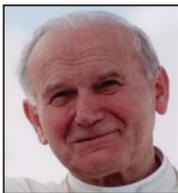


JPII tops the list
Top stories of 2005, page 2



FaithLife

'Pup'-al blessing
Annual blessing of pets in *Around the Diocese*, page 4



www.ErieRCD.org

BI-WEEKLY NEWS BULLETIN OF THE DIOCESE OF ERIE

January 8, 2006

Church Calendar

Events of the local, American and universal church

The Epiphany of the Lord - Jan. 8

This feast celebrates the adoration of the Magi of the child Jesus.

National Migration Week - Jan. 8-14

This week-long observance, situated so closely to the journey of the Magi and the migration of the Holy Family, enables us to look upon the migrants and refugees among us in a different light, the light of that charity which comes from Christ who himself was a refugee in a strange land. The theme for 2006 is *Journey to Justice*. For complete resources, visit www.usccb.org. Log onto www.justiceforimmigrants.org for further resources about immigration and the church.

National Vocation Awareness Week - Jan. 9-13

Join the church in praying for vocations to the priesthood, religious life and diaconate.

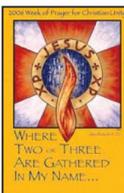
The Baptism of the Lord - Jan. 9

"All the Old Covenant prefigurations find their fulfillment in Christ Jesus. He begins his public life after having himself baptized by Saint John the Baptist in the Jordan. Our Lord voluntarily submitted Himself to the baptism of Saint John, intended for sinners, in order to "fulfill all righteousness." Jesus' gesture is a manifestation of His self-emptying."

— excerpts from the *Catechism of the Catholic Church*, 1223-1224

Week of Prayer for Christian Unity - Jan. 18-25

The theme and Scripture for the week is taken from Matthew 18:15-22 ("For where two or three are gathered together in my name, there am I in the midst of them.") For more information, visit www.vatican.va.



Did You Know?

The Cursillo (kur-SEE-yo) movement in the Diocese of Erie has been active since 1963. The life-changing Cursillo weekends that people talk about "making" are scheduled monthly.

For more information on the Cursillo movement, including event schedules and contacts, visit www.ericursillo.org.

Erie Cursillo Movement
204 W. Sixth St.
Erie, PA 16501
814.456.2948
ericursillo@choiceonemail.com

Vatican II trivia:

◆ On Jan. 25, 1959, Pope John XXIII announced plans to convoke the Second Vatican Council. It was the 21st ecumenical council in church history.

◆ During the council's four sessions, from 1962 to 1965, there were 147 reports and 2,212 speeches read, as well as 4,361 written interventions.

◆ In 1962, there were 2,908 eligible council fathers. The average daily attendance of bishops was 2,200. There were 460 officially designated experts, including 235 diocesan priests, 45 Jesuits, 42 Dominicans and 15 Franciscans.

◆ The council had 168 general meetings, plus 10 plenary sessions.

◆ The first session ran Oct. 11-Dec. 8, 1962, and included 36 general meetings. Pope John presided.

◆ The second session, Sept. 29-Dec. 4, 1963, included 43 general meetings. Pope Paul VI presided over that and subsequent sessions.

◆ The third session, Sept. 14-Nov. 21, 1964, included 48 general meetings.

◆ The fourth and final session, Sept. 14-Dec. 8, 1965, included 41 general meetings.

Source: Catholic News Service

Vatican II at 40

Forty years later, Vatican II reverberates through church



Council fathers: A panoramic view shows bishops gathered in St. Peter's Basilica for the opening session of the Second Vatican Council in the fall of 1962.

By John Thavis
Catholic News Service

VATICAN CITY — Forty years after the close of the Second Vatican Council, the deep transformation it set in motion continues to reverberate through the church at every level, from the halls of the Vatican to the pews of local parishes.

The council's four sessions from 1962 to 1965 and its 16 landmark documents modernized the liturgy, renewed the priesthood and religious life, enhanced the role of lay Catholics, opened dialogue with other churches and non-Christians, and identified the church as the "people of God" attuned to the problems and hopes of the world.

Although the council defined no new dogma, Catholics who lived through the Vatican II era will never forget the changes — some of them abrupt — that visited their church communities in the mid-1960s.

Altars were turned around

so that priests faced the people. The Mass in Latin gave way to Mass in the vernacular. Other sacraments were updated and simplified. Men and women religious adopted a more modern form of dress.

Not all the changes were immediate, however. Church leaders began a long and sometimes contentious process of revising nearly every area of pastoral life, from the teaching of religion to lay ministries.

Not everyone in the church sees the council as a positive thing. Some Catholics are still nostalgic for the old ways of worship, and at times some church officials — including several in Rome — have criticized the way Vatican II has been understood and implemented. In many cases, the ongoing debate reflects issues that were argued heatedly on the floor of the council.

Dec. 8 marked the anniversary of the close of the council in 1965, and this fall Rome and the Vatican hosted several commemorative encounters to reflect on

how far the church has come over the last four decades.

Pope Benedict XVI participated in the council as a theological expert. Although he has criticized some postconciliar changes, the pope has made it clear that Vatican II will be the "compass" of his papacy. The compass, of course, sets direction; it will be up to the new pope to provide the details.

The pope also has emphasized that implementation of the council is an ongoing task in the church, not just something that happened 40 years ago.

Vatican II is sometimes described as a revolution, but it did not appear out of the blue. There had been 20 previous ecumenical councils in the church's history, including the First Vatican Council in 1869-70. Vatican I defined the dogmas of papal infallibility and the primacy of papal jurisdiction, but the council was suspended when war broke out in Europe, and it never resumed.

See VATICAN II page 3

Church witnessed countless changes after Vatican II

In the years after its close, the renewal outlined by the council was refined and codified in a number of decrees, norms and changes in canon law. The church witnessed countless changes:

— The new Roman Missal was issued in 1970, with a new cycle of readings designed to offer a richer selection of Scripture. The liturgical calendar was simplified. The rites for sacraments were revised, emphasizing the communal aspects of their celebration. The Rite of Christian Initiation of Adults was revived and reformed. As the changes took place, active liturgical participation increased dramatically in many local church communities.

— Lay ministries multiplied. Lay readers and lay ministers of Communion appeared during Mass. Laymen were represented on parish councils and diocesan boards, and lay men and women, many with theology degrees, replaced clerics in a number of administrative church positions.

— Throughout the church, there was a renewed attention to Scriptures, in liturgy and in individual spirituality.

— Eastern Catholic churches were encouraged to return to their own traditions, ending a period of Latinization and opening a new appreciation of variety within the universal church.

— Ecumenism flourished, in formal dialogue between Catholic officials and other Christian churches, and in

See CHANGES page 3

Bishop Trautman remembers Vatican II

Bishop reflects on personal experience, transformation of church

By Jason Koshinski
FaithLife editor

As a graduate student in Rome, then-Father Donald W. Trautman was invited to serve as a secretary to bishops and cardinals from all over the world during the Second Vatican Council. At first he declined.

"I thought I would be too busy with all my studies," he admits. Today, he remains deeply grateful that others talked him into participating.

His work included helping bishops by translating speeches they wanted to give into Latin, the official language of the council. He also edited speeches to correct or improve the quality of the Latin.

"I was accustomed to that," Bishop Trautman says. "In Innsbruck, Austria, where I had attended seminary, all of my classes were either in German or Latin; there was nothing in English. I was able to appreciate what was going on."

Vatican II not only transformed the church, he says,

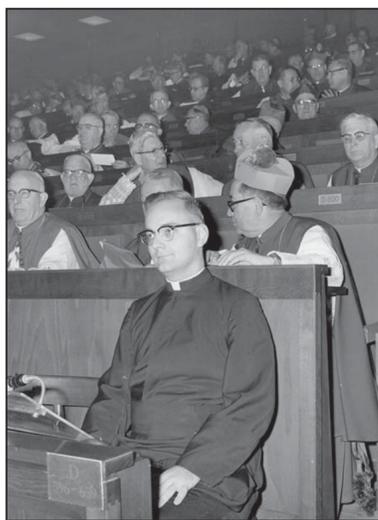


Photo courtesy of Bishop Donald W. Trautman

Front row seat: Then-Father Donald W. Trautman sits in his first-row seat at St. Peter's Basilica during a session of the Second Vatican Council.

but him personally. Bishop Trautman recently sat down with *FaithLife* to discuss his experience at the council and its impact on the church. What follows are excerpts from that interview.

FaithLife: You attended the Second Vatican Council from beginning to end. What was the experience

like for you?

Bishop Trautman: It was not just exciting; it was exhilarating. It was truly faith formational and a formation in my development as priest. We have to recognize that the Second Vatican Council was truly an historic event. There have only been three ecumenical councils in the last

400 years of the church: Trent, Vatican I and Vatican II. And I was present for Vatican II. We all know the phrase of Pope John XXIII when he called the council. He simply said he opened up the windows so that fresh air would come in. Well, that fresh air came into the church but also, I think, to me personally, in terms of the theological growth that I experienced by being a witness to that important event. It was new life in my priesthood. I was being formed by seeing what was happening in the church at that significant time. It was a grace of God in my life, and I am very glad that I was able to participate.

FaithLife: Did you have any official duties?

Bishop Trautman: Being one of the priest secretaries there, I could read the documents that were coming out, the schema, as they were called, and the changes to the schema. I sat in the first row of a section of maybe 60 or 70 bishops. Right by me was a microphone. There weren't any microphones in front of the bishops, so when they would speak they would come down by me. I would arrange the microphone, help them get their texts ready, I'd pass out all the

documentation and collect the ballots. This is where I was every day of the council, in the first row. They had to walk by me, the bishops, the pope. When they brought the Scriptures in and incensed it, I was two feet away from them. That in itself was an exhilarating experience.

Also, I was able to bring visitors in to Vatican II, which I now confess. They built stands at St. Peter's Basilica, bleachers for all the bishops. Above were bleachers for the periti, the theologians, visitors and heads of religious orders. An ordinary person could not get in. I had a badge that you hung around your neck with my picture on it to get you in and out of where the Swiss Guards were.

But, being a young priest at that time with my badge, the Swiss Guards know me, with a flash of my badge, I could bring people in. I would use the badge of another priest secretary who was not working that day, so we would just flash it. They knew me, so the person with me came in, and I would take them upstairs and put them in a seat where no one was sitting and they could be there for a day. I did that several times for visitors who came over.

See BISHOP page 4

1958	1959	1962	1963	1964	1965
Oct. 28 John XXIII becomes pope.	Jan. 25 Pope John XXIII announces plans to convoke the council.	Oct. 11 - Dec. 8 SESSION 1 36 general meetings take place.	June 21 Paul VI becomes pope.	Sept. 14 - Nov. 21 SESSION 3 48 general meetings end with the publication of the Dogmatic Constitution on the Church and separate decrees on ecumenism and Eastern Catholic churches.	Sept. 14 - Dec. 8 SESSION 4 41 general meetings end with decrees on the office of bishops, priestly formation, religious life, priestly ministry, missionary activity and the role of laity. Also issued were declarations on Christian education, on religious freedom and on relations with non-Christian religions; the Pastoral Constitution on the Church in the Modern World and the Dogmatic Constitution on Divine Revelation.

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Top 10 stories in the Erie Diocese for 2005

After poring over a year's worth of *FaithLife* headlines, here they are: the top stories and newsmakers in the Erie Diocese for 2005:

Generosity shines throughout diocese

Parishioners in the Erie Diocese gave generously in 2005. That generosity began on the first weekend of the year during an initial collection for tsunami relief in southeast Asia. At last count, the diocese collected more than \$358,000. In August, parishes and schools gave even more, this time for Hurricane Katrina victims. The collection of \$715,000 and counting is the largest special collection in the history of the diocese. Also this year, \$4.4 million was pledged to the Catholic Services Appeal, which helps fund education programs in Catholic schools, religious education and youth ministry. The appeal also funds local Catholic Charities agencies and supports homeless shelters, food pantries, soup kitchens, thrift shops, spiritual programs, marriage support and preparation and after-school programs.

Launch of *Faith* magazine & *FaithLife*

Faith, a bi-monthly magazine mailed to every registered household in the diocese, began publication in January 2005. *Faith* celebrates its one-year anniversary this month.

In February, the diocese launched *FaithLife*, its bi-weekly news bulletin delivered to every parish for distribution at weekend Masses.

Faith magazine focuses on faith formation, while *FaithLife* delivers local, national and international Catholic news. Both publications are products of the diocese's Office of Communications.



Faith magazine, issue No. 1

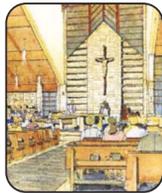
A new parish & new churches

St. Matthew in the Woods, Erie, and St. Cyprian, Waterford, officially consolidated to form the new All Saints Parish. The congregation is worshipping at the former St. Matthew church until a new church on Route 97 is completed.

Beloved Disciple Parish, Grove City, announced plans to build a new church on Route 208 between Grove City and I-79.

St. Michael Parish, Greenville, began its expansion project, which includes a larger seating capacity, new administration building and gathering space.

All projects are scheduled to be completed in 2006.



Rendering of All Saints Parish

Sisters form POWR

After a two-year process of coming together, three communities of women religious in Erie formed the Partnership of Women Religious (POWR). The partnership is designed to coordinate the respective social service ministries of the congregations and to empower the homeless, near homeless, the economically challenged and other marginalized individuals.

The project includes 12 founding agencies from the Sisters of Saint Joseph of Northwestern Pennsylvania, the Sisters of Mercy and the Benedictine Sisters of Erie.



Eucharistic mural debuts at cathedral

A eucharistic mural depicting 150 years of history in the diocese was formally dedicated on the eve of Pentecost at St. Peter Cathedral, Erie. The three-panel mural is the work of Fr. Tom Ribits, a priest from the Diocese of Buffalo who is also an art instructor and campus minister at D'Youville College.

The mural includes an image of St. Patrick, patron saint of the diocese, the sun, moon, stars and Erie shoreline seen throughout the four seasons. From the waters of Lake Erie comes the fishing net from the Gospels. Caught in the net is the history of the diocese: pioneer priests, bishops, religious sisters, lay people, faces known and unknown and the sacraments.



2005

TOP NEWS

STORIES

1. DEATH OF POPE JOHN PAUL II
The Polish-born pontiff died April 2. More than 2 million people waited outside St. Peter's Square to pay their respects at a public viewing.
2. ELECTION OF POPE BENEDICT XVI
3. HURRICANE KATRINA
4. TSUNAMI AID
5. CLERGY SEXUAL ABUSE AND HOMOSEXUALITY & PRIESTS

NEWSMAKERS

1. POPE JOHN PAUL II
He had a significant impact on the secular world as well as a profound influence on the entire religious world.
2. POPE BENEDICT XVI
3. HURRICANE EVACUEES
4. TERRI SCHIAVO
5. CHIEF JUSTICE JOHN G. ROBERTS



Stories voted on by Catholic News Service editors and publishers

Ordination of two new priests

Bishop Donald Trautman ordained two new priests for the diocese on June 3. Fr. Joseph Dougherty and Fr. Shane Mathew were ordained to the priesthood and assigned to St. Luke Parish, Erie, and St. Joseph Parish, Sharon, respectively.



Benedictines celebrate 150 years

In June, the Benedictine Sisters of Erie began a year-long jubilee marking 150 years of community, prayer and ministry in the diocese. Highlights of the celebration include ministries receptions throughout the diocese, an Erie County Historical Society Museum exhibit, oblate gathering, alumnae homecoming weekend and Christmas concert.

Shepherd in spotlight

As chairman of the U.S. bishops' Committee on Liturgy, Bishop Trautman was front and center for meetings in Chicago and Washington in 2005. In November, the bishops approved the committee's new Lectionary for Masses with Children while there was much discussion on a new English translation of the Roman Missal. With bishops divided on a literal versus resonating translation, it's clear Bishop Trautman and the liturgy committee have much work ahead.

In an article published in the Oct. 3 issue of *America*, Bishop Trautman called for the World Synod of Bishops to take a more collegial approach in discussing issues facing the church today. *U.S. Catholic* published a lengthy interview with the bishop in its October edition in which he discussed his ongoing work with the liturgy committee.



By the Way...

Hope everyone had a safe and happy New Year!

Well, here it is: a new year and a new *FaithLife*. This new four-page broadsheet that you now hold will allow us to provide more local, national and international Catholic news and information.

New features like *Papal Audience* and *Words of the Shepherd* will help you keep up on the teachings and travels of Pope Benedict and Bishop Trautman. *News briefs* will now include photos, providing that touch of putting a face with a name. We hope *Around the Erie Diocese* will be a source of pride for parishes, schools and groups looking to showcase their activities and accomplishments.

This publication is designed for you, the reader. So, as always, we welcome your input and feedback.

With the holidays behind us, *FaithLife* resumes its bi-weekly schedule. The next issue will be published Jan. 22.

Our condolences go out to the family and friends of Jesse Spade, an 18-year-old Mercyhurst Prep senior who lost his battle with cancer on Dec. 11. Jesse was featured in the Teens of the Year cover story in the September issue of *Faith* magazine. He had been dealing with cancer since the third grade.

A prayer service was held at the school, which had awarded Jesse an honorary diploma a few weeks before his death.

Visitors should find St. Mark Catholic Center an even more welcoming place. The main entrance of the diocese's offices now includes an expanded lobby and waiting area.

Just a reminder that St. Mark Seminary is hosting an open house Jan. 8 from 11 a.m. to 2 p.m. at 429 E. Grandview Blvd. in Erie. The event is open to the public.

Also, the seminary's new poster has already been spotted in parishes throughout the diocese. The poster includes information on current seminarians including photos, class year, where they are currently studying, parish assignments and their home parish.

The 2006 Directory of the Diocese of Erie will soon be available. The directory provides a wealth of information about diocesan administration, offices, parishes, schools, agencies & groups, clergy and religious. This year's edition includes the most up-to-date contact information. Order forms are available online at www.ErieRCD.org or call the Office of Communications at 814.824.1160.

Jason Koshinski is editor of *FaithLife*. Contact him at JKoshinski@ErieRCD.org or 814.824.1171.



Jason Koshinski

Pilgrims visit Cologne for WYD

A group of pilgrims from the Erie Diocese joined more than 1 million other young people from around the globe in August for World Youth Day in Cologne. The week-long event included Masses, catechetical sessions, a pilgrimage to the cathedral in Cologne, a youth festival and other activities. WYD also served as the stage for the world's first major encounter with the new Holy Father, Pope Benedict XVI.



Diocese answers, *Why Catholic?*

The diocese held information sessions for pastors and training for group leaders on *Why Catholic?*, a four-year program that focuses on Scripture related to the *Catechism of the Catholic Church*. Beginning in Lent 2006, small faith sharing groups will meet once a week during two six-week sessions each year. So far, 50 parishes have signed on for the program.

Second Vatican Council approved 16 documents

Here are the 16 documents approved by the Second Vatican Council, with their dates of promulgation and brief descriptions. The Latin name of a document, shown in parentheses, generally is taken from the document's first line of text.

1 Constitution on the Sacred Liturgy ("Sacrosanctum Concilium"), Dec. 4, 1963. It ordered an extensive revision of worship so that people would have a clearer sense of their own involvement in the Mass and other rites.

2 Decree on the Instruments of Social Communication ("Inter Mirifica"), Dec. 4, 1963. It called on members of the church, especially the laity, to instill "a human and Christian spirit" into newspapers, magazines, books, films, radio and television.

3 Dogmatic Constitution on the Church ("Lumen Gentium"), Nov. 21, 1964. It

presented the church as a mystery, as a communion of baptized believers, as the people of God, as the body of Christ and as a pilgrim moving toward fulfillment in heaven but marked on earth with "a sanctity that is real, although imperfect."

4 Decree on Ecumenism ("Unitatis Redintegratio"), Nov. 21, 1964. It said that ecumenism should be everyone's concern and that genuine ecumenism involves a continual personal and institutional renewal.

5 Decree on Eastern Catholic Churches ("Orientalium Ecclesiarum"), Nov. 21, 1964. It stated that variety within the church does not harm its unity and that Eastern Catholic churches should retain their own traditions.

6 Decree on the Bishops' Pastoral Office in the Church ("Christus Dominus"), Oct. 28, 1965. It said each bishop has full ordinary power in his own diocese and is expected to present Christian doctrine in ways adapted to the times. It urged conferences of bishops to exercise pastoral direction jointly.

7 Decree on Priestly Formation ("Optatum Totius"), Oct. 28, 1965. It recommended that seminaries pay attention to the spiritual, intellectual and disciplinary formation necessary to prepare priesthood students to become good pastors.

8 Decree on the Appropriate Renewal of the Religious Life ("Perfectae Caritatis"), Oct. 28, 1965. It provided guidelines for the personal and institutional renewal of the lives of nuns, brothers and priests belonging to

religious orders.

9 Declaration on the Relationship of the Church to Non-Christian Religions ("Nostra Aetate"), Oct. 28, 1965. It said the Catholic Church rejects nothing that is true and holy in non-Christian religions, called for an end to anti-Semitism, and said any discrimination based on race, color, religion or condition of life is foreign to the mind of Christ.

10 Declaration on Christian Education ("Gravissimum Educationis"), Oct. 28, 1965. It affirmed the right of parents to choose the type of education they want for their children, upheld the importance of Catholic schools and defended freedom of inquiry in Catholic colleges and universities.

11 Dogmatic Constitution on Divine Revelation ("Dei Verbum"), Nov. 18, 1965.

It said the church depends on Scripture and tradition as the one deposit of God's word and commended the use of modern scientific scholarship in studying Scripture.

12 Decree on the Apostolate of the Laity ("Apostolicam Actuositatem"), Nov. 18, 1965. It said the laity should influence their surroundings with Christ's teachings.

13 Declaration on Religious Freedom ("Dignitatis Humanae"), Dec. 7, 1965. It said that religious liberty is a right found in the dignity of each person and that no one should be forced to act in a way contrary to his or her own beliefs.

14 Decree on the Ministry and Life of Priests ("Presbyterorum Ordinis"), Dec. 7, 1965. It said the primary duty of priests is to pro-

claim the Gospel to all, approved and encouraged celibacy as a gift and recommended fair salaries.

15 Decree on the Church's Missionary Activity ("Ad Gentes"), Dec. 7, 1965. It said missionary activity should help the social and economic welfare of people and not force anyone to accept the faith.

16 Pastoral Constitution on the Church in the Modern World ("Gaudium et Spes"), Dec. 7, 1965. It said the church must talk to atheists, a continual campaign must be waged for peace, nuclear war is unthinkable and aid to underdeveloped nations is urgent. It said marriage was not just for procreation and urged science to find an acceptable means of birth regulation.

Source: Catholic News Service

Gloria Zibilich, MD, NFPNC, NFPP
FertilityCare Services
139 Main Street
Eldred, Pa. 16731
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FAX 814-225-4681
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General Information: (814) 824-1160
Fax: (814) 824-1170

E-Mail: FaithLife@erieRCD.org
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Volume 2, Issue 1

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At 40, Vatican II reverberates through church

VATICAN II from page 1

The theological ferment of the mid-20th century helped lay the groundwork for Vatican II. Pioneering theologians like Dominican Father Yves Congar and Jesuit Fathers John Courtney Murray and Henri de Lubac were trying to build bridges between Christianity's ancient truths and the contemporary world. All three were silenced in some fashion by the Vatican during the 1950s, but re-emerged to become important voices of the council.

Pope John XXIII surprised almost everyone when, after only three months as pontiff, he announced he was convening the council. The pope spoke of the need to update the church and promote Christian unity; above all, he said, he wanted to show the modern world that the church had been transformed and intellectually reinvigorated.

Pope John said the world was marked by spiritual poverty and needed the church's vitality. But, as he later told the council, the church wanted to offer the modern world the "medicine of mercy" and not severe condemnations.

Preparation for the council took almost three years, and Pope John, already diagnosed with cancer when it began, presided over only the first of four annual autumn sessions in 1962. The invitation to Protestants, Orthodox and other non-Catholics to attend had already made Vatican II a historic event.

Pope Paul VI guided the completion of the council's work, presiding over the other three sessions and directing the important follow-up work in areas of liturgy, ecumenism, religious life and evangelization.

Between 2,000 and 2,500 bishops attended each Vatican II session, and participants have said the debates ranged from free-wheeling to finely tuned, with verbal skirmishes not uncommon. To give just one example, when the first draft of the Dogmatic Constitution on the Church ("Lumen Gentium") was presented, it was roundly criticized as triumphal, clerical and legalistic; the document was adopted two years and many amendments later.

From the beginning, bishops recognized that their task was not

just updating church practices but also a process of "ressourcement," or going back to the sources of the faith.

In the end, the council issued four constitutions: on the liturgy, the church's structure and nature, on the church in the modern world and on divine revelation. It produced nine decrees: on the church and the media, ecumenism, Eastern Catholic churches, bishops, priestly formation, religious life, the laity, priestly ministry and missionary activity. It issued three declarations: on non-Christian religions, Christian education and religious freedom.

Most experts list the council's biggest achievement as a new way of understanding the church — as the "people of God" and not simply a hierarchical structure, and as a "sacrament" to the world with an active mission in all sectors of human society.

"Lumen Gentium" presented

the church as a mystery and a communion of baptized believers moving toward heaven as one body that is holy, yet imperfect while on earth. Although organized hierarchically, the church as a communion is a living body whose individual members are called to holiness and who each have specific roles, rights and responsibilities, the document said.

The Pastoral Constitution on the Church in the Modern World ("Gaudium et Spes") was written more for the average reader and was approved in 1965, during the council's last vote.

"Gaudium et Spes" called on the church to engage in dialogue with contemporary society and its problems, bringing church teaching and moral values to bear on a world too often torn by hatred, war and injustice. The document acknowledged that science and culture have things to teach the church, but also said the church has a mission to sanctify the world around it.

VATICAN II LEGACY & HOPE

Faith celebrates first anniversary

Faith magazine's first anniversary cover story focuses on marriage preparation—more specifically Engagement Encounter—in the Erie Diocese.

"It wasn't until we got engaged that I began to know what the sacrament of marriage really is," says 23-year-old Jessica Fuhrman, who will marry Andrew Kohl next fall. "I think it's something God gives us so we can know him better."

The issue also features Saint Vincent Health Center's Community Care Program



which donated over \$8 million in services last year, and a new "grocery" ministry at St. Mark Parish in Lawrence Park. Watch for the magazine beginning Jan. 11.

Countless changes

CHANGES from page 1

prayer and fellowship encounters at the local level.

— After the council acknowledged the possibility of salvation for non-Christians, dialogue also began with other religions.

— Religious life changed dramatically, as religious orders adopted Vatican norms and rewrote their own constitutions, taking a new look at issues of authority, community and identity.

— The council restored the permanent diaconate as a ministry and allowed married men to be ordained deacons. Today, there are more than 29,000 permanent deacons around the world.

— The council's teaching that the pope and bishops together form a single collegial body led to a new appreciation for bishops and bishops' conferences. The Synod of Bishops was formed to meet regularly and advise the pope.

— Theology was revitalized, especially moral theology, which focused increasingly on biblical sources and the individual conscience, and less on church law or authority.

— The council underlined the church's solidarity with humanity instead of its separation from the secular world, and this led to a mushrooming of social and charitable activities.

Church leaders spoke frequently about the church's identification with the poor and suffering, and the pope became a strong human rights advocate.

At the same time, the church experienced some worrisome developments, including a dramatic drop in vocations and an increase in the number of priests and religious seeking laicization. Mass attendance fell in many places, many Catholics abandoned the sacrament of penance, and dissent on certain teachings, such as birth control, was widespread.

All that has helped fuel a 40-year debate over the proper reading and realization of the council.

Pope Benedict has been a sometimes critical voice in this debate. But he always distinguished between the council and its implementation, saying that what hurt the church in the decade following Vatican II was "not the council but the refusal to accept it."

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Dr. Ray Guarendi, well-known clinical psychologist, author and national radio host will join us for an unforgettable evening of inspiration, insight and laughter as he discusses "Laughter: The Sanity of Family" on Wednesday, January 11, 2006
St. Joseph Community Center, 147 West 24th St., Erie
Join us as Dr. Ray gives parents and adults of all ages sound, practical advice about parenting and family relationships in his dynamic, humorous style. His perspective, practical and uproariously funny all at the same time.
Dr. Ray has been a regular guest on national radio and television, including appearances on Oprah, Scott Ross Prime Time, 700 Club, Gordon Elliot, and CBS This Morning.
Wine & cheese reception to follow the presentation.
This program is brought to you by the St. Joseph Church Bread of Life Community Evangelization Committee
www.stjoesbol.org

QUICK PRIMER: AN ECUMENICAL COUNCIL

Q. What Is It?
An assembly of bishops gathered to consult with the pope and make decisions on church matters.

Q. Who can call a council?
Only the pope.

Q. Who Votes?
All bishops have the right to attend the council and vote.

Q. Do Others Attend?
Yes. Lay Catholics, religious women and men and representatives of other religions were invited observers at Vatican II.

Q. Are Decisions Binding?
Yes. Council decisions apply to the universal church.

Q. How Many Have Taken Place?
21.

THREE MOST RECENT COUNCILS

SECOND VATICAN COUNCIL 1962-1965
Called to update the church and open it up to the modern world.

FIRST VATICAN COUNCIL 1869-1870
Defined papal primacy and papal infallibility.

COUNCIL OF TRENT 1545-1563
Held to address challenges posed by the Protestant Reformation.

At Christmas we contemplate God made man, divine glory hidden beneath the poverty of a child wrapped in swaddling clothes and laid in a manger, the creator of the universe reduced to the helplessness of an infant. Once we accept this paradox, we discover the truth that sets us free and the love that transforms our lives.

— An excerpt of Pope Benedict XVI's Dec. 25 "urbi et orbi" (to the city of Rome and the world) message.

WORDS of the SHEPHERD

"So often we name our own weaknesses, our own faults. We have to name our strengths, too. What's our strength? Being a disciple of Jesus."

— Bishop Trautman speaking to a group of students at the diocesan youth rally Nov. 19 at Gannon University.

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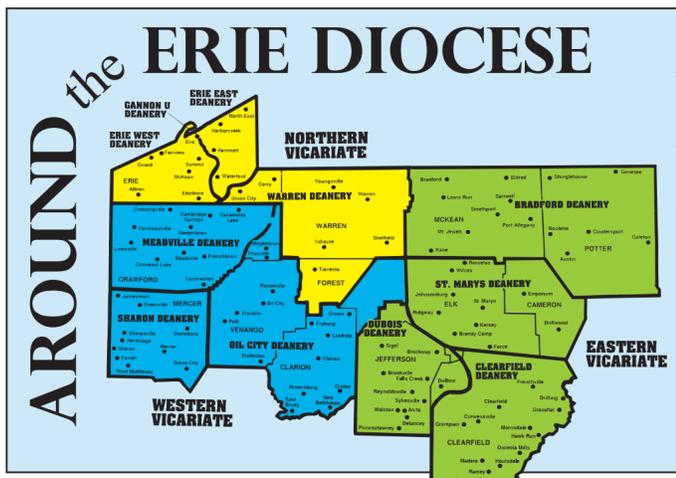
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E-mail your parish news

Many parish correspondents have found e-mail to be a quick and easy way to send news to FaithLife.
FaithLife@ErieRCD.org

Dr. Guarendi to speak on Laughter: the Sanity of Family

Dr. Ray Guarendi, a father, clinical psychologist, author, public speaker and radio host, will present a talk titled *Laughter: The Sanity of Family* on Wed., January 11 in the St. Joseph Community Center, Erie, at 7:30 p.m.

Dr. Guarendi has been a regular guest on national radio and television, including *Oprah*, *Scott*



Ross Prime Time, *700 Club*, *Gordon Elliot* and *CBS This Morning*.

A wine & cheese reception will follow the presentation. The program is part of the St. Joseph Parish/Bread of Life Community monthly Matters of Truth speaker series: *Explaining the Faith in the Modern World*.

Sacred Heart pets receive blessing



Sacred Heart School and Parish, Erie, held its annual blessing of pets on the Feast of St. Francis of Assisi, Oct. 4. Fr. John Detisch, pastor, officiated. Pictured are 5th grader Caitlin Spacht with Rascal. Rascal belongs to Bernie Loney.

STAR nets more than \$70,000



Jeff Szumigale, senior vice president of PNC Bank, recently presented checks totaling more than \$70,000 to the STAR Foundation. Accepting the checks are Bishop Donald Trautman and Sr. Mary Arnold Tann, associate vicar for education.

This is an annual effort on the part of PNC. "We believe the STAR Foundation and its mission to educate youth is one of the most worthwhile endeavors we could support," says Szumigale, who attended Cathedral Prep on a parish scholarship. "This is an evolution of that process, so I have a personal connection. I'm pleased to deliver the check on behalf of my company."

Bishop Trautman reflects on Vatican II experience

BISHOP from page 1

FaithLife: We've heard that in a round-about way you even voted at the council.

Bishop Trautman: I've told the story many times about an old Italian bishop who fell asleep. He sat right alongside of me there. The poor little fellow, he would fall asleep during these long, Latin speeches. And I would have to wake him up and say, "Eccellenza, now is the time for you to vote. Here is your ballot. How do you want to vote?" "What should I do?" he would ask. And I would say, "Oh, put down placet, yes." So he would mark the ballot and I'd collect it.

Human dimension was certainly evident at the council. You'd see the bishops coming in every day. I remember one bishop leading a blind bishop in everyday. During breaks, bishops would be going to the coffee bars. You saw the humanity of the church, but you saw the universality of the church, as well. All the bishops from all parts of the world were gathered in one place. That was impressive. All with a voice and a vote, and that was significant to see.

But the real work took place at night. The council was simply the formalization of the work that was done at night in the various seminaries and hotels where the theologians gathered with bishops and explained to them the consequences of the different schema. And that won the bishops over. To me, that's where the gift of the Holy Spirit was, and I was privileged to see that. The American bishops, who were very narrow in their judgments on certain issues, were transformed at Vatican II. They were schoolboys who went back to the classroom and learned from the gift of the Holy Spirit, and they changed. And the church changed.

FaithLife: Through Vatican II, how has the church come to a deeper understanding of its own identity and its relationship to the world?

Bishop Trautman: Well, we've had now the experience of not only studying the documents but living the documents and applying the principles of Vatican II to the church in the modern world. I think our deeper understanding comes from not just the formal education on the council but living it out and trying to apply it. And that's always been difficult. The pendulum has swung back and forth with trying to find the middle ground and interpreting and applying those documents. I think what the council fathers envisioned was never what we have experienced, in terms of the fallout in the church, in the divisions; but that is the human condition in the church.

FaithLife: What elements of Vatican II have had the greatest impact on the church?

Bishop Trautman: I answer that in terms of the layperson,

certainly with the Constitution on the Sacred Liturgy. There are other documents that are more important for the theologians maybe, but for the person in the pew, it is the Constitution on the Liturgy. That's where they first saw and witnessed the changes, the vernacular that came in. Now music—what we were told in the document—must be singable and in people's own language. That opened up a whole new door, along with the Scriptures now being presented in a three-year cycle and stress on the Old Testament. In the former Mass, we didn't have the Old Testament. All of this brought about the richness of the Scriptures. All of that brought new life to the church.

FaithLife: And in terms of the theologians?

Bishop Trautman: I would say it is the document on revelation. Of the sixteen documents of Vatican II, all of them looked at the church and then they looked at the world. But we have a new understanding from the document on revelation and the difference between tradition and traditional. In the past, we were very much tied into traditional. Women wearing hats in church was seen as divine revelation from the St. Paul mention that women's hair should be covered in church. There wasn't any distinction made. This new document spelled out for us the importance of Scripture and tradition.

In a certain sense, tradition means "all that the church is, and all that the church believes." And there was a fierce debate, which I remember so well, on the council floor over another expression that the conservatives wanted added, and it was "all that the church has." When you put the word "has" in, that brings in the traditional, all the man-made customs. But that doesn't come from the Lord.

That little phrase was fought over and finally omitted from the document. So, we define our tradition as I've indicated. From that tradition then comes the Scriptures. The Scriptures is only a part of what has come down verbally from Jesus, all his words and works. And only a portion of that is taken out and put into writing. That's the Scriptures.

FaithLife: In what other areas has Vatican II impacted the church?

Bishop Trautman: There was a more refined understanding of divine inspiration. The Holy Spirit breathing into the book, guaranteeing that it be free of error. Inspiration and inerrancy received new treatment at Vatican II, which is very significant for the theologians. I think also, in terms of theology, we have a better appreciation of universal priesthood as a result. The person who is baptized is also part of the priesthood of Christ — not ordained but you are also able to offer with the

priest, the anointed one, the sacrifice of Christ. Those are insights that were not really seen in the church prior to Vatican II, which bring about new dignity of the layperson.

Certainly another major impact was ecumenism. Outside the church, the original celebration was misunderstood, I think, prior to Vatican II. Now we receive the Roman Catholic Church as the fullness of all that Christ intended for his church. It has the structure, the priesthood, it has the Scriptures—Old and New Testament, it has all the revelation, all of the sacraments. It is the fullness of the faith. Other denominations, faith traditions, share in that in varying degrees. And insofar as what they share with us, they are saved and related to the truth. We are in the fullness, but we don't despise those on the outer rim because they have something in common with us. They are saved in and through that commonality, with what's in the center. That, I think, is a beautiful insight.

FaithLife: What aspects of Vatican II have yet to be implemented in the church?

Bishop Trautman: Collegiality. While we have the expression of it in the documents, we don't see, in my opinion, any real, lived expression of that. The Synod of Bishops was meant, under John Paul II, to be an expression of collegiality. But you have to look at how they were conducted. They were pretty much managed and controlled by the Roman Curia. That's not the concept of collegiality. But the church grows into this. It's there. It just has to be unpacked, if you will, and we'll live with it. Collegiality means all the bishops, with the successor of Peter, responsible for shepherding, sanctifying and teaching the church. That has to be understood better and exercised better. It's not the pyramid structure, which I think the average person still sees: pope, cardinals, archbishops, bishops, priest down to the lowly faithful. That's not what Vatican II is teaching; it's collegiality. I think that has to be lived out in a better fashion than it presently is, has to be structured more through canon law and through realistic coming together of bishops.

FaithLife: What from Vatican II is still "new" to us in the American Church?

Bishop Trautman: I think social justice. There has to be a link between liturgy and life. And while the American bishops have written outstanding pastorals on the economy and peace, we did encounter major opposition from our people in both those areas. Even now we see a little with the death penalty teaching. But certainly when we wrote the peace pastoral and the one on economic justice, there was major opposition, which says to me social justice is still something that we keep try-

ing to bring to our people.

FaithLife: The council's final document, *Pastoral Constitution on the Church in the Modern World*, says the church must respond to the signs of the times. Where does the church stand relative to this today?

Bishop Trautman: I think we have to do a better task in bringing to the universal church what we perceive as the bishops' intent of Vatican II. For example, the lack of clergy, the lack of daily Eucharist for significant faith communities. That's a major item that has to be dealt with. I know the answer: pray for vocations. And we pray. But is the Lord calling us to anything beyond prayer? I think we have to examine our consciences when we have faith communities not receiving the Eucharist on a regular basis.

Some people are only able to have confession twice a year. I cannot see that as the mind of Christ.

The Pastoral Constitution on the Church in the Modern World gave us a whole new outlook. It talked about the church not condemning the world but embracing the world, not seeing it as a den of iniquity but as a world created by God and loved by God. Even though every priest speaks out about the negative values in the world, there's still much good in the world. We have to recognize that. I think we have to talk more about what the council said about non-violence; it raised up non-violence, praised it and condemned war.

We have to look at the importance of marriage as a sacrament. Today, the family is in trouble. Half of the mar-

riages throughout the world are ending in divorce. What is that saying to us as Christians? One common saying of mine is that when the family is in trouble, the church is in trouble, and I believe that. If you don't have the basic unit of society wholesome, holy, that is going to carry over to the lack of vocations and what we see happening in the world today. Our task is to get to the family and sanctify the family to teach good values.

I think the bottom line is we are still far from reaping the full benefits of Vatican II. We cannot exhaust those documents. They are breathed into by the Spirit. Human documents, yes, but they gave the church a new direction. Vatican II gave us a new compass. The new compass is directing us in a new direction with the Gospel. We need that compass.

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