



Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



**The Bishop
gets the final word,
p. 39**

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EDITORIAL

Fr. Ray Rick

Back to Basics

There is no realistic hope that the coming Christmas will be just like the ones we used to know, back in the so-called good old days. But, does that have to mean that Christmas is hopeless?

Let our answer to that question be a resounding NO! No, Christmas is not, and cannot be, hopeless. It is, of its very nature, hopeful and the birth of hope ever renewed.

Okay, we will not be having the usual large gatherings of family and friends; we will not be invited to big meals with extended family, with some travelling from afar. But this affords us a rare opportunity to deliberately rethink Christmas. What is it? What can it be? What should it be?

Some bits of the answer are fairly obvious. It's about the birth of Christ (as if that needs to be said). Which means we may want to make a concerted effort to review the Biblical narrative in either the Gospel of Matthew or that of Luke, or both. We may want to turn off the TV (& radio & computer & phone) and spend some quiet, reflective moments. If you're not all alone in the house, perhaps one person could volunteer to re-tell the birth of Christ in their own words, with as much detail as possible.

Carve out some time for prayer. It'd be a good time to say the Rosary, but be sure to use the Joyful Mysteries (yes, I know it's a Friday and traditionally the Sorrowful Mysteries are said, but St. John Paul II reminded us that we can use our heads about this). Maybe take time to be thankful and literally count blessings.

Take a walk outside (weather permitting) and spend 5 or 10 minutes just looking a tree — a tree that hasn't been covered with tinsel and lights. This is how God made trees and they are good all by themselves. This is part of the world that the Lord chose to visit, so long ago. Consider the wonder of God's

creation, trees included, and be thankful for as much stuff as you can see or imagine, all those bits of God's handiwork that are easily overlooked when scrambling to find a chair for some unexpected visitor or worrying whether the turkey will be big enough when you see how much cousin so-and-so has grown and will probably want to eat half the thing himself. So, good news: there are less distractions this year.

Christmas isn't about entertaining visitors or feeding cousins. It doesn't have to have any social aspect at all. Truth be told, Christians didn't celebrate Christmas at all for the first few centuries — Easter was the big event; it was only later that we began to think it might be worthwhile to mark the Lord's birth, too.

In a year when we will likely be deprived of some cherished traditions, it's a good opportunity to reevaluate what's really at the heart Christmas. Can we be brave enough to reinvent it? Can we be bold enough to decide, "I don't need to do this the way I've always done it"? Frankly, can we let go of some social aspects of the season, some commercial expectations, some travel hopes, and zero in on the spiritual bombshell that is Christmas: God, from His infinite greatness descending into our limited little reality? He has become one of us so that we can be lifted up to divine life, becoming children of God. Isn't that more profound than some second-cousin's three-second hug? ☩

Fr. Raymond Rick is Pastor of St. Paul the Apostle Parish in Lakefield and Editor of the Herald.

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NEXT ISSUE

— Easter 2021 —

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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.
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All the World is Bethlehem



Bishop Miehm's Christmas Reflections

With the prospect that COVID-19 will be The Grinch that Stole Christmas (or at least the Grinch that scuttled many Christmas plans) I can't help but reflect on memories of happier Yuletides – which inevitably conjures up recollections of my most memorable Christmas ever.

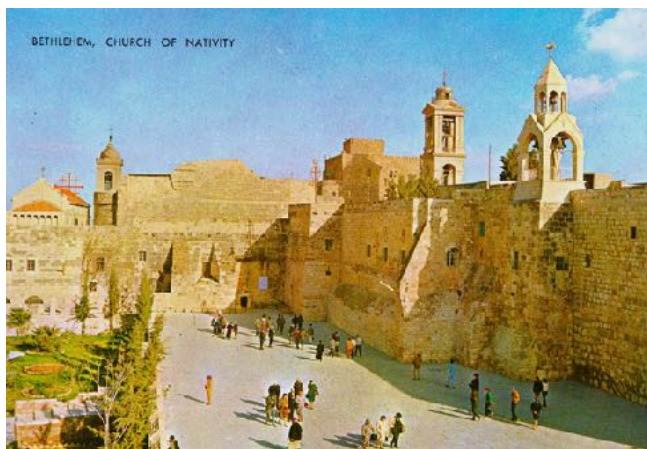
In December of 1994 I had completed my first semester of Canon Law studies in Rome. One of my fellow priests at the Pontifical Canadian College had proposed that I might join him on a Christmas pilgrimage to the Holy Land. (His original travel partner had backed out at the last minute.) Realizing that this could be a once in a lifetime opportunity, I leapt at the chance even though I quickly had to scrounge up the funds and get the arrangements in place.

We were part of a group organized by the Franciscans in Italy, which amounted to something like a golden ticket since the Franciscans have the care of many of the churches and shrines in the Holy Land. Our group was a mixed collection of priests, sisters and lay people with diverse nationalities: Italian, Indian, Mexican, Colombian, Polish and, of course, my fellow

Canuck and me. Most of the international folks were people studying in Rome, like us. The pilgrimage was led by “Padre Raimondo,” an older Italian Franciscan who marshalled us and bossed us around in very military fashion. My Italian language skills were still developing, but I did my best to keep up. Thank goodness for my confrere, Fr. Jean-Francois, who had been in Italy for a couple of years and had to be pressed into service to translate now and then.

Christmas Eve found us in Bethlehem at the Church of the Nativity having had a whirlwind couple of days already in Israel. If you picture Times Square on New Year's Eve you will have some sense of what Bethlehem is like on December 24 (minus the drinking and revelry!) It was chaotic, noisy and slightly unnerving. We're not used to seeing armed soldiers in the streets, but they were very visible that night, ensuring the safety and security of the pilgrims. This was years before 9-11 and I wasn't accustomed to interrogations and metal detectors, but that's what it took to get into the church that night.

Once we entered the Church of the Nativity, the atmosphere was completely changed. Our group of about thirty had arranged to celebrate Mass in one of the crypt chapels. We were not far from the cave where the Lord Jesus is believed to have been born. There's not an exact science to these things, but as they like to say in the Holy Land, “If it wasn't here, it was near.” And that must be true because Bethlehem just isn't that big. In the peaceful calm of that chapel, illuminated by candlelight, we celebrated the Lord's Nativity, knowing that we were truly on holy ground. It was quite a wonderful and wondrous experience. After Mass, the greetings of “*Buon Natale*” were shared amongst our group, with the standard Italian double kiss – one on



each cheek! It wasn't my favorite part of the pilgrimage, but sometimes you just go with the flow.

When we emerged from the crypt to the main church, the Archbishop Primate of Jerusalem had begun the Midnight Mass. Padre Raimondo suggested that we should stay for the remainder of that Mass, and we stood at the back of the crowded nave. I'm not sure what happened next, but I think some of our pilgrims staged a revolt, arguing (not unreasonably) that perhaps one Mass on Christmas Eve was enough! Padre Raimondo relented and we headed back to the hotel as it was already very late.

The next day was Christmas, of course, and I was in a slightly forlorn and mawkish mood. Partly the day was anti-climactic, but mostly I was missing my family. It was the first Christmas I had ever been separated from them and I could feel a bout of homesickness coming on. A brief international phone call was some help, but only seemed to accentuate the miles between us. At some point that day I had to advise myself to "snap out of it." I was a priest in Bethlehem at Christmas time – how many Christians would love to trade places with me but never get the chance? Very many, I concluded, and I perked up for the rest of that day and the remainder of the eight-day pilgrimage, resolved to get everything out of the experience that I could.

In the many years since, I've never stopped being thankful for that opportunity, for it was a privileged experience and a time of tremendous grace. Everything about being in the Holy Land enriched my life of faith

and my priesthood in the years to come, but nothing quite compared with the amazing experience of being in the Church of the Nativity on Christmas eve.

It may be that many of us are feeling a little forlorn at the prospect of Christmas 2020 given the limitations of the COVID-19 pandemic. Things will be low-key this year and yes, families will not be together as they usually are. And no one's going to be able to jet over to Bethlehem either, as that is less a possibility this year than ever. Still, for people of faith, the essentials of Christmas remain in place. Joy at the birth of the Lord cannot be squelched even by these trying circumstances. Opportunities for grace are all around us. Reflections of God's love still speak to us. And our call to share that love with others endures, even if we must find more creative ways to do it.

The words of W.D. Dorrity's poem, *The Love that Lives*, express a beautiful and very relevant thought:

Every child on earth is holy.
Every crib is a manger lowly.
Every home is a stable dim.
Every kind word is a hymn.
Every star is God's own gem,
and all the world is Bethlehem.

Here is praying that you find your Bethlehem, even in this unusual and historic Christmas of 2020.

Bishop Daniel Miehm





There is Joy!

Building a Culture of Vocations

Fr. John Perdue

I hope and pray that the warmth and joy of our infant saviour will be yours this Christmas! May Jesus' desire to be with us give you hope, courage and strength.

It has been an interesting adjustment, for me, to continue promoting and nurturing religious vocations in the midst of the pandemic. In the past, retreats have been an important part of my ministry and my annual calendar. School visits too. Neither of these are possible during the pandemic! This has forced some creativity and new ways of thinking. I am grateful to Alex Duketow, father of the family that comprises 'Rhythm and Grace', for inviting me to join him as he visited, online, two Grade 8 classes to talk about our recent collaboration on the Vocations-themed song 'There is Joy'. We produced the song for the Virtual Vianney Fair, but it was really neat to visit with students and answer their questions about the song - they wanted to know why we produced it, who wrote it, who our guests were (priests and nuns) and more! I am hopeful that we may get more opportunities to virtually visit classes! You can see the song and video here: <https://www.youtube.com/watch?v=D1LrZ3lpEco>

I continue to host monthly Quo Vadis meetings for college/university-aged young men who are discerning their Vocations and are open to the priesthood. We had to divide into two groups to stay under the current threshold for indoor gatherings, and we follow all the necessary precautions. There are always really great, open conversations and I admire the courage of these young men as they seek the will of God for their lives.

Two young men from our Diocese are currently registered in a program called 'High Calling' from an American organization called the Avila Institute. Our guys tune in online every week to join other young men from across North America who are discerning priestly Vocations. Qualified professors lead the men through lessons on prayer, discernment, priestly spirituality and more. Please keep our guys in your prayers!

I was pleased to travel to St. Augustine's Seminary, recently, to attend a Mass wherein our seminarian, Peter Lukow, was instituted in the ministry of Lector. This ministry formally empowers Peter to read the Word of God at Mass, and it is a stepping stone toward the major orders (diaconate and priesthood). After Mass I enjoyed a rooftop visit with Fr. Ante Market, who teaches at the seminary, and with our two seminarians, Peter Lukow and Peter Bissonnette.

Thank you all for your prayers for Vocations, and I invite you to consider having a Mass offered for an increase in Vocations. May God bless you all, and Merry Christmas! ✠



screen grabs



Fisher of Men



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2020 COVID-19 Financial Impact on Parish Communities

Deb McRae, Director of Finance, Property and Administration
Roman Catholic Diocese of Peterborough

Globally, 2020 has been a year like no other. The emphasis remains on the safety of our priests, parishioners, and parish communities. The Diocese and parishes have gone to significant lengths to ensure sanitation, good hygiene practices, physical distancing and the use of protective equipment, all of which are integral in our churches reopening and optimism for remaining open as we approach the winter season.

Continuing support of your parish is an act of generosity and faith. Our parishes are incredibly grateful for contributions you have made and continue to make. Most important is your prayer for our parishes, our priests and your fellow parishioners.

We have received enquiries about how parishioners might support parishes without being able to be physically present in parishes. Many have participated in the celebration of the Mass utilizing alternative means via media including Diocesan YouTube and Parish websites for live-streamed or taped services. These alternatives are changing the historic practise of offering cash or cheques through a collection basket.

This is a difficult topic to address, with so many uncertainties and a health situation that continues to evolve rapidly. Many in our communities may already be facing financial difficulties, and their priority must remain

to take care of the needs of their families and loved ones.

Nevertheless, our parishes do rely solely on the generosity of the faithful to survive; these needs continue. If parishioners wish to support their parish and have the means to do so, there are many ways to give. Methods include **Preauthorized Offertory Plan (POP)**, which is the least expense and most common (approximately 20% of all parish giving is received through this method – please speak to your parish priest). There is also **CanadaHelps.org** online giving, accessible through all parish and the Diocesan websites. Some parishes have recently also begun participating in a **Text to Donate** program. The Diocese has been and will continue to explore the potential of adding etransfers as an means of receiving offertory and donations; although we do not currently utilize this method, we are exploring the options, watch for more to come on this. There are also several of methods of planned giving support, including naming your parish, the Diocese, the Priest Benefit Fund, Seminarians, a specific Ministry, etc. in a will, donation of stocks and mutual funds, and life insurance. If you have any questions or would like to explore any of these offertory or donation methods, please contact your parish priest or the Diocesan Pastoral Centre, or visit the Diocesan website.



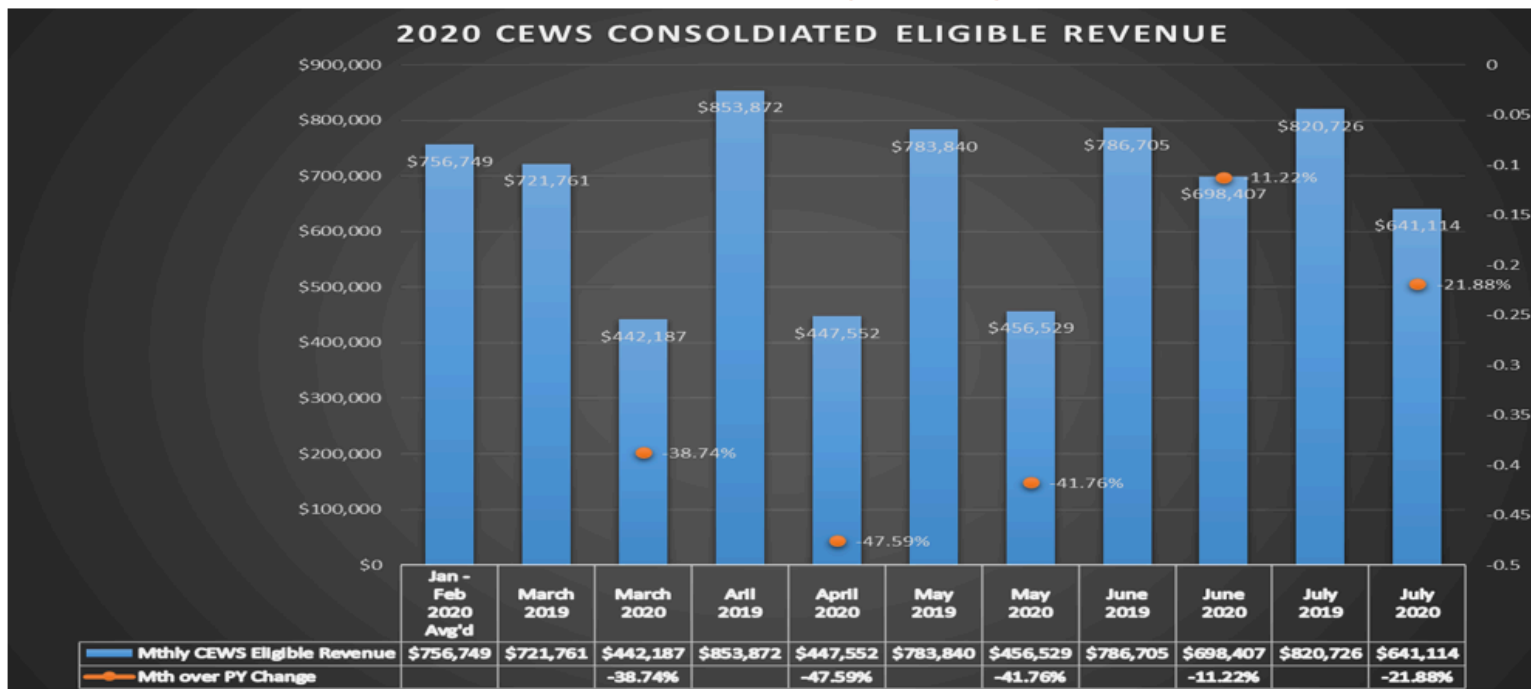
Donate

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You may have already given some serious consideration to parishes suffering large declines in 2020 revenue. The first graph (below) illustrates the 2020 consolidated revenue decreases for the five (5) main months related to COVID-19 vs 2019 same-period results.

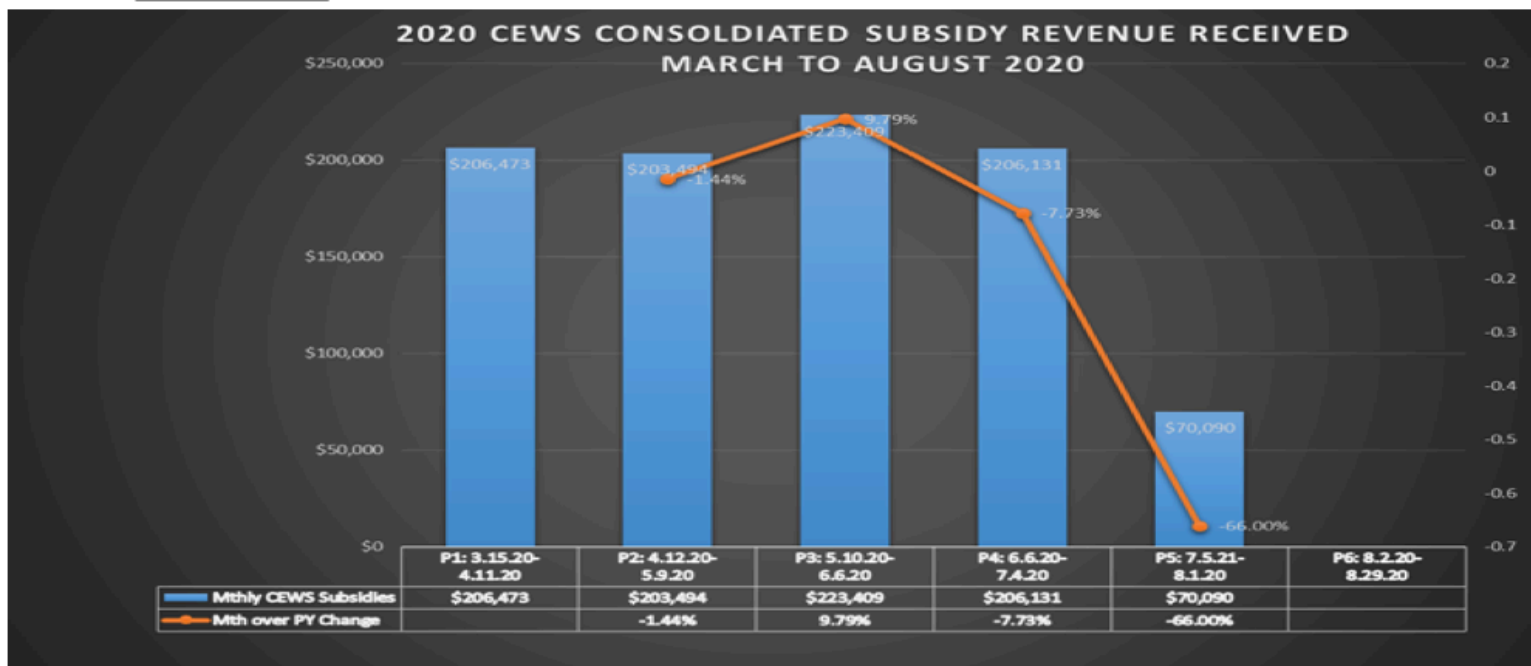


2020 APPROX. 5 MONTH REVENUE DECREASE (\$1,281,116) OR -35.73%



The 2nd graph illustrates 2020 consolidated revenue subsidies received from the Canada Emergency Benefit Subsidy (CEWS) for the five (5) main months related to COVID-19 vs 2019 same-period results.

\$909,595.00 APPROX. CEWS SUBSIDY REVENUE OVER THE 5 MAIN COVID-19 SHUTDOWN MONTHS
-35.73% -\$1,281,116.00 APPROX. REVENUE DECREASES VS SAME PERIOD PREVIOUS YEAR
-9.37% -\$371,521.00 APPROX. REVENUE LOSS WHEN SUBSIDY IS FACTORED IN VS PREVIOUS YEAR FIVE MONTHS



As you can ascertain, on a consolidated basis, parishes have experienced an approx. (\$1,281,116) or -36% reduction in revenues. If you net CEWS revenue against the revenue declines, there remains an approx. (\$371,520) or -10% reduction in parish revenue. The Diocese and its parishes thank you for your ongoing support of parishes during this time, along with your continued faith, worship, and devoted consideration.



Year of St. Joseph 2020 - December 08 - 2021

Compiled from files available online by the Vatican, Marta Timar, and the Carmelite Sisters of the Most Sacred Heart of Los Angeles



His Holiness Pope Francis recalls the 150th anniversary of the declaration of Saint Joseph as the Patron of the Universal Church in his Apostolic Letter *Patris corde*, “With a Father’s Heart”. To mark the occasion, the Holy Father has proclaimed a “Year of Saint Joseph” from December 8, 2020, to December 8, 2021.

While the Gospels do not record any words Saint Joseph might have spoken, the eloquent silence nonetheless allows us a glimpse into his character. Righteous. Obedient. Pure. Humble.

For Saint Joseph, doing God’s will was paramount. Saint Joseph never questioned what God told him and carried out God’s promptings without hesitation or delay – his response was immediate and he would carry out the task at hand the way God wanted it done. After the angel appeared to him in a dream, assuring him that Mary’s child was conceived through the Holy Spirit, Joseph took Mary into his home as his wife. After the visit of the magi, upon receiving the angel’s warning, Joseph wasted no time, immediately getting up and taking his little family and fleeing to Egypt in the middle of the night to escape King Herod’s murderous wrath. Later, after Herod’s death, the angel again instructed Joseph that it was time to return to the land of Israel, and while he probably intended to return to Bethlehem in Judea, chose rather to go to Nazareth in Galilee upon being warned by the angel that Herod’s son ruled Judea in his place. When God told Joseph to get up and go, Joseph unhesitatingly got up and went.

Saint Joseph was a man of action, obeying God’s will for him in the ordinary duties of daily life. He faithfully and tenderly loved, protected and provided for the Child Jesus and the Virgin Mary. He kept the Sabbath and went to the Temple in Jerusalem for the Passover. He did the ordinary things of everyday, ordinary life with love.

By following Saint Joseph’s example, we can find considerable peace of mind in knowing we are faithfully doing the ordinary, little things that God wants us to do.

Silent (contemplative). Husband. Protector and guardian of the Savior and the Blessed Virgin, Saint Joseph experienced the same difficulties in life we all do, yet he lived an exemplary life. Saint Joseph was a man possessed of unwavering faith and utmost trust in God’s providence. God was first and foremost, above all, in Saint Joseph’s life. In short, he is an upright man of faith and outstanding virtues. As such, he serves as a wonderful role model for us in today’s often unruly culture.



APOSTOLIC PENITENTIARY - VATICAN



The Apostolic Penitentiary has issued a Decree granting plenary indulgences for the Year of St. Joseph proclaimed by Pope Francis. The Apostolic Penitentiary also issued a decree granting special indulgences for the duration of the special year to celebrate the anniversary and “to perpetuate the entrustment of the whole Church to the powerful patronage of the Custodian of Jesus.” During this period, the faithful will have the opportunity to commit themselves “with prayer and good works, to obtain, with the help of St. Joseph, head of the heavenly Family of Nazareth, comfort and relief from the serious human and social tribulations that besiege the contemporary world today.”

The plenary indulgence is granted to the faithful under the usual conditions (sacramental confession, Eucharistic Communion, and prayer for the Pope’s intentions) to Christians who, with a spirit detached from any sin, participate in the Year of St. Joseph on these occasions and manners indicated by the Apostolic Penitentiary:

- The plenary indulgence is granted to those who will meditate for at least 30 minutes on the Lord’s Prayer, or take part in a Spiritual Retreat of at least one day that includes a meditation on St. Joseph. “St. Joseph, an authentic man of faith, invites us”, the decree reads, “to rediscover our filial relationship with the Father, to renew fidelity to prayer, to listen and correspond with profound discernment to God’s will.”
- The indulgence can also be obtained by those who, following St. Joseph’s example, will perform a spiritual or corporal work of mercy. St. Joseph “encourages us to rediscover the value of silence, prudence, and loyalty in carrying out our duties,” the decree notes.
- The recitation of the Holy Rosary in families and among engaged couples is another way of obtaining indulgences, in order that “all Christian families may be stimulated to recreate the same atmosphere of intimate communion, love, and prayer that was in the Holy Family.”
- Everyone who entrusts their daily activity to the protection of St. Joseph, and every faithful who invokes the intercession of St. Joseph so that those seeking work can find dignifying work can also obtain the plenary indulgence. On 1 May 1955, Pope Pius XII instituted the feast of St. Joseph “with the intent that the dignity of work be recognized by all, and that it inspires social life and laws, based on the fair distribution of rights and duties.”
- The plenary indulgence is also granted to the faithful who will recite the Litany to St. Joseph (for the Latin tradition), or the Akathistos to St. Joseph (for the Byzantine tradition), or any other prayer to St. Joseph proper to the other liturgical traditions, for the persecuted Church *ad intra* and *ad extra*, and for the relief of all Christians suffering all forms of persecution. Because, the decree notes, “the flight of the Holy Family to Egypt shows us that God is there where man is in danger, where man suffers, where he runs away, where he experiences rejection and abandonment.”

A universal saint

In addition to these, the Apostolic Penitentiary grants a plenary indulgence to the faithful who will recite any legitimately approved prayer or act of piety in honor of St. Joseph, for example, “To you, O blessed Joseph” especially on “19 March, on 1 May, the Feast of the Holy Family of Jesus, Mary, and Joseph, on St. Joseph’s Sunday (according to the Byzantine tradition) on the 19th of each month and every Wednesday, a day dedicated to the memory of the saint according to the Latin tradition.”

For the sick

Amid the ongoing Covid-19 health crisis, the gift of the plenary indulgence is also extended to the sick, the elderly, the dying, and all those who for legitimate reasons are unable to leave their homes.

They too can obtain the plenary indulgences if they are detached from any sin and have the intention of fulfilling, as soon as possible, the three usual conditions and recite an act of piety in honor of St. Joseph, offering to God the pains and hardships of their lives.

A Day of Honour and Remembrance

Joanne Hough



Members of the Peterborough Diocesan Catholic Women's League gathered on November 3, 2020 in the Cathedral of St. Peter-in-Chains for a Remembrance Mass in honour of deceased members. More than 45 members attended with social distancing and masks mandates in place. Father Damian Smullen, Diocesan Spiritual Advisor, was the celebrant with Father Tom Lynch, Past Diocesan Spiritual Advisor, assisting in the Mass. In the Prayers of the Faithful, Donna Moore, Diocesan Spiritual Development Chair, read the names of the 2020 deceased members (47). Special recognition was given to Mrs. Margaret Van Meeuwen, a past president and life member of the Peterborough Diocesan Council.

Following the Mass for deceased members, Father Damian received a Spiritual Bouquet from CWL members in thanks for his service as Spiritual Advisor.

The Diocesan Council presented a burning bush to be planted in Margaret's parish of St. Alphonsus Liguori, Wooler. Father Smullen blessed this special symbol of our Catholic Faith, in recognition of the 100th anniversary of the Catholic Women's League in the diocese and across Canada, as well as in love and respect for Mrs. Margaret Van Meeuwen. Margaret had held the presidency of the Wooler CWL Council for several terms. She held every position available on the council and was a tireless source



of support to her sisters of the League. She also served on the finance committee of the parish. In addition to her role as President of the Peterborough Diocesan Council, she co-chaired the Ontario Provincial Convention Committee when the provincial convention was held in Cobourg in 2014. Margaret had served as the life member liaison for the past two years.

Wendy Tedford, a past president of St. Joseph's CWL, Douro and Past President of the Peterborough Diocesan CWL Council received a certificate and pin acknowledging her role as a CWL Life Member of the national CWL council. She was presented with her certificate by Paddy Fitzgerald Nolan, Peterborough

Diocesan President and Glenda Klein, Life Member Liaison. She was congratulated by Father Lynch and Father Smullen who had both served with Wendy on the Diocesan Council and Life members Glenda Klein, Lois Crider, Elizabeth Condon, Joan Gaensbauer, Erica Perk, Wendy Tedford and Joanne Hough as well as by the diocesan officers and Douro President Mary McKeiver. As a life member, Wendy is now an accredited voting delegate at the national CWL and has agreed to remain active in her own parish council and be available to serve, as facilitator/mentor when requested, at all League levels.

In the late afternoon, Denise Brennan, President of the Wooler CWL Council, Paddy Fitzgerald Nolan, Diocesan President and members of the St. Alphonsus Liguori Council gathered to plant the memorial bush on the church grounds in Wooler. Margaret's influence will remain active for many years among her sisters of the League. May she rest in eternal peace. ☩



THE COVID-19 EFFECT

The Catholic Women's League of Canada

The Peterborough Diocesan Council and CWL parish councils have been impacted significantly by COVID-19. The usual meetings and social events are on hold in many areas of the diocese. The need for support of the most vulnerable has not lessened. The members of The Catholic Women's League of Canada hear the human cry. Locally, prayer groups have continued using the phone and Internet. We have learned to *Zoom!*

Small fundraising initiatives such as sale of masks, *Bakeless Bake Sales*, and cookbook sales have generated funds that have been distributed to groups and individuals who need a hand up. Many councils have been good stewards of funds and have dipped into small reserve funds to do the work of the League. There is great hope and confidence that *'this too will pass'*. Funds continue to flow to the parishes, local charities, Canadian and international organizations.

The Catholic Women's League of Canada is celebrating its 100th Anniversary this year. The organization was founded as a response to the needs of immigrant women who were fleeing war in the Ukraine and were without any support systems when they arrived in Canada. In Edmonton, Katherine Hughes, a journalist, teacher, and Catholic social activist for immigrants and native families as well as the founder of CWL in Edmonton, visited England in 1911. She brought back information about the work of the Catholic Women's League and, with the support of the Bishop, went about taking steps to build a hotel with accommodations, a community house and an employment bureau. She initially met some barriers and later related: "We found on inquiry that financial conditions would not permit the sale of stock in such an adventure at the time. That was the decision of the businessmen. Fortunately, we simply turned to the women." Twenty women from seven Catholic parishes formed the first CWL with the building of a hostel as their major project. In two years, Rosary Hall opened with affordable accommodations and free job placement services. Such services spread quickly across Canada



beginning in major cities and spreading throughout the dioceses.

Today, more than 83,000 women in over 1,200 parishes unite as Catholic Women to grow in faith and to promote social justice through service to the Church, Canada and the world. This year, conventions at the diocesan, provincial and national levels will be limited to a business meeting format. There are policy and procedure changes needed to address issues related to COVID-19 and the need for new ways to communicate as an

organization. Much of the activities and business of the Catholic Women's League has continued during the pandemic. Masks have been made and funds have been donated to hospitals and nursing homes for gowns and shields. Many members have made masks as donations to family, friends and health providers. Seminarians have received bursaries, parishes have received donations. Parish, provincial and national executives have met using video conferencing. Families were sponsored through the Society of St. Vincent de Paul for aid at Christmas; donations were made by parish councils to more than 30 charities and thousands of personal cards were sent to members to express support and congratulations. Phone calls to members to 'check-in' and share news have been made on a regular basis.

Members have made time to sew and/or purchase protective masks and shields for friends, family and the front-line workers. Several seniors will receive small gifts, Christmas cards, the knitted items at Christmas. The National CWL Council has asked that councils consider planting a tree in honour of the 100th Anniversary of The Catholic Women's League of Canada. Many councils have found creative ways to make this happen.

In the meantime, we pray together as we share the journey. We pray for everyone to be safe and well until such time as we can meet and celebrate together! ☩

Joanne Hough
CWL Life Member





Fr. John Perdue

Glory Stories



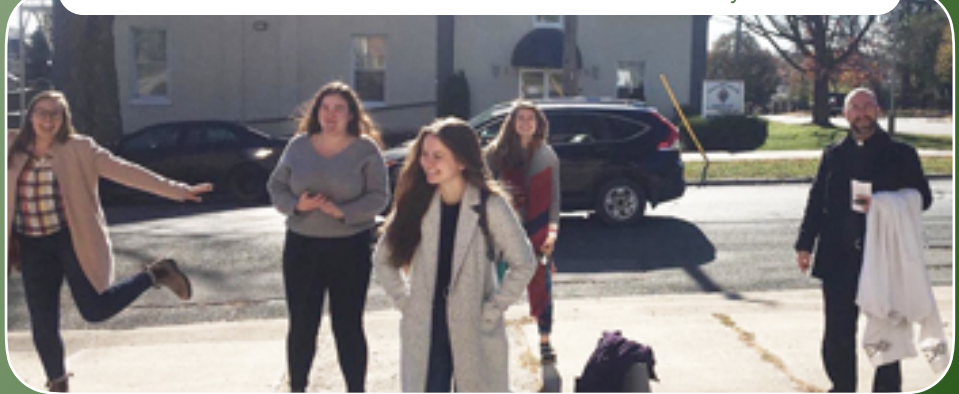
Merry Christmas from PCM! Our Catholic ministry to Trent U and Fleming College continues to thrive in the midst of the pandemic. I am eager to share with you the ways the Holy Spirit has been working on campus!

Our CCO missionaries Cameron, Mary and Erika continue to do a fantastic job reaching out to students and accompanying them in their faith development, primarily through small group faith studies, where students can share openly and honestly. Our CCO team looks forward to welcoming Lukas Marshy back to the lineup next term, after he finishes a paternity leave to settle in with new baby, Kasjan.

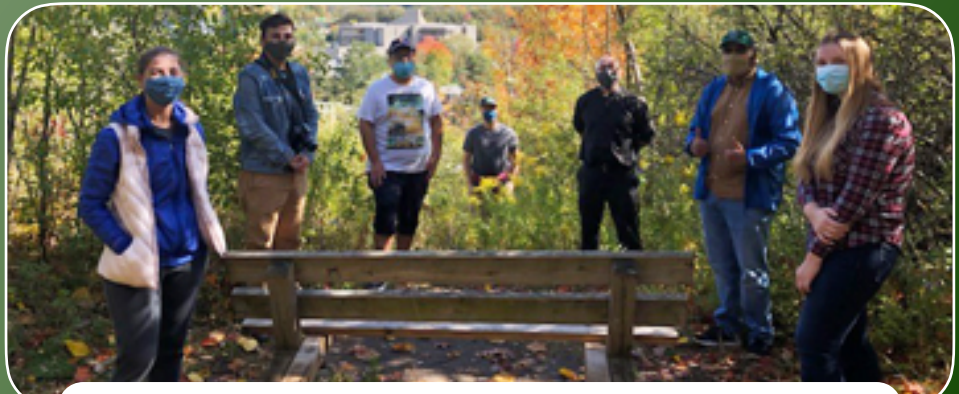
I have heard many 'glory stories' of students returning to a relationship with Jesus Christ, or developing one for the first time! This semester, over 70 students were enrolled in faith studies and more than 20 of those were from Trent's Catholic Teacher Stream. As we help one future teacher in his/her relationship with Jesus, we potentially help thousands of his/her future students, so I am sincerely grateful to God for this opportunity.

The students and missionaries have been super creative in finding ways to build faith and community during the pandemic. It has been students running the technology for our weekly Student Mass, which is live-streamed on Facebook from the Cathedral in Peterborough. Our missionaries ran two very powerful 'Summit' nights - nights of Eucharistic adoration, witness talks and confession - all within the safe limits set by the Health Unit. As I write this, the students are promoting an online 'Ask me Anything' with Fr. John... I hope I have some answers! We are also hosting a Christmas-themed game night online. What a blessing to work with enthusiastic, creative and faith-filled students and missionaries!

Students and CCO missionaries at the Cathedral for our weekly Student Mass



Trent students enjoying a fall hike up the drumlin at Trent University



I am particularly excited to introduce you to the format for this year's St. Joseph Dinner. As some of you know, the St. Joseph Dinner is an annual formal dinner that raises funds for Peterborough Campus Ministry. It will take place Feb. 6 and I sincerely hope that everyone reading this will purchase a ticket to support our good work! This year Personal Touch Banquet Hall offered a very creative idea: we will host as many in-person attendees as we can safely/legally, and they will do in-home deliveries of hot meals to other guests who will join us online through our livestream. That way, you can take in a live-streamed event and still share a meal with us! Since Personal Touch can only service the City of Peterborough, we are working out relationships with volunteers and restaurants in 4 other communities (Lakefield, Ennismore, Lindsay and the Lakeshore), so that many others can enjoy a meaningful event and a meal, all for a terrific cause! Please join us and find more details at www.ptbovocations.ca/dinner.

Please keep Peterborough Campus Ministry in your prayers, and have a very merry Christmas! ✠



Purses For A Purpose

Lakefield



The CWL of St. Paul's the Apostle Church in Lakefield has been collecting gently used purses and articles to put in them for the last three years. Each year they have been able to fulfil requests from Cameron House and the YES Shelter in Peterborough.

This campaign assists women who have left their homes with nothing, seeking refuge in local shelters until alternate living arrangements are made.

If you have items for our CWL we will gladly accept donations of good used purses as well as personal items and small necessities that can be filled into the purses.

Contents of one purse include a hand made scarf, mask, gloves, cosmetic bag and toiletries.



Articles and purses were sorted and loaded by CWL members



15 purses or bags were made up and delivered December 11th





*St. John the
Baptist
Peterborough*

Trifecta of Denominations Move Organ



Volunteers from Christian Reformed and Catholic congregations worked together last weekend to move a large electronic organ, donated by a prominent Oshawa Baptist church, into St John the Baptist Catholic Church, Peterborough. The city's own Phoenix Organs provided the experts to finish the job, so that the organ sounded forth at mass that same evening.

It all started with a message from John Vermeulen, organist at Bowmanville's Maranatha CRC congregation to Randy Mills, one of the organists at St John's, back in January. Vermeulen had learned that Calvary Baptist Church, Oshawa was looking for a home for their large, 3-manual and pedal Rodgers organ. With changes to their praise music, the Oshawa church and the organ's original anonymous donors were hoping it might still be used for worship.

Mills, who is also organist in Port Hope at Trinity College School and St Mark's Anglican Church, approached St John's pastor, Fr Salvador Curutchet, IVE, to discuss the idea. The Sisters living at St John's were also consulted as Mother Parousia, SSVN, plays for Sunday masses.

Then, Covid intervened.

Not until after the lockdown could Vermeulen continue with plans to move the 770-lb. instrument. Talking to his employer, Oshawa Sand and Gravel, he was offered a dumpster truck and two helpers who could get a free spider crane from Lloyd Vandergaast, and expert crane operator John Buma, into the church. Durham Fuels donated another truck so that workers Will and Calvin could join the crew. Calvary Baptist was still onboard, and Friday evening found some of the crew moving the organ and eight speakers into trucks for the next day's move.

Saturday had lots of exciting moments as all the pieces came together, and with precision Buma used the crane to hoist the organ into its new home high in St John's balcony. The instrument came to rest on its new platform, custom built by parishioner Erman Mazzarolo.

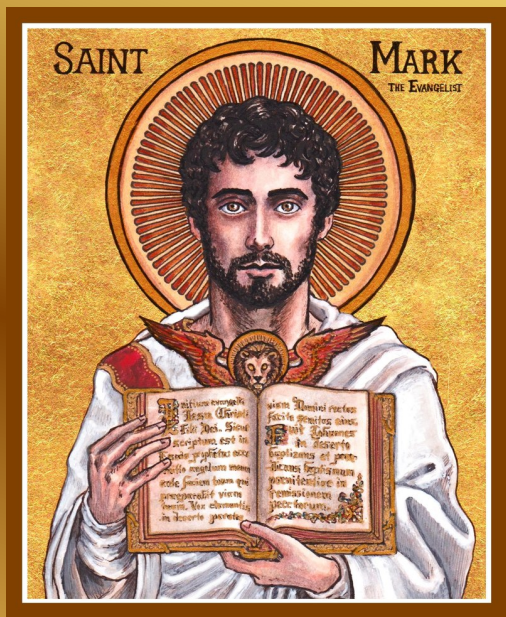




Enter brothers Don and Jim Anderson of Peterborough's Phoenix Organs. The Andersons have built and shipped digital organs throughout Canada and beyond. In short order, they had the speakers connected, working and ready to sound at mass that afternoon.

And, all of this was free, the result of hard work by volunteers and the donations of time and resources – and an organ. Plans are being made for the organ to be blessed and featured in recitals, as Covid conditions permit. ☩





A Liturgical Year with the Gospel according to Mark

Douglas J. Finbow

Mark presents the life of Jesus in a very simple and straight forward way. There is no account of Jesus' birth, rather the Gospel begins with the baptism of Jesus by John in the river Jordan (1:1-13), Jesus preaches and teaches in Galilee (1:14-8:26). He teaches about the Kingdom of God and discipleship (8:27-9:50) then He goes up to Jerusalem (10), preaches, suffers and dies there (11:1-15:41). He is buried (15:42-47) and, on the first day of the week, at His empty tomb, a young man announces to three women that Jesus has been raised. The messenger sends the women to tell the disciples to go to Galilee where they would see the risen Jesus but the women run away and they say nothing to anyone because they are afraid (16:1-8). Early manuscripts of the gospel (*Codex Vaticanus* and *Codex Sinaiticus*) end the Gospel on this note of fear and silence. The community of early believers, unsatisfied with such a conclusion, soon proposed alternative endings for the gospel (16:9-20). Most modern bibles include these different endings. The

continued, next page

*Tradition
attributes the text
to a companion of
Peter.*

On the Sundays of the 2020-2021 liturgical year worshippers will hear 30 gospel passages drawn from different sections of the Gospel according to Mark. (Sunday Cycle B). Mark is the shortest of the four gospels (16 chapters, 678 verses) and was probably, written about 35-40 years after the death and resurrection of Jesus. The text itself does not name the author and it gives no specific information about the audience for whom the gospel was intended. Tradition attributes the text to a companion of Peter, John Mark, (Acts 12:12, 1 Peter 5:13), writing at Rome for a non-Jewish audience. Bishop Papias, about 110 CE, wrote: "Mark was an interpreter of Peter and wrote down carefully what he remembered – though not in order – what was said or done by the Lord. He had in fact, neither heard the Lord nor followed him, but later on, as I said he followed Peter. The latter formulated his teachings as was needed, though without making an ordered composition of the oracles of the Lord" (cited by Eusebius, *Historia Ecclesiae*, 3.39, 15-16).



Roman Catholic Church embraces the text known as the “Longer Ending” which includes four resurrection appearance stories (16:9-11, 12-13, 14, 15-18) and the ascension (16:19). The fact remains, however, that the very existence of the Gospel according to Mark seems to depend on the witnesses of the resurrection overcoming their initial alarm, terror, amazement and fear (16:6-8) to announce the Good News. The Gospel itself seems to be an exploration of misunderstanding, denial, and fear regarding the identity of Jesus and the meaning of discipleship.

The Gospel of Mark offers a loud proclamation of Good News in the context of the fear, terror and confusion experienced by the early Christian community. That early fear included, not just the reality of the suffering, death and resurrection of Jesus, but also fear of what might be required of those who follow Him. It is commonly asserted that Mark wrote this Gospel for a Roman audience that knew both fear and persecution. Peter and Paul had been publicly humiliated and martyred by Roman authorities (between 64-68 CE) who permitted no challenges when it came to matters of religion and authority. Emperor Nero was intolerant of the Christians, especially when it came to claims for the identity of Jesus. For Romans, only the Emperor could be embraced as the “Son of God.” During this liturgical year we will hear/read passages that help us to see how Mark understands Jesus’ identity as well as the meaning of discipleship even in the face of fear.

The Identity of Jesus

Mark tells the entire story of Jesus in a way that accounts for God’s designation of Him as “My beloved Son” (Mk. 1:11; 9:7). Jesus’ authoritative teaching, miraculous powers and the events leading to his suffering, death and resurrection are all understood as part of a path that was not avoided. The sequence of the gospel unfolds very quickly. Many different incidents are connected by “and” (555 times) and “immediately” (41 times) which gives the text a sense of urgency and a relentless forward movement. For Mark, Jesus is a person of few words who preaches and teaches with powerful actions. Except for the lengthy parable discourse of chapter 4, Jesus speaks mostly in short statements. The gospel depicts 18 miracles and exorcisms but alludes to many more with summary descriptions (1:34; 3:9; 6:56). In all of these events Jesus shows himself to be a person of great compassion and a teacher alive with the power of divine authority (1:22, 27).

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From the very beginning of his public ministry, people were amazed at the actions and authority of Jesus (1:22, 27; 2:12; 4:41; 4:42; 5:19; 6:2; 7:37). Throughout the first eight chapters of the gospel He acted with a godly authority that healed and freed people. All of these signs and wonders picture the Kingdom of God coming into the world to cast out evil demons, heal human brokenness and forgive sins. It must have been very easy to embrace Jesus’ proclamation based only on these powerful and liberating experiences. Many people “gathered around” Him but did not really understand his ministry or his identity. Many others feared Jesus because of what He taught and how He lived. Some followed him (3:7-19; 6:7-13), others conspired against him (2:1-3:6); some believed and others did not (6:1-6; 7:1-37). Other than the voice of God (1:11; 9:7) and Jesus Himself (14:61-62), only demons and a Roman centurion ever declare Jesus to be “the Son of God” (3:11; 15:39). The full identity of Jesus remained a mystery that continued to progressively unfold as the gospel moved forward. For Mark, the full meaning of messiahship and discipleship remained largely incomprehensible to the audience. When Jesus

The Son of Man must undergo suffering, rejection and death before rising on the third day

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Mark 1:1-8	5-B	2nd Sunday of Advent
Mark 1:12-15	23-B	1st Sunday of Lent
Mark 1:14-20	68-B	3rd Sunday in Ordinary Time
Mark 1:21-28	71-B	4th Sunday in Ordinary Time
Mark 1:29-39	74-B	5th Sunday in Ordinary Time
Mark 4:26-34	92-B	11th Sunday in Ordinary Time
Mark 4:35-41	95-B	12th Sunday in Ordinary Time
Mark 5:21-43 or 5:21-24, 35-43	98-B	13th Sunday in Ordinary Time
Mark 6:1-6	101-B	14th Sunday in Ordinary Time
Mark 6:7-13	104-B	15th Sunday in Ordinary Time
Mark 6:30-34	107-B	16th Sunday in Ordinary Time
Mark 7:1-8, 14-15, 21-23	125-B	22nd Sunday in Ordinary Time
Mark 7:31-37	128-B	23rd Sunday in Ordinary Time
Mark 8:27-35	131-B	24th Sunday in Ordinary Time
Mark 9:2-10	26-B	2nd Sunday of Lent
Mark 9:30-37	134-B	25th Sunday in Ordinary Time
Mark 9:38-43, 45, 47-48	137-B	26th Sunday in Ordinary Time
Mark 10:2-16	140-B	27th Sunday in Ordinary Time
Mark 10:17-30	143-B	28th Sunday in Ordinary Time
Mark 10:35-45	146-B	29th Sunday in Ordinary Time
Mark 10:46-52	149-B	30th Sunday in Ordinary Time
Mark 11:1-10	37-B	Palm Sunday: Procession of Palms (opt. 1)
Mark 12:28b-34	152-B	31st Sunday in Ordinary Time
Mark 12:38-44	155-B	32nd Sunday in Ordinary Time
Mark 13:24-32	158-B	33rd Sunday in Ordinary Time
Mark 13:33-37	2-B	1st Sunday of Advent
Mark 14:1—15:47	38-B	Palm Sunday Mass
Mark 14:12-16, 22-26	168-B	Sunday after Trinity Sun: Body & Blood of Christ
Mark 16:1-8	41-B	Easter Vigil
Mark 16:15-20	58-B	Ascension of the Lord



asks his disciples, “Who do people say that I am?” (8:27-30), the disciples offer different responses. Peter says “You are the Messiah,” but Jesus orders him to tell no one. Jesus then teaches three times that “The Son of Man” must undergo suffering, rejection and death before rising on the third day (8:31; 9:31; 10:33-34). Through these three passion-resurrection predictions (8:31; 9:31; 10:33-34) Jesus makes it clear that he is the humble and suffering Messiah foretold by Isaiah (Isaiah 52:13 — 53:12). Even after the third prediction of suffering, death, and resurrection, the apostles still don’t get it. They still see the glory of the messiah but not the self-sacrifice (10:35-45). It is only after his glorification that they would grasp a right understanding of Jesus messianic identity (Mark 9:9; 15:39). The three passion-resurrection predictions are immediately introduced and followed by incidents that involve a miraculous restoration of sight (8:22-26; 10:46-52). These “sandwich” miracles serve to highlight the blindness of Jesus’ followers. After the third prediction, when Bartimaeus, the blind beggar, regains his sight, he follows Jesus on the way. It seems he has miraculously gained both physical sight and spiritual insight. The text immediately transitions to Jerusalem and the passion narrative. The longest section of Mark’s gospel is the Jerusalem ministry and the passion narrative (11:1-15:47). This narrative, about one third of the entire gospel (233 verses), seems to stand in ironic contrast with the opening chapters. Here we begin to move from the mystery of Jesus’ identity to a revelation of His messianic reality. The divine power evident in the early gospel is now robed in the utter vulnerability of Jesus’ rejection, arrest, trial, abandonment and crucifixion. Divine power and divine sacrificial love are now merged into fuller picture of messianic identity.

Embracing his difficult death, Jesus completely transformed the notion of messianic deliverance into vulnerability, love and service. To comprehend the true divinity of Jesus, it is not enough to see his miracles or to hear his authoritative teaching. What was announced at the beginning of the Gospel (1:1) – “You are my Son, the Beloved” (1:11) – is finally acknowledged in the words of the centurion at the foot of the cross, “Truly this man was God’s Son.” (15:39). For Mark, the Good News is that, despite the reality and brutality of the cross, Jesus is the “Son of God” now risen from the dead.

Discipleship

This gospel is also an exploration of true discipleship. The followers of Jesus struggled to understand who he was. In other words, the purpose of the gospel is not only about the revelation of Jesus identity; it is also a presentation about discipleship and what it means to follow Christ. Among the first actions of Jesus’ ministry was the call of his disciples (1:16-17) and the choosing and sending of the Twelve (3:13-19; 6:7-13; 16:15-18). In 8:34-35, after the first passion prediction, Mark sets out the implications for Jesus’ followers: “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.” Writing for persecuted Christians, Mark reassures his audience that no matter what may happen to them, the Kingdom of God will surely be established.

Speaking to his fearful disciples after the second passion prediction, Jesus teaches, “Whoever wants to be first must be last of all and servant of all” (9:35). With this text Mark places “service” at the centre of discipleship. Like Abraham, Isaac, Jacob, Moses, Joshua, David, the people of Israel and the servant of Isaiah, the one chosen as God’s “servant” brings light and salvation to the peoples through the constancy of faith and the embrace of suffering. True followers must be prepared to embrace the same.

After the third prediction Jesus warns, “The cup that I drink, you will drink; and with the baptism with which I am baptized, you will be baptized.” (10:39) and then he states, “...whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many” (Mar 10:43-45). For Mark, Jesus came to serve and to give all that he had, even his own life for the redemption of the world. The assurance that Jesus was walking ahead of his followers

shows Mark’s awareness of fear and hesitation as well as his own strong conviction that Jesus leads “the way” for His followers.

“Do not fear, only believe.”

Fear and faith are a repeated themes in Mark’s gospel teaching on discipleship. While crossing the sea in a boat, the disciples are afraid of a storm but Jesus calms the tempest and asks “Why are you afraid?” (4:40) Seeing Jesus walking on the water, the disciples are afraid but he reassures them, “It is I.” (6:45-52). At the transfiguration, there is fear and trembling (9:2-8). As the Kingdom of God, breaks into this world, fear is arising among the chief priests, the leaders and the Pharisees (11:18). Fear permeates this gospel as Jesus goes about becoming the One who came to seek out and save the lost. He casts out terrified and begging demons but the people are also afraid (5:1-20). Jesus heals the haemorrhaging woman who is afraid (5:21-34) but her faith overcomes their fear. Jesus goes to see the daughter of Jairus and on the way comments to the leader of the synagogue “Do not be afraid, only believe.” He, then, goes on to raise the girl. Finally, even at the resurrection, the initial response is fear that is eventually overcome by faith.

Mark invites his audience, guided by his announcement of the Good News, to overcome their fears as they realize who Jesus is and what He is about. At the very moment of His deepest vulnerability the real identity of Jesus becomes most apparent. Slowly, step by step, followers begin to recognize, together with the centurion, that “Truly, this is the Son of God.” Such a realization emboldens the faith community to face its fears and to embrace the Good News in word and deed.

As we proclaim and reflect on the Gospel according to Mark during our Sunday liturgies of the next year, let us look to Mark for guidance as we listen to and explore his understanding of Jesus, the Son of God, and the challenges of authentic discipleship in the face our own fears and anxieties. No matter how harsh or how challenging things may seem, the reign of God will prevail in the salvation of the world. ✠





THE CHOIR LOFT

**Kathleen
Moquin**

Holy Hygge

My favourite Advent hymn is “People Look East.” Written by Eleanor Farajeon in 1928, the lyrics describe scenes of birds guarding empty winter nests that await fledgling birds in the spring; stars keeping hopeful watch while illuminating a frosty sky; and hosts preparing their homes to welcome a royal guest. The final verse celebrates our welcoming the Lord at Christmas. Joyful sentiments set to the lilting 17th century French carol tune BESANÇON make “People Look East” the ideal recessional hymn on any, and every, Sunday in Advent, a perfectly hummable earworm to follow us home and provide fanfare for our Christmas preparations.

*Make your house fair as you are able;
trim the hearth and set the table.*

The coronavirus pandemic 2020-21 will certainly mean no congregational hymn singing this Advent and Christmas seasons. While it is also likely that there will be restricted opportunities to gather in parish and family communities for seasonal liturgies and secular yuletide traditions this year, we will undoubtedly draw upon familiar social distancing strategies, honed over the months of the pandemic, to celebrate the Nativity.

*Even the hour when wings are frozen
God for fledging time has chosen.*

To bolster our preparations for a Covid-19 Christmas and sustain us through the rest-at-home isolation of the pandemic Canadian winter, we might look east, to Scandinavia, for some hygge. The *Collins English Dictionary* defines hygge as “the practice of creating cosy and congenial environments that promote emotional wellbeing.” Pronounced *HEW-guh*, hygge is a Danish and Norwegian word that means, “to give courage, comfort and joy.” In *The Little Book of Hygge: The Danish Way to Live Well*, author Meik Wiking, from Copenhagen’s

Happiness Research Institute, presents evidence that endorses hygge as a key to happiness. Chapters explore light (Danes seem to be obsessed with lighting); clothing (scarves and bulky sweaters); and food (traditional Danish meatballs in curry). Colourful illustrations and simple graphs on happiness data complement the text. This delightful little book can be read in a single sitting, preferably reclined in a comfy chair whilst wearing woolen socks and sipping a hot beverage in a candlelit room, which is *hyggelig*.

*Shining beyond the frosty weather,
bright as the sun and moon together.*

English food writer and broadcaster, Nigel Slater makes no reference to it in his book, but *The Christmas Chronicles* is a testament to hygge. It is a beautifully written, poetic homage to winter, Slater’s favourite season:

Winter is the smell of freshly cut ivy or yew and the childish excitement of finding that first, crisp layer of fine ice on a puddle. It is a freckling of snow on cobbled pavements and the golden light from a window on a dark evening that glows like a Russian icon on a museum wall. (2)

Chapters are diary entries, from November 1 to February 2, that serve as winter memoir, travelogue, and cookbook. The November 14 entry includes an extensive discussion about candles. On December 2, Slater visits the Christmas market in Nuremberg and samples such seasonal confections as Lebkuchen and Hutzelbrot. In almost every entry are recipes for sweet and savoury dishes, featuring foods of a traditional English



Christmas. Slater’s detailed descriptions of various Christmas fruit breads were an unexpected highlight for this reader. This is an exquisite, sumptuous book - the hardcover version comes with a ribbon marker – that deserves perennial consumption.

For my part, I will seek to embrace hygge this pandemic winter holiday season. As candles are extinguished, final pages turned, and cookie plates emptied, I will reflect on the Nativity as the ultimate hygge, the birth of the Christ Child who brings courage, comfort, and joy to the world.

*Set every peak and valley humming
with the Word, the Lord is coming.
People, look east and sing today:
Love the Lord is on the way.*



Dr. Kathleen Moquin lives with her family in Parry Sound.



ST. MARY’S, CAMPBELLFORD WINS AGAIN!!!!!!!!!!!!!!!!!!!!!!

Campbellford



The parishioners of the Visitation of the Blessed Virgin Mary in Campbellford have an indomitable spirit. For the past ten years they have worked together refurbishing the two towers of the church building. The total cost was \$2.2 million. Over the ten years they have raised \$1.4 million and the debt is now \$800,000. Their latest efforts netted \$8,500 from a raffle that showcased sixteen awesome prizes with definite “local flavour”. The winners and prizes were:

- 1ST Joan Billin of Campbellford won the ¼ side of beef or \$600 (and chose the \$600).
- 2ND Sally Weglarz of Peterborough won the full-sized quilt made and donated by Joan O’Leary.
- 3RD Mitchell Crowley won the side of pork or the \$160. (Mitchell chose the \$160.)
- 4TH Karen Whalen of Campbellford won the Wireless Wind Speed Weather Station donated by Canadian Tire.
- 5TH Theresa Thompson of Peterborough won the wooden bowl made and donated by Paul O’Brien.
- 6TH Nancy Towns won the \$100 gift certificate from Bennett’s Furniture and Mattress.
- 7TH Sue Carriere of Campbellford won the \$100 gift certificate from Doohar’s Bakery.
- 8TH Anne Marie Duncan won the \$100 gift certificate from Giant Tiger.
- 9TH Joan Martin of Peterborough won the \$100 gift certificate from Fisher’s No Frills.
- 10TH Germaine Kelly of Bellville won the \$100 gift certificate from Sharpe’s Food Market
- 11TH Carley O’Brien of Toronto won the \$100 UPI Gas Card donated by the parish.
- 12TH Connie Phillips won the \$80 gift certificate from World’s Finest Chocolate.
- 13TH Anna Jamieson won the gift certificate for an oil change from King Automotive.
- 14TH Paul Hough won the \$50 gift certificate from Empire Cheese.
- 15th Vishnu Kisson of Toronto won the \$50 gift certificate from Stedman’s.
- 16TH Carley O’Brien of Toronto won A Pamper Me Basket donated by Elaine Tweedie.

Thank you to all who purchased tickets and those who sold tickets. Word has it the top prize in our next raffle will be “A Spa Day for Two at St. Anne’s, Grafton”. For more information call 705-768-0844.

P.S. As a retired math teacher, Fr. Bill is still trying to calculate the probability of one person winning two prizes when 6,000 tickets were sold, and draws were made for sixteen prizes.





DOMESTIC CHRUCH

Luke Procter

Car Seats

This Christmas season will look different for many people. Most will not be travelling to see relatives and Christmas parties have been cancelled. We take seriously the need to protect ourselves and others from this global pandemic. During these unusual times, we've seen an influx of reporting not just on the rising Covid cases, but also on unsafe driving practices,

Passenger Safety Technician through the Child Passenger Safety Association of Canada and have been certified for over three years. This has given me great insight into the purposes and correct practices for a wide variety of automotive child restraints, along with seeing any number of misuses and misunderstandings. As we prepare for holiday travel, many of us may unknowingly improperly secure or install our children's car seats. Sadly, good intentions do not make the seat safer and misuse of child restraints can contribute to many unnecessary injuries and deaths to children on our roads.

One of the most dangerous yet most common errors I've seen involve moving up a child from 'rear-facing' to 'front-facing' car seats too early. Ontario law requires all children must remain rear-facing until they weigh at minimum 9kg or 20 lbs. The law is the bare minimum though, and most car seat manufacturers prescribe higher limits to their seats. Usually, manufacturers recommend children to remain rear-facing until at least two years old.

The best practice is to keep a child rear-facing as long as possible, preferably until at least four years old or the weight limit of the rear-facing seat. Turning a child around to a front-facing position too early could put dangerous forces onto your child in the event of a collision. At one or even two years old, many children do not have the neck and spine strength to withstand a significant vehicle collision when facing front; rear-facing allows their vital spinal area to be properly supported by the seat and transmits less energy from the collision to the child.



dangerous behaviours and deadly collisions. We all expect to arrive at our destinations safely, but we also must be prepared for the possibility of a collision. Those most at risk of serious injury are oftentimes our children. While we have a variety of means to protect them, one of the most important of these is the child car seat. Catholics, at least as much as anyone else, have a serious and significant role in protecting our children from harm, and that extends to protecting them in a vehicle.

I have had the opportunity to receive certification as a Child

transitioning your child from a front-facing harnessed seat to a booster-type seat. Again, transitioning too early could cause significant injury in the event of a crash. All children are required to be in a car seat until at least 18kg (40 lbs.) This does *not* mean that once they reach 40 pounds, they can safely be placed into a booster seat. Most, if not all, car seats allow front-facing seats to be used until the child is 50 lbs, even up to 65 lbs or more! In fact, many children outgrow their seats by height before their weight; if a child's head is less than one inch below the top of the seat, generally they are too tall for that seat.

Every 'step' up to a 'higher' car seat is inherently less safe. Moving a toddler into a booster at the minimum level means exposing your child to significant and potentially dangerous forces, particularly when the seatbelt does not fit your child properly. Keeping him or her front-facing until the front-facing limit of the seat is reached is the best practice. The five-point harnesses in a front- (or rear-) facing seat are designed to absorb energy, and transmit it as widely and evenly as possible across

continued next page



a child's body and through the seat; the seat belt is designed for adults and does a much poorer job of evenly distributing forces on a child. An adult's bone structure is strong enough to withstand the forces transmitted by a seatbelt in a crash; a child's is not. The belt should be across the child's collarbone between the shoulder and neck and the lap belt should be low on the waist. If this fitment is not possible, it is not safe for your child to be seated in that position; they are quite likely too small to be put in a booster seat.

When parents contact me to check their seat, they often mean to have me check how well they've installed the seat. Correctly installing a car seat can be a frustrating and time-consuming opus and many parents simply settle for 'good enough.' Many vehicles are not designed with child car seat use in the forefront; the varying designs of car seats can also contribute to difficulties. While I can't go through every possible challenge, I'll cover some of the most common mistakes parents (or grandparents) can make when installing the car seats.

Firstly, the car seat does not have to be 'cemented' into the rear seat. Many parents expect the seat to be entirely stationary when 'reefing' on it; this is not necessary. The seats generally only need to be tight enough that they cannot move more than about one inch when pushed or pulled at the belt-path (where the seatbelt or anchor attachments transit the seat) when using your non-dominant hand. There should also be some movement near the top of the seat. This is designed to allow absorption of energy from a collision; the only place one needs to be checked for movement is the belt-path.

Next, seats generally can only be installed using one method, i.e. only the seatbelt or only the lower anchor system. Except for a few exceptions most seats prohibit using both systems at the same time.

Using the seatbelt and the anchors does not make it safer; in fact, they can possibly interfere with each other and neither may operate properly. One system is not better than the other, though there are some advantages and disadvantages to each.

Anchor systems (often called 'LATCH' or 'UAS' systems) are often easier to properly tighten and secure the seat in the vehicle. They are also an excellent choice if the seat will always remain in the vehicle. However, they do have weight limits; usually child weight maximums of 40 to 45 pounds. Seatbelts, which are designed for adults, do not have child weight limits. Also, it can be challenging to uninstall the seat if it needs to be moved between vehicles or removed in an emergency.

Personally, I prefer using the vehicle seatbelts. It can be somewhat more challenging to install properly but may be necessary in seating positions without anchors, or when multiple seats are needed (a common 'problem' among our Catholic families!) It is also much easier to remove a seat when installed with the seatbelt. If using the belt, one must remember to pull the belt all the way out before tightening it as that will lock the belt in position once it is tightened properly.

Lastly, many parents ask what is the 'best' seat to purchase or use. There is no easy answer except to say the one that fits your child and can be installed and used properly every single time. As vehicle and seat designs can vary widely, the best advice is to test your child in several different seats in your vehicle. The most expensive is not necessarily the best, especially when fitting many children into a vehicle. It is truly (and unfortunately) a trial and error exercise. You must also consider the size, age and

weight of your children. Some seats are better for taller or heavier children, while others are better suited for smaller or lighter children.

The absolute best advice is to always read the vehicle and seat's manuals. These documents can answer and clear up many questions and concerns when it comes to ensuring the safety of your children during the



Christmas travels. You can also get personalized answers or advice through a local Child Passenger Safety Technician. Note that CPSAC-certified technicians are generally not permitted to charge for their services. Simply navigate to cpsac.org and go to 'Find-A-Tech' to contact a technician close to you. Any car seat related questions can also be sent to me via email: ProcterCPST@gmail.com More information is also available on the CPSAC site, or via Transport Canada.

As some of us embark on Christmas road trips and visits, let's ensure our children are safely ensconced in our vehicles so they can enjoy these times with our families. ☩

Luke Procter is a father of three and writes from Lindsay.





Board Director Michael Nasello

set to retire after long career in Catholic Education

Peterborough Victoria Northumberland and Clarington (PVNC) Catholic District School Board Director of Education Michael Nasello leaves behind a strong legacy in Catholic Education as he sets to retire this month.

“I have deep gratitude for the opportunity to serve the students, parents and staff of PVNC Catholic. It has been a privilege to lead our school communities, our deeply committed staff, our dedicated school leaders and inspiring students,” Nasello said.



PVNC Catholic Superintendent Joan Carragher has been named as the board’s new education director. Carragher will begin in her new role on Jan. 1.

Nasello was hired as Director of Education in 2016. He had previously served as a superintendent at the York Catholic District School Board.

In his role, Nasello oversees more than 2,100 employees and the education of more than 15,000 students in 36 school communities.

Since joining PVNC Catholic, Nasello has continued his passion for Holocaust education, establishing the Board’s Summer Holocaust Education Program and leading two student excursions to Europe.

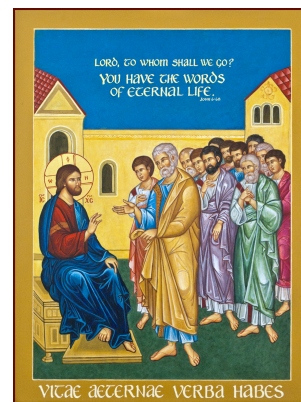
Each year Nasello has auctioned himself off through the annual ‘Put Your Director to Work Day’ United Way fundraiser, an event which earns one school board employee the day off while Nasello takes over their job for the day.

Among his top accomplishments, Nasello cites his work in building and strengthening relationships between the Board and the communities it serves, most notably with local First Nations, Metis and Inuit communities and leaders, school-home-parish connections and the Board’s ongoing relationships with the Diocese of Peterborough, community partners and parents.

This past year, Nasello has successfully navigated the Board through one of the most turbulent years in its history, said

Michelle Griepsma, vice-chair of the PVNC Catholic Board of Trustees.

“Throughout it all, Michael’s leadership has been steadfast and consistent, but as importantly – compassionate, collaborative and inclusive. On behalf of the Board of Trustees, we thank Michael for his leadership and we wish him the best in his upcoming, well-earned retirement.”



Catholic Herald Article - Nov. 30, 2020

Catholic Schools in PVNCCDSB: A Reflection by Michael Nasello, (retiring) Director of Education

Four years and a few months ago, I was asked to come to Peterborough to lead the 36 schools of PVNCCDSB. The Catholic trustees of the board entrusted me with the leadership of the Catholic education, stewardship of resources, and development of the faith of the 15,000 students in our PVNC schools. I was humbled to be given the responsibility and eager to continue the mission that so many other talented leaders had participated in before me. From the Sisters of the Congregation of St. Joseph, to the first director Peter Roach, to the many trustees, senior leaders, principals and teachers, the legacy of Catholic Education at PVNC Catholic was strong and visible. I believe it continues to be, hopefully even moreso, despite the challenges of the COVID-19 pandemic of this past year.

The first task in 2016 was to engage the entire Catholic educational community in renewing the board's strategic plan. The re-articulated vision, building on the past and preparing for the future, quickly took shape: "Achieving Excellence in Catholic Education: Lead - Learn - Serve. These three imperatives have shaped everything we have done over the past four years, and some of them need to be highlighted.

Bishop Daniel Miehm has often said to us: "Our task is to not only help our students come to know about Jesus Christ, but also to help them come to know Jesus Christ." Along with this mandate, in 2018 the Assembly of Catholic Bishops of Ontario published their Pastoral Letter, Renewing the Promise, focussing the mission of Catholic Education in this era on the Emmaus model of accompaniment. These are themes that are woven throughout the work of these past four years, highlighted in the following examples, under the three pillars that continue to support all that we do.

LEARN

Eight years ago, the board embarked on implementing **Growing in Faith, Growing in Christ**, the "Religious Education program sponsored by the Catholic Bishops of Ontario, Alberta, Saskatchewan, and the Northwest Territories and developed in collaboration with Catholic educators from across Canada. The program is based on the *Catholic Elementary Curriculum Policy Document for Religious Education, Grades 1-8*, which has been approved by the aforementioned Catholic Bishops and Regional Assemblies of Bishops. It reflects the content of faith expressed in the Catechism of the Catholic Church and follows the rationale and methodology of the General Directory for Catechesis." (as described on the Pearson Canada website)

The board has now implemented the program in grades 1-8, and has been fully invested in providing all of the print and electronic resources to all of our teacher, pastors, and parish catechists. The program is complemented by Fully Alive, the program that continues to fulfill our mandate for Catholic Family Life Education as approved by the Assembly of Catholic Bishops of Ontario. This commitment to implementing Growing in Faith, Growing in Christ has enabled the transformation of Religious Education in our schools by providing a sound and faithful presentation of the Catholic faith in age-appropriate and inviting teaching and learning activities. The resources have also provided a clear and robust renewal of adult learning about our



Catholic faith for teachers, leaders, parents and parish staff. The renewal is evident in the consistent religious education taking place in our classrooms and the strong desire of our staff and students to continue to learn about their faith, to “know about Jesus Christ and to come to know Jesus Christ.”

The Growing in Faith, Growing in Christ program has also become the foundational work for the renewed approach to **sacramental preparation** in the Diocese of Peterborough, to which we are a committed partner, specifically First Communion, Reconciliation and Confirmation. The GIFGIC program serves as the ongoing preparation for the sacraments, building on the teaching and example of faith shared in the home, and setting the stage for the immediate preparation for the sacraments led by the parishes.

LEAD

Supporting the Home-Parish-School relationship has been a long-standing goal of Catholic Trustees and Catholic School Board staff for many years. The 2019 document **Pastoral Care in Schools: Diocese of Peterborough and PVNCCDSB Guidelines** highlights the context for Catholic Education in our time and place as well as the tangible signs of Catholic Education at work. I believe the tone of the document is well expressed in the following passages:

“The mission of the Catholic school includes the accompaniment of its students and this accompaniment must shape the foundation of the relationship between home, school, and parish. “It is about taking the time to walk alongside one another, to listen and to teach, and in so doing, to transform.” (*Renewing the Promise*, p. 6).” (Pastoral Care in Schools, p. 8)

“In spite of institutional, cultural, and social challenges, Catholic schools remain places of hope, faith, and love as they respond to the call of Jesus to recognize and minister to all people - especially the marginalized, the vulnerable, and the poor. Pope Francis speaks about the art of accompaniment as that of taking the time to walk with one another, to listen and to teach, and in so doing, to transform. Catholic schools, inspired by the gospel stories from the road to Emmaus and the healing of the Samaritan, extend their accompaniment to students and their families daily. (*Making Connections: Renewing the Promise and Achieving Excellence in Ontario’s Catholic Schools, 2018*).” (Pastoral Care in Schools, p. 7)

Two specific expressions of these understandings evolved during this time, one a guide for staff supporting all students, the other a statement to students during Caring and Safe Schools week 2020. Both expressions, the 2018 board guideline “We Will Walk with Our Children” and the 2020 statement “We Are All Wonderfully Made” outline what we hope to have accomplished in these past four years, in the context of our Catholic Social Teaching: “We honour the inherent dignity of every person by treating one another with care, compassion, and respect. Pope Francis calls us “to discover the gifts of each person, to promote that which unites us, and to regard our differences as an opportunity to grow in mutual respect.” (Fratelli Tutti, [134])” (We Are All Wonderfully Made, November 2020)



SERVE

As the Truth and Reconciliation Calls to Action express, all schools in Canada must examine what and how they teach about First Nations, Metis, and Inuit peoples and their history, with specific teaching about the history of residential schools in Canada. Our board, like all others, has invested significant time and resources into the education of staff and students, and the review of teaching and learning materials with a view to ensuring an accurate, compassionate, and truthful indigenous education for all. This is so important in these times “so the truth that frees can be a source of healing and reconciliation for all.” (Launching of Truth and Reconciliation Commission: an opportunity for healing and hope, CCCB, *May 01 2008*)

In December, 2019, a secondary school student approached me with a request to come to the board to ask us to make a public commitment to address the crisis of climate change, and to set goals for ecological sustainability in all that we do. The request led to a collaboration with students from elementary and secondary students along with like-minded staff (all nicknamed our PVNC Eco-Champions) and together they embarked on an honest dialogue about what is happening to our earth, their fears and dreams for the future, a study of Pope Francis’ encyclical *Laudato Si*, and a plan to bring a presentation of their concerns and requests to the board.

The culmination of their work was an historic presentation to the board of trustees in February, 2020. Their presentation was received with critical questions and a strong affirmation for their work, but most importantly, a whole-hearted embrace of their request that the board make a public and accountable commitment to ecological sustainability in its educational programming and its corporate decision-making. This was a beautiful example of learning, opening the way to leadership, finding expression in faith and service to others. Learn, Lead, and Serve - the pillars of our board.

I approach the end of my career with gratitude for the opportunities I have been given to learn from and with, lead, and serve the students, staff, parishes, and broader communities of PVNCCDSB. We have all been challenged by the threat and effects of this current pandemic, pouring our energies and creativity into keeping our schools safely open and Catholic Education programs accessible to all of our students. Despite all of this, we have continued to work toward our mission, to educate students in faith-filled, safe, inclusive Catholic learning communities by nurturing the mind, body and spirit of all. I have been blessed to witness such great work in the service of Catholic Education. I retire knowing our Catholic Schools are served by the good hands and hearts of the next generation of Catholic leaders, eager to continue to learn, lead and serve.



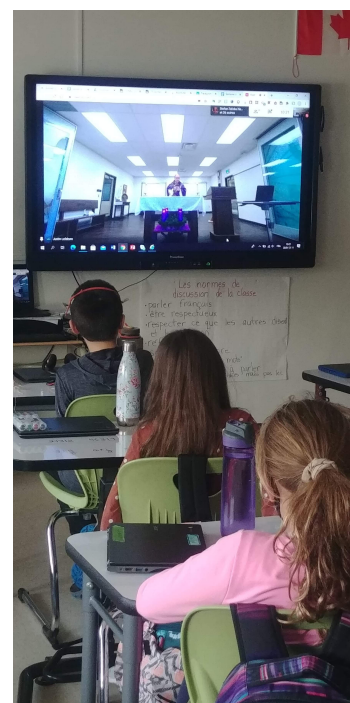
Les élèves de l'École catholique Mgr-Jamot accueille Mgr Miehm Écrit par Sébastien Lacroix

Les élèves et les membres du personnel de l'École catholique Mgr-Jamot à Peterborough ont pu se préparer à la naissance de Jésus tout au long de l'Avent. Le point fort de cette préparation fut la messe de l'Avent présidée en français par Mgr Miehm le 11 décembre dernier à la chapelle de l'école. Grâce à la technologie, les élèves ont pu participer à partir de leur salle de classe ou de la maison. Dans son homélie, Mgr Miehm (qui parlait en français) a invité les élèves à suivre l'exemple de Jean le Baptiste pour nous préparer à rencontrer Jésus. « C'est peut-être un Avent et un Noël inhabituels, de dire notre évêque, mais c'est aussi le moment idéal pour saluer le Seigneur avec notre amour et notre joie, pour mieux le connaître et le suivre. » À la fin de la célébration, le directeur de l'éducation, André Blais, et la surintendante de l'école, Gina Kozak, ont pu saluer l'évêque, les élèves et les membres du personnel et les remercier pour cette opportunité de « préparer le chemin du Seigneur. »

The students of the Mgr-Jamot Catholic School welcome Bishop Miehm

Written by Sebastien Lacroix

Students and staff at the Bishop Jamot Catholic School in Peterborough have been able to prepare for the birth of Jesus throughout Advent. The highlight of this preparation was the Advent Mass presided over in French by Bishop Miehm on December 11 in the school chapel. Using technology, students were able to participate from their classroom or home. In his homily, Bishop Miehm (who spoke in French) invited the students to follow the example of John the Baptist in preparing us to meet Jesus. "It may be an unusual Advent and Christmas," said our Bishop, "but it is also the perfect time to greet the Lord with our love and joy, to know and follow him better." At the end of the celebration, the director of education, André Blais, and the superintendent of the school, Gina Kozak, were able to greet the bishop, the students and the members of the staff and thank them for this opportunity. "To prepare the way of the Lord."



A NEW DIRECTOR OF EDUCATION FOR THE SIMCOE MUSKOKA CATHOLIC DISTRICT SCHOOL BOARD



The Simcoe Muskoka Catholic District School Board (SMCDSB) is happy to welcome Frances Bagley as the new Director of Education. Frances began her new role on November 1st of this year and brings over 30 years of education and leadership experience, most recently as the Associate Director of Education: Strategic Leadership for York Catholic District School Board.

Director Bagley has held a variety of roles in education since beginning her career in 1984. Starting as an educational assistant, her love for education carried her into a number of positions including teacher, vice-principal, principal, superintendent and associate director of education.

“I feel honoured and privileged to begin my new role with the Simcoe Muskoka Catholic District School Board and I look forward to working collaboratively with the Board of Trustees, staff, students, families and parishes

to provide a rich faith-filled learning and working environment for our school and board office communities,” said Frances Bagley, Director of Education. “One of my key areas of focus will be serving the students entrusted to our care through community engagement opportunities that focus on student achievement, well-being and success.”

Director Bagley has deep roots in the Catholic system, including children who have graduated with a Catholic education and grandchildren who are currently immersed in the system. She is excited to continue the incredible work that has already been done and to nurture the God-given talents of the students and staff at SMCDSB.





SAINT PROFILE

**Fr. Joseph
Devereaux**

Agostina Livia Pietrantoni

(1864-1894)

Feast Day: November 13th – SAINT OF SILENCE AND CHARITY

Virgin of the Congregation of the Sisters of Charity of Saint Giovanna Antida Thouret

Most who are reading this article will remember Bishop De Angelis (bishop emeritus of Peterborough). In past conversation, I recall him mentioning the fact that he was born in the village of a saint. This is probably not a rare occurrence in Italian towns, for Italy has more canonized saints than any other country – not surprising as the heart of Catholicism is headquartered in Rome. Rome has been a nexus for religious orders, priests and laity, who historically served Christ in a more organized and visible way and from these ranks causes for canonization have advanced.

Bishop De Angelis was born at Pozzaglia Sabina (Rieti); however, a more illustrious native predates him – Livia Pietrantoni. She was born March 27th, 1864 and baptized in the little village of Pozzaglia Sabina, the beautiful area which is bordered geographically by Rieti, Orvinio, Tivoli. She was the second of 11 children. Her parents worked their small farm and life was characterized by hard work and a religious home environment where "all were careful to do good and where they often prayed."

At the age of 4, Livia received the Sacrament of Confirmation. Around 1876, she received her first Holy Communion, "certainly with an extraordinary awareness, judging by the life of prayer, generosity and sacrifice which followed it. Very early on, in the large family in which everyone seemed



to be a beneficiary to her time and help, she learned from her mother, Caterina, kindness and maternal care which she showed towards her many younger brothers and

continued next page



sisters.” She worked in the fields and looked after the animals. At the age of 7, along with other children, she began "to work", transporting by the thousand, sacks of stones and sand for the construction of a local road. By the age of 12 she joined young "seasonal workers" during the winter months for the olive harvest.

By all reports Livia was a wise, generous and beautiful young woman who had a number of would-be suitors. However, inwardly she felt a call to be a religious sister. Far from seeking an easy life, she said to those who tried to dissuade her vocation: "I wish to choose a Congregation in which there is work both day and night." Everyone was certain that these words were genuine.

The first convent she approached for entry refused to accept her; yet, a few months later the Mother General of the Sisters of Charity of Saint Jeanne-Antide Thouret told her she was welcomed at that community. It was an emotional goodbye. Livia made her rounds kissed her parents goodbye, received on her knees the blessing of Uncle Domenico (the patron of the family), "kissed the door of her house, traced the sign of the cross on it and left hurriedly..."

She took the name of Agostina in the religious life. Livia was 22 when she arrived in Rome and began to live the life of a Sister of Charity, who in the tradition of Saint Vincent de Paul and Saint Jeanne-Antide are "servants of the poor." Since Livia had never heard of a saint named Agostina, "she had the premonition that it fell to her to become the saint bearing this name." And so it would be!

Sister Agostina was sent to work at the Hospital of Santo Spirito. It was a hospital many saints had served – including Charles Borromeo, Joseph Casalan, John Bosco, and Camillus de Lellis. The atmosphere in the hospital was hostile to religion. It was the time of controversy on account of "the Roman Question" – a dispute regarding the temporal power of the popes as rulers of a civil territory – a struggle between spiritual and temporal power which poisoned peoples' minds. The Capuchin fathers were driven out of the hospital, and the Crucifix and all other religious signs were forbidden. The hospital even wanted to send the sisters away but was afraid of becoming unpopular: alternatively, the sisters' lives were made "impossible" and they were forbidden to speak of God.

"Sister Agostina worked first in the children's ward and later in the tuberculosis ward, a place of despair and death, where she caught the mortal contagion of which she was miraculously healed. She showed a total dedication and an extraordinary concern for each sick person, above all for the most difficult, violent and obscene ones like "Romanelli", the man who would murder her."

"Romanelli, a patient with tuberculosis was the worst, the most vulgar and insolent, especially towards Sister Agostina, who was more and more attentive towards him and welcomed his blind mother with great kindness when she came to visit her son. He sought a target for his fury and poor Agostina was his victim and he threatened her by sending her notes that read, "I will kill you with my own hands, Sister Agostina. You only have a month to live!"

They were not false threats and on November 13th, 1894, Romanelli caught Sr. Agostina unaware and stabbed her to death after a rape attempt. Agostina uttered nothing but invocations to the Virgin Mary and words of forgiveness. In his homily at her canonization, Pope John Paul II said that "Sister Agostina understood the gift of generous service, especially to the neediest, in whose faces is reflected the face of Christ." Everything she did had one unifying purpose: to glorify God and save souls. And that gave her peace, courage, and boundless energy. She once commented to the sisters, "We will lie down for such a long time after

death that it is worthwhile to keep standing while we are alive. Let us work now; one day we will rest."

She was canonized on April 18, 1999, by Pope John Paul II and she is the Patroness of abuse victims, martyrs, people ridiculed for piety, against poverty, and of nurses. Coincidentally, two weeks later, I myself was in Rome and attended the beatification, on May 2, 1999, of Padre Pio, another Italian saint.

Keep in mind that God also calls on us to be saints. If this seems like too tall an order, remember that, with God's help we can live our lives reflecting His love and goodness, letting Him work through us, just like the saints! This prayer from St. Augustine to our Almighty Father is a beautiful plea inviting Him into our lives.

Almighty Father, come into our hearts, and so fill us with Thy love that forsaking all evil desires, we may embrace Thee, our only good. Show us, O Lord our God, what Thou are to us. Say to our souls, I am your salvation, speak so that we may hear. Our hearts are before Thee; open our ears; let us hasten after Thy voice. Hide not Thy Face from us, we beseech Thee, O Lord. Open our hearts so that Thou may enter in. Repair the ruined mansions, that Thou may dwell therein. Hear us, O Heavenly Father, for the sake of Thy only Son, Our Lord Jesus Christ, who lives and reigns with Thee and the Holy Spirit, one God now and forever. Amen

Fr. Joseph Devereaux is Pastor of Our Lady of Mount Carmel Parish, Hastings, and Chancellor of the Diocese.



This year's **Santa Claus Parade** in Lakefield, like everything else in 2020, had to be a bit different.

Lakefield's Ministerial Association works together with their various congregations to provide a float focussing on the religious meaning of Christmas.

Lakefield



This year, the floats remained stationary and the viewers drove past, remaining in their own cars — hundreds and hundreds of cars!

The event lasted several hours and drew far more attention than could have been anticipated.

(Sunday, 22 November 2020)

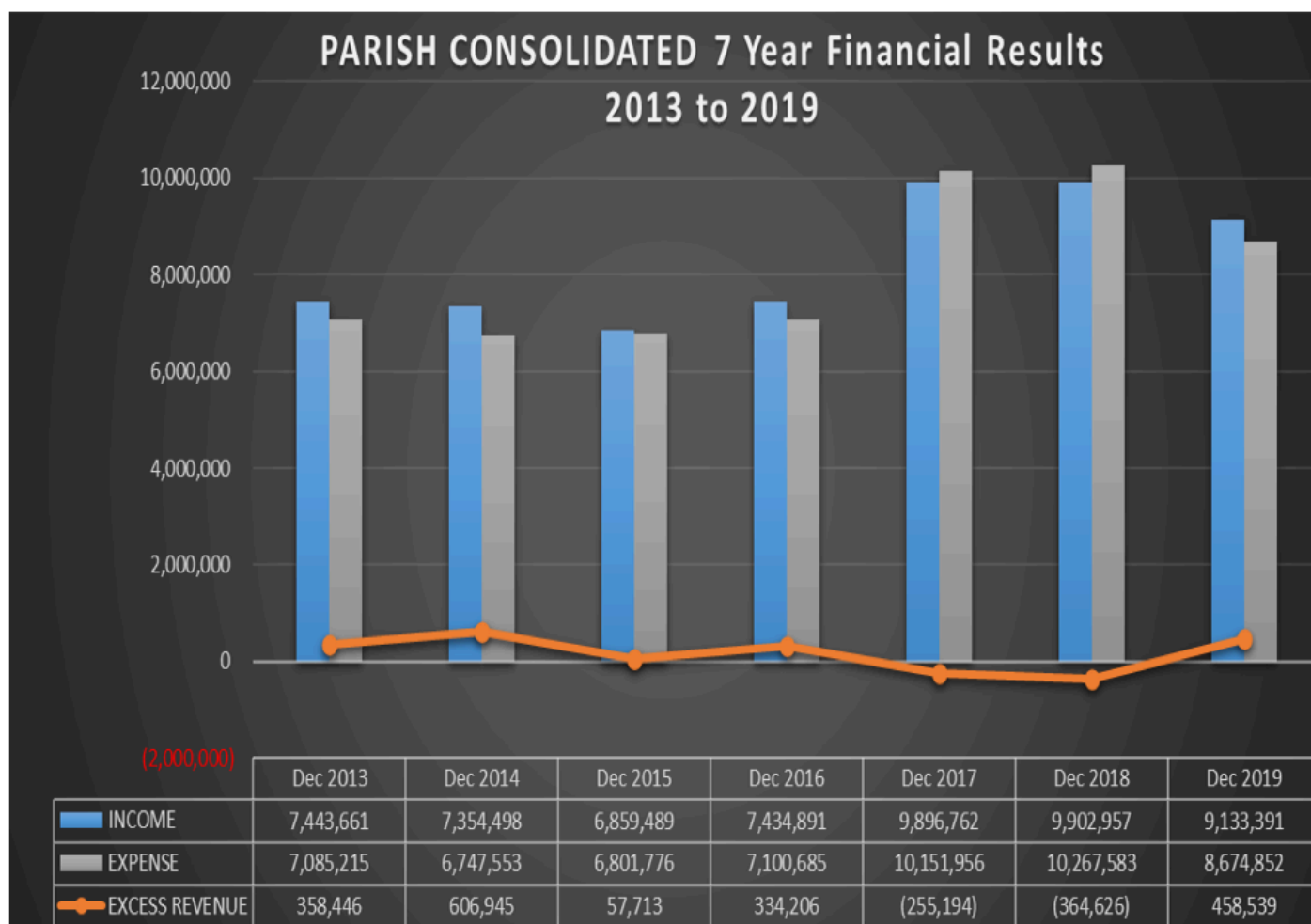


Diocesan and Parish Financial Stewardship

The 2019 Diocesan Consolidated Yearend Financial Statements are externally prepared by an accounting firm on an unaudited basis. Annually, the Director of Finance, Property and Administration prepares, according to the directions of Most Reverend Bishop Daniel Miehm, a budget of income and expenditures foreseen for the governance of the diocese and at the close of the year to examine a report of consolidated receipts and expenditures.

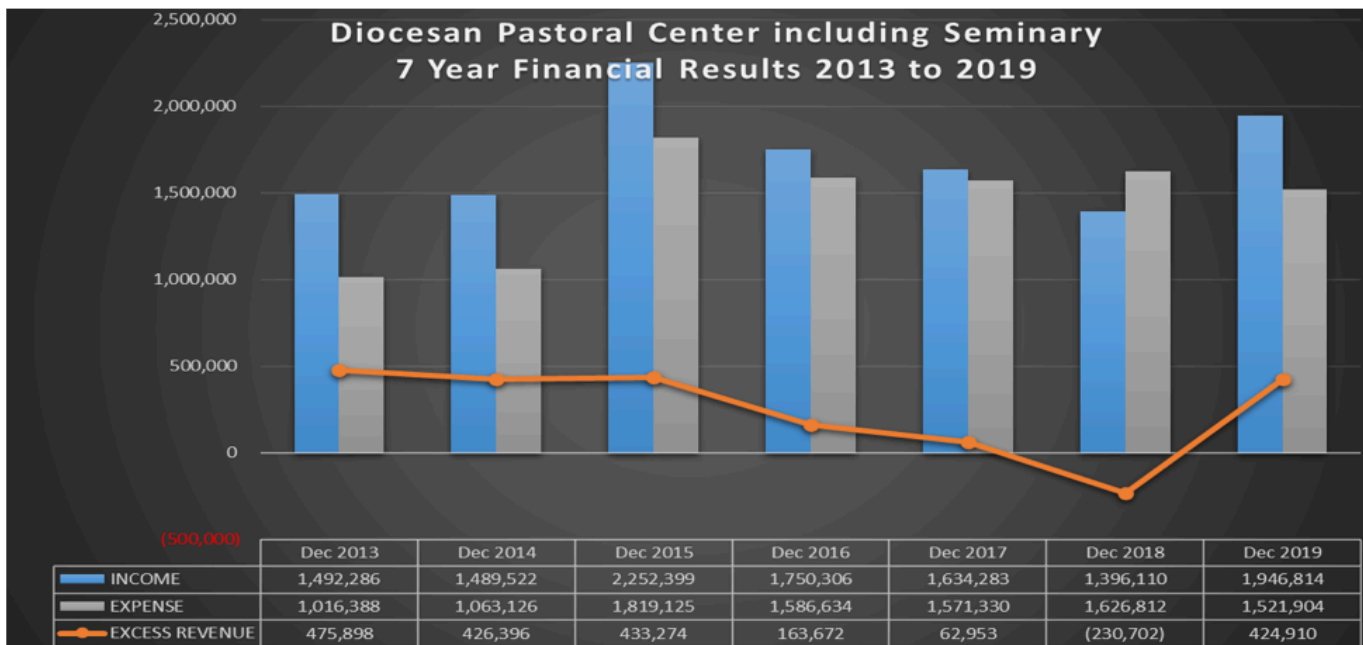
This article serves as a Summary of Highlights from fiscal 2019 along with the previous six years (6) year's results for comparison purposes. The following three (3) graphs are broken out in applicable reporting segments as follows:

1. Consolidated **Parish** Financial results;
 2. **Diocesan Pastoral Centre**, Ministries of the Bishop including the Seminary Fund;
 3. **Priest Benefit Fund**;
- with the final graph 4. representing **Special Collections for Charitable Giving**.

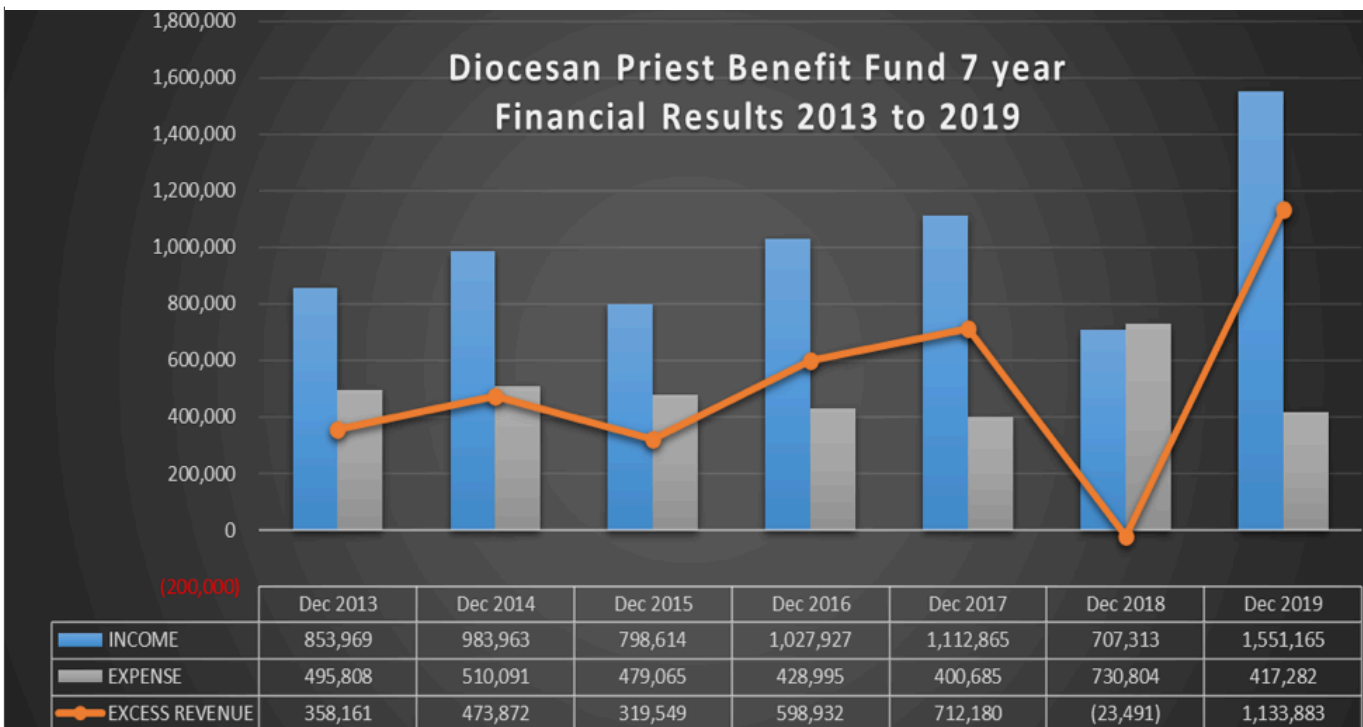


NOTE: In 2014 Parishes received \$125K in Health Care Surplus along with Sale of Capital Assets \$200K hence total non-operating surplus of \$325.5K Parish operating surplus are invested for future capital requirements. In 201, parishes spent \$2,240,251 in capital projects, \$823,000 more than in 2016 In 2018, parishes spent \$2,395,826 in capital projects, with capital donations of \$1,013,581 hence capital deficit (\$1,382,245) covered by operating surplus/loans In 2019, parishes spent \$905.5K in capital projects, (\$1.43MM) < 2018, with 73.6% of expenditures offset by capital donations, netting positive income position





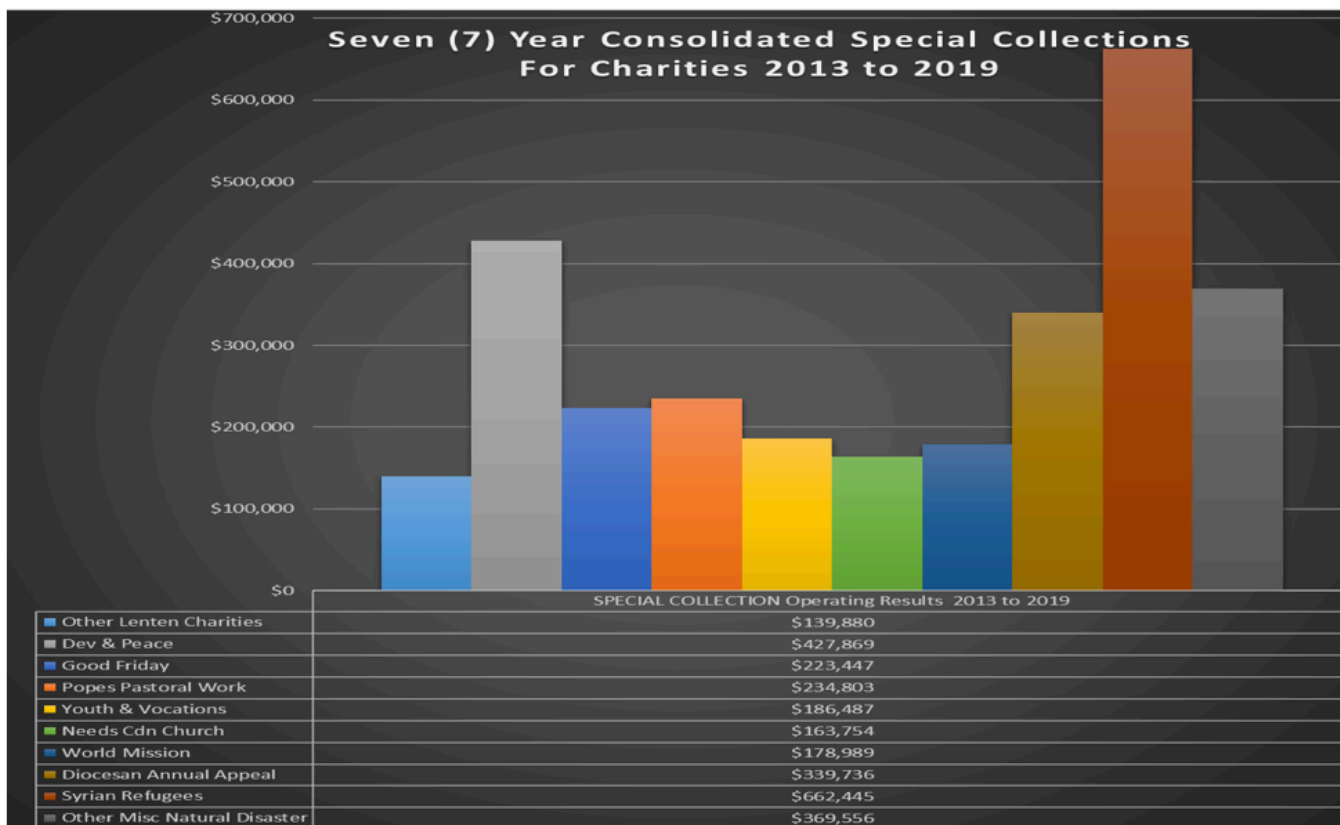
2014 DPC received \$99.9K in Health Care Surplus, \$50.3K Bishop Donations for a total non-operating surplus \$150K
 2015 surplus is mainly due from a shift in investment company/manager in June 2016 hence much higher return on investment derived with new
 2017 breakeven due to \$60K Health/medical costs, \$54K Bishop Installation costs, \$58K increase laity wage costs
 2018 deficit due to large Unrealized market investment net loss of (\$74)K, recaptured losses in 2019 for significant investment gains of \$256.3K
 *NOTE: DPC operational budget/actuals are at a breakeven position, investments (markets) typically explain excess revenue over expenses or visa versa



NOTE: The 2015 Actuarial Study showed an unfunded PBF liability of 51.3%. The most current 2018 Actuarial Study shows great improvement including a major reduction in the unfunded liabilities to 21.4%, mainly attributed to renewed investment strategies and a few estate donations.
 2018 deficit due to large Unrealized market investment losses, 2019 recaptured losses for significant gains offsetting 2018 losses.

Overall the 2019 financial results show a very positive fiscal year with a significant increase in excess revenue over expenses mostly attributed to large surplus in Unrealized gains from investment revenue. *Note: Unrealized gains and losses are also commonly known as "paper" profits or losses. An **unrealized** loss occurs when a stock decreases after an investor buys it, but has yet to sell it.





NOTE: The following annual donations were also made on behalf of the Bishop & Diocese of Peterborough to support global Catholic causes.

NOTE: The following annual donations were also made on behalf of the Bishop & Diocese of Peterborough to support global Catholic causes.

2013	Development & Peace	Syria	25,000.00
	Diocese of Calgary	Flood relief	5,000.00
	Archeveque De Sherbrooke	Rail disaster	5,000.00
	Development & Peace	Philippines typhon	30,000.00
	Development & Peace	Philippines earthquake	10,000.00
			<u>75,000.00</u>
2014	Development & Peace	Syria	20,000.00
	Canadian Conference of Catholic Bishops		20,000.00
	Catholic Near East Welfare		20,000.00
			<u>60,000.00</u>
2016	Archdiocese of St John's	Legal Council	10,000.00
	Archdiocese Keewatin Le Pas Twin Diocese - Bishops Appeal		25,000.00
			<u>35,000.00</u>
2017	National Cathloic Women's League		5,000.00
	Pope Francis - Holy Land	Ad Limina Visit	10,000.00
	Syrian Refugee Crisis	Casa Maria & Parish Sponsor	7,750.00
	Canadian Catholic Campus Mi Campus Ministry		2,000.00
			<u>24,750.00</u>
2018	Ad lima Gift		10,000.00
	CWL National (2017/18 2 yr \$54K per comm)		5,000.00
	Cdn Catholic Campus Ministry		2,000.00
	Refugee Parry Sound parish fin assist for 2nd family		2,000.00
	Refugee Grafton parish fin assist for family		1,750.00
	Casa Maria Refugee donation		6,000.00
			<u>26,750.00</u>
2019	Archdiocese Keewatin		15,000.00
	Canadian Catholic Campus Ministry		5,000.00
	Catholic Missions in Canada		6,000.00
	Toronto Council Fire Native Cultural Center		10,000.00
	SMMM Order - Nigerian Seminary Donation		4,000.00
	2019 Refugee Video on sponsorship		4,157.61
	D&P Donation Hurricane Diorian Bahamas		5,000.00
			<u>49,157.61</u>
	Seven (7) Year TOTAL GLOBAL DONATIONS		<u>270,657.61</u>

It is the Diocese's hope that in sharing the financial highlights from 2019 and previous years, it will summarize the story of sound financial stewardship, generosity, and sacrifice. We can all have confidence that the path we are walking is bringing us closer to our goal of meeting the ongoing and future operating and capital needs of the Diocese. We kindly thank everyone for the ongoing trust in the financial stewardship of the Diocese of Peterborough along with your continued faith, worship, and devoted consideration.

Deb McRae, Director of Finance, Property, and Administration



On the Worship of False Gods

by Alan E. Dunne
(Peterborough)

One way of understanding the Commandment against worshiping false gods is through one of the Socratic paradoxes, “that no one does wrong knowingly.” For example, a man who has three hundred people tortured to death because he spills his breakfast cereal obviously believes in that moment that satisfying his anger is a “higher good” – is better than – those people's lives. No matter what he might say at another time, his immediate assessment of the higher good is an imperative, a false god, which demands his action.

In the same way, while we believe that the God of love is good, we also have long believed that there are things that are better than good, better than the best. For example, in some past times being a gentleman or being a high-quality person was more important than all else.

We in 21st century Canada have many gods, and we judge actions and people by their service to those gods: success, family, enlightenment, being alright in terms of humour, intelligence, authenticity, the 'real world' that rewards evil deeds. These are even before coming to the High Gods: Country/State and the greatest god of all, Dilbert – the comic strip embodiment of the miserable working life which is yet the “jobs” people must have to have a meaningful life, the one whom everyone wants to be, and thinks it good to help others to be. Consider how you think and judge whether someone is living a good life. What things do you think you should help them to do so they live a good life rather than a 'wasted' or 'criminal' one? Of what things do you speak with contempt, or what prompts you to speak of people with contempt? What words do you use to put people or things down – words that imply wrongness but are

not straightforward such as “bad”, “greed”, “pride” or the name of any other sin?

There is good in being intelligent, and in being truthful. There is good in being able to bear – or even inflict – some pain here and now, right before your eyes, to prevent greater pain for those you cannot see or hear but surely exist and would suffer otherwise. There is good in working hard if it is at making what is good and providing things people need. Perhaps there have been times and places more fortunate than ours, where it was possible to live some semblance of a Christian life and still be considered alright by the people around you.

But if any of these things become ends in themselves, rather than service to the love of God, they are pagan gods which we have put before God.

In thinking about this, you can become aware of and start to question your own judgements about other people. In the same way you can reassess your thoughts and decisions about what you should do or not do, to see if they are based on allegiance to false gods rather than the true God of the love of Christ. Then you can start to better adjust your judgements and actions to that love.



Tithing as a Way of Life

For over 35 years, Anne and Jim McCallum have been parishioners of St. Alphonsus Liguori Parish in the Diocese of Peterborough. Anne admits: “Our Catholic faith plays a major role in our lives. It’s hard to imagine life without it.” And St. Alphonsus? “It’s the place we feel we belong.”

While busy raising their three girls—Lorraine, Sandra and Elizabeth—they were also very active in their parish community. Jim was a Lector, a Eucharistic Minister and a Knight of Columbus, while Anne was a member of the Catholic Women’s League. Both were involved with the St. Vincent De Paul group. On Sunday mornings, Jim and Anne assisted with the Catechetics program for children. As a couple they were involved in supervising and leading several “COR Weekends” for teenagers to discover their Catholic faith. (Anne was even recognized as the “longest serving volunteer” for the St. Alphonsus Youth Group.) Most recently, they led a book study for adults in their parish to “Rediscover Catholicism”.

Jim admits, with a laugh, that with retirement—and seven grandchildren—they have slowed down a little, but “St. Alphonsus was (and is) a big part of our lives.”

Throughout their life together, “It’s always been very important to give and to share what we have with others.” Anne believes “if you have been fed by your Church, whatever wealth you have must also be shared.” Jim explains that while they were employed, “we felt very strongly that we should follow the basic rule of tithing”, whereby 10 percent of their income was given to charity, which of course included their Church.

And now that they are retired? “Tithing also is part of our estate planning. Our children are our main beneficiaries and are well-looked after. Ten percent of our estate, however, will go to assist the two charitable causes that we have supported throughout our lives—one being our faith community of St. Alphonsus Liguori Parish.”

Lorraine, their eldest daughter, says “My parents have always been very generous and they have been great models for me to follow.”



If you are considering leaving a gift in your Will to benefit your Catholic parish or the Diocese of Peterborough you can choose:

- **A Specific bequest:** a certain sum of money (i.e. \$10,000) or a particular piece of property (i.e. real estate or stocks and bonds).
- **The Residue:** the entire amount (i.e. 100%) or a percentage of the entire amount (i.e. 10%) of whatever remains (known as the Residue) after all expenses and other bequests have been paid.

If you wish to support your Catholic Parish through your Will:

I DIRECT my Trustee to pay and transfer the sum of _____ dollars (\$___) (CAD) to (name of Parish) Catholic Church of (city), Ontario, for its general objects

Or

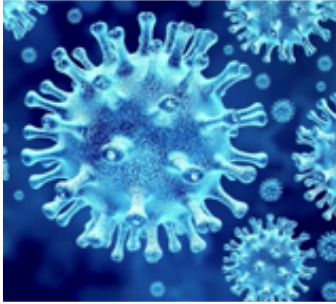
I DIRECT my Trustee to pay, assign, transfer and convey the residue of my estate (or a portion thereof) unto (name of Parish) Catholic Church of (city), Ontario, for its general objects

If you wish to support the Catholic Diocese of Peterborough through your Will: I DIRECT my Trustee to pay and transfer the sum of _____ dollars (\$___) (CAD) OR the residue of my estate to The Roman Catholic Episcopal Corporation for the Diocese of Peterborough, for its general objects.

“In our will, we have left a legacy to our Parish, because St. Alphonsus Liguori church has been a very important part of our lives and it needs the financial help. We want to support the church through our wills because it is a way of paying the church and community back for everything they have given to us.”

Anne and Jim McCallum
Parishioners of St. Alphonsus Liguori church





Parishes Coping with COVID (revisited)

Cardiff



In our Fall 2020 edition, we printed a handful of personal experiences with the COVID pandemic. Somehow (and I have no explanation for this) these two reflections from the Cardiff parish got overlooked.

Here's hoping that the old saying is still valid: better late than never!

— ed.

Prior to this COVID 19 “lockdown” my life was very hectic. I seemed to be constantly preparing for the next travel adventure and trying to accomplish as much as possible in between.

As a result of not travelling, I have established a more consistent prayer time, a more consistent workout regime and, as a result of reading some very good books, have come to know a lot more about my faith.

We've planted a vegetable garden and have been able to share our produce with friends, neighbours and the local food bank.

— *Sandy C.*

Our Lady of Lourdes, Cardiff

I have a confession to make: Vacuuming is not my thing. In fact, my husband has gallantly taken on the role as the Dust Collector *Par Excellence* in our household. There, I have said it.

One Thursday in mid-June, Fr. Vic Valles, made a rare telephone call to me. He was preparing to reopen our little parish church, (St. Mary of the Purification Mission, Chandos/Apsley) and the church needed to be – you guessed it! – the v-word... vacuumed!!! He had done his homework and provided me with a few names and phone numbers of parishioners who might help and who could guide me through the process of disinfecting, how often to perform the job, stores that might still have Lysol wipes and so forth. Believe me, I did try to change his mind, as I felt like the least qualified candidate for this “task”. However, Fr. Vic being the good judge of people that he is, knew that I would accede to his request, however reluctantly.

The following Monday, four ladies, Mary Telka, Sharon Coughlin (accompanied by her six year-old grandson), Carm Connelly and myself, assembled in front of the church and socialized, all the while sporting our masks and social distancing, of course.

Mary toted her Craftsman vacuum. John Chapman and his wife Anna unlocked the door and viola; it was accomplished in no time (well, about 70 minutes). And it was fun getting better acquainted with these generous women who had not hesitated to rise to the occasion to help out.

After every 9:00 am Sunday Mass, Father Invites the approximately 15 parishioners present to wipe down all surfaces in their pews with Lysol wipes. It takes about 5 minutes because our parishioners are very willing participants in this endeavour. Then my husband and I do a quick vacuum once all have exited. Jim and his wife Darla Marie Whelan kindly donated a Dyson vacuum to the cleaning cause and Gene and Mary Telka parted with their Craftsman.

It has been a blessing to better acquaint myself with my fellow parishioners. It is in giving that we receive and I feel that I am receiving more than I am giving. I look forward to my weekly cleaning project, but don't tell Fr. Vic!

— *Frances Pietschmann*

St. Mary's, Chandos/Apsley





CHRISTMAS MESSAGE 2020

Dear Friends in Christ,

We have heard for many weeks now that Christmas this year will be a little different because of the pandemic. That is true, as we will be less mobile, cautious about gathering, and doing more socializing online. Things will certainly be different as our parishes celebrate the Lord's Nativity - capacity restrictions and safety precautions will mean lower key liturgies.

Still, we would do well to focus on the things that will not change this Christmas, and for people of faith they are the eternal truths that always resound in our hearts: that God's Word became flesh to dwell among us; that Bethlehem speaks of God's unbounded love for his people; that our faith brings us tidings of comfort and joy; and that trust in God, illustrated in the humble faith of Mary and Joseph, will never lead us astray.

In this unusual Christmas of 2020, I pray that you may still experience the traditional and customary joys that mark this season of faith. May God bless you richly this Christmas and may you know peace and good health in the New Year.

Yours in Christ,

+ Most Reverend Daniel Miehm
Bishop of Peterborough