

CALENDARS & CONTACTS

LITURGICAL MINISTERS' SCHEDULE

SATURDAY EVENING MASS

		NOVEMBER 22	NOVEMBER 29
4:30 PM	L	Lupe Rankin	Steve Brown
	EM HC	Debra Layer, Megan Seiner	Lupe Rankin, Debra Layer

SUNDAY MASSES

		NOVEMBER 23	NOVEMBER 30
9 AM	L	Michael Myer	Ellen McLeod
	EMHC	Mike & Anna Dickson	Michael Myer, Katherine Boland
11 AM	L	Michele Doto	Ron Evans
	EMHC	JoAnne Anderson, Robert Henry, Sean Rayman	Sean & Stephanie Rayman, <i>Ron Evans</i>
7 PM	L	Silvia Hunziker	No 7 PM
	EMHC	Ryan Brunner, Eugene Boullain	No 7 PM

L= LECTOR

EMHC = EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Got something everyone needs to know?

Please submit Bulletin announcements by Tuesday before the weekend when they need to appear. Fax to the Parish Office (765.0800) or email to bulletin@stthomasmoreusc.org.

STM OFFICE STAFF

Pam Scott

STM MOM'S GROUP & YOUTH GROUP

Pamela Chalfant
pachalfant@aol.com

NEWMAN CLUB OFFICERS

Silvia Hunziker: President
Kelli Schneider: Secretary
Jena Megel: Treasurer
Evelyn Hunziker: Publicity Chair
Sara Hinojosa: Christian Formation
Emily Ko: Christian Formation
Eugene Boullain: Service Chair
Colleen Cherico: Social Chair

PASTORAL COUNCIL

Karen Pund-Hutto: Facilitator
Zach Dorsch: Convener
Michelle Myer: Recorder
Bob Bockman, Stephen Brown, Denise
Burke, Silvia Hunziker, Michael Myer,
Vince Pace

NOVEMBER 22—NOVEMBER 30, 2008 @ STM

Saturday, November 22 Mass: 4:30 PM Confession: 3:30 PM	St. Cecilia Intention Available
Sunday, November 23 Mass: 9, 11 AM & 7 PM	Our Lord Jesus Christ the King 9 AM: Intention Available 11 AM: Intention Available 7 PM: Intention Available
Monday, November 23 Mass: 12:30 PM	St. Andrew Dung-Lac Intention Available
Tuesday, November 25 Mass: 12:30 PM Newman Club: 7 PM	St. Catherine Laboure Intention Available
Wednesday, November 26 Mass: 12:30 PM	St. Leonard of Port Maurice Intention Available
Thursday, November 27 Mass: 12:30 PM	St. Maximus of Reiz Intention Available
Friday, November 28 Mass: 12:30 PM	St. James of the Marches Intention Available
Saturday, November 29 Mass: 4:30 PM Confession: 3:30 PM	St. Saturninus Intention Available
Sunday, November 30 Mass: 9, 11 AM & 7 PM No Christian Formation	First Sunday of Advent 9 AM: Intention Available 11 AM: Intention Available 7 PM: Intention Available



ST. THOMAS MORE CENTER
Catholic Student Chapel and Center at the University of South Carolina
Rev. Marcin Zahuta – Chaplain and Campus Minister
Rev. Mr. Jack Crocker – Deacon
Zach Dorsch – Associate Campus Minister
1610 Greene Street, Columbia, SC 29201
Phone: 803.799.5870 Fax: 803.765.0800 Emergencies: 803.479.9323
E-Mail: stmcola@gmail.com
Fr. Marcin: frmarcin@stthomasmoreusc.org / Zach: zach@stthomasmoreusc.org
Visit our website: www.stthomasmoreusc.org

SUNDAY, NOVEMBER 23, 2008

Our Lord Jesus Christ the King

HAPPY BIRTHDAY

FR. MARCIN!

SACRAMENTS

MASS SCHEDULE

Saturday Evening 4:30 PM
Sunday 9 & 11 AM, 7 PM
Daily Mass 12:30 PM*

* *Contact the Parish Office for any changes in the Daily Mass Schedule.*

RECONCILIATION / CONFESSIONS

- ◆ Saturdays, 3:30 PM until Mass starts
- ◆ Immediately before and after all Daily and Weekend Masses
- ◆ By appointment

BAPTISM AND CONFIRMATION

Contact the Parish Office to schedule Baptismal preparation sessions. Contact Zach about Confirmation preparation for teens and for anyone who missed confirmation in high school.

MARRIAGE / MARRIAGE PREPARATION

Our Diocese requires that the instruction and preparation for the Sacrament of Marriage begin **at least six months** before the wedding.

READINGS FOR OUR LITURGIES

NOVEMBER 23	NOVEMBER 30
◆ Ezekiel 34:11-12, 15-17	◆ Isaiah 63:16-17, 19, 64:2-7
◆ 1 Corinthians 15:20-26, 28	◆ 1 Corinthians 1:3-9
◆ Matthew 25:31-46	◆ Mark 13:33-37

MASS INTENTIONS

Saturday 4:30 PM **Intention Available**
Sunday 9 AM **Intention Available**
11 AM **Intention Available**
7 PM **Intention Available**

CHRISTMAS ANGELS

We will once again collect toys for the children affiliated with CASA (Court Appointed Special Advocates for children). We have attached two and three angels and request that people purchase all items (these are less expensive gifts). We have separated more expensive items onto single angels.

Gifts must be returned by Sunday,

November 30, 2008!

During Mass, please set cell phones, pagers and other electronic devices to courtesy mode. Thank you.

Childcare is available for the 11 AM Mass in the nursery across from the Chapel.

PARISH LIFE

RAFFLE FOR THE MENTALLY HANDICAPPED

The Newman Club will sell raffle tickets, in conjunction with the Knights of Columbus. Monies will go toward *Special Olympics for South Carolina* and the *Pendergrass Fairwood School* for the severally mentally disabled in Richland county. Up for raffle is a visor signed by Coach Steve Spurrier, two baseball hats and a baseball signed by Coach Ray Tanner. **Winners will be announced Dec. 6!**

NEWMAN CLUB

WHAT'S ON THE SCHEDULE?

Tuesday, November 25 - 7 PM: *Movie.* This depends on the number of people still present!

BIBLE STUDIES

- ◆ **Monday @ 7:30 PM:** Join Sara in Woodrow Apt #103 across from the Russell House. We will discuss the **Letters of St. Paul.**
- ◆ **Wednesday - No Bible Study:** Thanksgiving Break
- ◆ **Thursday - No Bible Study:** Thanksgiving Break

INTERESTED IN LEARNING ABOUT THE CATHOLIC CHURCH?

Join us for RCIA on Sundays at 5:30 PM or send Zach an email at zach@stthomasmoreusc.org!

STM COLLECTION REPORT

November 15/16	\$	2,789.97
<i>Weekly Goal</i>	\$	3200.00
<i>Below our goal</i>	\$	413.03

Thank you for you Generosity!

2ND COLLECTION TODAY

Today's collection was originally intended for the Campaign for Human Development (CCHD), but in light of the recent controversy funds will now go directly to Catholic Charities of the Diocese of Charleston.

ADVENT PARTY

Our annual entire parish Advent Party is near! This year's party will be on **Saturday, December 6 at 6 PM.** Bring the family! The parish will supply the main dish (meat and meat alternative) and beverages. We ask that parishioners bring a covered dish or desert.

PRAYER REQUESTS

James Ahearn, Helen Moosbrugger, Ellis Cornett, Susan Ficacci, Beth Carter Gibson, Paul Hollingsworth, Cecilia Hem Lee, Lisa Lijewski, Siomara Maldonado, Cole McKinney, Olga Mamayari Ogoossan, Lu Parkinson, Christiane Proietto, Adrian Pund, Stephanie Rayman, Patricia Reid, George Rice Sr., Sam Scott, Joseph Sniezak, Richie Starnes, Stephanie Stilwell, Sandi Tomes, Leslie Wallace, Austin Ziegler.

PRAYING FOR OUR MILITARY

MEMBERS

Lance Cpl. John "Linz" Buikema, Lance Cpl William Meyer.

HISTORY BOOK OF THE DIOCESE OF CHARLESTON

Beginning in December we will have an illustrated history of our Diocese available. This volume was produced by *Editions du Signe*, a Catholic book publisher based in France. Each parish, including our own, will have two pages including pictures of the parish grounds and a history of the parish. Fr. Marcin has ordered a small number of these books.

intimate relationship of Jesus with God, a relationship which is fully revealed in the Paschal event. We can say, therefore, that Jesus rose again to be the Lord of the living and the dead, (cf. Rm 14: 9; and 2 Cor 5: 15) or in other words, our Saviour (cf. Rm 4: 25).

All this bears important consequences for our lives as believers: we are called upon to take part, in our inmost selves, in the whole story of the death and Resurrection of Christ. The Apostle says: we "have died with Christ" and we believe we shall "live with him. For we know that Christ being raised from the dead, will never die again; death no longer has dominion over him" (Rm 6: 8-9).

This means sharing in the suffering of Christ, which is a prelude to that full unity with him through the resurrection that we hope for. This is also what happened to St Paul, whose personal experience is described in the Letters in tones as sorrowful as they are realistic: "that I may know him and the power of his Resurrection, and may share his sufferings becoming like him in his death, that if possible I may attain the resurrection from the dead" (Phil 3: 10-11; cf. 2 Tm 2: 8-12).

The theology of the Cross is not a theory it is the reality of Christian life. To live in the belief in Jesus Christ, to live in truth and love implies daily sacrifice, implies suffering. Christianity is not the easy road, it is, rather, a difficult climb, but one illuminated by the light of Christ and by the great hope that is born of him.

St Augustine says: Christians are not spared suffering, indeed they must suffer a little more, because to live the faith expresses the courage to face in greater depth the problems that life and history present. But only in this way, through the experience of suffering, can we know life in its profundity, in its beauty, in the great hope born from Christ crucified and risen again.

The believer, however, finds himself between two poles: on the one hand, the Resurrection, which in a certain sense is already present and

operating within us (cf. Col 3: 1-4; Eph 2: 6); on the other, the urgency to enter into the process which leads everyone and everything towards that fullness described in the Letter to the Romans with a bold image: as the whole of Creation groans and suffers almost as with the pangs of childbirth, so we groan in the expectation of the redemption of our bodies, of our redemption and resurrection (cf. Rm 8: 18-23). In synthesis, we can say with Paul that the true believer obtains salvation by professing with his mouth that Jesus is the *Lord* and believing in his heart that *God has raised Him from the dead* (cf. Rm 10: 9).

Important above all else is the heart that believes in Christ, and which in its faith "touches" the Risen One; but it is not enough to carry our faith in our heart, we must confess it and bear witness to it with our mouths, with our lives, thus making the truth of the Cross and the Resurrection present in our history. In this way the Christian becomes part of that process by which the first Adam, a creature of the earth, and subject to corruption and death, is transformed into the last Adam, heavenly and incorruptible (cf. 1 Cor 15: 20-22 and 42-49).

This process was set in motion by the Resurrection of Christ, and it is, therefore, on this that we found our hope that we too may one day enter with Christ into our true homeland, which is in Heaven. Borne up by this hope, let us continue with courage and with joy.

At the General Audience in St. Peter's Square on Wednesday, 5 November, the Holy Father commented on Jesus Christ and the power of his Resurrection in St. Paul's preaching. The preceding is a translation of the Pope's Catechesis, which was given in Italian.



saved, by Christ who *died* and *rose* again for us. Above all else the *fact* of the Resurrection emerges, without which Christian life would be simply in vain. On that Easter morning something extraordinary happened, something new, and at the same time very concrete, distinguished by very precise signs and recorded by numerous witnesses.

For Paul, as for the other authors of the New Testament, the Resurrection is closely bound to the *testimony* of those who had direct experience of the Risen One. This means seeing and hearing, not only with the eyes or with the senses, but also with an interior light that assists the

recognition of what the external senses attest as objective fact. Paul gives, therefore, as do the four Gospels, primary importance to the theme of the *appearances*, which constitute a fundamental condition for belief in the Risen One who left the tomb empty. These two facts are important: *the tomb is empty* and *Jesus has in fact appeared*. In this way the links of that tradition were forged, which, through the testimony of the Apostles and the first disciples, was to reach successive generations until it came down to our own.

The first consequence, or the first way of expressing this testimony, is to preach the Resurrection of Christ as a synthesis of the Gospel proclamation and as the culminating point in the salvific itinerary. Paul does all this on many occasions: looking at the Letters and the Acts of the Apostles, we can see that for him the essential point is to bear witness to the Resurrection.

I should like to cite just one text: Paul, arrested in Jerusalem, stands accused before the Sanhedrin. In this situation, where his life is at stake, he indicates what is the sense and content of all his preaching: "with respect to the hope and the resurrection of the dead I am on trial" (Acts 23: 6). This same phrase Paul continually repeats in his Letters (cf. 1 Thes 1: 9ff; 4: 13-18; 5: 10), in which he refers to his own personal experience, to his own meeting with the Risen Christ (cf. Gal 1: 15-16, 1 Cor 9: 1).

But we may wonder, what, for St Paul, is the deep meaning of the Resurrection of Jesus? What has he to say to us across these 2,000 years? Is the affirmation "Christ is risen" relevant to us today? Why is the Resurrection so important, both for him and for us?

Paul gives a solemn answer to this question at the beginning of his Letter to the Romans, where he begins by referring to "the Gospel of God... concerning his Son, who was descended from David according to the flesh, and designated Son of God in power according to the spirit of holiness by his resurrection from the dead" (Rm 1: 3-4). Paul knows well, and often says, that Jesus was always the Son of God, from the moment of his Incarnation. The novelty of the Resurrection, consists in the fact that Jesus, raised from the lowliness of his earthly existence, is constituted Son of God "in power".

Jesus, humiliated up to the moment of his death on the Cross, can now say to the Eleven, "All authority in heaven and on earth has been given to me" (Mt 28: 18). The affirmation of Psalm 2: 8 has come to pass. "Ask of me, and I will make the nations your heritage, and the ends of the earth your possession".

So, with the Resurrection begins the proclamation of the Gospel of Christ to all peoples the Kingdom of Christ begins, this new Kingdom that knows no power other than that of truth and love. The Resurrection thus reveals definitively the real identity and the extraordinary stature of the Crucified One. An incomparable and towering dignity: *Jesus is God!*

For St Paul, the secret identity of Jesus is revealed even more in the mystery of the Resurrection than in the Incarnation.

While the title of *Christ*, that is "Messiah"; "the Anointed", in St Paul tends to become the proper name of Jesus, and that of "the *Lord*" indicates his personal relationship with believers, now the title "*Son of God*" comes to illustrate the

ANNOUNCEMENTS

THE ORDER OF CARMELITE DISCALCED SECULAR (OCDS)

Will begin formation classes in January 2009. The three year formation program introduces candidates in depth into the teachings and writings of Sts. Teresa of Jesus, John of the Cross, and Therese of Lisieux, as Carmelite spirituality in general, laying a sound foundation for living a contemplative life in the world. If you are an adult Roman Catholic, participating fully in the sacramental life of the Church, and think you may have a vocation with the secular disalced Carmelites, and would like to find out more information, we like you to call or email. We meet on the 4th Sunday of each month from 1:30 PM - 5:00 PM at Good Shepherd Catholic Church. Contact Sharon Crocker at 356.3042 (H), or 309-2480, or email: scrocker4@windstream.net.

HARVEST HOPE FOOD BANK

Harvest Hope has asked for donations of various items: peanut butter, rice, instant potatoes, cereal, oatmeal, grits, coffee, crackers, powdered milk, beans, meat, vegetables, fruit, tomato sauce, soups, stews, pop-top cans, evaporated milk, pens/markers, paper bags, plastic bags, detergent, diapers, baby wipes, soap, shampoo, feminine products and toothpaste. If you can help with any of these items please drop by Harvest Hope Food Bank at 2220 Shop Rd, Monday—Friday 8 am to 3:30 PM or arrange pickup with Wendy Jo DuRant at (803) 254-4432 ext. 100.

THANKSGIVING DAY FEAST

St. Peter's Catholic Church will once again feed the less fortunate, homeless and elderly a Thanksgiving Day Feast at the coliseum and in a nursing and assisted living facilities on Thanksgiving Day from 11 AM to 1 PM. We are asking each one of our friends of the poor to adopt a 10-12 lb turkey for \$10 to feed our guests on Thanksgiving Day. Each turkey will feed approximately 8-10 people. Please

contact Robert Keeder at 796-9802 for more details or to donate to this wonderful cause!

CHRISTMAS GIFT IDEA

We have been buying monks from the Cistercian monks for several months at the Center. But they also have many other items that make wonderful Christmas gifts (preserves, CDs, chocolates, caramels, etc). All monies support the monastic community and the extra is given to charities around the world. Their website can be found at:

www.monkegifts.com

WORLDWIDE MARRIAGE ENCOUNTER

The Lord is my shepherd; there is nothing I shall want. Is Jesus the Shepherd in our marriage? Do we know what He asks of us in our Sacrament of Marriage? The next Worldwide Marriage Encounter Weekends are Feb 6-8, 2009 in Hilton Head, SC and May 1-3, 2009 and Sep 25-27, 2009 in Myrtle Beach. For more information visit our South Carolina website at <http://sc.wwme.org/> or contact the Huffmans at 864-575-4951 / lahuffman@prtncnet.com or our registration couple the Burdicks 803-798-8296 / scwwme@gmail.com.

CHRISTKINDLMARKET

The Christ Child Celebration will be held on **Saturday, Dec. 6 at Transfiguration Catholic Church from 12 Noon to 7 PM**. Based on the old European tradition of open air street markets associated with the seasons of Advent and Christmas. A tent village at the church will appear overnight, sparkling with Christmas lights, beckoning young and old alike to come celebrate the season. There will be a rock wall, a bounce house and other games for children; music of the season; live entertainment; and a selection of international foods and gift and craft vendors. Please bring family and friends! More info can be found here www.Christchildcelebration.com or contact Beth Franco at 708-2688.

SAINTS OF THE WEEK

SUNDAY: OUR LORD JESUS CHRIST THE KING

Pope Pius XI instituted The Feast of Christ the King in 1925 in his encyclical *Quas Primas* to increase respect for Christ and the Church. On this day we celebrate the all-embracing authority of Christ as King and Lord of everything.



MONDAY: ST. ANDREW DUN-LAC
St. Andrew was a Vietnamese priest who was beheaded in his homeland during

the nineteenth century.

TUESDAY: ST. CATHERINE LABOURE

St. Catherine was a French sister that experienced apparitions of the Virgin Mary—One vision revealed the medal of the Immaculate Conception (the “Miraculous Medal”), which has since become a popular devotion for many Catholics.

WEDNESDAY: ST. LEONARD OF PORT MAURICE

He was a Franciscan proponent of the Blessed sacrament, the devotion of the Sacred Heart, and the Stations of the Cross, as well as the Immaculate Conception. He is also noted for setting up almost six hundred Stations of the Cross throughout Italy during the eighteenth century.

THURSDAY: ST. MAXIMUS

St. Maximus was a Bishop of Riez, France during the fifth century. Originally a monk, he was made an abbot in 426 and then was consecrated the bishop of Riez, after refusing the see of Frejus, against his will.

FRIDAY: ST. JAMES OF THE MARCHES

St. James joined the Friars Minor (Franciscans) during the fifteenth century and led a very austere life (He fasted nine months of the year and slept three hours a night). He was an extremely popular preacher throughout Italy and Central and Eastern Europe. St. James is also noted for combating extremely high interest rates (he established *montes pietatis* or “mountains of charity”, which were nonprofit credit organizations that lent money at very low rates on pawned objects).

SATURDAY: ST. SATURNINUS

St. Saturninus, Bishop of Toulouse, was martyred in 257. He is said to have converted many idolaters by his preaching and miracles. So much so, that he



was dragged into a pagan temple and told to worship their gods. He refused with the words “I adore only one God, and to him I am ready to offer a sacrifice of praise. Your gods are devils, and are more delighted with the sacrifice of your souls than with those of your bullocks. How can I fear them, who as you acknowledge, tremble before a Christian?” In reply, they abused him and then tied his feet to a wild bull.

THEOLOGY OF THE CROSS: NOT A THEORY

Dear Brothers and Sisters,

"If Christ has not been raised, then our preaching is in vain and your faith is in vain... and you are still in your sins" (1 Cor 15: 14-17). With these strong words from the First Letter to the Corinthians, St Paul makes clear the decisive importance he attributes to the Resurrection of Jesus.

In this event, in fact, lies the solution to the problem posed by the drama of the Cross. The Cross alone could not explain the Christian faith, indeed it would remain a tragedy, an indication of the absurdity of being. The Paschal Mystery consists in the fact that the Crucified man "was raised on the third day, in accordance with the Scriptures" (1 Cor 15: 4), as proto-Christian tradition attests. This is the keystone of Pauline Christology: everything rotates around this gravitational centre. The whole teaching of Paul the Apostle starts *from*, and arrives *at*, the mystery of him whom the Father raised from the dead.

The Resurrection is a fundamental fact, almost a prior axiom (cf. 1 Cor 15: 12), on the basis of which Paul can formulate his synthetic proclamation (*kerygma*)*. He who was crucified and who thus manifested God's immense love for man, is risen again, and is alive among us.

It is important to understand the relationship between the proclamation of the Resurrection, as Paul formulates it, and that was in use since the first pre-Pauline Christian communities. Here indeed we can see the importance of the tradition that preceded the Apostle and that he, with great respect and care, desires to pass on in his turn.

The text on the Resurrection, contained in chapter 15: 1-11 of the First Letter to the Corinthians, emphasizes the connection between "receiving" and "transmitting". St Paul attributes great importance to the literal formulation of the tradition, and at the end of the passage under consideration underlines, "What matters is that I preach what they preach" (1 Cor 15: 11), so drawing attention

to the oneness of the *kerygma*, of the proclamation for all believers and for those who will proclaim the Resurrection of Christ.

The *tradition* to which he refers is the fount from which to draw. His Christology is never original at the expense of faithfulness to tradition. The *kerygma* of the Apostles always presides over the personal re-elaboration of Paul; each of his arguments moves from common tradition, and in them he expresses the faith shared by all the Churches, which are one single Church. In this way St Paul offers a model for all time of how to approach theology and how to preach.

The theologian, the preacher, does not create new visions of the world and of life, but he is at the service of truth handed down, at the service of the real fact of Christ, of the Cross, and of the Resurrection. His task is to help us understand today the reality of "God with us" that lies behind the ancient words, and thus the reality of true life.

We should here be explicit: St Paul, in proclaiming the Resurrection, does not worry about presenting an organic doctrinal exposition he does not wish to write what would effectively be a theological handbook but he approaches the theme by replying to doubts and concrete questions asked of him by the faithful; an unprepared discourse, then, but he approaches the theme by replying to doubts and concrete questions asked of him by the faithful; an unprepared discourse, then, but one full of faith and theological experience.

We find here a concentration of the essential: we have been "justified", that is made just,

*Preaching or proclaiming, as distinct from teaching or instruction (*didache*) in the Gospel of Christ. Before the Gospel was written, it was first preached (Romans 16:25), but beyond preaching it was also to be taught (Matthew 28:19) in order that, as far as possible, it might be understood (Matthew 13:19). (Etym. Greek *K_rygma*, proclamation; from *keryks*, herald.)