Book of Revelation)  
6:00 p.m. Rosary for Life (church)  
7:00 p.m. Catechism (Rosary Hall)

### Wednesday, March 8

Eucharistic exposition following noon Mass  
6:00 p.m. Festival Mtg. (Conf Room)  
7:00 p.m. Benediction (*Confessions follow*)  
7:10 p.m. Choir rehearsal (church)

### Friday, March 10

7:00 a.m. Mass time begins for Lent  
6:00 p.m. Soup supper (Rosary Hall)  
7:00 p.m. Stations of the Cross (Church)

### Sunday, March 12

CCD, RCIA, after 9:00 a.m. Mass

## Parish Finances

### Weekend of Feb 26

Main collection total.....\$7,386.99\*  
Weekly Budget.....11,538.00  
This week's deficit.....- 4,151.01

### Thank you!

*\* This figure includes envelope and loose amounts. It does not include automatic electronic donations.*

### Upcoming special collections

This weekend	Black and Indian Missions
Mar 26	Catholic Relief Services
Apr 14	Good Friday/Holy Land Christians
Apr 23	Catholic Home Missions

**Please remember  
Saint Thomas Aquinas Church  
in your will.**



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Dominic de Guzmán was born in Caleruega, Spain, in 1170. There were several priests in his family, including two maternal uncles who were bishops. At a very young age, he began receiving a formal education in preparation for the priesthood from one of his uncles, and eventually he was ordained a priest of the Diocese of Osma, and lived at the Cathedral parish as one of the canons (not an order but a group of priests who observed a common life together with the bishop).

Dominic was introduced to his vocation when, in 1203, Dominic journeyed together with the Bishop of Osma (Diego) to Denmark, as emissaries of the King Alfonso IX of Castile. While passing through southern France (especially the region of Languedoc), they encountered a warped version of the Gospel being lived by the people of the area. They discovered this was in fact a deeply-rooted and widespread Christian heresy that came to be called Albigensianism (or Catharism). It was essentially a warmed-over version of Manicheism, an ancient heresy that posited two primordial powers and sources of existence: spirit and matter—and they believed spirit was good and matter was evil, and they were eternally locked in struggle. This group of heretics was cult-like not only in its bizarre beliefs, but in the cruel caste system they observed and the despair it caused in the hearts of so many people. Some in this group were called the “perfect” because they were so serene in their icy asceticism. Those who didn’t have the strength to renounce food and drink and marriage were scorned but tolerated by the perfect. It doesn’t take a theologian to spot immediately how this dualism fails to square with Christianity. If matter is evil, then obviously the Word could never have become flesh. God could never have become man. And yet, he did become man. He entered into his own creation—God creates all things, visible and invisible, spiritual and material. Everything that exists, is good. Evil comes not from existence but from a perverse will. Moral evil is found only among free, spiritual creatures—not from matter! The Catharists couldn’t have gotten it more wrong. And yet, it was a seductive kind of religion for many, with an air of “interesting” about it, not unlike New Age spiritualities of our day (in fact, they’re joined at the hip).

It was after meeting this heresy, and engaging some of the people who believed in it, that Dominic resolved to start an order of preachers. In one particularly touching story about his life, it is said that he was lodging at an inn on one of his journeys and discovered the innkeeper was an Albigensian. He stayed up all night arguing with the man, and by morning, the man had been convinced by the saint and reconciled to the Church. Dominic had the support of Bishop Diego (who also wanted to join Dominic’s band of preachers but was forbidden to do so by the Pope), and many other bishops who knew him and saw the profound effect had by him and his band of preachers on those who heard them.

Dominic’s first foundation was actually a community of nuns—most of them former Cathars whom Dominic had set free from that world of darkness. The prayers of nuns for the friars was always to be a major part of the life of the Order, and a great source of their success in preaching. And the friars are grateful.

It took time for this new order to receive papal final approval, although popes certainly loved the idea of a band of religious men who would dedicate themselves to study for the sake of preaching for the salvation of

souls. Most clerics of the time were semi-literate: in some cases just enough to read the prayers of the Mass and officiate other sacraments, but their knowledge of the Bible, to say nothing of more advanced theological study, was pitiful. Most parish priests simply didn’t preach very often—great feasts like Christmas and Easter and a few others, but not even every Sunday and certainly not daily. Bishops would preach, and in fact Bishops were at that time known as “the order of preachers,” so Dominic’s chosen name for his order was seen by many as audacious. But in fact he meant just what he said about that: having bishops alone doing the Church’s

preaching was obviously not enough, if so many people were so deprived of sound doctrine that they could fall prey to the Cathar’s message. The bishops needed co-workers in the work of preaching, and if they weren’t able to equip their priests for the work, an order to complement that important work. Jesus said that he was the Truth, and the Truth needs to be preached effectively if people are to be saved.

Final approval for the Order was granted in 1216 (we just celebrated our eight hundredth anniversary, as you may recall) by Pope Honorius III, welcoming into the bosom of the Church an order that is to be called, and in fact is to be, an order of preachers, and commending them to his brother bishops all over the world. Thus was born into the Church something new: no longer would all members of religious orders be bound by cloister (monks and nuns), but some would now engage in an active apostolate. It’s worth noting that new social trends in culture and economics gave rise to the existence of the Dominican Order (and the Franciscans as well), because without the rise of cities from a predominantly rural society,

there would have been no friars. Itinerant preaching from farm to farm makes a lot less sense than preaching from town to town, where many people live cheek by jowl in a concentrated population. It’s also worth noting that while the Pope and most bishops welcomed what the friars had to offer, many secular (i.e., diocesan) priests resented them as disturbers of the peace: it wasn’t clear to them that the friars were in fact a new breed of religious altogether, not monks fleeing the cloister. In particular, they saw the friars as exerting an influence which drowned out their own, and as a threat to their income (at least in some cases, they were probably right). Dominicans in university settings weren’t welcomed any more kindly: when St. Thomas Aquinas went to Paris to take possession of a coveted chair Theology, there were mobs of diocesan clergy gathered to prevent his entering the building, such that King Louis IX of France had to dispatch soldiers to quell the violence and allow Thomas to enter and give his inaugural lecture.

This is but a tiny write-up on one of the great orders of the church, but it’s enough to give a snapshot of its essence. I’ve asked Fr. Luke to write up something in particular about the history of the Order in the U.S. Not everything in the history of the Order has been as riveting as the early days, and not every episode in that history has been something worthy of boasting. But the Church’s blessing on a great endeavor such as Dominic’s means that it is worthy of living, and something *different* in the Church, adding to the Church’s profile, or rather, drawing out latent riches for a more profound appreciation. We have a distinct mission in the Church, and it is necessary for us to each generation recall ourselves to it again and again.



**Saint Dominic and the Order of Friars Preachers**

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## More about the Dominicans and St. Thomas parish

There are more questions about the Dominicans leaving Zanesville that I'd like to address. One thing that has caused puzzlement can be put this way:

*Fr. Letoile's said in his letter that you're drawing vocations from other venues, like universities. During one of the talks he said that the Dominicans need to respect that and focus on those other ministries. Does that mean that young vocations can write their own ticket? What happened to the vow of obedience?*

Our life is all about obedience, and no, members of the Order do not get to write their own ticket. Of course, we're bound by obedience and have to do what our religious superiors tell us to do. No individual friar has the right to pick his own desired area of work, unilaterally. Fr. Letoile wasn't talking about the rights of individual friars but trends in vocations. After all, as I wrote here last week, working in universities (either as chaplains or teachers) is really one of the main emphases of the early days of the Order. Also, itinerant preaching (more on this a bit later). If young vocations are inspired by the example of St. Dominic himself and his plan for his Order, we would be wrong not to see the Holy Spirit at work there. It would be perverse to refuse their aspirations and say, "sorry, we don't do that anymore," since it's supposed to be a focus of our work. I can tell you, no newly-ordained friar (nor a veteran friar, either) is simply allowed to do whatever kind of ministry he prefers. We're not arbitrarily assigned to this or that location, nor given complete say-so. Usually a conversation takes place between the Provincial and the individual friar to determine one's suitability for a given assignment—and the final say is with the Provincial, always. The Provincial doesn't want to put a friar where he's going to be a poor fit. The Order has a form that we all must give ourselves over to, when we enter: yet within that form or character there are many valid expressions of ministry, and we tend to be placed in assignments based on need and our being equipped for a particular job.

*On a related note, I heard it said that the Provincial didn't make this decision alone. What's that about? Doesn't he make all the decisions?*

Not at all. The Dominican form of government is highly democratic—much more so than the autocratic way of life typical of monastic communities at the time of St. Dominic, and even more so in the case of many famous orders subsequently founded (the Jesuits, for example). The primary organ of government in the Dominican Order is the chapter—at the general, provincial, and local levels. A "chapter" is simply a meeting of delegates who vote on different matters. A General Chapter is a convening every three years of representatives from provinces the world over to review old legislation and discuss and enact new laws. Similarly, each Province has a Provincial Chapter quadrennially, where a Prior Provincial (e.g., Fr. Letoile) is elected and where legislation particular to that province is reviewed and enacted, and at the local level there are monthly chapters, made up of all the solemnly professed members of the community. After discussing issues, votes are taken, and thus various constituencies of the Order are governed. Superiors do not simply govern at will, but as a member of the community charged with the

duty of executing the will of the community. And of course, that doesn't mean communities can just elect to do whatever we please: we're bound, first of all, by the Gospel and the teachings of the Church, then by the Rule of St. Augustine and the primitive Constitutions of the Order, and then by the various determinations of the Order today, both at the international level (General Chapter), provincial level (Provincial Chapter) and local level (Conventual Chapter). Just as parents can't use their authority in arbitrary ways and "make it up" as they go, so religious superiors may not simply consult their feelings about what to do: there are objective laws controlling them!

To bring this back to Zanesville: it has been a topic of discussion, over many years (and will continue to be), just what kinds of ministry we need to gravitate toward and which houses of the Province in particular may need extra help or turned over to the local diocese. All members of the Province participate every few years in regional meetings where we discuss our vision for the future, and St. Thomas in Zanesville and a few other locations have repeatedly been named as commitments of ours that seem not to have any possibility of expansion into larger communities (pories), something very important for us. I realize it's pretty cold comfort, all this Dominican reasoning that must sound very strange and meaningless to some of you, but one member of the parish very sympathetically said last weekend: *Father, of course we'll miss you, but these are exciting times. There's a lot of work to be done in the Church. The Dominicans should go where they're most needed and where they can be in their element. We need to help you, and pray for you.* I know not everyone is ready to say that, yet, but I appreciate that insight.

*You keep mentioning "itinerant preaching." What is that?*

An itinerary is a journey. An itinerant preacher is one who preaches while journeying. This is what many (perhaps) most of the first several generations of Dominican friars did. They would journey from town to town and preach in those towns—and not just in churches, but on the streets, in the open. The Dominican way of life is supposed to be "apostolic" in that sense—sent out by St. Dominic to preach for peoples' salvation, meeting them where they were, literally—on the street! Mediaeval Europe was much more open to that sort of thing than our frightened secular world. The Dominicans, including and especially Saint Dominic himself, would engage in public talks and even debate heretics.

Take Fr. Bill Garrott, as an example He is doing full-time itinerant preaching now, along with several other members of the Province. He travels all over the country giving parish missions and retreats. He has a house of assignment, but he's rarely home. I asked him what his schedule was like—he says he's on the road 40 weeks of the year, on average. You can imagine just how difficult that is, when you're constantly moving. Very unsettling. And yet that's part of our life, to keep us poor, busy, and most of all, preaching. It's supposed to keep us from accumulating belongings and getting comfy and settled. Being "settled" can abet a sedentariness that hinders our mobility and response to the needs of preaching.

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## Please pray for the home-bound of the parish:

Margaret Gladys Abbott, Nancy Arledge, William & Jan Barry, Mary Batteiger, Gertrude Bell, Madelyn Bronkar, Mathilda Clark, Bart & Josephine Cooper, Mary Cowden, Herman Crock, Michael Curtis, Ernestine Dailley, Jeanne Dittmar, Frances Feerick, Evelyn DiVincenzo, Betty Fedor, Beverly Foley, Isabel Gilchrist, Mary Ellen Grafton, Barbara Greulich, Florence Herbert, Sandra Honeywell, Patricia Huck, Eileen Johnston, Mike Kline, Dorothy Loewendick, Henry Long, David Macenko, Dolores Mahon, Josephine Marshall, Patricia Perrone, Alice Pitcock, Mary Polascak, Mary Postlewaite, Mary Rosta, George and Barb Ridenour, Joe and Barbara Ritchey, Mary Lou Scott, Barbara Schumacher, Loretta Silfko, Theresa Tracey, Theresa Woods, Terri Woods

## St. Patrick's Day Dinner

The St. Patrick's Day Dinner Fund-raiser will be held on Saturday March 18 beginning at 6 p.m. in Rosary Hall. Ticket prices are: Adults \$15, Children \$5 (5 -12 years), with the maximum family price of \$50. (This special family price is for parents and their children, and does not include extended family members.) This a time of shenanigans, frivolity and friendship. Purchase tickets in the Parish Center during business hours or by special arrangement. Ticket Sales are limited to the first 100 people, and might no longer be available at the door.



## CHURCH CLEANERS

We have a crew of dedicated church-cleaners who work one Saturday morning per month to keep the interior of the church (and sacristy, restrooms, etc.) ship-shape and glistening. More help is needed. If you're willing and able to assist, please contact Karen Lyon at [karen\\_lyon@yahoo.com](mailto:karen_lyon@yahoo.com).

*Service hours can be credited to students for this work*

## THURSDAY NIGHT BIBLE STUDY

will resume March 30. This time: Bible Timeline by Jeff Cavins. For more information, contact Mary Baker at (740) 297-5851 or [marytbaker@hotmail.com](mailto:marytbaker@hotmail.com).

A HEALING MASS and Service will be celebrated on **Monday, March 20, at 6:30 p.m. at Saint Joseph Cathedral**, 212 East Broad Street, Columbus. Following the Mass, a Service of Healing will begin with Exposition of the Blessed Sacrament, Veneration of relic of the True Cross of Christ, followed by an opportunity for each person to speak individually with a priest and receive a prayers of healing for what they seek; the Sacrament of Anointing of the Sick will also be available. The Service of Healing will close with Benediction. All persons who seek Christ's healing are invited – especially those who suffer with physical illness and infirmities, in addition to those in seek emotional and spiritual healing. All caregivers, family members, and members of the medical community are invited as well. Parking is available at the rear of the Cathedral accessible off East Gay Street; handicap accessible elevator is located in the courtyard (west side of the Cathedral) on East Broad Street. **Bi-monthly Healing Masses take place at the Cathedral on the third Monday of the month. During the remainder of 2017 they are scheduled for: May 15, July 17, September 18, and November 20.** If you have any questions about this special Mass please call the Cathedral: (614) 224-1295.

## Additional Lenten Stuff

- 1. Confessions:** During this holy season, we'll be offering additional times for the sacrament of Penance. In addition to our usual Monday—Saturday times, we'll also be hearing confessions following Benediction Wednesday evening and following Stations of the Cross Fridays. **We'll also be offering time for confessions Sundays between the 9:00 & 11 a.m. Masses.**
- 2. Mass:** Our Friday morning Mass will move from 8:00 to 7:00 a.m. for the duration of Lent. This will make it much easier for those who would like to make weekday Mass attendance part of their Lenten observance Lent, but have to be to work early. Friday morning Mass will revert to 8:00 a.m. after Lent.
- 3. Stations of the Cross** will be prayed every Friday evening of Lent, at 7:00 p.m. Before Stations (beginning at 6:00) a simple soup supper will be offered in the Church basement. No charge for the food, but donations are gladly accepted.