



# Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



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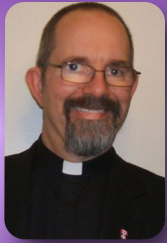
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EDITORIAL

Fr. Ray Rick

National newscasts on the first weekend of Advent were awash with the tragic story of four teenagers killed in a car crash in Cap-Pele, NB. And it is indeed a tragic story, but I couldn't help being struck by the little detail that this happened while they were on their way to a **Christmas party!** A Christmas party, before Advent had even begun!

Is anybody else struck by the fact that all Christmas parties happen during Advent, or even before Advent, and none ever occur during the Christmas season? Or is it just me?

I blame the retailers. Every big-box store wants to be the first to get its advertising out, to get your dollar, to get you to buy, buy, buy your Christmas stuff from them and not from their competition. (This year, thank God, shoppers in the US rebelled when one retailer began its Christmas hype right after Labour Day.) So, people fall into the trap of putting up lights, buying gifts and going to parties ever earlier and by the time Christmas actually gets here, they are sick and tired of the whole thing. Notice the number of trees at the curb on December 26<sup>th</sup>! (Christmas *begins* on Dec. 25 and, this year, ends on Jan 12.)

Advent, all too often, gets totally forgotten. Am I wrong? How many people know all the words to "Grandma got Run Over by a Reindeer" and none of the words to "Come, thou long-expected Jesus"?

For Christians (and North American "culture" is certainly not Christian!), Advent is a time of preparing for the coming of Christ — not exactly the arrival of an annual commemoration of an historical fact, but an ever new welcoming of Him into our personal lives and a hopeful expectation of His final return.

The road map for this business of welcoming the Lord into our lives was

# Advent: a lost art

laid out for us in the Liturgy of the First Sunday. We were advised to know His ways and to walk in His paths (Isaiah); we were told to lay aside the works of darkness (Romans); and we were urged to stay awake and watch for His coming (Matthew).

Walking in His paths is not incompatible with going to a party or two. Laying aside the works of darkness does not demand, but neither does it prohibit, putting up colourful lights. Staying awake does not prevent us from getting a good night's sleep. These scriptural directives help us focus our attention to the real meaning of Christmas. Striving to walk in His paths, leave aside works of darkness and watch for His coming are not the point; they are not the goal. They are tools that help us get where we're going: that closer relationship with Christ and confidence in His second coming. The common activities of this time of year can be part of our pursuit of the deeper things of Christmas, but if they tire us out, stress us out and make us wish it were all over, then it's clearly time to scale them back and refocus.

So, in the last few days of Advent, make a point of singing "Come, thou long-expected Jesus", and look for some deeper meaning rather than be distracted by the commercial and social hype. And recognize the poverty of our surroundings as opportunity for the New Evangelization; that is, gently give witness to the beauty of Advent and Christmas to those who may be oblivious. The Lord is near! But we have to have our eyes open in order to see Him. ✠

*Fr. Raymond Rick is Pastor of St. Joseph's Parish in Douro and Editor of the Herald.*

**Vol. 10, No. 3 — Advent 2013**

## NEXT ISSUE

— Easter 2014 —

will be distributed to the parishes at the Chrism Mass, 14 April 2014.  
Submissions must be received at the e-mail address below on or before March 1<sup>st</sup>.

Stories and photos of events from every parish and organization in the diocese are welcome. Photos should be sent as attachments, not embedded in a text document, and the bigger the image file the better. Submissions as PDFs often do not reproduce well.  
No contributor to the Catholic Herald is remunerated in any way.

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# CWL 80<sup>th</sup> Anniversaries

## St. Joseph's Parish, Douro

And what a celebration it was!

Eighty years ago in the quaint little hamlet of Douro, with horse-drawn carriages lined up at the stable (where St. Joseph's School presently stands), St. Joseph's Catholic Women's League was founded on a Sunday morning with the church bells ringing and a lady named Mrs. Mary (Nathan) O'Sullivan, the Diocesan Convenor, on hand.

For God and For Canada: the CWL was very viable in those early days and has continued to remain an integral part of our community and parish. The first President was 63-year old Mrs. James Collins (Anastasia Foley), a widow with three sons who chose Priesthood as their vocations. We were fortunate to have great leadership over the past 80 years. But it is really the members who are the driving force. Our community support is always present and

we are grateful for this.

My three years as President have been enlightening and rewarding, I owe a huge thanks to Rosemary Towns as Past President for her guidance and previous President Anna Dyer for keeping me in line.

Our Anniversary was celebrated on September 8<sup>th</sup> with Diocesan President Margaret Van Meeuwen in attendance. A highlight was the awarding of Pins for 50 Years' Service to two ladies, Cassie Meade and Margaret O'Brien. Congratulations ladies!

We then proceeded to our Parish Hall where our Knight's of Columbus served us a delectable luncheon. Thanks Grand Knight Mike Sullivan and crew!

There was lots of memorabilia on hand for folks to enjoy. A grand day was had by all.

— Annette Dunford



Margaret O'Brien (at left) and Cassie Meade receive 50-year Service Pins from President Annette Dunford.

## St. Mary's Parish, Grafton



On Sunday, September 15<sup>th</sup>, the CWL of St. Mary's Church in Grafton celebrated its 80<sup>th</sup> Anniversary with mass and a Buffet Breakfast.

Jackie Innis and Judy Goossens were recognized with Maple Leaf Pins, and Membership Scrolls were given to Anne Redegeld and Thelma Ouelette. Guest speaker Magda Zoelman spoke on the theme "We Have Seen the Lord".

← Anne Redegeld, Judy Goossens, Thelma Ouelette and Jackie Innis



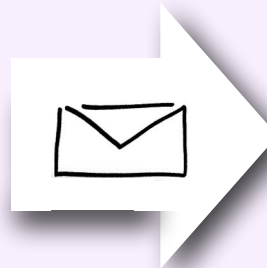
# Where does a new Bishop come from?

With the news that Bishop De Angelis is looking to retire in January 2014, many people are asking how a new Bishop is chosen. Only the Pope can appoint a bishop, but the process is a little complicated and shrouded in mystery — after all, we hope and pray that the Holy Spirit is in charge of it all. Here is an overview.

## Bishop Nicola De Angelis

11<sup>th</sup> Bishop of Peterborough.

Required by Church Law to submit his resignation upon turning 75 (January 23<sup>rd</sup> 2014)



## Only the Pope

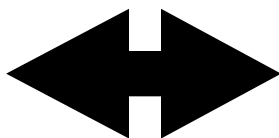
can grant a bishop's request to retire. Until the request is granted, the bishop cannot quit and leave his flock untended.



## Cardinal Marc Ouellet

is the Prefect of the Congregation for Bishops in Rome. He is in charge of making recommendations to the Holy Father, since it is unlikely that Pope Francis knows the situation and needs of every diocese.

(You may remember: there was a lot of buzz last winter that Cardinal Ouellet, from Quebec, could have been elected Pope.)



Communication back and forth between Rome and Canada will usually be handled through the Papal Nuncio's office in Ottawa. He is the Vatican's Ambassador to this country.

Unfortunately, the most recent Nuncio, Archbishop Pedro López Quintana, resigned in September and the post is vacant. But there remain secretaries who will conduct routine business.

The Nuncio's office must make recommendations to the Congregation for Bishops, based on the short list of the local Conference of Bishops and its own investigations. (The Nuncio is required, by Church Law, to obtain opinions from certain persons in and around the diocese and he may survey anyone else he thinks appropriate. These investigations are conducted in the strictest confidence.)

Rome may accept those recommendations, ask for additional recommendations and/or conduct its own search for suitable candidates.



## The Assembly of Catholic Bishops of Ontario

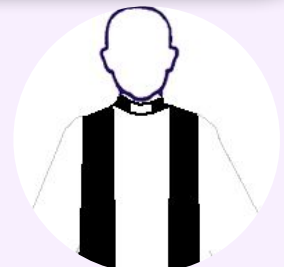
maintains a secret short list of 3 candidates whom they believe to be suitable for the office of bishop. This is accomplished by a process of dialogue and mutual agreement.

Each bishop retains the right to make his own recommendations to Rome.

## A Candidate to become bishop,

according to Church Law, must be

- outstanding in solid faith, good morals, piety, zeal for souls, wisdom, prudence, and human virtues, and endowed with other qualities which make him suitable to fulfill the office in question;
- of good reputation;
- at least thirty-five years old;
- ordained to the presbyterate for at least five years;
- in possession of a doctorate or at least a licentiate in sacred scripture, theology, or canon law from an institute of higher studies approved by the Apostolic See, or at least truly expert in the same disciplines. (*canon 378*)



## The Holy Father

has many options when accepting a bishop's resignation. He can ask the current bishop to stay longer; or he can simply remain silent until a suitable candidate is found. He can accept the resignation and announce the successor at once; or he may allow the retirement and appoint someone, whether another bishop or some priest, to run the diocese in the meantime. He can also accept the resignation without making any immediate provision for the care of the diocese, in which case the College of Consultors (a mandatory body of priests in each diocese) must elect an administrator.

When he names a successor: if he is already a bishop, he has 2 months to take over the diocese; if he is not yet a bishop, he has 3 months to be consecrated and installed as the new Bishop of Peterborough.

# Fund-raising Concert

PARISH:  
Trout Creek



On the Labour Day weekend, Bishop De Angelis made a pastoral visit to the Parish of the Sacred Heart in Trout Creek and its Missions (St. Augustine's in South River and St. Mary's in Port Loring). He was able to enjoy a Filipino feast with the Pastor, Fr. Martin Dalida, and guests, many of whom travelled great distances to be present.

On Sunday evening, Sept. 1<sup>st</sup>, a concert was held in Sacred Heart Church for the purpose of raising funds for the parish. Entertainment was provided by Fr. Dalida and by his fellow Filipino priests (centre photo), Fathers Asislo Polelino of Bracebridge, John Albao of Kearney, Vic Valles of Parry Sound and Tony Barol of Wooler, but also by Fr. Adolphus Chukwuka of Powassan and many Trout Creek parishioners as well.

The church was nearly filled with an enthusiastic audience. Deemed a successful fundraiser, the Bishop encouraged the parish to try and make this an annual event.

# VEYO

Vocations  
Evangelization  
Youth  
Office

[www.veyopeterboro.org](http://www.veyopeterboro.org)

820 Frank St.  
Peterborough, ON K9J 4N4  
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## The 'O' in VEYO



**I**n the past few issues of *The Catholic Herald*, the purpose of the Vocations, Evangelization and Youth Office, or “VEYO”, has been explored by focusing on each of the four letters that make up the acronym “VEYO”. The “O” in VEYO stands for “office”, and while someone visiting the VEYO centre will find desks and papers and many of the other tools that one might expect to find in an office, the word as we use it doesn’t refer to a place where bureaucratic work gets done but to the position of service with which VEYO is mandated. This is the ultimate purpose of VEYO: to serve.

Regardless of whether it’s an event for youth like SONfest, an evangelization effort like the celebration of The Way of the Cross through downtown Peterborough, or the provision of support for discerning men through a discernment retreat, to adequately serve the faithful of our diocese VEYO depends a great deal on being effectively organized so that the mission remains always focused on the right thing. This is where the office, or the mission to serve the faithful, of VEYO comes in.

Of course, to serve effectively it is important to be well



Youth volunteers offered up many days in preparation for SONfest.



Volunteers take first aid training to ensure that our youth are safe.



Volunteers ensure that participants have an enjoyable and safe time at The Way of the Cross.



300 students had a great time at a rally thanks to our many volunteers.

organized and, so, VEYO does need desks and computers, procedures, policies and papers; but among the greatest resource of VEYO are the many volunteers who assist in its office of service. You see, VEYO does not work as a completely independent entity, but always in conjunction with other people and groups. For example, in the celebration of The Way of the Cross through downtown Peterborough each Good Friday, there are at least as many volunteers involved as

actors, and in SONfest, there are almost twice as many volunteers involved as participants. Outwardly you would never know this to be the case; despite the great amount of important and amazing work that our humble volunteers put forth, they often go unnoticed, putting service ahead of recognition.

Humility is the key. The challenge when so many individuals are working together on the same project is to bring unity among all involved to allow for cooperation. Each person who offers to assist with a project at VEYO does indeed bring out their own unique sets of gifts, skills and talents, but they are called to do so in a way that puts the will of the group ahead of their own. The humble individuals who offer themselves in service with VEYO may often go unnoticed, but their great efforts do not.

Despite their humility and their often unnoticed presence, the service offered by all those involved with VEYO does have a great impact for the faithful of our diocese and even beyond; the continued success of The Way of the Cross through the city on Good Friday is a testament to this. In the end, those who volunteer for VEYO remain a reminder and example of just what the “O” is supposed to stand for and how VEYO strives to conduct itself as a place dedicated to serving the parishes and faithful of our diocese. To our volunteers who have and continue to humbly serve our diocese and youth, we thank you.

To witness more examples of how VEYO fulfills its office of service or to find out how you might be able to assist, feel free to contact Father Craig Cruikshank at 705-749-0330 or [director@veyo.ca](mailto:director@veyo.ca); even better, feel free to come out for a visit to the VEYO centre on 820 Frank St. in Peterborough.



## Eric Mason, Lector

## Congratulations



and thanks to Mr. Eric Mason (at left in photo) who was installed in the ministry of Lector at St. Augustine's Seminary in November. Being installed as a Lector is a necessary step that seminarians take on their journey to priesthood.

Please keep all of our seminarians and discerning men in your prayers as they go through formation and seriously work to discover God's plan for them through study, life in community, service and prayer.

### Prayer of John Paul II for Vocations

Lord Jesus, as You once called the first disciples to make them fishers of men, let your sweet invitation continue to resound: Come follow Me!

Give young men and women the grace of responding quickly to your voice. Support our bishops, priests and consecrated people in their apostolic labour.

Grant perseverance to our seminarians and to all those who are carrying out the ideal of a life totally consecrated to your service.

Awaken in our community a missionary eagerness. Lord, SEND WORKERS TO YOUR HARVEST and do not allow humanity to be lost for the lack of pastors, missionaries and people dedicated to the cause of the Gospel.

Mary, Mother of the Church, the model of every vocation, help us to say “yes” to the Lord who calls us to cooperate in the divine plan of salvation. Amen.

### **Benedict XVI Theology Discussions: Lives of the Early Christian Saints**

If you are interested in learning about the men and women who built the foundation of our Church come join us for a weekend and find out! Our guest speaker is our own Fr. Damian Smullen, pastor of Bobcaygen and Fenlon Falls.

Admission: \$70 for the Weekend (Th-Su)

Special Activities: Friday Night Bowling and Saturday Night semi-formal dinner.

For more information or to register visit:  
[www.veyo.ca/benedict](http://www.veyo.ca/benedict)

### **Lift Jesus Higher Rally**

Come with VEYO as we head to the Lift Jesus Higher Rally at the Metro Toronto Convention Centre on the first of March.

Admission: Youth \$10; Adults \$20

For more information visit:  
[www.lift-jesus-higher-rally.org](http://www.lift-jesus-higher-rally.org)

If you want to book with VEYO or find out about a group near you visit:  
[www.veyo.ca/ljh](http://www.veyo.ca/ljh)

### **Way of the Cross 2014**

2014 will mark the 10th Anniversary of our Way of the Cross. This marks yet another landmark in our Diocesan history.

We are looking for people to be a part of this celebration and re-enactment. We are seeking people to enact the various roles, help update props, modify costumes, help with rehearsals, support the participating youth and helping on Good Friday.

For more details or to volunteer visit:  
[www.veyo.ca/theway](http://www.veyo.ca/theway)

# **VEYO**

### **SONfest '14 Poster Contest**

This year's theme for the SONfest '14 poster contest is:

**"Blessed are the poor in spirit,  
for theirs is the kingdom of heaven"  
Mt 5:3**

The prize for the best logo is \$100!  
All entries must be original and can be submitted directly to VEYO.

Visit [www.veyo.ca/sonfest](http://www.veyo.ca/sonfest) for complete poster contest details. All entries can be submitted to:  
VEYO Centre, 820 Frank Street  
Peterborough, Ontario K9J 4N4

## Pilgrimage to the JP II Shrine in Washington, D.C.

In preparation for the Canonization of Blessed Pope John Paul II, VEYO is leading a pilgrimage to Washington D.C. to visit the Knights of Columbus John Paul II Shrine and the Basilica of the Immaculate Conception, the largest Catholic Church in the America's.

Dates: Friday, March 1 - Monday, March 10

Cost: \$300 (Price is based on quadruple occupancy, and a coach bus to D.C.)

For more details or to reserve your spot contact Ben at the VEYO Centre at [youth@veyo.ca](mailto:youth@veyo.ca)

## World Youth Day 2016 Krakow, Poland

In 2016 the youth of the world will gather in to celebrate and worship with His Holiness Pope Francis, in the city of Blessed Pope John Paul II and St. Maximilian Kolbe, Krakow!

Dates: July 19 - August 5, 2016 \*

Cost: \$3500 \*

\*All prices and dates are subject to change based on booking and airfare with Tour Design & GLP International.

For details visit: [www.veyo.ca/wyd](http://www.veyo.ca/wyd)

# Upcoming

## Young Adult Activities

This year we are running young adult nights every second week on Fridays.

Young Adult events are programmed for people 18-33, except for Theology on Tap which is for 19+ due to venue.

We are cycling between:

- Holy Hour (Adoration)
- Theology on Tap, &
- "Catholicism: The New Evangelization"

If you would like to be a part of this visit [www.veyo.ca/youngadults](http://www.veyo.ca/youngadults) for complete details and schedule.

For more details on all these events contact the VEYO Centre @

**P: 705-749-0330**

**E: [veyo@veyo.ca](mailto:veyo@veyo.ca)**

**W: [www.veyo.ca](http://www.veyo.ca)**



## NET Ministries in the Diocese of Peterborough

**Like** the changing of seasons, when NET Ministries return to our Diocese they bring welcome changes to our youth and youth co-ordinators. NET teams are groups of Catholic youth missionaries from across Canada and beyond. They use a mixture of faith and fun, delivered with high energy, to inform young people and help them achieve a deeper relationship with God.

NET Ministries starts with a welcoming, youth-friendly experience that has the participants playing games, watching visual presentations and singing their lungs out. From there they move into topic related testimonies and small group discussions that engage them in an open and safe environment to rediscover and explore their faith. It is an awe inspiring experience to watch the youth as they open up from being withdrawn and sullen regarding religion, to being excited and yearning for more of God. The youth are given an opportunity for a very special prayer service in which the NET Team places an assortment of bibles, rosaries, prayer cards and other resources at the front of the church before the altar; by the end of the service, there may not be enough to go around and the youth leave, wiping the tears from their eyes, having found themselves just that much closer to Jesus.

This year, the Diocese of Peterborough gave the NET team a unique experience in their ministry. VEYO hosted a retreat for all of the high school aged youth ministry programs in the diocese, to be run by NET. For NET this



meant an opportunity to work with youth who already had a deeper grounding in their faith before NET ministered to them. This was a twelve-hour day that started at 10 AM, ending at 10 PM when a Morning Watch took over. Everyone who witnessed this retreat was deeply moved by the experience and the youth just won't stop talking about it!

We were overwhelmingly blessed this year to have almost two weeks with one NET team. Encounter Team One will hold a special place in the hearts of our youth, youth co-ordinators, school staff, families and VEYO staff. While in the diocese, this team met youth groups, elementary school students, high school students, confirmandi, young adults and parishioners for a total of almost 900 people ministered to in our diocese over the course of seventy hours! Team One was even given the opportunity to have dinner with Bishop De Angelis, sharing stories and experiences with him. This NET Team was filled with joy and energy and it seemed that this energy never ran out. Everyone who met with the team was touched deeply by them and blessed to have met them. We cannot wait to see NET Ministries again next year.

Visit us on **facebook.**

at [www.veyo.ca/fb](http://www.veyo.ca/fb)

# Freedom: How SONfest Changed my Heart

By: Samantha Wigglesworth

grade 11 student of St. Peter's High School and parishioner of St. Alphonsus Liguori parish in Peterborough



**I started** on the road to freedom one weekend in August.

Seriously, though, I did. I know you may not believe me, but I really did. I guess I'd better explain.

This one weekend in August was a diocesan youth festival known as SONfest, taking place at the Kinmount Fairgrounds. It was actually my first SONfest, in that I had never stayed overnight there before, and I had never been a volunteer youth leader before, either.

I didn't truly expect any change when I went there. I had just come back from a month-long pilgrimage to World Youth Day in Brazil and, though I had come back on a sort of spiritual high (I even pulled myself out of bed on time to get to daily Mass!), the fire I had felt in Brazil was all but gone. I was pretty confident in myself, like I knew it all.

Well, lets just say God has a funny way of proving you wrong.

Our guest speaker came all the way from Texas, a priest by the name of Father Mark Goring. He was different from other priests I have met before – and being a cradle Catholic, I've met more than a few of them. Father Mark wears jeans. He says "dude". He even *skateboards*.

It wasn't his demeanor that struck me, however, so much as the content of the talks he gave. I am in the habit of taking notes during homilies and talks, and this time was no different. I think smoke was practically flying off the pages of my notes during this unusual priest's talks.

I realized then that if God was real, as I have always believed Him to be, then I want to be in love with Him. And then it hit me like a ton of bricks that I *didn't* love Him, because I wouldn't let myself love Him.

*I didn't trust God.*

I cried later about this, and it was truly one of the saddest things I have ever realized about myself. I was afraid of God, disoriented and diseased with the hurt I had cemented myself in. I had put up walls between myself and my divine Creator without even realizing it.

As I flip through the pages of my notes now, I see my own growth, even in the course of that two-day trip in Kinmount. I remember I shed a lot of tears during the

weekend, but it was all part of how God was thawing the ice I was using to numb my own heart. Slowly but surely, God was determined to get me back to Him.

On a Eucharistic procession Friday night, something I had (surprisingly) never experienced before: I felt an overwhelming sense of despair. How could I trust God? I was too small and simple; there was no way that I could possibly be good enough for God.

Fortunately, God doesn't take "no way" for an answer.

I find it difficult now to explain what else happened in my spiritual life that weekend, except in one word: *freedom*. So many people have told me that the Church is confining, domineering, brainwashing. Perhaps their misconceptions had crept into my soul, too, as I wondered how I could possibly be enough for God and still be *me*.

Of course, the weekend wasn't all tears and revelations. I was introduced to the "blow dart game", in which people pretend to blow imaginary tranquilizer darts at each other and make people fall to the ground. I put on skits with the other leaders, participated in a talent show and jammed with some new friends on stage, and carried the flag over the line for my team in my first-ever game of Capture the Flag. It was a time of uncontainable joy as well as healing for me, which I will never forget.

I drove away from that weekend with new friends, new insights, and new memories. The most important thing I learned there, by God's grace, and which I will never forget, is preserved in my final note on Father Mark's last talk. I think it sums up the message God wanted to give me on that weekend: "You are called to be *your own* saint. The sanctity to which you are called is unique. Be who you were made to be and you will set the world on fire."

This is the message that God gave me. This is the message God used to break down the walls I had put around myself. This is the message God used to free, *truly free*, my heart.

And I hope that it rings as true for you as it did for me that one weekend in August, and still does.

*Jesus, I trust in You!* ✠



SONfest Eucharistic procession



## Saint Thérèse of Lisieux Library Book Review

### *Consuming the Word: The New Testament and the Eucharist in the Early Church*

Author: Scott Hahn, Ph.D.

Publisher: Image (a division of Random House), 2013

ISBN: 978-0-307-59081-7 176 pages; hardcover

“*Long* before the New Testament was a document, it was a sacrament. Jesus called the Eucharist by the name that Christians subsequently gave to the latter books of the Holy Bible. It was the ‘New Covenant,’ the ‘New Testament,’ in his blood. Christians later extended the phrase to cover the books produced by the apostles and their companions.” (from the book jacket)

In *Consuming the Word*, biblical scholar and bestselling author, Dr. Scott Hahn, presents the long-awaited final addition of the trilogy that began with *The Lamb’s Supper: The Mass as Heaven on Earth* and *Letter and Spirit*. Hahn explains that he wrote this book, “to undertake a study of a few of Christianity’s most basic terms, and to find out what they meant to the sacred authors, the apostolic preachers, and their first hearers.” For Hahn, it is essential that we grasp how the early Christians understood terms like “covenant,” “testament,” “liturgy,” “sacrament,” and “Eucharist,” to name a few. He states, “... our recovery of the newness of that vocabulary – the New Testament, the New Covenant – is especially urgent right now, as the Church embarks upon a New Evangelization.” Appropriately, Dr. Hahn has dedicated this book, “To Timothy Cardinal Dolan, good shepherd and pioneer of the New Evangelization.”

Donald Cardinal Wuerl, Archbishop of Washington, writes in the Foreword about the New Evangelization and how through it the Church is to bring the Word of God to the modern world. He states, “The Word never changes, but the voice must be clear and relevant.” He goes on to say, “*Consuming the Word* ... describes vividly the dynamic of the Word of God’s inexhaustible power for shaping lives, families, societies, and civilizations. This he [i.e., Dr. Hahn] does in terms that are appealing for a broad ecumenical audience.”

In the Preface, ‘Taste and See: A Prefatory Word,’ Hahn speaks of his obsession with “book collecting and book consuming”. For instance, when he traveled for business, he would routinely spend his meal allowance on books. Hahn notes, “Most of the books I own are books of theology, so most of the words I consume are words (*logoi*) about God (*Theos*). As I devoured these books by the hundreds, I found that they – curiously enough – pointed beyond themselves.

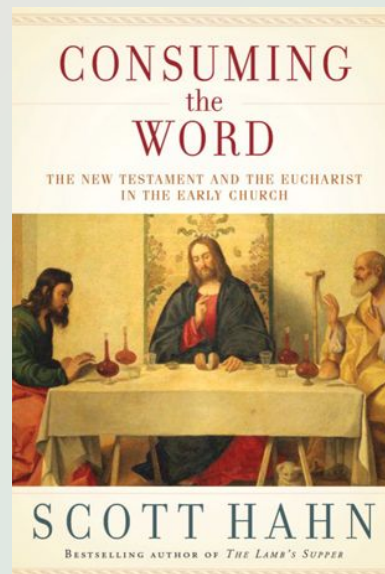
They pointed to a meal.” Hahn says, “At Emmaus the eyes of the disciples were finally opened as they sat at table with Jesus ... [There], Jesus fulfilled the words of the Psalm: ‘Taste and see that the Lord is good!’ (Psalm 34:8).”

The book is divided into 15 chapters. In Chapter 1: ‘The Sacrament of the Scroll’, Hahn tells three stories, one according to an ancient tradition and two from the Bible. First, we hear of Saint Romanus, a sixth-century composer of homilies in hymn form, and then of Ezekiel and John the Seer from the book of Revelation; each was presented with a scroll and enjoined to eat it. As in the early Church, Hahn understands the scroll to be the scriptures, the Word of God; the figures in these stories literally consumed it, making it part of themselves, “and only then were they able to take the Word out to the world.”

Hahn shows in Chapter 12 that what unites the scriptures, the Old and New Testaments, is “the plan of God, what Saint Paul called ‘the plan of the mystery’ (Ephesians 3:9; 1:10).” He goes on to explain that, “The Greek word for ‘plan’ used by Saint Paul ... was *oikonomia*, from which we get the English word ‘economy.’” The use of this term is meant as, “the law of the family,” and not, “... the movement of capital and the division of labor.” He continues, “*Oikonomia* is how a father administers his household. ... The divine economy, then, is God’s fatherly plan for his people in history and in eternity ... The economy is what we discover when we ... read the Old Testament in light of the New Testament and the New in light of the Old. The mystery hidden for all ages has been revealed in Christ.” This divine economy proceeds by way of a series of covenants leading to union with the Word made flesh and making us sharers in the divine life of the Holy Trinity.

Although, *Consuming the Word: The New Testament and the Eucharist in the Early Church*, is not an academic work, readers who are familiar with Hahn’s other works may know that they tend to be theological in nature. This book contains theological concepts, yet it is easy to read and follow.

As Christians, we are called to evangelize, to spread the Good News. To accomplish this, we must first “consume” the Word, and make it part of our being. We must do this in order to profess it. *Consuming the Word*, is available on-loan from the St. Thérèse of Lisieux Library at the VEYO Centre.



PARISH:  
Ennismore

# Saint Martin of Tours: A Journey of Faith 90<sup>th</sup> Anniversary Celebrations

By Sarah Sullivan

A gentle August breeze blew the white dappled clouds across the sky as Saint Martin of Tours Parish family gathered beneath age-old pines to celebrate the 90<sup>th</sup> anniversary of our current church building. Balloons festooned the majestic pines;

watched their beloved church as it burned to the ground by a fire of unknown cause. Old timers relate the tale of the heavy



Above, historical display in the hall.

Below left, Fr. Ken Rae blesses new outdoor Stations of the Cross, dedicated to Fe. Damian Smullen.

Below right, young parishioners enjoying some shade

sunflowers graced the rectory pillars. The sweet smell of hot beef on a bun made its way to the 200 plus parishioners in attendance. Mouth-watering desserts and savoury salads were the offerings that complimented this Sunday afternoon picnic.

While folks enjoyed their mid-day meal they were treated to a wide range of homegrown musical talent, featuring young and old on fiddle, guitar, base, singing sweet harmonies with heartfelt lyrics. What a wonderful tribute to the heritage and tradition of Ennismore and of Saint Martin of Tours Parish!

In honour of our rich history, photo boards and a comprehensive slide show were on continuous display in the hall throughout our picnic. At all times the hall was full with Parish family members and friends enjoying the visual fruits of Saint Martin's family history.

Saint Martin's Parish humbly began as a mission of Downeyville in 1858. Worship and baptisms were carried out in Ennismore in a log structure seating some 300 souls. In 1874 a red brick Gothic style church was built just south of the current church to replace the old log building. With much joy, Saint Martin's was raised to Parish status in May of 1879.

The following year the current Priest's rectory was built. Moving forward with hope for a bright future, the original Saint Martin's Parish hall was built in 1904 and among other uses, served as the first rural secondary school in Ontario. Things were definitely looking up for the growing community of Ennismore! It seemed as if all adversity was a distant memory until the sad day of July 31, 1922. Standing in shock and disbelief a blindsided community

Peterborough fire trucks making their way across the shaky and sometimes submersed floating bridge over Lake Chemung in an effort to save our church. Despite the attempts of all, the church was destroyed.

Not to be defeated, one of the happiest events in the Parish was the laying of the cornerstone of the current Church on June 24<sup>th</sup>, 1923. Our church was full to capacity



at the official blessing by Bishop O'Brien in December of that year. What an accomplishment that in only seven months time, our new Romanesque styled church was built.

Today we stand in united fellowship and great appreciation of our rich past and promising future, as we move together on this, our journey of faith. ✠





## REFLECTIONS

Donald Graham

# The New Evangelization: Part II – “a word of mercy”

In my last column, I spoke of the New Evangelization as the mission of all the baptized to re-propose the Gospel in a winsome manner to those who are, for a variety of reasons, experiencing a ‘clouding’ or ‘crisis’ of faith. I think it helpful, in approaching any question concerning this new proclamation of this Gospel, to pause and consider that in this re-proposal we will inevitably bump up against grave misunderstandings about God which affect all subsequent matters, though sometimes in quite a subterranean way. Addressing such fundamental misconceptions can help open up others to hear the essential word of the Good News: mercy.

Unfortunately many people think of God, to put it crudely, as the biggest and strongest of realities in the universe, the One who arrives at the moment of maximum human vulnerability, in the form of the Grim Reaper to subject us to excruciating scrutiny. Unfortunately, this image recalls pagan festivals of the dead at the end of harvest time more than the Christian vigil of All Saints. Admittedly the image does not represent the feelings of many Christians. Yet the recounting itself points to an awkward fact: many, even those marked with the sign of the Crucified, mistakenly imagine God more as a stern competitor than as their Saviour. This is not to diminish, re-interpret, or set aside, the utterly serious and real matters traditionally called, ‘The Last Things’ of death, judgment, heaven, hell and purgatory. No. It is to ask the prior, pressing, and pre-eminent questions: whom do ‘I’ encounter as my Judge? and, how do these Last Things speak to my deep, irrepressible yearnings for life, love, relationship, justice, goodness, beauty, and wholeness?

In the climactic passage of his

1834 Christmas sermon, “The Incarnation”, Blessed John Henry Newman treats of judgment on the Last Day in an entirely different way which reveals an entirely different God. After addressing the humble descent of God to become a baby, and his life, death, resurrection and ascension, Newman draws out the implications of this stunning mystery relative to the Christian understanding of Jesus judging us at the moment of our death:



[F]or Man has redeemed us, Man is set above all creatures, as one with the Creator, Man shall judge man at the last day. So honoured is this earth, that no stranger shall judge us, but He who is our fellow, who will sustain our interests, and has full sympathy in all our imperfections. He who loved us, even to die for us, is graciously appointed to assign the final measurement and price upon His own work. He who best knows by infirmity to take the part of the infirm, He who would fain reap the full fruit of His passion, He will separate the wheat from the chaff, so that not a grain shall fall to the ground. He who has given us to share His own spiritual nature, He from whom we have drawn the life’s blood of our souls, He our brother will decide about His brethren.<sup>1</sup>

What a shift of perspective! Rather than standing abandoned in the shadow of death, withering under the condemnatory gaze of an all-powerful competitor god looking to find fault with me, the Good News is that my elder brother, the God-Man, Jesus, is appointed to this tribunal before which is truthfully revealed who I have become.

Notice Newman’s word choice relative to the One who is judge: ‘no stranger’ . . . ‘has full sympathy in all our imperfections’ . . . ‘who loved us, even to die for us’, ‘who best knows our infirmity to take the part of the infirm’ . . . ‘who would fain reap the full fruit of his passion’ etc. The revelation of God, in the moment of judgment, is the revelation of the One who is merciful, who is ‘on our side’. As the great St. Paul said, “If God is *for* us who can be against us? (*Rm* 8:31). The ‘us’ here comprises quite a crew – that is, every human being in the parade of history from Adam to the last earthly soul.

Yes, judgment will be the most piercing, searching and complete examination of my life. It will not be a Disney moment. Yes, I may well require purification. Yes, because of the nature of free will, I should not now ignore the fact that I am capable of definitively rejecting God’s love. But the above does quite emphatically mean that the purpose and nature of this ‘personal encounter of judgment’ occurs as part of the entirety of God’s redemptive efforts in Christ to purify, heal, reconcile, uplift, embrace and take me the rest of the way . . . **home**. The Good News is that God has gone to

<sup>1</sup> “The Incarnation,” Parochial and Plain Sermons ii 3: 39-40 at: <http://newmanreader.org/works/parochial/volume2/sermon3.html>

great, incalculable, loving lengths to bring us home.

In a way, this mediation teases out one implication of the most fundamental, irreducible aspect of the Gospel: Christ has died, Christ has risen, Christ will come again to judge the living and the dead! Yet, how many of our brothers and sisters, honestly think of the Church's doctrine of judgment almost exclusively in cold, impersonal, unfair, legalistic, unloving, and scary terms? To help them understand that Jesus who "has full sympathy in all our imperfections" "who loved us, even to die for us" is, in fact, the Judge "graciously appointed to assign the final measurement and price upon His own work" is at the heart of what the New Evangelization is all about. We are to help our brothers and sisters understand that

the first and final word of the Good News is not one of condemnation. The first and final word of the Good News is mercy. ✠

*Donald is married to Michele and they have six children. He teaches theology for the institute of Theology (St. Augustine's Seminary) at The University of Toronto (The Toronto School of Theology), is Academic Advisor on Postgraduate Research in Catholic Studies for Maryvale Institute (Birmingham, UK) and is a faculty member of Sacred Heart (Peterborough).*



## Wayside Academy

### The value of Latin

**W**e, at Wayside Academy, teach Latin from grades 1-12, and we do so without hesitation despite the fact that we are often asked, "Latin... Isn't it a dead language? Why would you want to teach that?"

We are not alone in choosing Latin. At a small, but growing number of schools, educators are rediscovering its many benefits. It is the language of the Church, the language of education, and the language of Western civilization through the Classical era to the recent past.

Below are just a few, reasons why knowledge of Latin contributes to a vital Western culture and should be re-introduced to our schools.

#### Latin: Our Root Language

We know that it is easier to learn one's own mother tongue while also learning another language. About 60% of English words come from Latin or *neo-latin* (mainly French and Italian) origins. It just makes sense to best learn English and its grammar while studying the language that has most formed it, Latin. Once English and Latin have been learned well, other languages are significantly easier to learn, especially the languages that also stem from Latin: French, Spanish, Italian, Portuguese and Romanian.

#### Latin: The Ordered Language

While mastering Latin's internal structure and near perfect conjugation, students not only learn to appreciate order, but also shape their minds to think in a more ordered, logical fashion. This shaping helps them in Latin, and in all areas, academic and moral, where sound reasoning and clarity

of thought are essential. In other words, studying Latin not only makes it easier to understand language, it allows us to be better mathematicians and scientists, theologians, laborers, and housewives, better human beings.

#### Latin: The Church's Language

Not least importantly, Latin is the official language of the Catholic Church – the largest collective body in the world that can proclaim a common language. While embracing the respect for vernacular languages endorsed by the Second Vatican Council, many parishes and schools are returning to their shared heritage by incorporating Latin into prayers and rediscovering sacred music's timeless beauty.

#### The Fruit-Bearing Language

Those schools that promote Latin see the practical fruits every day. It has been shown to significantly increase SAT test scores in *both* language and math tests, and is thus making a resurgence in the United States. Teachers are seeing clear advantages in scientific understanding and language learning — sometimes quickly surpassing peers who have not received Latin instruction.

Dorothy Sayers once pragmatically declared, "The best grounding for education is the Latin grammar. I say this not because Latin is traditional and medieval, but simply because even a rudimentary knowledge of Latin cuts down the labor and pains of learning almost any other subject by at least 50 percent." ✠



PARISH:  
Warkworth

# Accessibility

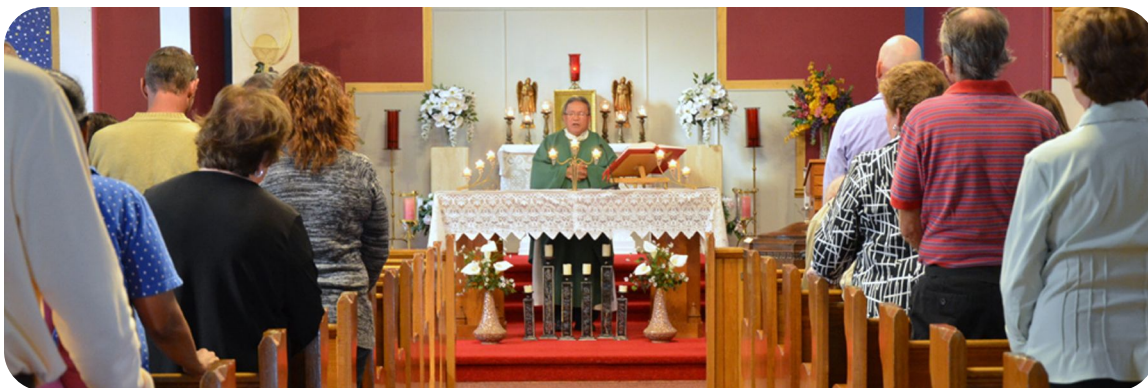


On the feast day of St. Jerome, 30<sup>th</sup> September 2013, our Parish Patron Saint, Rev. Antonio S. Barol and the parishioners of St. Jerome's Church in Warkworth celebrated the blessing and official opening of a new accessibility ramp for our church.

The ramp is a resounding success. We now welcome parishioners we have not seen in ages because of previous access problems. As they say: "If you build it, they will come".

To top it all off, the ramp is fully paid without any loans or debts. A warm welcome to all from the St. Jerome's Parishioners of Warkworth.

— Mary Weilbrandt



## The Time to Plant a Tree

Build a strong, vibrant and giving society.

**Bishop Nicola de Angelis**

While systems and models for education may change, all educators agree that the process of learning starts from an early age. The enterprise of education begins once a child is born. Its importance has been articulated by many great people, especially by our recent Popes, who had the following to say:

1. "Tomorrow's world depends on today's education." (John Paul II).
2. "The future of a country is in the hearts of the young." (Benedict XVI).
3. "Every man and every woman has a right to educate their children in their religious values." (Pope Francis).

It is on the topic of education that I wish to share a few reflections, continuing the conversation from my last article "*Vox Populi*" that appeared in the Fall 2013 edition of the Catholic Herald (page 16).

As a Bishop, as with all priests, parents often share the joys and sorrows of family life with us, and ask for prayers. They lament the fact that their sons and daughters often do not follow, or even refuse, the value system that they have received from infancy – going to Mass, receiving the Sacraments, etc. These parents want the best for their children – not just materially but also spiritually. They point out the importance for their children, and young people in general, to fall in love with education, which includes an appreciation and immersion in a life-giving culture. They want their children to join the circle of those who never want to stop learning – seekers of Truth: that Truth which shines like the sun. A Chinese proverb says: "If a person turns his shoulders to the sun, he can only see his shadow." This darkness and uncertainty can lead to a relativistic and subjective concept of life.

Tertullian, the second century author, stated: "The worst enemy of the Church is ignorance of the Truth." Therefore, we need to continue our long history of excellence in

education, which has grown out of the Christian tradition of enquiry into all areas of knowledge. This is why the Diocese of Peterborough, with the assistance of the priests and religious of the Institute of the Incarnate Word, local professors and the support of the laity, has undertaken the founding of a new Catholic College – Sacred Heart of Peterborough. The answer to "Why start a new College?" is: "Because it is needed!" It's never late to start a College. While the proverb says: "The best time to plant a tree is twenty years ago. The second best time is now". It's never too late.

Professor Thomas H.B. Symons has described our new college as a "Great and Worthwhile Endeavour" (See Catholic Herald, Fall 2013, p. 17). I wish to add that this endeavour has been the fruit of much teamwork. While, I thank Professor Symons for stating that I am the Founder of the College, I wish to remind him and assure all of you who may be reading this short article that this project has relied upon the trust and hard work of many people – especially Professor Symons, without whose

effective leadership, support and generous donation of time, the College project would not have started, nor reached its present stage of success.

Finally, my dear young people, I wish to remind you that you are the future, both of the Church and the Country. I wish also to encourage you to celebrate the gift and joy of life, through your cultural, academic and religious growth. I hope that many of you will be future graduates of "Sacred Heart College" who go on to build a strong, vibrant and giving society in Peterborough and beyond.



+ Nicola de Angelis

# Why Catholic Studies and Why Religious Studies?

Update from the Dean of Studies

**Robin Lathangue, PhD**

In the Spring of 2014, Sacred Heart of Peterborough plans to submit its applications for review to the Post-Secondary Education Quality Assessment Board of the Ministry of Colleges, Training and Universities. If all goes well, Sacred Heart may be in a position to begin offering its own independent degree programs in Religious Studies and Catholic Studies in 2015. There is a unique niche for these programs in our region as no other major institution of post-secondary education in the Peterborough region offers such programs. I thought I might use this space to describe in some detail what we are hoping to accomplish with these new honours degree courses of study.

## Why Catholic Studies at Sacred Heart?

Students enrolled in Catholic Studies at Sacred Heart will have the opportunity to engage in a two-thousand year-old tradition of faith seeking understanding: understanding what it means to be human, understanding our place in creation and in light of a transcendent calling, understanding how faith is to be lived in this world. This said, belief in Catholicism, Christianity or theism is not a requirement for the Catholic Studies program or any of its courses. It is possible to approach Catholicism as a phenomenon that has been a major force in Western history, philosophy, politics and culture.

The focus of the Catholic Studies at Sacred Heart will be the Catholic tradition of Social Justice, found in the earliest Christian communities, expressed in a Thomistic understanding of Natural Law and espoused by modern Popes following the publication of *Rerum Novarum* in 1891. In this tradition, theory meets practice as, over the centuries, Catholics have sought to understand how to be Church-in-the-world, living out a faith meant to do justice informed by love. In the community of learning, students will have the opportunity to explore this rich and relevant tradition.

## Why Major in Catholic Studies?

Intellectual rigor is a hallmark of Catholic Studies. To be exposed to the thought of Augustine of Hippo or Thomas Aquinas is to engage in powerful traditions of analytical thinking and argument. Scripture offers the rich narrative of a religious tradition. Courses in ethics or moral theology will bring theory to bear on the practical as students consider what it means to live a good life. Following the thought of such lights as John Henry Cardinal Newman and Bernard

Lonergan, students will be encouraged in their work and in the classroom to be courageous and creative, pursuing “the further question” in their quests for knowledge and understanding about a faith tradition and about themselves. Ultimately their courses in the Theology, Scripture and History streams will prepare Catholic Studies majors for their final year of study which will combine scholarship and practice – that is, students will experience either in an active or contemplative setting what justice means in the context of the Catholic Tradition.



## What Do People Do with a Major in Catholic Studies?

Some students who major in Catholic Studies will be drawn to work in Catholic education and health care; national and international organizations involved in social justice issues; graduate work in theology that in turn might lead to ministries in religious life, or lay positions at the parish and diocesan levels. However, with its multi-disciplinary and liberal arts foundations, emphasis on rigorous intellectual inquiry, and focus on justice, the Catholic Studies Major at Sacred Heart may also lead students to post-graduate work outside of theology or religion and into careers in law, journalism, business, social work, ethics consultation and politics.

## A Note on the Field of Religious Studies

You don't have to believe in God or gods to want to understand how beliefs have transformed individuals and societies from ancient Israel to contemporary China. As a phenomenon in human life and culture, religion is everywhere. The academic study of religion reflects this fact: It has a distinctive multidisciplinary character, drawing upon resources and approaches from archaeology, art, anthropology, history, literature, philosophy, psychology, and sociology. There is also a plurality of traditions and a wide range of behaviours and beliefs to be explored. At Sacred Heart, we will offer introductory courses in all the major religious traditions, including Christianity, Judaism, Islam, Hinduism, and Buddhism. Other courses will offer additional study of these or other traditions and their texts, often focusing on specific features – such as ethics and mysticism –

or historical periods. Many other courses examine theoretical or comparative aspects of religious phenomena, especially as they are manifest in the modern world.

### **Religious Studies at Sacred Heart**

Sacred Heart of Peterborough is already an educational institution sustained by an active, Catholic, faith community – open to people of all faiths and none, eager to engage in dialogue, committed to academic excellence, and respectful of the diverse life commitments and personal questions people bring to the study of religion.

### **A Focus on Comparative and Contemporary Religion**

Many of the most compelling public issues today are found in the complex and sometimes volatile relationships between religion, politics and other social structures. This is why our Religious Studies program places emphasis on acquiring literacy in such areas as religion and varieties of secularism, the intersection of religion and extremism, and the relationship between science and religion.

### **Why Major in Religion?**

There is an extraordinary range of religious diversity in Ontario and in Canada, both as a statistical fact and as part of student's experience. Awareness of various past and present features of the world's religions – their events, texts, personages, rituals, beliefs, theologies, artifacts – will lay the foundation for and informed and thoughtful analysis of contemporary life in Canada and abroad. The study of religion helps us to understand the worldviews and ways of life of billions of people. And if that were not enough, on an individual level, the study of religion can become a pathway to self-understanding.

### **What Can I Do With a Degree in Religious Studies?**

The fact that the study of religion deals with humanity and values means that it can speak to a broad range of contemporary issues, and this makes it very meaningful as preparation for a variety of vocational and professional opportunities. Most students who choose to major in religion do not intend to pursue a professional career in ministry or in the academic study of religion but instead see it as an excellent platform on which to launch a variety of careers.

One recent survey of graduates who majored in religion at Duke University, in Durham, North Carolina, showed that they pursued a diverse set of careers:

- 35% of those surveyed were professionals of various types – city managers, bankers, or journalists.
- 19% were in a variety of ministerial professions – clergy, directors of religious education, etc.
- 18% were health professionals
- 14% were educators – teachers or university professors.
  - 8% were in legal professions
  - 6% were in other fields.

### **The Humanities at Sacred Heart: from Electives to Program**

It is also in our plans to offer first a division of electives to our students in a broad range of liberal arts courses, including Canadian History, English Literature and Quantitative Reasoning, with an eye – somewhere down the line – to rolling out a fully-fledged degree program in the humanities. But we'll get Catholic Studies and Religious Studies going first!

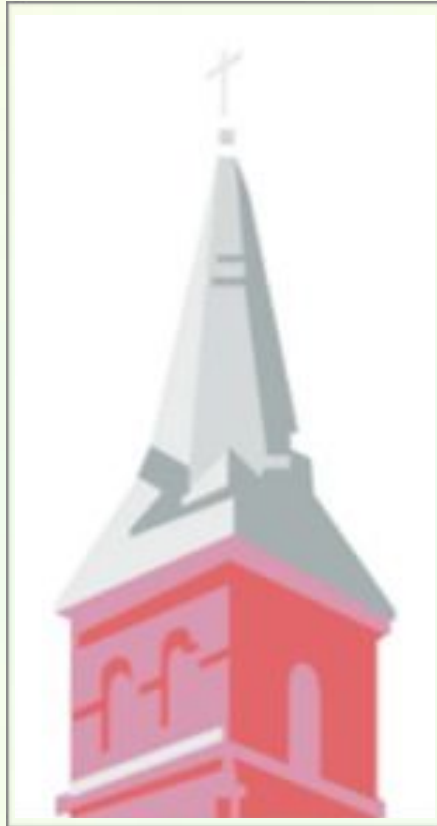
Finally, may I say how excited we are to be offering four new courses in 2014, two starting in January and two in September.

#### **New for January 2014:**

- The Christian Imagination: The Fictional Writings of CS Lewis and JRR Tolkien – with Professor Emeritus Ian Storey.
- A Century of Canadian History: From Confederation to 1967 – with Professor Terry Wilde.

#### **New for September 2014:**

- Vatican II: Then and Now – with Dr. Donald Graham
- A Survey of the History of Art in Europe – with Dr. Teresa Tomory.



**Please visit our website  
for more information:**

[www.sacredheartofpeterborough.org](http://www.sacredheartofpeterborough.org)

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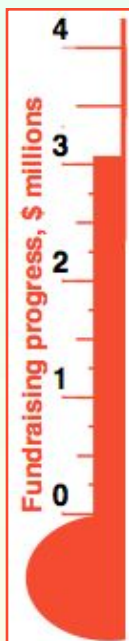
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... and many other supporters; we are grateful to all.

The time is now! Sacred Heart is just beginning. With your help, Sacred Heart's vision for the future will become a reality. This institution will transform many lives and extend an amazing and transformational impact on our young people and community. Your gifts will provide support for scholarships, programs, faculty and facilities. Help Sacred Heart in its mission to build faith, character and commitment to service in the students it educates.

## What a Blessing!

### A new Statue of St. Francis of Assisi



St. Francis' parish was honoured to receive the donation of a statue of our Patron Saint from an anonymous donor. To celebrate this gift, the parish and school communities gathered at the church on October 4<sup>th</sup>, the Feast of St. Francis of Assisi, for Mass and to bless the statue.

St. Francis is famous for eschewing worldly goods and embracing a life of poverty and service. He founded religious orders for men and women and brought the Word of God to thousands in Italy and Egypt. Father Peter Seabrooke suggested that we should follow St. Francis' example and, as The Prayer of St. Francis implores, bring light where there is darkness; that we should shine the light of Christ by helping others to be happy.

The new statue can be seen as a symbol of that light and it will bring happiness for years to come to all those who look upon it.

The celebration continued throughout the afternoon at St. Francis Elementary School. The school's Catholic School Council invited parents, parishioners and students to come together and remember St. Francis' love of animals. The Council brought in Critter World and a menagerie of animals to delight and educate. The children were very excited to see the birds, ferret, hare and reptiles.

Through the generosity of the anonymous donor and the Catholic School Council, everyone felt very blessed on this special day.

— Susana Gomes



## Family Ministries Is Launching a New Website and 2<sup>nd</sup> Family Conference!

The Family Ministries of the Diocese of Peterborough will soon be launching a **new website** for families as well as hosting its second Annual Family Conference. The main headings for the website are: for the engaged, for the married and for our families. This website will have an area where engaged couples can access information for their marriage preparation. In addition, you will find useful information for marriage and family life, book excerpts, helpful links and even jokes ©. Look for the website being launched on December 12<sup>th</sup>, the feast of Our Lady of Guadalupe, the Empress of the Americas, at: [www.peterboroughdiocese.org/family](http://www.peterboroughdiocese.org/family)

**SAVE THIS DATE!!** Our Family Conference for 2014 will be held at **St. Joseph's Parish** in Douro, on **Sunday May**

**18<sup>th</sup>, 2014.** This date was chosen because it is the birthday of Blessed Pope John Paul the Great, who by the time of the Conference will be a **SAINT!** (His canonization will be in April 2014.) This Conference will be similar to last year's big success with over 200 people in attendance. Featuring talks about our saintly heroes of faith, for adults and youth, a Rosary procession, sports, games, lunch, entertainment and religious items for sale.

**Hope to see you there! For more information and/or how you can help: call the Chancery office at 705-745-5461 and ask for Robyn or Sister Auriesville, or email us at [familyministries@peterboroughdiocese.org](mailto:familyministries@peterboroughdiocese.org)**

PARISH:  
Courtice

## Feast of St. Thérèse

### Thank You to our Sisters

What a beautiful night was had by all on Saturday, September 28<sup>th</sup>! The parish of St. Thérèse in Courtice wanted to show the Sisters of our convent, the Sisters of St. Mary of Leuca, how much we appreciate all that they do for the parish. We had a delicious dinner, at which tributes to them were made.

Some parishioners came up to say a few words of thanks to the Sisters, recognizing them for the many ways they help our parish. We hope the Sisters enjoyed themselves and we, once again, thank them for all they do here for us at the parish.

Surprise entertainment arrived with Ciaran Plummer and Maeve Donaghy, two lead Irish dancers in the "Lord of the Dance" production. World-class dancers, they darted around the dance floor with grace and great speed; the audience was suitably impressed and many found their own toes tapping. All were particularly delighted when Ciaran's niece, Maeve, who attends our Sisters' Daycare, gave us a beautiful dance routine – and at such a young age! She was just terrific. We are pretty sure the Sisters enjoyed watching their little student.

Thank you to the youth who helped at the dinner and to our Parish Council for all their hard work. May God bless our Sisters.



It was certainly a very beautiful evening at St. Thérèse Parish in Courtice, October First, with a very moving Mass for the Feast of St. Thérèse. The Church was decorated with dozens and dozens of roses and there were many people in attendance.

The music was beautiful and the gift-bearers brought symbols of St. Thérèse: her picture, a bouquet of roses and the box from our Reliquary display cabinet at the entrance to the Church. In this box is held the ashes of the stand upon which stood St. Thérèse's Reliquary during her visit to our parish in October 2001. Father Anthony Ezeonwueme, Father Collins Okafor, Msgr.



John Wannamaker and Msgr. Norbert Glasmacher were celebrating and concelebrating the Mass.

At the end of Mass Msgr. John presented Msgr. Norbert with his cassock on behalf of the Diocese, as Msgr. Norbert was visiting from Germany.

Thank you to all those who made this evening such a beautiful one. A big thank you to those who donated towards all the lovely roses in the church. St. Thérèse was certainly there in spirit.



# St. Thomas à Becket

(1118-1170) – Feast: December 29

Today's media display a steady stream of political scandal. Rarely do we read stories of steadfast loyalty to one's high office. Yet, there is no shortage of holy men and women who have served both God and country. St. Thomas Becket is one such statesman and churchman.

Thomas Becket was born on 21 December 1118 and died a martyr's death at Canterbury, 29 December 1170. His family was of Norman origin. His father was an English merchant and former Sheriff of London. After being educated in England and Paris, Thomas' outstanding administrative and diplomatic skills secured for him a position in the household of Theobald, Archbishop of Canterbury; here he was introduced to the newly crowned King Henry II. A close personal friendship developed between the two, with the King appointing Becket a year later (1154) to be chancellor.

When Archbishop Theobald died in 1161, Henry saw the opportunity to increase his influence over the Church, which he regarded as too powerful. King Henry petitioned the Pope to appoint Becket to be the new Archbishop of Canterbury. Thomas warned Henry that if he became archbishop his first loyalty would be to God and not the king. Nevertheless, Thomas was ordained a priest and the next day consecrated Archbishop, on June 2, 1162. A great change took place in Thomas. As an Archdeacon, he had even led charges in battle, while always distancing himself from the other immoral behaviours of soldiers around him. As chancellor he had practised secret austerities; giving himself to fasting, long periods of prayer and other disciplines. Having been consecrated Archbishop, Thomas gave up the lavish court benefits and embraced even greater monastic austerity. On August 10<sup>th</sup>, two months after his episcopal consecration, he went barefoot to receive the envoy from Rome who brought him the pallium (the symbol of an Archbishop).

Against King Henry's wishes, Thomas resigned his office of Lord Chancellor and shifted his allegiance from court to Church. The great English writer and poet, Lord Tennyson, puts on the lips of the archbishop the immortalized words:

I served our Theobald well when I was with him  
I served King Henry well as Chancellor  
I am his no more, and I must serve the Church

For Thomas having taken a stand in interest of the Church, Henry retaliated requiring the surrender of church properties and castles. Eventually, frivolous charges were concocted alleging that Thomas had mismanaged funds while he was chancellor of the crown, and he was ordered to repay large sums of money. Relations between the Thomas and the king worsened. Eventually Thomas was forced to secretly flee England, and on the night of October 13, 1164, in disguise he sailed to France where he was welcomed by King Louis VII of France. King Henry responded by confiscating the archbishop's property and banishing all the Becket kinsfolk.

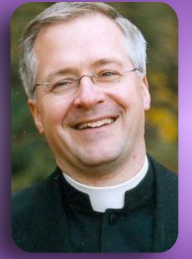
At last some sort of reconciliation was made and Henry professed himself willing to be reconciled to the Archbishop. Thomas set out for England, and was received with enthusiasm by the people. But trouble occurred almost immediately. With letters of support from the Pope, Thomas, swiftly excommunicated the Archbishop of York and the six other bishops. On Christmas Day 1170 he publicly denounced them from the pulpit of Canterbury Cathedral. These were the actions that prompted Henry's infamous angry words, "Who will rid me of this meddlesome priest?"



**The martyrdom of St Thomas from the St Thomas Altarpiece by Meister Francke, 1424**

## SAINT PROFILE

Fr. Joseph Devereaux



Four knights took the king at his word and travelled to Canterbury where they slew Thomas. According to eyewitness accounts, Thomas processed calmly into the cathedral and refused to bar the doors against his attackers. When the four rushed in yelling, "Where is Thomas the traitor?" he replied, "Here I am. No traitor, but a priest of God." As the first blow was struck, he said, "For the name of Jesus and in defence of the Church, I am willing to die." They tried to drag him from the church, but were unable, and in the end they slew him in the sanctuary, hacking him with swords between the altar of Our Lady and the altar of St Benedict. All Europe was outraged by the murder of Thomas in his own cathedral. King Henry was universally condemned, forced to do public penance and was scourged at the archbishop's tomb.

An immense number of miracles were worked, and for the rest of the Middle Ages the shrine of St. Thomas of Canterbury was one of the most famous in Europe. In an extraordinary brief space of time, devotion to the martyred archbishop had spread all through Europe. Just two years after the martyrdom, the pope promulgated the bull of canonization on 21 February, 1173.

The martyr's holy remains are believed to have been destroyed in September 1538, when nearly all the other shrines in England were dismantled; but the matter is by no means clear. There are still those who believe that a skeleton found in the crypt in January 1888 is the body of St. Thomas. The story that Henry VIII summoned the long-dead archbishop to stand trial in 1538 for high treason and when the accused was pronounced contumacious, i.e., wilfully disobedient to authority, his body was to be disinterred and burnt, is probably fictional. ☩

*Fr. Joseph Devereaux is Pastor of Our Lady of the Assumption Parish, Otonabee, and Chancellor of the Diocese.*



THE CHOIR  
LOFT

Kathleen  
Moquin

## Family Matters: The Spirit of Christmas

Have you got it this year? How did you get into it this season? Why couldn't you get into it this season? Where did you finally find it? When did you sadly lose it? Ah, 'tis the season of "Christmas spirit." Anthropomorphized by an insistent multimedia environment and unwavering societal expectations, Christmas spirit is a simultaneously pervasive and elusive phenomenon.

Shortly after dusting away the cobwebs from Halloween trickery, homemakers turn to department stores and catalogue pages, cookbooks and craft boxes, and treasures and traditions, and, as if by holiday magic, the spirit of the Christmas season is found and created, celebrated and shared. Unfortunately, difficult circumstances, including despondency and grief, dysfunctional family dynamics, and financial hardship, often thwart Yuletide enthusiasm, and energies expended towards fashioning Martha Stewart chic are similarly frustrated by modest results more apropos of Marge Simpson. That reality rarely lives up to expectation becomes particularly acute in the emotional theatre that is the Christmas season.

To preserve personal sanity and household harmony, a keep-it-simple approach is an effective strategy for deployment and implementation of Christmas spirit. At a bare minimum, my Christmas spirit is fueled by the baking of ginger cookies and butter tarts, composition and posting of Christmas greetings to friends and family, and display of my small but precious collection of Nativity sets. Last year, my family roundly rejected my concluding that our work and travel schedules simply could not accommodate acquisition and decoration of a Christmas tree, given the few days we would be home to enjoy its splendour over the holidays. Several trips to the attic and too many boxes later, we

laughed and reminisced as each fragile or funky ornament was unwrapped and hung upon the fragrant tree. It remains one of my favourite memories of Christmas 2012. The spirit of Christmas abides in such unexpectedly special family moments.

The Feast of the Holy Family nurtures and refines the spirit of Christmas within the domestic family. Originally celebrated on the Sunday after Epiphany (January 6), the Feast of the Holy Family was moved to the Sunday after Christmas in 1969, bringing it within the Christmas season. When a Sunday does not occur between December 25 and January 1, which is the Solemnity of Mary, the Mother of God, the Feast of the Holy Family is celebrated on December 30. In the liturgical cycles, the faithful hear about honouring parents, "Those who respect their father will have long life, and those who honour their mother obey the Lord" (Sirach 3:6); the faith of Abraham, "Therefore from one person . . . descendants were born, 'as many as the stars of heaven and as the innumerable grains of sand by the seashore'" (Hebrews 11:12); and family life in the Lord, "Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts . . . And be thankful" (Colossians 3:16). In the Gospel readings, the Holy Family demonstrates obedience and fidelity, "When Mary and Joseph had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him" (Luke 2:39-40).



Before Pope Leo XIII instituted the Feast of the Holy Family in 1893, and Pope Benedict XV extended it to the whole Roman Church, in 1921, the theme of Jesus, Mary, and Joseph as a family group exacted many centuries of theological and spiritual scholarship. St. Bernadine of Siena was likely the first author to have used, as early as 1440, the term 'Holy Family' in reference to Jesus, Mary, and Joseph. A strong devotion to St. Joseph influenced many 17<sup>th</sup> century writers and homilists to reflect on Joseph's family life with Jesus and Mary, contemplating the exceptional circumstances of a family whose son was the Word incarnate. In 1630, Jerome Le Royer Dauversière, a French layman, consecrated himself and his family to the Holy Family. His Confraternity of the Holy Family further supported his projects of the Hospitallers of St. Joseph and the founding of Montreal, which was consecrated, in 1642, to the Holy Family. A feast of the Holy Family was first celebrated in Canada. Bishop de Laval, the first bishop of Quebec City, instituted this Feast of the Holy Family in 1655. Bishop Laval also approved the Rosary of the Holy Family, a rosary of three decades upon which the virtues of St. Joseph, Our Lady, and the Child Jesus were meditated. This rosary helped to spread devotion to the Holy Family in the early days of the Church in Canada.

Embracing the spirit of this Christmas season, may all families imitate the unity and holiness of the Holy Family. ✠

*Dr. Kathleen Moquin lives in Parry Sound with her husband and children*

# Life Teen,

a Catholic youth ministry organization and movement, believes

that "Eucharist-based ministry has the power to transform teens, transform parishes, and transform the culture."

The program incorporates teaching in Catholic beliefs, interactive activities and socialization. The movement maintains a focus on helping teens fall deeper in love with Jesus in the Eucharist. It remains faithful to the

Magisterium of the Catholic Church and stresses compliance with liturgical norms in obedience to the local Bishop.

Over thirty-five high school students attend every week. At our first meeting in September, we decided to take Pope Francis' words very seriously. Pope Francis said that,

***"We need to avoid the spiritual sickness of a Church that is wrapped up in its own world: when a Church becomes like this, it grows sick. It is true that going out onto the street implies the risk of accidents happening, as they would to any ordinary man or woman. But if the Church stays wrapped up in itself, it will age. And if I had to choose between a wounded Church that goes out onto the streets and a sick withdrawn Church, I would definitely choose the first one."***

We ended up on the streets, sharing the Good News with the public. We concluded the night by praying for everyone who drove by reading the Gospel messages.

The high school teenagers also have an opportunity to attend events such as the March for Life, Lift Jesus Higher Rally, Steubenville Youth Conferences, The Way of the Cross, SONfest, NET retreats, social nights, leadership training seminars and much more!

In addition, XLT is an event that consists of Eucharistic Adoration, the Sacrament of Reconciliation, praise and worship, guest speakers, and a social potluck. Through time spent in Adoration, we are able to develop a more intimate relationship with Christ.



is Life Teen's middle school ministry for early adolescents in grades six, seven and eight. It is designed to meet the educational, spiritual, emotional and social needs of young adolescents, with social and recreational activities designed to create a greater sense of community. We currently have a Crew Team of twenty leaders which consists of teenagers, young adults and adults leading the youth closer to Jesus Christ and His Church. Approximately 110 youth attend every week. It has been humbling to see them have fun and grow in their relationship with the Lord.

In addition, the youth attend Edge Summer Camp, held at Camp White Pine in Haliburton, Ontario. The camp includes invigorating sports and activities, catechetical sessions, daily Mass, praise and worship, and fellowship. A parent recently commented on the experience for his daughter stating that, "I just wanted to thank you for all the hard work you put into EDGE, including the camp. As a parent it's so rewarding to see my daughter grow in her faith, but more importantly, enjoy her faith. She loved EDGE camp, everything about it, from the food to the zip lining – but the one thing she keeps talking about was the Adoration, and the impact it had on her. When she talked about the Adoration with such conviction, faith and emotion, I literally cried with joy."

The Youth Ministry at St. Joseph's is a place where young people can ask questions, grow in their faith and learn about how Jesus Christ is alive and desires to have a personal relationship with each and every one of us. Please keep the youth ministry in your prayers! Check out [www.lifeteen.com](http://www.lifeteen.com) for more information!

— David Patterson  
Youth Minister

# Trip of a Lifetime

by **Britt Haynes**  
**Millbrook**

What is a “**Trip of a Lifetime**”? Well, it can mean so many things to many people. For Paul and me, it was our trip in September 2013 to Italia, Greece and Turkey. Most memorable to us was time spent in Rome, the Vatican City and having the opportunity to meet the Holy Father, Pope Francis. We stayed in the Vatican Hotel, a guest house where the Cardinals stay when the Conclave is held. We still find it incredibly hard to believe that we actually stayed here for five days, sharing our breakfasts and dinners in the same dining room as the Holy



Father. Our stay was at the *Domus Sanctae Marthae* building in *Citta Del Vaticano*.

Bishop De Angelis was responsible for making it all happen for us. The Vatican Hotel is not open to everyone; you are required to be sponsored. We will always be grateful and it was an experience that we will never forget. The first day when we walked in from St. Peter’s Square, looking for our building where we would be staying for the next five days, we had to walk past the Swiss Guards and we were required to show them our paperwork. When they were satisfied that all was in order they gave us a big salute, making us feel very important indeed, little us from St. Thomas More Parish in Millbrook, staying at the Vatican.

At dinner that evening, we were seated at a table for six, including two priests from Germany, a Bishop from Madagascar, a Cardinal from Italia and ourselves from Millbrook. It was obvious to us that we were in very good company. We were about twenty to twenty five every day in the dining room and the Holy Father’s table was only three to four

metres from us. We were told that we could not speak to Him or take photos in the dining room, as it was a working meal for the Pope. He had two secretaries and two guards with Him at every mealtime. Paul and I remarked that the Holy Father has such a kind face and warm smile. He reminds us of a sweet grandfather. The Italian people call him Papa for short and we can see the correlation. Every mealtime when the Holy Father came into the dining room he always nodded and smiled in our direction. He knew that we were from Canada, as there are no secrets in the Vatican for sure.

We also went to Mass in the Vatican. There are approximately forty areas one can celebrate Mass. The Vatican is breathtaking and very beautiful. Saint Peter’s Basilica is a must see. The Vatican is the smallest state in the world; it has its own police, diplomatic corps and army, including the famous Swiss Guards. They were founded in 1506 by Pope Julius II. Originally, the Pope’s personal guards numbered two hundred. Michelangelo was responsible for designing their uniforms and they have remained unchanged for five centuries.

There was so much for us to see and do that it is very hard for us to decide what was our favourite. We visited the Sistine



Chapel, which was built in the fifteenth century by Giovannino de Dolci as a replica of Noah’s Ark. There are no words that could describe the beauty of the paintings by Michelangelo on the walls and ceilings. There is so much history in Rome and we found it hard to believe that we were actually walking on the streets and visiting places that we had only been able to read about in books. It certainly was a “trip of a lifetime” for us. ✠



*Britt and Paul Haynes live in Millbrook and are members of St. Thomas More Parish*

# Christ the King Procession

PARISH:  
Powassan



The annual Christ the King procession, 24 November 2013. Well, *first* annual procession, actually. The temperature was minus 15 in Powassan that day, so the procession was an abbreviated version.

— Kathie Hogan



On November 1<sup>st</sup>, Assumption-Keene Council #14032, hosted the 7<sup>th</sup> Annual Clergy Appreciation Dinner for District #29. The five Councils in the District are taking turns to host this event.

Almost a capacity crowd of 98 attended the evening to celebrate and show appreciation for all that the clergy do for the Parishes in the Peterborough area. On hand this year was the Most Rev. Nicola De Angelis, Bishop of the Peterborough Diocese.

Shown here are Bishop De Angelis with clergy including, (L to R) Deacon Paul Dunford, Douro; Fr. Jean-Pierre Pilon, Campbellford; Fr. Ray Rick, Douro; Fr. Joseph Devereaux, Assumption-Keene; Fr. Andrew Broda, Lakefield. Also in attendance were the Worthy Field Agent, District Deputy, Ontario State Church Director and the Grand Knights for District #29.



CATHOLIC  
ABCs

Krista Wood

## The Immaculate Conception: It's about Mary!

One of the most common misconceptions I hear on a daily basis surrounds the Church's teaching on the Immaculate Conception. Many people are surprised to learn that this teaching is not about Jesus being born to the Virgin Mary. Rather, it refers to Mary being conceived free of original sin in the womb of St. Anne. This particular teaching of the Church is so important that we celebrate the Solemnity of the Immaculate Conception every December 8<sup>th</sup>. (Logically, the Church also celebrates the Birth of Mary nine months later, on September 8<sup>th</sup>.) One might ask why in the middle of Advent, a time when we are preparing to celebrate the birth of Jesus, would the Church focus on Mary in such a special way?

Advent is a journey for each one of us, as we prepare our homes, our hearts, and our minds, to receive and remember the true gift of Jesus in our lives. Mary's journey to receive Jesus was much the same and it all began at the moment of her conception.

Chosen as the vessel through which God would become man, Mary was preserved from the stain of original sin by the grace of God. Each one of us was conceived with original sin but

through Christ and His Church our souls are wiped clean in the Sacrament of Baptism. This is why Jesus became man and suffered his death on the cross, for the forgiveness of our sins. He came to save us, so that we might live eternally with God in Heaven. When Mary was conceived, God chose to intervene and preserve her soul from bearing original sin. Her redemption, in this sense, was proactive. But what does that really mean?

One of my professors in university explained it like this: Imagine you are walking down the sidewalk and you fall into a very deep and dark hole. You are stuck in the hole until someone walks by and reaches down to pull you out. The hole represents original sin, and the person who reaches to pull you out is now your "saviour." This is what Jesus came to earth to do for us. In Mary's case, it is as though God picked her up and carried her around the hole so she wouldn't fall in. She too was saved from original sin, just in a different way.



Unlike us however, Mary never sinned. Ever! The grace that God filled her with gave her the strength to overcome all temptation to sin. We hear of this immense grace when the Angel Gabriel comes to Mary to announce the incarnation. His words to Mary are very specific, "Hail, full of grace! The Lord is with you!" (Luke 1:28) God did not give Mary just a small amount of grace; He filled her with grace. So much so that despite her initial questioning of how she could be the virginal mother of the Son of God, she accepted this great honour saying, "Here am I, the servant of the Lord; let it be with me according to your word" (Luke 1:38).

It is for this reason that Mary is regarded with such great honour. She freely and faithfully accepted God's will for her and accepted all of the struggles that came along with it. Despite being highly favoured by God, Mary endured great suffering throughout her life including bearing witness to her son's torture and crucifixion on the cross. Yet, not once do we hear of her complaining in the scriptures, unlike many of the apostles.

So the next time we feel the need to complain about something, the struggles and challenges we face, let us remember the witness Mary has given to us. May we model our lives after Mary, open to God's love and faithful to His will; and in a special way this Christmas season, as we celebrate the birth of our saviour Jesus Christ, may we also remember and celebrate the gift of His mother Mary, a woman unlike any other, immaculately conceived! ✠

This year, December 8<sup>th</sup> fell on a Sunday, and nothing "trumps" a Sunday in Advent. Therefore, the Feast of the Immaculate Conception was moved to the following day, Monday the 9<sup>th</sup>.  
— Ed.

*Krista served as Diocesan Youth Coordinator at VEYO from 2007-2009. In 2011 she graduated from Saint Paul University (Ottawa) with an Honours Baccalaureate of Theology (B.Th). Krista currently works as an Elementary Chaplaincy Leader for the Niagara Catholic District School Board.*

# Annual Beef BBQ

The summer ended at St. Paul the Apostle's Annual Beef Barbeque with the aroma of 250 lbs. of Hannigan's tender beef sizzling on the old fashioned charcoal barbeque and the sweet taste of fresh corn dripping with melted butter! The barbeque masters, Papa Korkus and Peter Brewer, began bright and early to prepare the main course of the dinner. Our parishioners always look forward to the corn on the cob... fresh picked from the stock in the very early morning by Angus Leahy. Grand Knight Peter Brewer set up the games for the youngsters and the teens dutifully shucked corn.



A great meal has to be topped with an amazing dessert! St. Paul's ladies annually bake fresh fruit pies of all kinds and they outdo themselves every year.

These parish dinners are all always a family affair! Father Andrew Broda and all the volunteers wish to thank the diocesan priests, parishioners and summer residents who came to Lakefield to join in the fun! The Annual Beef BBQ at St. Paul the Apostle, Lakefield is something to look forward to! We hope to see you at next summer's gathering in early August.



— Siobhan Mockler

## Santa Claus Parade



St. Paul the Apostle Parish participating with other Christian communities of Lakefield in the Santa Claus Parade Sunday Nov.17<sup>th</sup>!

*A  
Blessed  
Christmas  
to all!*

# Entertainment and Recreation

by, D. Q. McInerney, Ph. D.

Without giving the matter much serious thought, we might suppose that entertainment and recreation are pretty much the same thing, but this is not the case. Despite superficial similarities, they are in fact profoundly different, in ways that reveal the generally negative character of entertainment, and the generally positive character of recreation. We can choose to pursue one or the other, but the choice, whatever it might be, will bring with it weighty consequences, positive or negative.

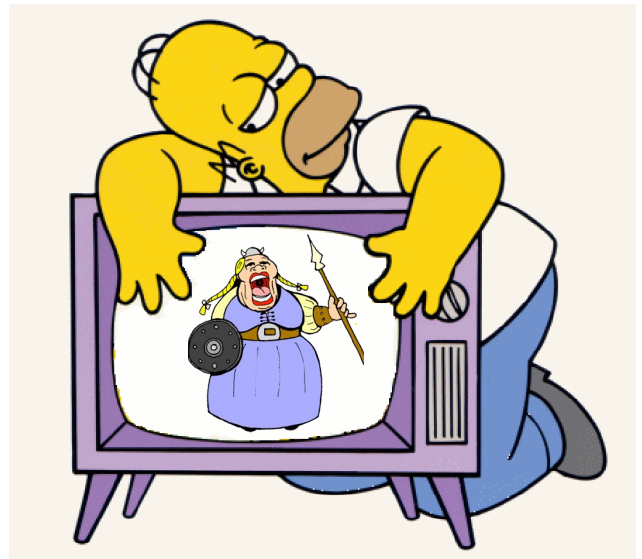
We are all quite familiar with entertainment; we cannot help but be, for we live in a world that is fairly awash in it. To say that we are being entertained to death may be hyperbole, but it carries with it an element of ominous truth. There is a huge, multi billion-dollar business which calls itself the entertainment industry, and whose influence is as pervasive as it is deleterious. Many homes today have a room the defining feature of which is an assemblage of electronic devices going under the collective name of an "entertainment center," which gives the residents ready access to a dizzying array of sights and sounds coming from venues around the globe. Given the marvels of modern technology, you need not be a stay-at-home, however, to benefit from instant entertainment, for you can carry about in your pocket a handheld source of it. If entertainment is anything, it is ubiquitously accessible.

There are three salient marks of entertainment which sharply differentiate it from recreation: first, it is treated as an end, as something that is valuable in itself and therefore worthy to be sought for its own sake; second, its most important effect is to engender an attitude of passivity on the part of those who give themselves over to it, so as to cast them in the role of perpetual spectators; third, its principal purpose is to divert.

When people become committed pursuers of entertainment they begin to look upon it as an end in itself, as something which is, as it were, its own reason for being, and therefore self-

justifying. What this means, from a moral point of view, is that the only standards by which entertainment is to be judged are those created by itself; it is thus not subject to evaluation according to objective moral criteria. This is the "art for art's sake" principle gone completely crazy. What happens to the pursuer of entertainment, caught up in all this, is that he loses whatever critical aesthetic sense he may have once possessed, as well as, more importantly, whatever critical moral sense.

Entertainment thrives on passivity. We commonly talk about "being entertained", and the phrase very accurately describes the situation, for the pursuer of entertainment must assume a passive role with respect to it. We do not make entertainment happen; it is something that happens to us. We are always on the receiving end, often locked into a semi-stupefied state in which the mind is in neutral and the heart is hardened against its better inclinations. It is the passive aspect of



Homer Simpson:  
"D-oh!"



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**"The Truth Will Set You Free"**

entertainment which explains why it typically has an enervating effect on us. It dulls, rather than sharpens, the soul.

Because entertainment is taken to be an end in itself, and because of the passivity it demands of us, it turns out to be, in the end, a very potent form of programmed diversion, a way of getting our minds off the very things to which we should be giving the greatest amount of our continuing attention. The most serious effect of a steady diet of entertainment is that it prevents us from living a genuinely human life, which is to say, a life that is nourished and guided by an abiding awareness of "the one thing necessary" — to know, love, and serve God in this life, so as to attain the end for which we were created.

In marked contrast to entertainment, recreation is, first, a means, not an end in itself; second, it is something in which we are actively involved; third, its purpose is to preserve and protect a state of mind and heart in which "the one thing necessary" is never lost sight of. We do not look upon

recreation as the end-all and be-all of our lives. We do not live for recreation; we engage in recreation so that we might live more fully and meaningfully. It is, then, the means of achieving something greater than itself. This is not to say, however, that recreation can be carelessly dispensed with. It is a necessary, not merely a helpful, part of our lives.

What, in more specific terms, are its effects? The very word gives us a clue to the answer: recreation is re-creation, that is, it is a means by which we refresh, renew, revitalize ourselves. It has a healthy restorative effect on body and soul together, but moreso on the soul. It is important to recognize that, in the final analysis, recreation has very much to do with the spiritual life. It was no accident, but simply another indication of the peculiar genius of her sanctity, that St. Theresa of Avila, in writing the constitutions for the reform of the Carmelite Order, specified that the nuns were to spend two hours each day in recreation, matching the two hours that were to be

devoted to mental prayer. There is a vital connection between the two.

We are active participants in recreation. The activity involved can sometimes take a physical form of one kind or another, such as engaging in simple, non-absorbing manual tasks, but those are best regarded as ancillary, for the principal "activity" of recreation should take the form of a complete personal involvement on the part of all of those present. Recreation is very much a communal activity. Entertainment easily lends itself to isolated, individualistic involvement, but not so with recreation, which should create an environment which provides ample opportunities for exercising the virtue of charity. One of the happier effects of recreation is that it can give us a lively, appreciative awareness of others, of how we depend upon them, of how they depend upon us. Whereas entertainment can be, and often is, a form of escapism, whereby we attempt to flee from a genuinely human life, recreation is just the opposite: it is not a flight from such a life, but a means by which we are enabled to live it in a more spiritually engaged way. Despite its decided inferiority, entertainment can nonetheless have a seductively luring effect on us, and that is because it gives top priority to pleasure, to "fun." it ensnares us in a kind of soft slavery, all the more insidiously enslaving for its softness. Entertainment does not cost us anything...except our freedom.

Recreation, on the other hand, is a liberating activity; it opens up to us a wide range of possibilities that grace makes available to us. Because it is a conscious interruption to and temporary stepping outside of our regular, workaday routine, recreation thereby provides us with the kind of contrasting context within which we are able to get new, fresh perspectives on things. And then there is this about recreation, not to be minimized: it is a time for laughter. Few things contribute more to a healthy perspective than the opportunity to laugh, especially at ourselves. ☩

*Dr. Denis McNerny, PhD, is professor of Philosophy at Our Lady of Guadalupe Seminary, Denton, NE. This article first appeared in the Monthly Newsletter of the Priestly Fraternity of St. Peter; used with permission.*

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FROM THE PEW

David Beresford

# Moth Collecting

"I hope Jim is home, and that everything is ok. I wonder why doesn't answer the phone?" she said to her husband as he turned the key in the back door. Shirley and Bill had been away all day and were just getting back home from visiting Shirley's family in town. "That was a horrible story my mother told. Imagine, children as young as 10 drinking! What is happening to the world."

"Leave it to your mother to have all the bad news," Bill said to his wife. "At least we do not have to worry about young Jimmy that way, he spends all his time in the ditch looking for frogs!" Jimmy was their twelve-year old son.

As they entered the back door, they turned on the light. Shirley gasped, on the floor in front of them were red spots leading to the kitchen sink. All around the sink and taps there were dried red smudges.

"Oh no!" Jimmy! Where is Jimmy!" yelled Shirley, who ran upstairs to look for her son.

Bill noticed that the liquor cabinet door was open and he looked inside. The rum bottle was almost empty, and about five ounces of bourbon and gin were missing.

"It seems we do have a problem," said Bill grimly, "Where's that boy!"

"I can't find him, he is not upstairs! What has happened here!" sobbed Shirley.

"Look, he must be somewhere, we can call his friends on the phone, someone must know something about this. He could not have drunk all that himself or he would be passed out in the house somewhere. Let's be rational about this – it might not be as bad as it looks. There must have been some of his friends here with him, and someone probably fell and got a bloody nose..."

\* \* \*

Earlier that day, Jimmy was sitting sideways in a living room chair reading

his new book on moths:

"I have caught dozens of red underwings, and other moths that cannot be captured any other way. Sugaring is good sport, and an excellent way to find some of our rarer moths. It is especially effective on humid summer nights just before a storm."

He lowered his book and reflected: "That," he thought, "would be fun to do. I can do this tonight before mom and dad get home and show them all the moths I catch!"

He rose from the living room chair and then put on his old shoes. First, he would need a small pail and a paintbrush. He went to the kitchen to see what he could find. In the cupboard he found a large can of tomato paste. He opened this, and emptied the paste in the kitchen sink, and then washed the paste down the drain. He hammered a knife point into the sides of the can and then, using the laces from his dad's shoes, he made a serviceable handle. He found a turkey baster in his mom's drawer – the perfect paintbrush. Now all that was needed was the paint.

"The book said to use molasses, a crushed up banana, and some stale beer or wine to make the moths drowsy" he said to himself. "There must be something in the pantry." He found the molasses and poured about a quart into the can. Then he crushed two bananas in his hands and added this to the pail.

"Stale beer, how do I make beer stale?" he thought, as he was looking at his dad's liquor in the cupboard. "No beer here, but perhaps this stuff will work" and he took out a bottle of dark rum. He poured about a pint of the rum into the pail with the molasses, and then added some gin, some vermouth, and some whiskey, and stirred it all with a wooden ruler. When the consistency looked right, he put everything on the kitchen table. He then made a snack for himself, and cleaned up his mess in the kitchen. "Looks good to me, clean as mom makes it" he announced out loud, proudly.



Jimmy gathered some jars from the pantry and his butterfly net, stuffed these into his knapsack with his sandwich and headed out the door. He guided his bike from the shed, and hooked the pail over the handlebars. He knew exactly where to go, the ravine behind the highway had big trees along it, and it was only a mile or so down the road from his house. He would paint a strip of the molasses and rum concoction on the trees, and then wait on the bank of the ravine and eat his a snack. Then, just as it was getting dark, he would go back to those same trees to catch the moths that came for the feast!

\* \* \*

Bill and Shirley had telephoned everyone they could think of, starting with the neighbours, followed by their son's friends from school. "We might have to call the police" muttered Shirley, barely able to contain her worry. She then walked over to husband, clutched his arms and buried her head into his shoulder sobbing in despair.

Shirley and Bill were startled from their frantic worries by the sound of the back door slamming. "Mom, Dad! Come see what I got!" yelled Jimmy. Shirley and Bill looked, and there, soaking wet, dripping with mud and black liquid, standing beside a sack full of glass bottles that were rolling out onto the floor, was their youngest son, grinning happily. ☘

*David Beresford teaches biology at Our Lady Seat of Wisdom Academy in Barry's Bay, and lives with his wife Theresa and their seven children on a farm near Lakefield Ontario.*

# St. Vincent de Paul Society

## Feast Day celebrations in Newcastle



On a crisp fall Saturday, members from the Lakeshore Particular Council of the St. Vincent de Paul Society gathered at St. Francis of Assisi Parish Church in Newcastle for an annual celebration honouring the feast day of St. Vincent de Paul. This Council is made up of Conferences along the shore of Lake Ontario from Bowmanville to Brighton.

In keeping with past tradition, this celebration included both the nourishing of faith, as well as a challenge to the intellect. Following the celebration of Mass, the Vincentians reconvened in the Church hall to listen to two special guest speakers: Sister Janine Rocheleau SNJM and Jason Hunt CPA, CA. Both delivered talks of great importance but with very different messages.

Sister Janine began with a reflection based upon founder Frédéric Ozanam's own words, calling us to put faith into action. She then paraphrased James 3, reminding us that holiness is getting your hands dirty but also that faith without action is dead; too much action and not enough reflection is a dead end too. At every stage in our lives we are called to grown and learn.



She then steered her talk into unexpected territory – a moment of cognitive dissonance for the participants – by reminding everyone of the special role of the spiritual advisors in the Conferences. Moreover, she reminded everyone of the Vincentians' obligations, referring directly from the Rule and Statutes book, where it says “[Vincentians] draw nearer to Christ, serving Him in those in need and in one another, **and by praying together.**” (author's emphasis) Sister Janine then challenged all to live up to this rule and to think outside the box for spiritual enrichment: do a pot luck, come together to socialize, watch a movie on the Vincentian theme. “It's not only about working it's about having fun.” To get this started in each Conference, she suggested simply trying one thing – wherever there is a need for improvement, begin there. She also reminded everyone that sometimes the greatest and shortest prayer is ‘help’.



Following lunch, participants were treated to a talk by Jason Hunt, a Vincentian whose passion is recruiting youth to the Society. Looking out over the predominantly grey audience, he offered a vision of hope, noting that there are over one hundred thousand youth involved in the St. Vincent de Paul Society in Brazil alone. He also reminded everyone that encouraging youth involvement is essentially a return to our roots as, after all, six of the original seven founders were in their twenties. More importantly to the assembled group, he offered concrete suggestions to get youth involved: think of community service hours, don't expect youth to attend meetings but do invite them to help with activities, draw from outside your parish at will and remember, if you're not willing to ask, don't expect them to join. Once youth are involved in your Conference, take advantage of the new ideas and energy they bring to our mission to serve the poor, and let them do it while having fun.


Jason then spoke at length regarding practical matters such as how to avoid serving families that youth may know, involving those from other faiths, and the need to have the same safeguarding screening process as is maintained for regular members. He also promoted events such as BAM (Big Awesome Meeting) in Guelph as an example of how to effectively involve youth.

With a great deal to think about, and energized by the speakers with two very different but complimentary calls to action, the feast day celebration wrapped up. The Vincentians left reaffirmed in their commitment to serve, determined to expand their groups, and confident in the knowledge that “it's not about the work we do, it is really about who we are.”

— David F. Malleau MEd, MACL

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# PVNC: A Journey Towards a Future of Hope

by Director Barbara McMorrow

Catholic school boards are one of the most powerful means of responding to Pope Francis' vision of the Church as evangelizer. In this province, Catholic schools are blessed to be publicly funded and to have the opportunity to engage so many of our young people in their learning, their sacramental formation and in the ongoing development of their moral conscience in an environment rooted in our Gospel values and faith traditions.

We have a very elegant means of guiding and articulating this process in our Ontario Catholic School Graduate Expectations. These seven learning goals describe the aspirations and promise of Catholic Education well lived. It starts with "the discerning believer formed in the Catholic faith community who celebrates the signs and sacred mysteries of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living." Clearly this is an ongoing process that involves not just our students but each of us who is called to accompany them on this journey – our teachers and support staff, our families and our local clergy – so that ultimately, they will become "responsible citizens who give witness to Catholic social teaching by promoting peace, justice and the sacredness of human life."

Our Catholic schools need to constantly innovate so as to provide the rich learning opportunities that will help each and every one of our students, with their multiplicity of gifts and challenges, to achieve this common good. But we cannot do this alone: we rely heavily on our families and most especially on our parishes whose priests play an integral role as exemplars. We so highly value their presence in our schools through their classroom visits and the celebration of Eucharist, but we also need to support them in their ministries, given that we are many and they are few.

It has been my privilege in the first few months as Director of Peterborough Victoria Northumberland and Clarington Catholic District School Board to witness first hand how well the schools, families and parishes collaborate in this ongoing process of evangelization. It begins with a deep sense of community that resonates in all that we do and is further evidenced by an openness and enthusiasm for embracing the 21<sup>st</sup> century learning skills that will help us to achieve our graduate expectations more fully. It is inspiring and affirming to encounter so many parents, grandparents, clergy and other members

of the larger community engaged in the daily life of our school communities, whether it is helping with breakfast and nutrition programs, hosting celebratory lunches to honour students recognized by their peers for the virtue of charity, volunteering in classrooms to support students with their reading, or participating in opportunities for instruction in technology enabled learning.

It is also gratifying to experience the strong support of the bishop and the broader community including local and provincial politicians at the well-attended 'sod turnings' at St. Joseph (Bowmanville) and St. Catherine, at the opening and blessings of our extensive renovations at St. Anne, St. Paul (Norwood) and St. Martin as well as at the historical occasions of the 100<sup>th</sup> anniversary of St. Peter and 50<sup>th</sup> anniversary of St. Martin.

I am grateful to be the lead learner of such a dynamic, faith-filled organization whose students, parents, staff and clergy are so committed to supporting one another in living out the Gospel as discerning believers. I am confident that, through our collective efforts, PVNC will continue to grow and thrive as a learning community rooted in faith. We will lead the province

by our example of love and service to one another and our desire to make a better world for all. Pope Francis in his Encyclical Letter *Lumen Fidei* states:

"Faith is truly a good for everyone; it is a common good. Its light does not simply brighten the interior of the Church, nor does it serve solely to build an eternal city in the hereafter; it helps us build our societies in such a way that they can journey towards a future of hope."

Our PVNC community is fully engaged in leading, learning and service that will move all of us forward on our 'journey towards a future of hope'. ✠



# Office of Faith Development: School Liturgies



By: Rebecca Brady, Religion and Family Life Consultant,  
Peterborough Victoria Northumberland Clarington  
Catholic District School Board

The Second Vatican Council not only made significant changes in the Catholic Church, but also shifted our understanding of Catholic Schools all together. Our school is no longer thought of as an “institution” but is now known as a “community”. Catholic schools are distinguished from others by an attempt to build a community permeated by the Gospel spirit of freedom and love.

In Catholic Education, students are often referred to as apprentices of faith. The students need to be surrounded with a atmosphere where the words, stories, definitions and explanations studied in religion classes come to life in action and prayer. This community includes teachers, parents, principals, volunteers, pastors and board staff.

The Office of Faith Development is often called upon to visit the PVNC elementary schools and support the Religion and Family Life programs by delivering Liturgies or Para-liturgies to individual classes. These often are planned and celebrated around the different seasons within the Church’s Liturgical Calendar and invitations to attend and participate are extended to parents, grandparents, pastors and other staff members, and principals.

The Religion and Family Life Consultants will visit the different classes and model lessons from the Catechetical program, lead tours of the church, or expand on lessons that have already been taught by the classroom teacher to ensure that these come to life in action and connections within the community remain strong. The Liturgies are planned in partnership with the classroom teacher and include age-appropriate material and cross curricular activities. They usually include stories, music, movement and a question and answer period.

Developing a Catholic community takes teamwork and

collaboration. Having teachers, parents, principals, volunteers, pastors and board staff all working and learning together will give true meaning to our students and these young people will learn what it means to be a responsible Christian adult committed to the Catholic community.



Michael Moriarty, Religion and Family Life Consultant, leads a Kindergarten class on a tour of the church.



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