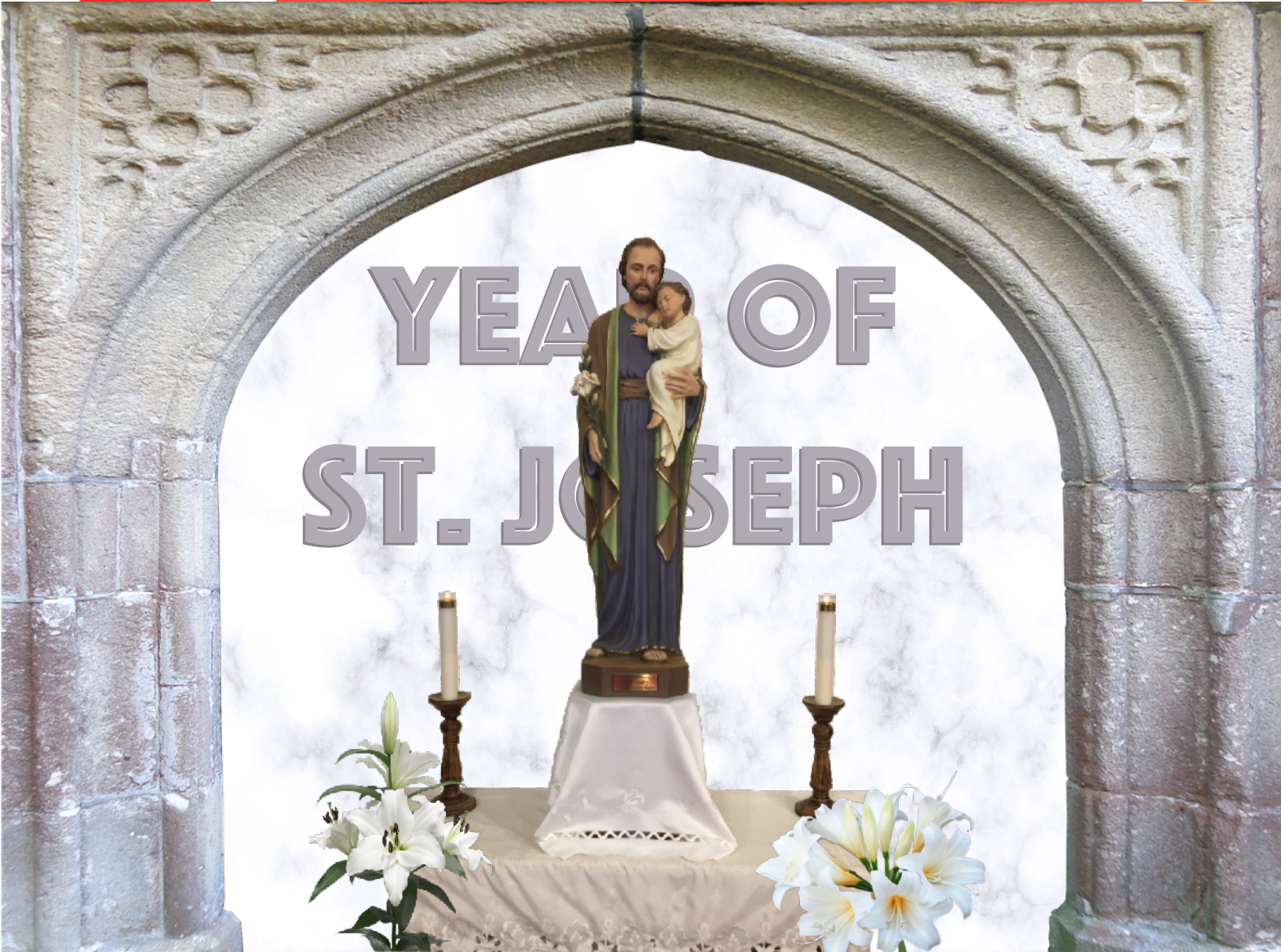




Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



YEARS OF ST. JOSEPH

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EDITORIAL

Fr. Ray Rick

Thy Will be Done

How often each day do we pray “Thy will be done”... and how often do we actually mean it? All too often, we think we know ahead of time what God’s will is, or what it should be. All too rarely are we ready to concede that His will might run contrary to our own, and we lose faith. Sometimes we might have to accept that things aren’t going to go the way we’d like, and that’s not the end of the world — which is to say, the world doesn’t revolve around me.

This is not to say we can’t ask for the course of events to change. The Apostles didn’t simply accept that drowning on the stormy sea was their destiny; they cried out for help and were saved. Likewise, the blind beggar pleaded, “Lord, let me see again” and the royal official, “Sir, come down before my little boy dies.”

Sometimes, God is waiting for our faith and hope to intensify; sometimes He is waiting to be asked before bestowing great blessings.

The problem is, we may never quite be sure which is the case: whether things simply aren’t going to go our way or whether we just need to keep asking with greater trust. Our only option, then, seems to be praying for our felt needs with the underlying attitude of “thy will be done”, and with confidence that our Father wills what is genuinely best for us.

In the midst of a pandemic, all too many people wonder where God is. All too many think He doesn’t see or doesn’t care. Some seem to think He is against us and not for us, or that He isn’t there at all. No! Trust is needed.

And patience. Sometimes we’re not very good at patience.

In the middle of March, one of my colleagues marked the one-year-point of pandemic life by calling it the 52nd Week of Lent. I reacted by suggesting that it could, instead, be the first of 40 years of wandering in the desert.

To be clear, I’m not hoping or wishing that this thing lasts forty years. Nor do I have any particular reason to think that it

might stretch out that long. I’m just pointing out that we can’t predict some things, and I’m also hinting that we are not the first people to endure long suffering.

Our annual commemoration of Good Friday reminds us that sufferings (and death) are in store for all humans, but that isn’t the end of the story. Perhaps, just perhaps, God is able to use a pandemic, with all its inconvenience, and the accompanying frustrations and disappointments, to mold us more and more into the likeness of our Saviour. Maybe this is a call to grow in patience, too.

Again, that’s not to say we can’t pray for it to end. Even the Lord cried out, “My God, my God, why have you forsaken me” and “if it is possible, let this cup pass from me”. However, He immediately added “yet not what I want but what you want.” (Mt. 26:39) Thy will be done!

And while we wait, ever hopeful that God will soon grant our earnest plea, we might use the opportunity to humble ourselves a little, realize that we aren’t divine and can’t always have things the way we want. In that, we have much in common with the great majority of our brothers and sisters throughout the world who have less control over their daily lives than we do.

Meanwhile, we have Easter: a sure sign that life follows death, and spring follows winter. ✠

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

Vol. 18, No. 1 — Easter 2021

NEXT ISSUE

— Fall 2021 —

will be distributed to the parishes in mid-September 2021.

Submissions must be received at the e-mail address below on or before August 8th.

Stories and photos of events from every parish and organization in the diocese are welcome. Photos should be sent as attachments, not embedded in a text document, and the bigger the image file the better. Submissions as PDFs often do not reproduce well.

No contributor to the Catholic Herald is remunerated in any way.

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What Happens Next?

Bishop Daniel Miehm



I quite enjoyed watching the film “Risen,” when it came out in 2016, a dramatic retelling of the Lord’s resurrection and his appearances to the disciples that seemed to portray very honestly the confusion of those days. At one point, Peter, having witnessed several appearances of the risen Lord, is asked, “What do you think will happen next? When will he appear again?” And Peter throws up his hands in frustration and fumes, “I don’t know; I don’t know; I don’t know! I’m just trying to figure all this out.” Many of us have faced similar uncertainty during the time of this pandemic, with a lot of confusion and – yes – frustration. Even as vaccines roll out, we know there is caution about a third wave, yet we do have hopes that the end is in sight. And this provokes a lot of questions for the Church: questions like “What’s next?” “What will the return look like?” “Who will come back, and who won’t?” “How will our ministry change?” Right now, a lot of us have more questions than answers, but at least questions are being asked honestly.

So, I was heartened at the online presentation Father James Mallon gave to our priests recently. He is the well-known writer of “Divine Renovation,” and heads up a ministry focused on parish renewal and evangelization. He knows the situation of priests and parishioners and knows the kinds of questions being asked in parishes and dioceses these days. And while acknowledging the challenges that lie ahead for the Church, he pointed to a major transformation that the pandemic has brought on. It has compelled us to move from a maintenance model to a more missionary approach.

He rightly pointed out that the Church needs to do both, for to maintain what we have by looking after the needs of the flock is a very biblical image of the Church. But we are also called, Father Mallon explained, to cast our nets into the deep. To do what the Lord commanded and make disciples, becoming “fishers of people.” Most parishes have been more comfortable with the maintenance model and, he noted, that is what we typically do on Sundays. We look after the people who come to us. But with the dawn of the pandemic and its restrictions, people couldn’t come to us as they usually did. We had to find ways to reach out, using methods and media old and new. Some have struggled with that; some

have really embraced the challenge; but all of us have switched our operating model to a degree. And Father Mallon said that will serve us in the future.

Another recent talk that I heard has also inspired hope despite the uncertainty of these times for the Church and the world. Dan Cellucci, head of the Catholic Leadership Institute, has a wonderful, brief talk on the *Our Sunday Visitor* website,

entitled, “What if they Don’t Come Back?” (<https://osvtalks.com/cellucci>). It sounds like a foreboding question, conjuring up all sorts of negatives, but Mr. Cellucci quickly pivots to the opportunities that exist in this moment for the Church: a situation when we have had to overcome all sorts of obstacles and a time when people are struggling with some of the biggest questions in life. I like that he points out that a return to the old normal is hardly a desirable thing for the Church: “We could barely afford the old normal before we start longing for it to come back!” He gives some compelling and thoughtful advice about the way that parishes, dioceses, and the whole Church can start to look ahead and re-imagine possibilities.

I was so struck by that talk that I quickly shared it with the members of our Priests’ Ongoing Formation Committee. And now we are looking forward to welcoming Dan Cellucci as the main speaker at our Priest Study Days in November! I anticipate that he will come with a challenging message and solid practical advice for how we minister and lead our parishes in these changing times.

I would encourage everyone to view that talk, as Dan raises questions and describes scenarios that should be discussed in every parish and lay organization: all the more so, as we re-boot the Diocesan Pastoral Planning Process coming into this fall.

Uncertain times though these may be, let us never forget that the Risen Lord is always with his Church and, as he promised, continues to guide us through the Holy Spirit. With that conviction, we will be ready to embrace whatever comes next. May you all have a very blessed and joyful Easter. ☩

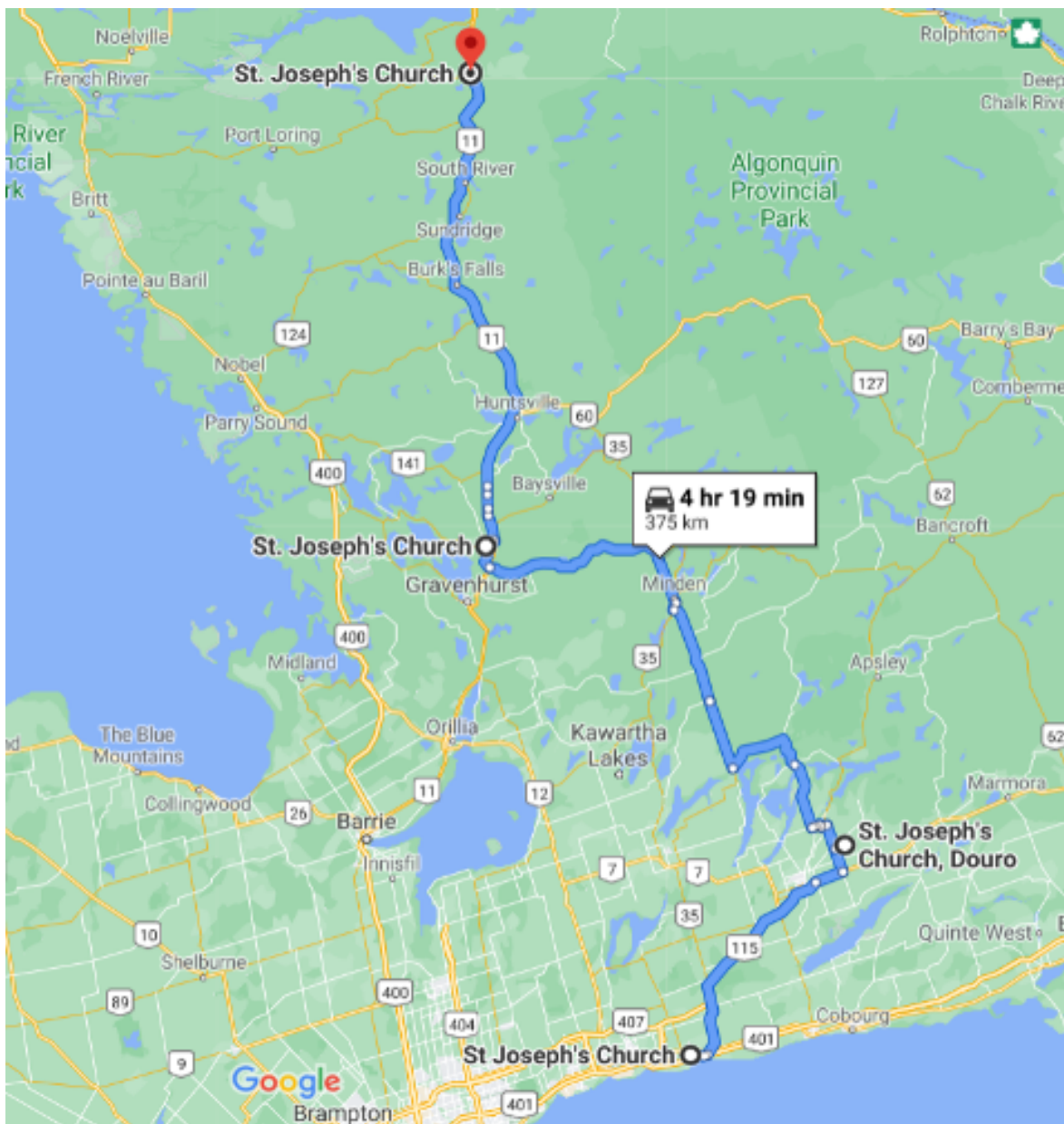


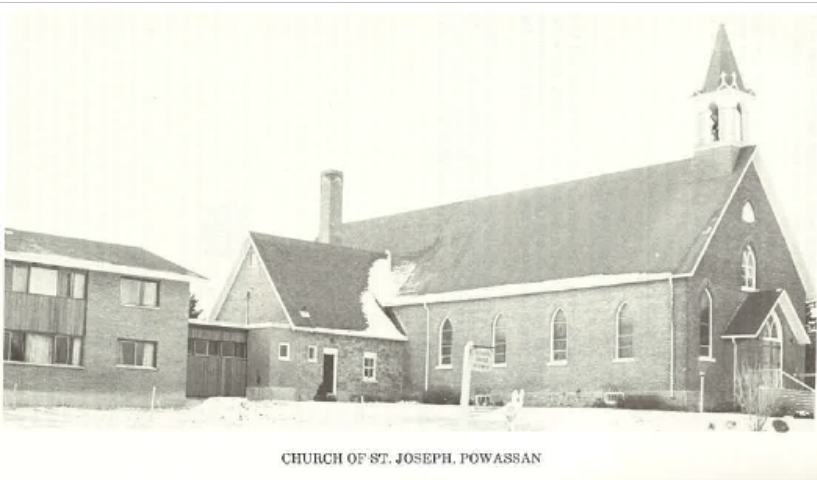


Parishes of Saint Joseph

In celebrating the year of St. Joseph, we, in the Diocese of Peterborough are fortunate to have 4 parishes dedicated to this great Patron of the Universal Church. They range in location from the very north to the very south of the Diocese. St. Joseph’s Powassan, St. Joseph’s Bracebridge, St Joseph’s Douro and St. Joseph’s Bowmanville are all unique parishes within the Diocese .

As a spiritually fruitful way to celebrate the Year of St. Joseph, we encourage the faithful to make a pilgrimage to the parishes named for St. Joseph across the Diocese of Peterborough. Please do so safely and be mindful of the COVID-19 protocols.





Powassan

120 Memorial Park Drive West
Powassan, ON, P0H 1Z0

The first church was built on this site around 1887 to 1891, as reports are conflicting. It was a frame building, thirty feet by twenty feet and having a galley.

In 1905 Bishop O'Connor blessed Powassan's new and current church and dedicated it to St. Joseph. In 1931 the sacristy and sanctuary were added. In 1942 a new tower to accommodate a bell, which was procured from London England, was erected.

The parish was established in 1943 as a division of Trout Creek. For some time, the space inside the building was inadequate and in 1951 the body of the church was extended to increase the accommodation to almost twice the size. A vestry and washroom were also added. The interior was completely renovated. In 1960 a combined residence, office and garage adjoining the church building was completed.

The original entrance to the church was from Clark Street. It has since been reversed to an entrance off Memorial Park Drive.



Bracebridge

118 McMurray Street
Bracebridge, ON, P1L 1R8

A combined chapel and rectory were first built on this property in 1876; it was blessed by Bishop Jamot and dedicated to St. Joseph. The second floor provided the living accommodation. In 1879 Bishop Jamot proposed building a more suitable church and offered a donation of \$200.00. Fr. Cody offered \$100.00 to the cause. It was completed the same year.

By 1911 a much-needed vestry was added. In 1924 the building was lifted, and a basement was created under the building. Tragedy struck in 1962 when the roof of the 83 year old church collapsed during the night. A number of pews and the communion rail were destroyed. Mass was celebrated in the basement of the church, but it was obvious a new church was necessary.

The new St. Joseph's Church was used for the first time on the first Sunday of August 1967. The old church was destroyed the following day. Many parishioners requested and received

mementos of the venerable building. A folding wall separates the current church hall from the body of the church, and it can be opened to provide additional seating when needed. The rectory is at the rear of the same building.



exterior photo
next page



Douro

300 County Road 8
Douro-Dummer, ON, K0L 2H0

The necessity of a church in this community was the incentive for a plan to raise funds. As early as 1843 and for the two succeeding years subscriptions toward this objective were collected.

In the winter of 1844, lordly pines and fragrant cedars were felled, drawn by oxen and hewn into building timber. In January 1845, a frame church sixty feet long and thirty-five feet wide with a belfry seven feet by twelve and one-half feet was erected.

There is no record of the establishment of Douro as a parish. However, the accepted date is 1846.

During 1863 and 1864, the present parish house of stone was erected.



Father Keilty's monumental achievement was the building of the present beautiful church. The gray and red limestone was drawn nine miles from a quarry in Dummer Township, just north of Warsaw, and the white limestone trimming was brought from north of Orillia by rail to Nassau. On May 24, 1892, Bishop R.A. O'Connor blessed and laid the cornerstone of the new St. Joseph's Church. One year later, on June 11, 1893 Bishop O'Connor blessed the church, completed at a cost of \$16,000.

The church, which had been completed in 1893, was in need of interior decoration and this was made possible through a generous bequest (\$1,000) from the will of Very Rev. Joseph Browne who died in 1911.

The beauty of the interior was enhanced by paintings on the ceiling and the walls of the sanctuary, and this was followed by covering the vaulted ceiling of the nave with canvas and the application of eighteen paintings (about 1912).

The four corners of Douro are graced by the Church and rectory on one corner, the school (NE), the Cemetery (SE) and the Parish Hall (SW), making St. Joseph, truly, the centre of the town.



Interior photo
next page



Bowmanville

127 Liberty Street South
Bowmanville, ON, L1C 2P5

St. Joseph's Bowmanville was originally located at Church and Division Streets. A brick church was built in 1857 at a cost of \$800.00. Bowmanville was a mission of the parishes of Cobourg and Port Hope until 1931. In 1940 the church was repaired and improved with the addition of a vestry and the excavation of the area for a basement. In 1944 a lot with a house and garage was purchased to serve as a parochial headquarters.

By 1957 the congregation had outgrown the church and a piece of property on Liberty Street South was purchased. In June of 1958 plans were accepted for the new church, with adjoining rectory. This plan included as a special feature; an entrance similar to one that Father Malane had seen in Rome. The second St. Joseph's Church of Bowmanville was opened with Midnight Mass in 1958. Seven stained glass windows from the original church were transferred to the new church. The patron of the parish, St Joseph, is represented in a life size statue carved in Italy from a single piece of wood.



CHURCH OF ST. JOSEPH, BOWMANVILLE



*(Factual information for this article was gleaned from From Edgar Boland's book, **From the Pioneers to the Seventies: A History of the Diocese of Peterborough, 1882-1975**, Maxwell Review Ltd., Peterborough, Ont. 1976.)*



Catechesis of the Good Shepherd

How Much the Vinedresser loves His Vines

Susan Perna



For me, the parable of the True Vine is one of those parables that can be disturbing and seem to be quite unjust. The pruning left me feeling very vulnerable, judged and unappreciated. It was always difficult to present it to children when it left me fearing God more than feeling like a child of God.

This changed for me one day during a heavy snowfall right in my own backyard. I looked out my kitchen window one wintery day in mid-January and saw my elderly Italian neighbour, Valentino Antoneilli, whom we called Moro, standing in the middle of his yard turning only to gaze at his vines. He stood there for so long that I was worried that there was something wrong so I opened my back door and called out to him, "Moro what are you doing?" He replied, "I am looking at my vines."

Well, his entire backyard was covered with snow and grapes vines. He had vines growing on trellises and fences all around his yard. In fact, he liked to do this so much that he had also planted three vines in my yard that made a large sheltering canopy for our patio. He said nothing else so I put on my coat to go out and find out

just what could be so interesting about these brown barren branches in January.

Naively, I started the conversation by saying, "I guess you are making a plan about what to do with them in the spring." He said, "Yes. I am deciding which ones will be pruned back." I gulped and said, "Well, I guess you will prune back the ones that did not make any fruit last summer. He replied, "Oh, I will trim them back a little, but the ones that I will severely cut back are the ones that produced the most fruit." I felt like a knife had been stabbed into my stomach. Moro continued, "The vines that produced the most fruit will be cut back the most." It was as if he knew each vine in some kind of intimate way and he remembered what they had produced.

I became very aware that I was not just speaking to my neighbour but that I was getting a new insight into how God works with us. Moro saw that I was disturbed with his answer and added that every time a vine is cut back, it will rest for a while. Then, when new growth happens, there will always be two new branches where the one branch was cut. In time, he will have to decide which of these two branches will remain and which one will be cut.

He said, "Italians have an expression: 'Keep it poor it will make you rich.' That means that the branches must remain close to the vine. The fruit will be sweet and abundant. If I let the branches grow, they will be weak and if they produce any fruit, it will be small and sour. The wind will break the weak branches and all is lost. If I tie the branches and keep them close to the vine there will be a great harvest!" He continued, "Susan, I do not do this because I want the fruit. If I wanted fruit I would go to the store and buy it. I do this because I love the vine and the branches."

Moro had no idea how much he had helped me. He continued to work in his vineyard for a few more years. Every day he tended to the vines and mine too! Every year he did his pruning and harvesting. He is now blind and has had one leg amputated. He asks his wife about the vines and all the branches as if they were part of his family.

He gives clear instructions about how to treat each branch. He has it all in his mind and in his heart. Moro has not lived at home for 7 years. He has been hospitalized and does his work from a distance.

Now I see this parable in a new light. I imagine God studying me, watching me, and yes, pruning me. I feel chosen, protected and loved. Pruning still hurts, but now I am learning to enjoy the resting time before new growth. This not only helps me feel like a child of God, but also makes me feel most grateful for a God who loves me so much. I feel safe in his plan, in his heart, and in his hands.

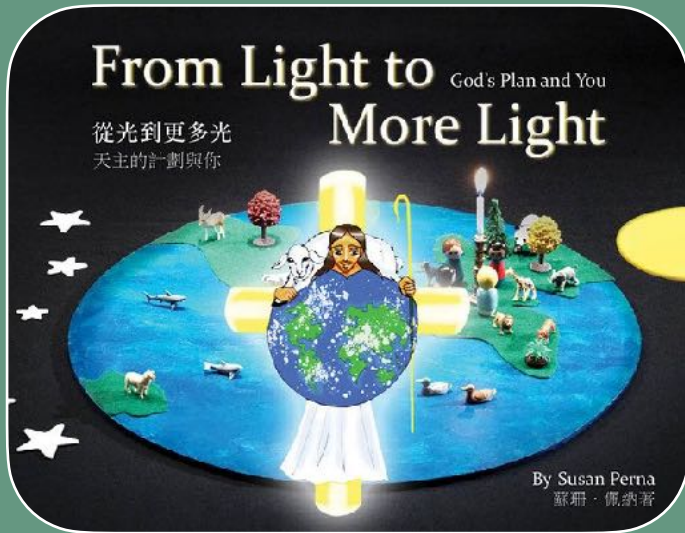
For forty years, Susan Perna has presented and pondered The Parables with children from 3-12 years old, helping to "Keep the memory of God alive."

Opportunities for children and adults, to experience The Catechesis of The Good Shepherd are growing in our diocese. Going deep into parables helps give us all new peace, understanding and joy that enables us to respond to God with great love!!

She lives with her husband Vince in the north end of our Diocese; serves our children who attend CGS in the Atrium at Pro-Cathedral, in North Bay and travels across Canada as a Formation Leader for CGSAC.ca



Jesus said,
I am The Good Shepherd & I am The True Vine.



The book, *From Light to More Light, God's Plan and You*, is almost ready for print. Archbishop Prendergast has translated it into French and it will also be printed in English/Cantonese and English/Traditional Chinese. There are plans to have it translated into Italian/Spanish and a request has been received for Haitian/Creole. It will also be sold as an E book.

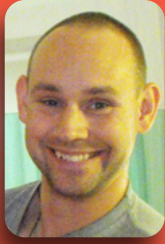
Any proceeds from the sale of this book within The Diocese of Peterborough will be kept in Peterborough to help more adults to begin Catechesis of the Good Shepherd formation.

God divided the water on the earth from the water in the sky and made the oceans and the clouds. And God saw that it was good. God said, "Let the waters come together so that the land will appear." God named the land, "Earth" and the water, "Seas".

Dieu a séparé l'eau sur la terre de l'eau dans le ciel et a créé les océans et les nuages. Et Dieu a vu que c'était bon. Dieu dit : « Que les eaux se rassemblent pour que la terre apparaisse. » Dieu a nommé la terre « Terre » et l'eau « Mers ».

10





DOMESTIC
CHURCH

Luke Procter

Mental Health in a pandemic

I think it's an understatement to say that the past year has been challenging. Everyone has been suffering in some form – whether it's physically, mentally or spiritually. Despite the fact many of us are physically free of this virus, we've all been affected by it in one way or another.

You may remember the article I wrote in last year's edition of the Catholic Herald, "Father Risk Factors." That article was written while one of my boys was in hospital for a week suffering from pneumonia. Fortunately, my son has made a full recovery – he doesn't remember the experience. The effects on me and my family are still remembered, though.

While my son has recovered, I know that I haven't. I suffered from mild mental issues – depression, anxiety, things I've never dealt with before. I try to cope as

best I can, just like everyone else. As my son got better, I became less well. I'd like to say I've recovered, but I know I haven't. My wife remarked some time ago that after we got out of the hospital, I was 'darker.' Returning to Mass and Confession has helped immensely.

You may be wondering why I mention this at all. It's because there is a huge portion of our population who suffer silently from an illness that cannot be tested by a nasal swab. While we have lost people who had 'the virus,' we have lost a multitude more who are still with us. Mental illness has exploded, exponentially faster and wider than any respiratory virus. This will leave a mark on our families and communities for generations. I am not the same as I was in February of 2020. Our families are not the same either, as they suffer alongside us, unwitting participants in this internal, intensely personal battle.

Losing access to Mass and the Sacraments have contributed to this influx of mental illness. For months, we've been separated from Christ in the Eucharist and the Confessional, all to curb the spread of a respiratory virus. All actions have consequences – our churches weren't centers of viral spread, but when they were unapproachable, we lost important support structures.

For those like myself, who have never struggled with mental illness, it can be a strange thing. We may think we'll 'get over it' or we can 'tough it out.' It's amazing how our physical bodies can overcome adversity while at the same time our minds fall apart. Know that you are not alone by any means.

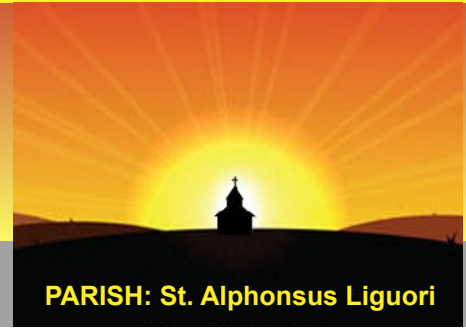
Suicides, drug use and overdoses are skyrocketing as people are unable to cope with the current situation. People who have died with covid is one thing; what's not being reported daily is the number of those who have died from ancillary causes, especially among our youth. Losing a job or business, not being able to see friends and family, being unable to get medical or spiritual care have all contributed to this 'silent' pandemic.

I want to urge everyone who thinks they may have some form of mental illness as a result of this pandemic to seek help as you can. This pandemic has pushed us apart from each other; we need to reconnect. Even making a simple phone call or sending a text can brighten someone else's day and counter your own sense of isolation. The older generations might be the hardest hit by this virus, but it's the youth that are going to have lasting effects. This virus might cause physical illness; the response to it has had serious consequences, too. ✠

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



A Christmas to remember



As we couldn't have Christmas the way we normally do, Fr. Jerry Tavares at St. Alphonsus Liguori decided to give a cute little gift bag to our parishioners telling them how much the church misses them and to have something to watch Christmas Eve online.

Fr. Jerry dressed up as St. Nicholas and gave out the bags which included a Christmas ornament with our church logo on it, candy canes, candles, hot chocolate, apple cider, pens and viewing instructions for family and children for our online Christmas Eve programs.

People drove by the front door of the church and were pleasantly surprised to see St. Nic handing out the gift bags! *Definitely a Christmas to remember!*





Fr. John Perdue



Unexpected Graces

After the Resurrection, Jesus began appearing to his disciples. The gospel traditions give us a glimpse into some of the emotions felt by the disciples, such as Peter excitedly running to the tomb or Mary weeping in the garden. The days of Holy Week were undoubtedly filled with incalculable emotion – fear, grief, confusion, guilt. The disciples hid in fear and literally wondered if they would live to see tomorrow.

For more than a year our world has faced tremendous uncertainty, leaving us to often wonder what tomorrow will look like. The current pandemic has provoked a range of emotions, including fear and frustration. Peterborough Campus

Ministry has grappled with many of the same challenges facing our families, churches, and nonprofits. The pandemic has devastated so many and the Church is certainly not immune.

But as the first rays of Easter dawn upon us we wish to give thanks to you, our brothers and sisters, who have responded generously by sharing encouragement, support, and precious resources with us. In a period of uncertainty your witness has filled us with astonishment as the message of the empty tomb did for the Apostles (Lk 24:22).

Despite initial concerns that we might have to cancel our annual Saint Joseph Dinner, we moved the event online. Your generosity made this the most successful dinner yet! While university students have been sequestered in their dorms and homes, we still had more than sixty participate in faith study groups led by our Catholic Christian Outreach missionaries.

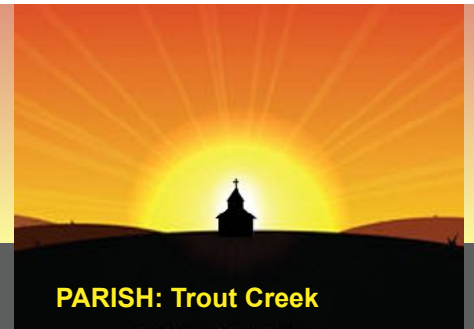
The Prophet Isaiah tells us “the people who walked in darkness have seen a great light” (Is 9:2). Despite the fear, uncertainty, and even frustrations of the past year, our campus ministry community has found plenty of reasons to hope and trust in God’s goodness. We pray that this Easter the gift of the Resurrection will fill your hearts with joy as well. ✠



Michael Cheesequay is an arts student at Trent from northern Ontario. Through engagement with Peterborough Campus Ministry, he chose to become Catholic and was baptized in 2020 during the pandemic.



CWL Centennial



PARISH: Trout Creek

Sacred Heart of Jesus Parish Catholic Women’s League in Trout Creek will be celebrating 100 years Anniversary in June 2021. The CWL of Canada Charter was established June 21, 1921. Fr Kelly was the Spiritual Advisor with First President, Mrs. George Hummel; First Secretary, Miss Mary Corkery; and First Treasurer, Mrs. J.A.Kelly. The first meeting was held on August 4th 1921 at 9:30am. There were 13 members present and it was moved that the yearly fee be 25 cents.

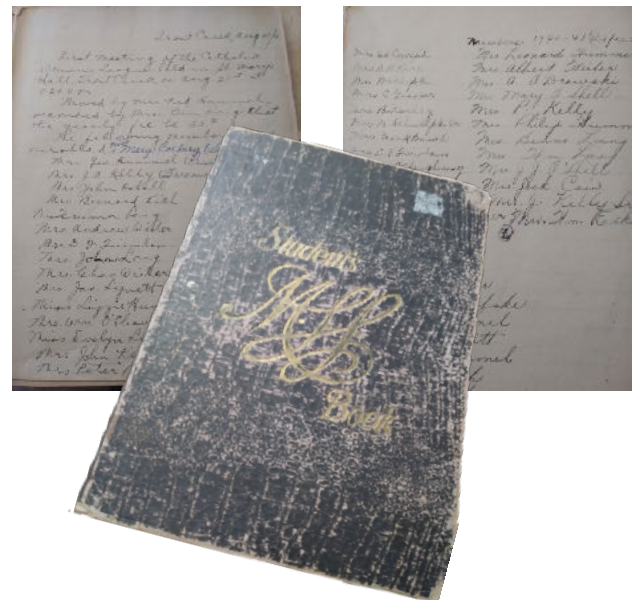
Our present CWL has the original meeting book from 1921 to May 4th 1941. What A “keepsake” we have!

Our council will be planning special events for this wonderful occasion. Our hope is to have a Special Mass with presentations to members and a social if COVID permits.

It is an honour to have our CWL celebrate 100 years, especially in a small town as Trout Creek. We are a very caring and generous community. We currently have 22 members.

- Mrs. Linda Pugh - President
- Mrs. Bonnie Hanselman - Treasurer
- Mrs. Barb Grasser - Secretary.

2 of our members have 76 years of service
1 of our members has 71 years of service.





THE CHOIR LOFT

**Kathleen
Moquin**

On March 11, 2021, the first anniversary of World Health Organization's declaration of the coronavirus pandemic, the global community paused for a moment of collective reflection that included articles citing timelines and mortality data; opinion pieces discussing mask mandates and vaccine rollouts; and media broadcasts featuring heartbreaking personal stories of Covid-19.

From the perspective of my own sliver of the Covid-19 universe, the legacy of coronavirus has been disquieting silence. A literal silence because office buildings and restaurants, schools and churches, and concert halls and arenas have been emptied. A metaphorical silence because social distancing recommendations and stay-at-home orders have excluded many people from being present to each other, from participating in those holiday gatherings and milestone moments, both happy and sad, that "turn up the volume" and enrich our lives. To fill these silences, most of us necessarily pivoted to home offices, virtual schooling, and Zoom performances. Stranded at home, some of us followed impeachment proceedings, resumed crafting activities, or improved culinary skills. I am grateful to streaming services for the opportunity to binge-watch baking shows this year. This household's pandemic journey was further highlighted by such memorable characters as Joe Exotic (*Tiger King*), Michael Corleone (*The Godfather*), and Alexander Hamilton (*Hamilton*). Outrageous, dangerous, and bold, their stories epitomized a "living loud" ethic which provided welcome respite from lockdown lethargy.

Featuring the quiet and solitary titular protagonist, *The Mandalorian* was a surprising favourite among the television offerings screened here during the coronavirus pandemic. Remember the

This is The Way: St. Joseph and the Mandalorian

adorable Baby Yoda memes this summer? Part of the *Star Wars* canon set five years after the events of *The Return of the Jedi*, the series follows Din Djarin, a bounty hunter who accepts an off-the-books job delivering an alien toddler to a mysterious client in exchange for beskar steel but recovers Grogu when he learns that evil plans have been made against the foundling. Subsequently exiled from the bounty hunter's guild, the Mandalorian travels the Outer Rim, staying clear of the remnants of the Galactic Empire while seeking to reunite Grogu with his people, the Jedi. Strong production values, skilled direction, and excellent performances serve to advance the heroic journey narrative, and this series excels when exploring themes of belonging, responsibility, and fatherhood. Raised as a foundling by a breakaway group from mainstream Mandalorian society, Mando affirms his adherence to the beliefs held by Children of the Watch, like his refusal to remove his helmet, by quietly stating "this is The Way." Mando depends on friends like the Ugnaught servant Kuiil and hangar manager Peli Motto for childcare advice and support even as he negotiates job offers to slay dangerous beasts like the Mud Horn and Krayt Dragon. Mando childproofs his Razor Crest gunship for Grogu but eventually yields to the toddler's persistent interest in holding a silver knob from the craft. In spite of some miscues, like failing to act prudently to prevent Grogu from snacking on the eggs of the Frog Lady alien who had requested assistance in relocating them to safety, Mando grows in the virtues of a responsible, obedient, and resourceful father. *The Mandalorian* is streaming on Disney Plus.

On the 150th anniversary of Blessed Pope Pius IX's 1870 declaration of St. Joseph as Patron of the Universal Church, Pope Francis published *Patris Corde (With a Father's Heart)*, an apostolic letter about Saint Joseph, to inaugurate a special Year of Saint Joseph which will conclude on the Solemnity of the Immaculate Conception December 8, 2021. In *Patris Corde*, the pontiff reflects on the virtues of Saint Joseph as a beloved father, tender and loving; an obedient and accepting father; a creatively courageous father; and a working father in the shadow of the Heavenly Father. A thoughtful, affirming discourse about the importance of fatherhood, *Patris Corde* invites the faithful "to increase our love of this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal."

As we continue to navigate the various silences of the coronavirus pandemic, may we be grateful to Saint Joseph, a father whose silence in the Scriptures does not diminish his role in salvation history and the life of the Church. ☩

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





Building a Culture of Vocations

by Fr. John Perdue



Greetings and Happy Easter from the Vocations Office! May the tremendous, life-changing joy of Jesus' resurrection flood your homes and families. Never forget — by virtue of your baptism, you have a share in His victory over death!

I am happy to share with you some news from the Vocations Office.

Our two seminarians, Peter Lukow (3rd Theology) and Peter Bissonnette (1st Theology) continue to do well. Peter Lukow will be ordained to the transitional diaconate this year; our first ordination since Fr. Stephen DeCarlo was ordained a priest in 2018. This is great news for our Diocese and we are very happy for Peter! The details for Peter's ordination are still being worked out, and they are proving more challenging this year due to the pandemic. We may still be operating under capacity restrictions at the time of the ordination, but we are hoping to livestream the Mass to enable parishioners throughout the Diocese to participate virtually. Details to come. Please keep both of our seminarians in your prayers!

I continue to support young men throughout the Diocese who are discerning possible priestly vocations. Most of them are part of monthly 'Quo Vadis' meetings. We meet digitally or in-person, depending on the restrictions that are in place, and we have been working our way through an excellent book called *Priests for the Third Millennium*, by Cardinal Timothy Dolan of the Archdiocese of New York. In addition to this excellent discernment initiative, two young men from our Diocese are participating in the Avila Institute's 'High Calling' program, which connects discerners from across North America for lectures and presentations on prayer, spirituality, the priesthood and discernment.

I was very happy, a few weeks ago, to host seminarian Peter Bissonnette and his classmates for a day of safe outdoor activities here in the Diocese. The guys wanted to get out of the seminary for a break, so we called Peterborough Public Health to find out what our options were, and we arranged a very enjoyable day on a local farm outside Peterborough. The seminarians thoroughly enjoyed learning about the calving process, seeing the newborn calves and even assisting with corralling some cattle for their shots. A great break!

Thank you all for your continued support of Vocations initiatives in our Diocese. We need happy, healthy, holy priests for the renewal of the Church. You can make a difference by your prayers. I am sincerely appreciative to all of you who have registered to pray for Vocations through the St. Joseph Vocation Society. I continue to offer Mass monthly for your intentions as a thank you. For anyone not registered, please sign up today at www.ptbovocations.ca

Thanks so much!



Father John Perdue
Director of Vocations
Diocese of Peterborough

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SAINT PROFILE

Fr. Joseph Devereaux

St. Raphael Arnáiz Barón

1911-1938

Trappist Monk - Feast Day April 27th

Raphael Arnáiz Barón was born in Burgos (Spain) April 9, 1911, into a prominent and deeply Christian family. He was baptised and confirmed in Burgos and began his schooling at the Jesuit college in the same city. As a young boy he recovered from a serious sickness and his father took him to Zaragoza and consecrated him to the “Virgin of Pilar.” This experience, which took place in the late summer of 1921, profoundly marked Raphael. He attributed his recovery to a special intervention of the Virgin Mary.

This experience, which took place in the late summer of 1921, profoundly marked Raphael. He attributed his recovery to a special intervention of the Virgin Mary.

Raphael went on to study architecture in Madrid, where he began the practice of making a long daily visit to the Blessed Sacrament in the Chapel of Caballero de Gracia. He joined the Nocturnal Adoration Association, and faithfully took his turn before the Blessed Sacrament. After his graduation, Rafael experienced a deepening of faith. He was a handsome young man who was possessed of a brilliant and eclectic mind, and a deep sense of friendship. He was blessed with a happy and jovial nature, was athletic, had a gift for drawing and painting, love for music and theatre. As he matured, his spiritual experience of the Christian life deepened.

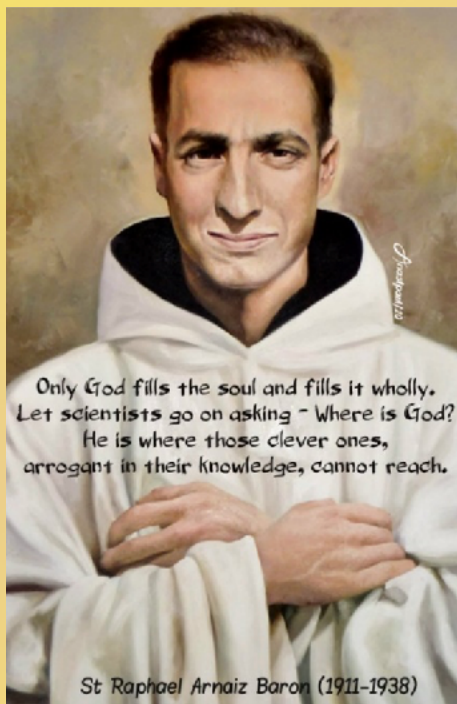
One summer holiday, while staying at the home of his uncle and aunt, near Avila, he visited the Trappist Monastery of San Isidro de Duennas. He was immediately attracted by its prayerful atmosphere and was drawn to the abbey's silent beauty. Feeling called to enter religious life, in December of 1933 he suddenly broke off his professional studies and on January 16, 1934 entered the Trappist monastery. He lived the first months of the novitiate and his first Lent with great enthusiasm, embracing all the austerities of Trappist life. However, God mysteriously chose to test him again with sickness – a sudden and

painful attack was found to be the result of diabetes. He had to leave the monastery and return home for rest and relaxation. In December 1936, he returned to the monastery. However, his health would not recover as it had in his adolescence. He was to spend much time in solitude in the infirmary, which was hard on him. His brother, who entered the Carthusians, had once asked Rafael why he did not become a Carthusian instead of a Trappist. "I need to see faces," Rafael had replied. Now, he saw mainly the face of the infirmarian brother, who eventually could no longer provide for Raphael's health needs as the diabetes worsened.

In February 1937, Raphael had to leave the monastery again. He returned in December, knowing he would not live much longer. In February 1938, the abbot told him that on Easter Sunday he would give him the monastic cowl and black scapular proper to



**A life of love...
this is the only reason
for living.**



St Raphael Arnáiz Barón (1911-1938)

professed monks. Such bestowal of the cowl on a mere oblate had no precedent in the history of the monastery of San Isidro.

His father arrived at the monastery on Easter Thursday morning, April 21, for a visit. Rafael, dressed like a proper monk in white cowl and black scapular, met him. Never had his father seen him with better colour in his cheeks, with such a sparkle in his eyes.

His father left, and the next day Rafael went to bed with a high fever. On Monday, April 25, he received Extreme Unction. On Tuesday morning, April 26, his agony began. While the community prayed for him, Rafael suffered a strong convulsion that for a few moments very much distorted his face. Then it returned to its normal appearance, and with

quiet peacefulness and a smile on his lips, as if enjoying a pleasant dream, he breathed his last. He was twenty-seven years old.

He was buried in the monastery cemetery, and later in the Abbey church. Pope Saint John Paul II proposed Saint Rafael as a patron saint of the 1989 World Youth Day (held in Santiago de Compostela), declaring that he was a model for adolescents. Pope Benedict XVI canonized him on October 11, 2009 and presented him as a friend and intercessor for all the faithful, especially for the young. He is honoured as a patron of those suffering from diabetes.

The fame of his sanctity rapidly spread beyond the walls of the monastery. The example of his life together with his many spiritual writings continue to spread and greatly profit those who get to know him. He has been described as one of the great mystics of the twentieth century. ✠

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

Prayer

O God,
 you made Saint Rafael an outstanding disciple
 in the knowledge of Christ crucified.
 Helped by his example and prayers to love you above all things
 may our hearts be enlarged,
 so that we may run with inexpressible sweetness of love
 along the way of the cross
 and deserve to share the life and joy of the risen Lord,
 Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit,
 God, for ever and ever. Amen.



San Isidro de Duennas



FROM THE PEW

David Beresford

Office work

I got a job at an office building several years ago in Toronto. I had to commute by train which took me two hours. This was my first time working for a large business, and I was happy to have this job.

Office etiquette is a curious thing. One of the ways people communicated in this office was by sticking small pink or blue pieces of paper with gummed edges onto various places on my desk or chair; these were called post-it notes. I would arrive at work, and find half a dozen of these missives randomly placed, each trying to get my attention. Often I would find torn notes under the bottom of my chair or stuck to my shoe when I got home. I wrote down some of these messages:

*Please call Grrm Th. ASAP! 4PM Ni 21
Bill retrnnn your call, is pppt a jeefg
Nora J(?) from 077 (said tn ltr)
Call 639-41
Urgent! mpfffl*

When I asked the people in the reception area by the front desk – interrupting their exchange of ribald stories – to ask who left the messages and what did they mean, I was greeted by blank stares and clicking tongues, as the gang impatiently waited for me to leave so they could return to their toil. I was unable to find anyone in that office who ever admitted writing even one of these notes.

One day before going to lunch, I gathered up all the sticky notes and rolled them into a ball, adding for good measure the collection of rubber bands and paper clips that were wantonly reproducing in my desk drawers. I placed this fluorescent sculpture at the front desk with a note of my own, stating that I would no longer read any notes written on brightly colored paper and left lying around my office for me to

I think a big shop is a bad shop. I think it bad not only in a moral but a mercantile sense; that is, I think shopping there is not only a bad action but a bad bargain. I deny that its large organization is efficient. Large organization is loose organization. Nay, it would be almost as true to say that large organization is always disorganization.

The Bluff of the Big Shops
G. K. Chesterton

discover like a never ending game of hide and seek with clues written in code.

When I got back from lunch, the ball and my note were gone, and the plagues of sticky notes continued unabated, like leaves on the lawn in autumn. True to my word, I would toss these in a growing pile between the photocopier and a row of overflowing recycling bins.

Toronto is a world class city, I know this from all the editorials and stories that appear each week in the Toronto papers telling the readers how Toronto is a world class city, or quoting the mayor's pronouncements, that Toronto is a world class city. This is also where I read that you can find anything in Toronto.

Made hopeful by this boast, one day for lunch I set out to find a bowl of soup and a grilled cheese sandwich. I spent many days searching the city; my quest became an obsession. I found restaurants where I could get hundreds of different kinds of wraps, or imaginative sandwiches on novelty breads which were variations on a theme of two crusts stuffed with raw vegetables, but nowhere could I get a grilled cheese sandwich and a bowl of soup.

A few months into my project, undaunted by failure, I finally found a basement pub with a sticky floor and a pool table with ripped felt, where patrons were serenaded by a noisy fan that was innocent of moving any air however hard it puffed and groaned. There, in this little piece of paradise on earth in the heart of Toronto, for 5 bucks I got a grilled cheese sandwich, a bowl of pea soup and a cup of coffee.

I wrote out the restaurant's address on a bright orange note and left it on the bulletin board back at the office, just in case any of my sophisticated colleagues wanted to broaden their culinary horizons beyond salads and wraps. Like my other note, that too disappeared. ☒



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

Homelessness

"With God all things are possible" — Matthew 19:26

Aaron McFadden (Catholic Teacher)

There are times in life when we feel fortunate enough to think we can do something big. Then, if we open up our hearts and our eyes to the Lord, we are reminded of how small and humble we must be to act. Only then, can we realize that we are fortunate enough to know that it is God that does something big for us. Hopefully I can keep enough to keep this experience for myself and pass some little bit to that along to others.

Bonjour, bozoohoo, Hello, my name is Aaron McFadden, I am a teacher. I was on a journey to raise money and awareness for our local Youth Emergency Shelter, YES, and about homelessness in our community. Initially I was reallocating the cost and time of a wonderful winter camping trip towards a good cause. A donation to YES. I hoped for a learning experience and a week of camping out in my backyard during the coldest week of the year. I started on Super Bowl Sunday and finished on Valentines day, or so I thought.

I have been very lucky in life to have been raised Catholic, to have been both educated in and teach in our Catholic schools. I have also been very fortunate to have been raised in Peterborough. To have been educated and taught both here and abroad, with many grand adventures and teachable moments along the way. I planned this trip like many other vacations that I have had. I planned this learning experience like many others I have in school; a collaborative inquiry on the topic of homelessness. While sleeping out each night I also planned activities, interviews and had some reading to do.

Like any real teaching and learning, it has no end date or final task; it moves you as a person from who to whom you want to be. Some of the questions and answers I found along the way challenged me; and most likely would have offended some others. Those challenges are found in our personal lives and choices, but also in where the cost of our society is headed. What I do about it is a personal journey for me and my family. I hope that through sharing my story, we can be challenged to refocus how we see our world, and see how we find our collective way forward. There is a lot of relearning we have to do on this issue in our contemporary world.

The initial plan was to speak to various people during my week of winter camping, improve my knowledge of the issue and then share that knowledge with others. The donation was just a piece of money to go along with that. The plan was far too simple, but it allowed me to put my first step forward.

My first encounter was with [Simal Iftikhar](#), a Trent university student that was organizing an event called VIRTUAL SLEEP OUT PETERBOROUGH being held on Friday, March 26. Her event co-hosted by Peterborough Cares had an online fundraising page and finished with an event where people would 'sleep out' to show support for homeless people in our community. All the money raised was going to be donated to YES. I latched onto that idea and wanted to promote that event and get 1500 participants. With Simal's added time and effort and with the help of the local media they were able to surpass her fundraising goal of \$1500 while I was still sleeping outside that week.

Wanting to change the world by sleeping in your backyard is impossible to say the least. With limited resources and under confined circumstances I tried to both raise funds and awareness. The money I hoped to raise would all just nicely funnell through the Peterborough Cares donation sights. The only way to create a voice at that time was through the power of local media. I started the week with a visit from a local blogger and was featured in the local newspaper. I posted on Facebook three times daily how my day was going, I had some followers. I was featured again in the local paper meeting deputy police chief Tim Farquharson who was promoting another event on March 26 for homelessness. It was very exciting to surpass the goal of \$1500 on the Peterborough Cares website that week.

I also paid closer attention that week to both the local newspapers that had many articles related to the topic of housing and homelessness in our city. Housing and the voice of those marginalized in our community also has a local face that gets missed in our national news. We see many of those faces each day in our daily lives, we need to recognize those people when we meet them.

Another part of my week off was to meet some of those faces that help with homelessness in our community and to learn more. The first faces I planned to facetime that week were familiar faces. I was scheduled to meet with executive director of YES Meagan Hennekam on Monday. We had to move that to Tuesday morning because of a frozen computer. I also meet with Christina Skuce from Habitat for Humanity on Tuesday to discuss the 'Meaning of Home' contest. On Wednesday I spoke with Reverend Julie Stoneberg from the



Unitarian Fellowship church. All three of these conversations moved me away from thinking of this as a house or home issue, but more towards a personal connection. The idea that a 'safe place' or 'sacred place' means a personal feeling as well as the construction site.

Thursday I left open for chance.

On Thursday I met deputy Police Chief Tim Farquharson we spoke about another event of Friday, March 26. His wisdom and knowledge were impossible to capture in one meeting. The connectedness of mental health, addictions and 'meeting people where they are at' is like opening a door to another world. A world we very much want to protect our children from. The gradual and obvious expansion of my idea of youth shelter to the big picture can feel overwhelming, but each conversation made me feel more positive about what we can do.

I also by chance met another good man and social advocate for the marginalized community, Dan Hennessey. Dan and all the good people I met that day represented the authentic voice that I also needed to hear on my week journey. I met Dan again on Saturday on my last day of the week. I was handing out some money and promoting the Peterborough Cares events. He gave me some hot hand warmers to give out to people too. Not everyone wanted to take money from me, but everyone I met wanted hot hands that night. The voice of the marginalized people also needs to be heard in this educational journey. As Tim explained, 'we need to meet people where they are at'. I thank Dan for allowing me to do this with him. Their words are still very loud in my ears.

Meeting with people that week and trying to do a type of investigative report piece of promotion was challenging. Maybe even a little bit excessive. But all those conversations are still continuing now that my week is over. I plan to continue to learn and promote and speak with people right up to March 26 and the Peterborough Cares events. We hope all five of us can sleep out that night.

The last two days of my winter camp out were uneventful. I was cold, the family stayed inside. They ran out to get me on Sunday morning for breakfast. It was Valentines day. I was thinking about the 'meaning of home' contest earlier that week that [Christina Skuce](#) and I promoted on behalf of Habitat for Humanity. That morning was my meaning of home. Monday was family day and we played together, we had good conversations about what had happened. Tuesday we had a pancake breakfast or dinner and prepared for Lent. I am not sure what my kids got out of the

adventure. It helped prepare and focus me for a Lenten journey.

The experience of a week out in the cold was a luxury I was lucky to have. Having a supportive and loving family to help with this, is a big part of my education. We can't assume everyone has it, or knows how to create it. One face of homelessness as a problem happens because people do not feel the love and warmth of a safe place around them. Be it a shelter, or house or home, we need to teach each other how to care for one another. Another face of homelessness is the cost of living and how that can be taken away so swiftly. We then also need to create a world where that care is affordable for everyone.

What I learned from the people and organizations was inspiring and awesome, but also necessary to hear and tell. We can do something about homelessness and we are. The Youth Emergency shelter in Peterborough does amazing things. They don't just provide shelter, they support families to transition, they have an education component, they have mental health assistance, they provide food. The list goes on and on. YES and many of the other great community supports in our community are supported primarily by local donations. The week following my camp out, the St. Peter's Catholic Women's League donated \$1500 to YES. Upon a little research my own Knights of Columbus branch donated \$1500

last year. Much of the money that our Catholic councils collect is from our local Delta Bingo operations. This all demonstrates a level of community support and fundraising for these operations. Examples of direct giving as well as the fundraising events like the ones by Peterborough Cares are what allows for these services in our community. These are essential services in our community.

I have always taught that we can give our money and our time when we choose to give. I am not sure exactly how much money we will give each charity. We have a set amount in mind, but as you learn more about things we need to challenge the way we do things. As far as giving time to this cause, certainly as a family we will continue to promote the events until March 26. We hope to match a donation for all the participants in the events. We hope to do some direct giving as we branch out and see more

opportunities to help and learn. A real learning experience or adventure like this doesn't end, it changes you. It is supposed to change you. I didn't go anywhere on my adventure week off. I hope I learned a little about who I need to be when I get back. I am lucky to have a home to go back into, and a family that loves me in there.





Peterborough Victoria
Northumberland and Clarington
Catholic District School Board

New Director of Education steering Catholic Board through pandemic with an eye on the future

For new Director of Education Joan Carragher, there was no time to ease into the top leadership role at Peterborough Victoria Northumberland and Clarington (PVNC) Catholic District School Board.

Ms. Carragher has been a Catholic educator and leader for over 30 years and brings a wealth of knowledge and experience to the role. Since 2012, she has held the role of Superintendent of Learning with responsibility for a Family of Schools, Special Education and Human Resources. Prior to that, Ms. Carragher served as principal at St. Joseph Catholic Elementary School in Cobourg and at St. Alphonsus Catholic Elementary School in Peterborough.

Taking over the reins from outgoing Director of Education Michael Nasello, Ms. Carragher entered the director's seat in January amid a provincial lockdown, as COVID rates in Ontario skyrocketed, forcing the closure of all schools and the transition to remote learning for all of the Board's nearly 15,000 students.

"The beginning of 2021 was a really challenging time for PVNC staff, students and families as they navigated many challenges of life in lockdown," Ms. Carragher said. "As Board leaders we were also inspired by the many success stories, the out-of-the-box learning opportunities and creative uses of technology, and I have been continually amazed at how staff and students continue to create meaningful opportunities for faith development and prayer throughout this time period."

Much as educators have leveraged technology to deliver online learning, the Board has used technology to maintain its connection to the Diocese and school parishes, to create online

spaces for prayer and to continue faith promotion throughout the school year.

Board Chaplain and Faith Animator Fr. Paul Massel holds a weekly virtual prayer service every Wednesday morning, bringing together staff from across the board. The Board also celebrated Ash Wednesday and the beginning of Lent with a recorded Liturgy that was shared in all schools. The Board will be using technology in creative ways as it prepares to celebrate Catholic Education Week in May.

"There are many aspects of COVID-19 that we look forward to leaving behind, but technology has opened new opportunities for us and new ways to strengthen the home-school-parish connection in years to come," Ms. Carragher said.



As the Board continues to navigate the COVID-19 pandemic, Ms. Carragher is planning for the future, overseeing the renewal of the Board's Multi-Year Strategic Plan, which involves extensive consultation with internal and external stakeholders to develop strategic priorities that will guide PVNC for the next four years. That process has already begun and will

continue into the summer months before the renewed plan is presented to Trustees for approval in September.

"As a Director, this is a valuable opportunity to hear from our school board community members about their hopes and dreams for the future of PVNC," Ms. Carragher said. "One thing is clear. Our faith has helped us get through the toughest days of this pandemic and, as I've heard from many stakeholders already, faith will play a pivotal role as we recover as a system and plan for the years ahead."



CONFÉRENCE DES ÉVÊQUES CATHOLIQUES DU CANADA
CANADIAN CONFERENCE OF CATHOLIC BISHOPS

Medical Assistance in Dying

14 October 2020 – Ottawa – Today, more than 50 religious leaders from across Canada released an open letter to all Canadians in opposition to Bill C-7 *An Act to amend the Criminal Code (medical assistance in dying)*. This ecumenical and interfaith message is a response by religious leaders to the legislation introduced by the federal government on 5 October 2020 which seeks to expand the eligibility criteria for euthanasia and assisted suicide (euphemistically called “medical assistance in dying”) by removing the “reasonable foreseeability of natural death” criterion currently in the Criminal Code, and by loosening some of the existing “safeguards” allowing patients whose death is “reasonably foreseeable” to waive final consent to receiving euthanasia by making an advance directive.

The religious leaders said in part: “We are obliged to express our strong concern and opposition to Bill C:7 which, among other things, expands access to euthanasia and assisted suicide to those who are not dying. It perplexes our collective minds that we have come so far as a society yet, at the same time, have so seriously regressed in the manner that we treat the weak, the ill, and the marginalized.”

The message reflects a unity of thought and concern among Canada’s diverse religious communities in the face of human suffering, dying and death, and the inadequacy of euthanasia and assisted suicide as a response. The religious leaders further expressed: “We are convinced that a robust palliative care system available to all Canadians is a much more effective response to suffering and to protecting the sacred dignity of the human person. Palliative care addresses pain in a loving and caring environment, wherein people go out of their way to offer comfort and solace. It makes everyone into a better person.”

The development of the message was initiated by the Canadian Conference of Catholic Bishops (CCCB), Rabbi Dr. Reuven P. Bulka, CM, Ph.D., the Canadian Council of Imams (CCI), the Evangelical Fellowship of Canada (EFC) and Ahmadiyya Muslim Jama’at Canada.

Media is encouraged to direct inquiries to any of the endorsing signatories to the message.



CATHOLIC CURIOSITIES

Stephen
Retallick

The St. Joan of Arc Chapel

A French Heroine

Most people are familiar with the story of St. Joan of Arc. Born in 1412 to a peasant family in the village of Domrémy (modern-day Domrémy-la-Pucelle), in northeastern France, Joan's mother instilled in her a deep love for the Catholic Church and its teachings.

At the age of 13, she received visions of St. Michael the Archangel, St. Margaret of Antioch, and St. Catherine of Alexandria, who instructed her to support the Dauphin (the title of the heir apparent), Charles, and his claim to the French throne. With the ongoing dispute between England and France over succession to the French throne - known as the Hundred Years' War



(1337-1453) - and no end in sight, Joan's mission was to force the English from France and ensure the Dauphin made it to Reims Cathedral for his coronation.

On February 12, 1429, seeking to accomplish her mission, Joan appealed to Robert de Baudricourt, captain of the royal garrison, for an escort to the royal court in the town of Chinon to speak with the Dauphin. After initially being skeptical of the 16-year-old's story, de Baudricourt relented and escorted Joan to Chinon, arriving March 6th.

Following a private meeting with Joan on March 9th, the Dauphin, although convinced of her usefulness in the conflict, sent her to the city of Poitiers to be examined by Church authorities. On March 22nd, after receiving word that she posed no harm, in terms of faith or morals, the Dauphin accepted Joan's services and provided her with a suit of armour, a banner, pageboy, and heralds.

After several surprise victories against the English, including the Siege of Orléans, the turning point in the war, Joan was captured on May 23, 1430, and put on trial for witchcraft and heresy. Found guilty by Pierre Cauchon, a French bishop allied with the English, Joan was sentenced to death and was burned at the stake on May 30, 1431, in Rouen, France. She was 19-years-old.

In 1456, Pope Callixtus III instructed an inquisitorial court to examine Joan's trial. Debunking the charges, Joan was pronounced innocent and declared a martyr.

Joan was beatified in 1909, and canonized by Pope Benedict XV on May 16, 1920.

continued next page

A Medieval French Chapel in the United States

According to legend, after meeting with the Dauphin on March 9, 1429, Joan visited Chapelle de St. Martin de Seyssual, a chapel built in the early 1400s in Chasse-sur-Rhône, France. After praying for success in battle before a statue of the Blessed Virgin Mary, Joan knelt down and kissed the stone she was standing on. From that point on, the stone was noticeably cooler in temperature than those surrounding it.

Following the French Revolution (1789-1799), the chapel was abandoned and fell into disrepair. After World War I, the chapel was discovered by architect Jacques Couëlle. In 1927, he arranged for the chapel to be dismantled and shipped to the Brookville, New York, home of Gertrude Hill Gavin, daughter of railway tycoon James Jerome Hill, founder of the Great Northern Railway. Gavin had a special devotion to St. Joan of Arc. Aware of the saint's association with the chapel, Gavin renamed it in her honour, and had it reassembled and attached to the French Renaissance chateau she had shipped from France a few years earlier.

Gavin also obtained the stone upon which Joan prayed, which included an official letter of authenticity. The stone was installed in the base of a wall niche behind the altar. In 1933, Pope Pius XI gave her written permission to have Mass celebrated in the chapel.

When Gavin died in 1961, the chateau and chapel were sold to Marc B. Rojzman and his wife, Lillian. Five days before they were to move in, the chateau was ravaged by fire, but miraculously the chapel escaped damage.

Following the fire, the Rojzmans began searching for a new home for the chapel. Marc wrote to Fr. Edward J. O'Donnell, S.J., the former president of Marquette University, and offered it as a gift to the university. In his letter, Rojzman stated, "I am sure you fully understand that this chapel means far more to me than any donation I have ever

made and transcends by far any mere monetary value." In addition to the chapel, the Rojzmans also donated candlesticks, vestments, priedieux, a crucifix, a baptismal font from the 12th century, and a lectern, among other things.

Once accepted, the chapel was carefully dismantled, each stone marked, and finally shipped with furnishings to Milwaukee. The whole process took nine months to complete.

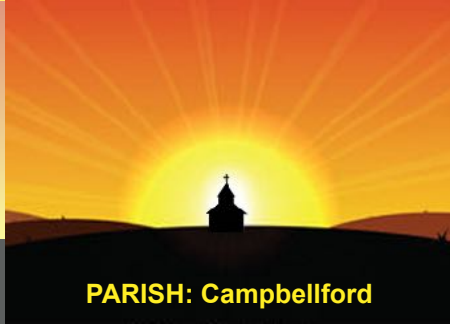
After being reassembled on the Marquette campus, it was decided that the chapel's nave would be extended, and that radiant floor heating and electricity be installed. The chapel was dedicated and opened to the public in 1966. It remains the "heart of the campus" to this day, with daily Mass celebrated there during the school year. Visitors have an opportunity to view a number of ancient artifacts, some predating the original building, on display in the chapel.

To take a virtual tour of the chapel, visit <https://vimeo.com/402300620> or scan this QR code using your smartphone or tablet. ☩



Stephen, his wife and their son live in Peterborough.





PARISH: Campbellford

For the extraordinary love of God The Sisters of St. Joseph, locally and globally

“We are ordinary women, doing ordinary things, for the extraordinary love of God”. These are words that Sr. Mary Rowell used several times during her illuminating talk after the 6:30 Mass at the Visitation of the Blessed Virgin Mary church in Campbellford on Friday March 19, the Solemnity of St. Joseph. Sr. Mary is the Vocation and Formation Director of the Sisters of St. Joseph. She is a former nurse and holds a Masters in Medical Law and Ethics, and a Doctorate in Theology focused on the interface of bioethics, theology and ecology.

Father Bill Moloney invited Sr. Mary to talk about the Sisters of St. Joseph in our community and in the world. The Sisters were founded in France in 1650 and came to the US in 1836. They arrived in Toronto in 1851 and in Peterborough in 1890. In 1921, Fr. George Whibbs, the priest at St. Mary’s, was instrumental in establishing a convent of the Sisters of St. Joseph, and a school in the parish. The convent lasted until 1994.

Sr. Mary said that small groups of Sisters in France responded to the poverty, corruption, disease, plagues and violence in their communities with “the light of the Gospel”. Although they were cloistered, they worked extensively in their communities. Like St. Joseph, they listened and responded to a dream with humility, perseverance and faith. Sr. Mary described St. Joseph as a worker, a protector, a discreet and humble man, open to and faithful in all things of God. The Sisters embraced these qualities, and when they arrived in a new place, they would “quarter” the community to find out “the signs of the times” and



how they could be of help, particularly in education and medicine. They went where God needed them.

In response to a question of “Where have all the sisters gone?”, Sr. Mary explained that the Sisters were asked to abandon their habits after Vatican II but were “alive and kicking”. Currently, there are over 8000 Sisters and 6000 associates in 80 countries worldwide. They embrace the spirituality of “ordinariness”, they “blend” in, they venture into the unknown as St. Joseph did when he fled with Mary and Jesus into Egypt, and they “listen, dream and work” for the love of God.

Sr. Mary described an encounter in Bangladesh with “an icon of poverty”: a woman with a baby at her breast with no milk, and a toddler of four years, living in an environmental disaster area caused by a chemical plant. The woman gazed at Sr. Mary with the greatest dignity. This experience “turned a light on” for her. She realized that human poverty is inexorably linked with ecological degradation.

Sister Mary is based at the Villa St. Joseph Ecology and Spirituality Centre in Cobourg where she leads retreats, teaches courses, and is a spiritual director. Her services extend across Canada and the United States.

Sister Mary closed her talk with a quote from Pope Francis’ Apostolic Letter *Patris Corde*:

Each of us can discover in Joseph – the man who goes unnoticed, a daily, discreet and hidden presence – an intercessor, a support and a guide in times of trouble. Saint Joseph reminds us that those who appear hidden or in the shadow can play an incomparable role in the history of salvation. ✠





A GIFT FOR TOMORROW: PLANNING GIVING

Regular giving, in the Catholic Church, could be your weekly offertory envelope during the collection at your local parish, or giving a donation every year for the priest benefit fund. A planned gift is a donation you arrange to be made from your estate after your death.

People give based on either a percentage of income or what they feel they can afford. This regular gift can take many forms: from a loose cash donation in the basket, to a cash or cheque donation in an envelope, an automatic payment from your bank account, online electronic gift or in some parishes text to donate. If you use your envelopes, direct deposit or electronic giving options, you receive a charitable tax receipt!

Planned gifts require more preparation and thought. A planned gift will not only involve some thoughtful planning and discussions with loved ones but may involve negotiations with financial consultants and possibly legal counsel. Planned gifts can result in an immediate donation, a donation that is distributed over a period of time or occur when you or a family member passes away.

Planned gifts are varied. The most popular forms of planned gift are bequests. Another popular form is a gift of securities such as stocks, bonds, mutual funds or GICs. Other forms include life insurance, RRSPs and RRIFs, real estate and more.

Common Planned Gifts

One of the most common ways people choose to leave legacy gifts to a Parish, the Diocese and its Ministries or the Priest Benefit Fund is through either a bequest made in their Will, a Donation of Securities or assigning Life Insurance.

• Bequests

A charitable bequest is a distribution from your estate to a charitable organization through your last will and testament. There are different kinds of bequests. Examples include:

General Bequests: left to certain causes from the general value of the estate. These are made by a specific designation: a dollar amount, a certain asset or a percentage.

Specific Bequests: a particular item or property is left for a designated purpose. (i.e. a dollar amount to be used for a specific ministry or to help restore a church or to the Priest Benefit Fund).

Residual Bequests: leave the residue portion of your estate to the charity after other items of the will have been taken care of.

Contingency Bequests: leave a portion of your estate to the charity if your other beneficiaries do not survive you.

• Securities - Stocks, Bonds, Mutual Funds, GICs

This is a popular way to make a planned gift. It is easy to do, and the financial incentives are substantial. In some ways, donating securities can be smarter than donating cash.

Here's a sample scenario: you wish to donate \$25,000 to the Church through the parish, the diocese, its Ministries or the Priest Benefit Fund. Let's assume you bought \$10,000 in stocks a decade or two ago and they are now worth \$25,000.

Option A: Sell the stock and donate the cash. If you simply sell the shares, you have a capital gain of \$15,000 as there is a capital gains tax that must be paid (up to 46%). This would result in a tax savings of around \$6,900, net cost to donate \$25,000: \$18,100.

Option B: Donate the stock. You get to claim the entire \$25,000 as a tax deduction and you don't have to pay any capital gains tax. The tax savings would be around \$11,500. Net cost to donate \$25,000: \$13,500.

You can even donate your income taxes! You can give up to 100% of your income tax when you die. If you don't choose where it goes, the government will decide for you. For the year a person dies and the year before that, this limit is 100 percent of the person's net income.

A detailed explanation of the benefits of donating securities (provided by BMO) is available at the Diocesan website www.peterboroughdiocese.org. Also available is a simple, [one-page form](#) you can complete if you wish to make a charitable donation of shares.

• Life Insurance

Donating a life insurance policy is another, though less common option. Depending on how it is structured, you can receive tax savings while you are still alive and making payments. There are two main options when considering making a planned gift of life insurance:

Option A: Assign the policy to the charity as owner and beneficiary. The annual premiums qualify as a tax-deductible donation on your annual income tax return. You can also transfer ownership and beneficiary of an already existing policy.

Option B: You retain the policy and name the charity as the beneficiary. While you can't receive tax deductions from premiums, the charity will issue a tax receipt for the amount it receives from the policy upon death. This could help with capital gains, RRSP and income taxes.

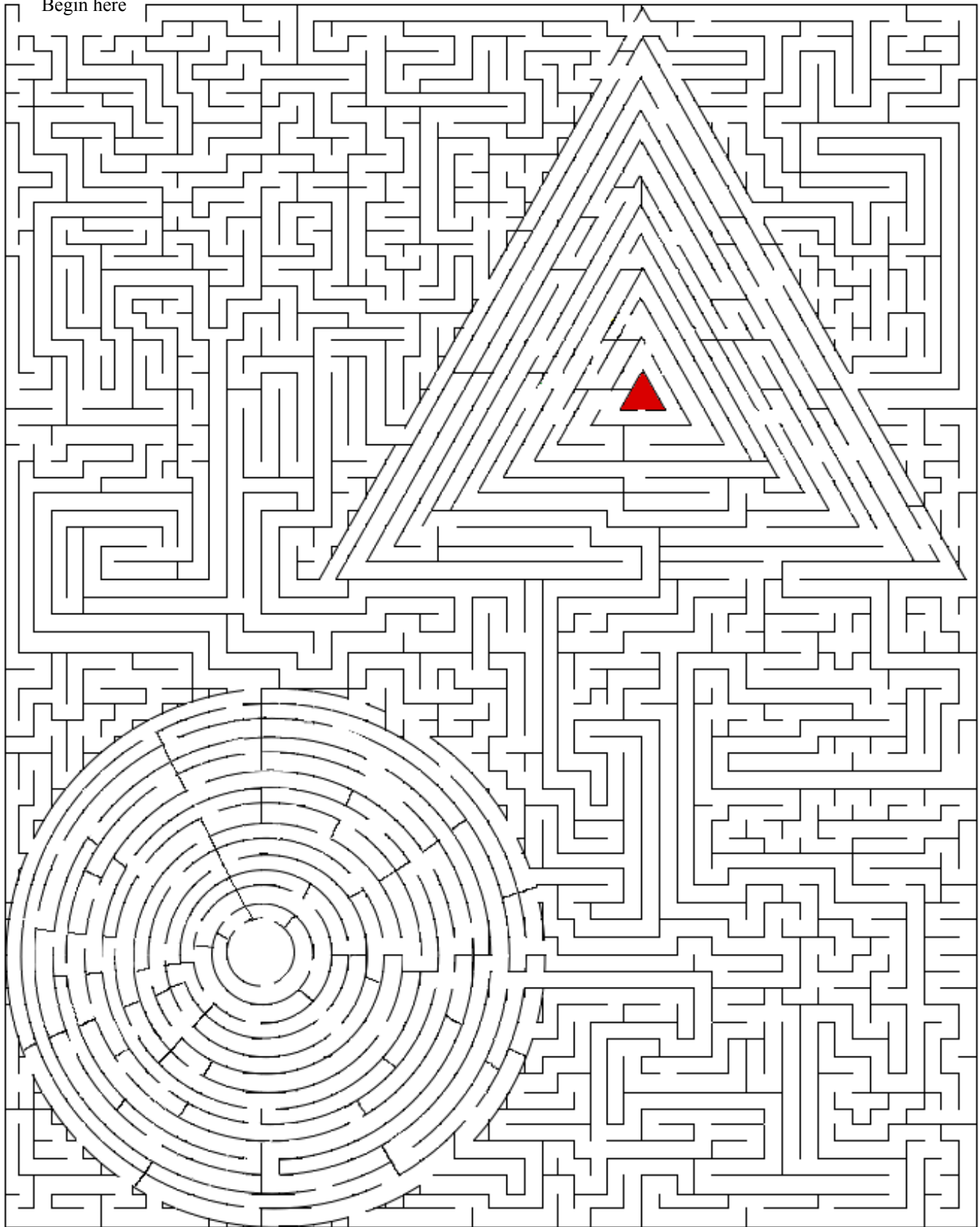
Other

Other types of gifts include Charitable gift annuities and Charitable remainder trusts. For more information on Planned Giving, please contact **Deb McRae**, Director of Finance, Property and Administration, at 705-745-5123 ext. 32, or by email debmcrae@peterboroughdiocese.org. All calls are confidential.

If you have decided to include your Parish, the Diocese or the Priest Benefit Fund in your Will, please let us know. We would like the opportunity to show our appreciation for your generosity.

In the last two Easter editions, we had a Word Find puzzle for you. This time: a Maze. Print it off, grab a pencil and see if you can get to the red triangle.

Begin here

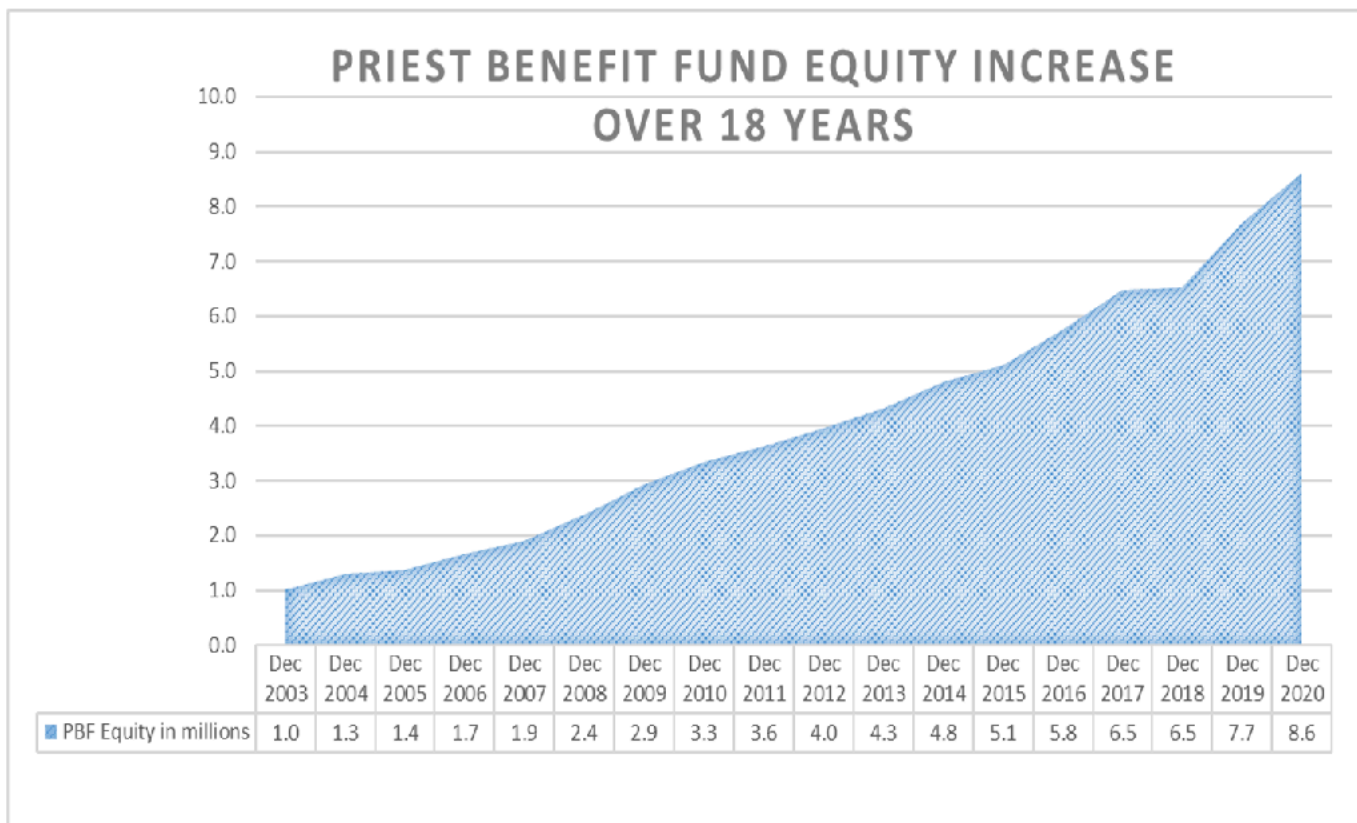


Priest Benefit Fund Financial Stewardship

From the Diocesan Pastoral Centre Temporal Affairs Office

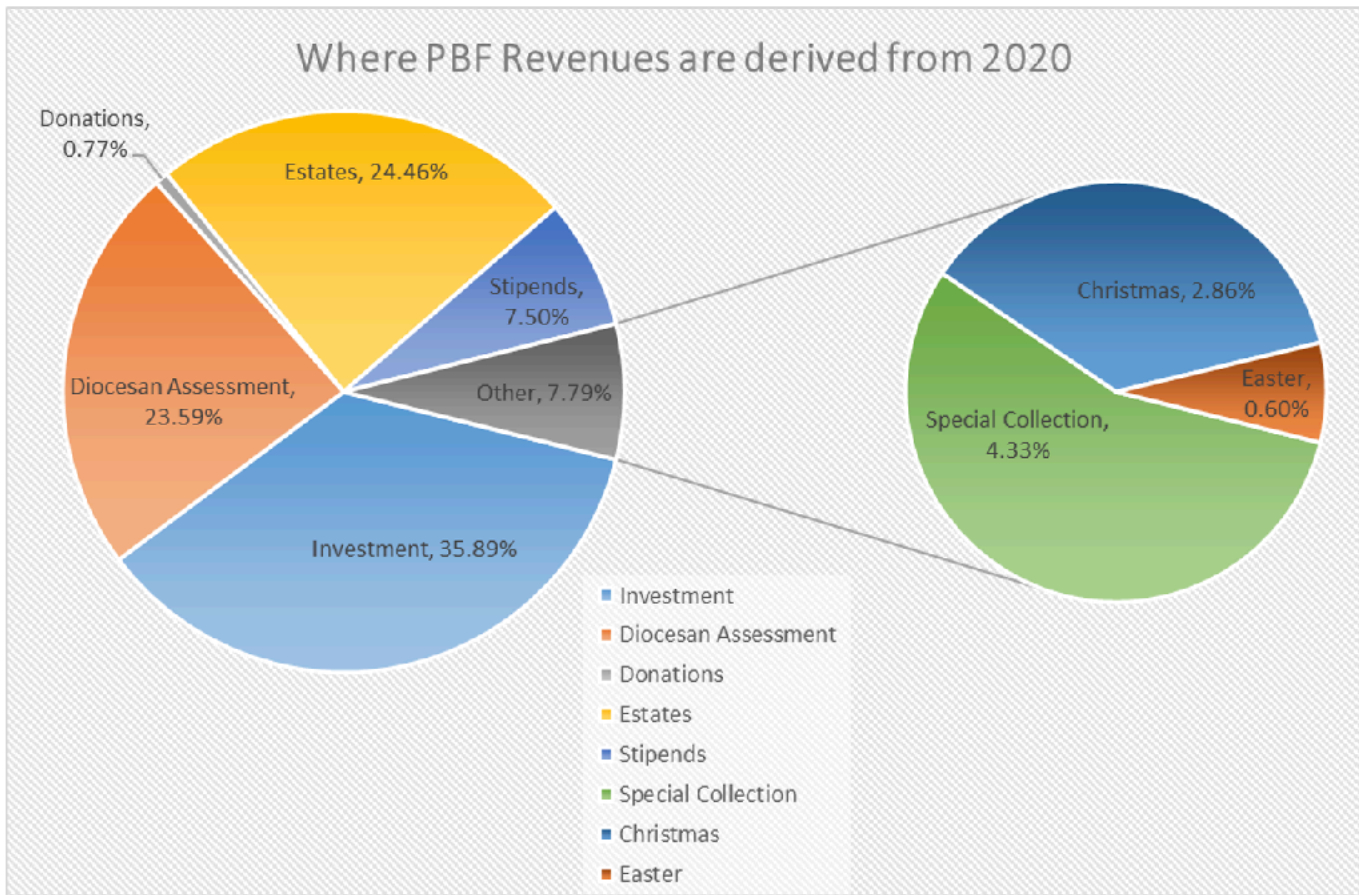
The Diocese of Peterborough Priest’s Benefit Fund (PBF) is a pooled, non-registered, defined benefit that collectively invests and administrates the funds per Diocesan Policy. The assets of the Fund are segregated and held in a separate fund under the supervision of His Excellency Bishop D. Miehm, the PBF Advisory Committee, and the Diocesan Finance Council. The Diocese has been able to continue positive sustained growth of the PBF for the needs of our retired priests and those suffering from longer term illnesses. The chart below shows an encouraging trend of growth over the last eighteen (18) years from 2003 having approximately \$1,024,000 in equity to the *December 2020 equity balance more than *\$8,560,710. **Note the fund is in an Actuarial Deficit position – details further into the article.*

*December 2020 Financial Statements have not yet been finalized and maybe subject to change.



Where PBF revenues are derived from.

The chart below has been averaged based on calendar years 2012 through 2020 and demonstrates that special collections compromise only 7.79%, versus previous years of 11.3%, of overall PBF annual income.

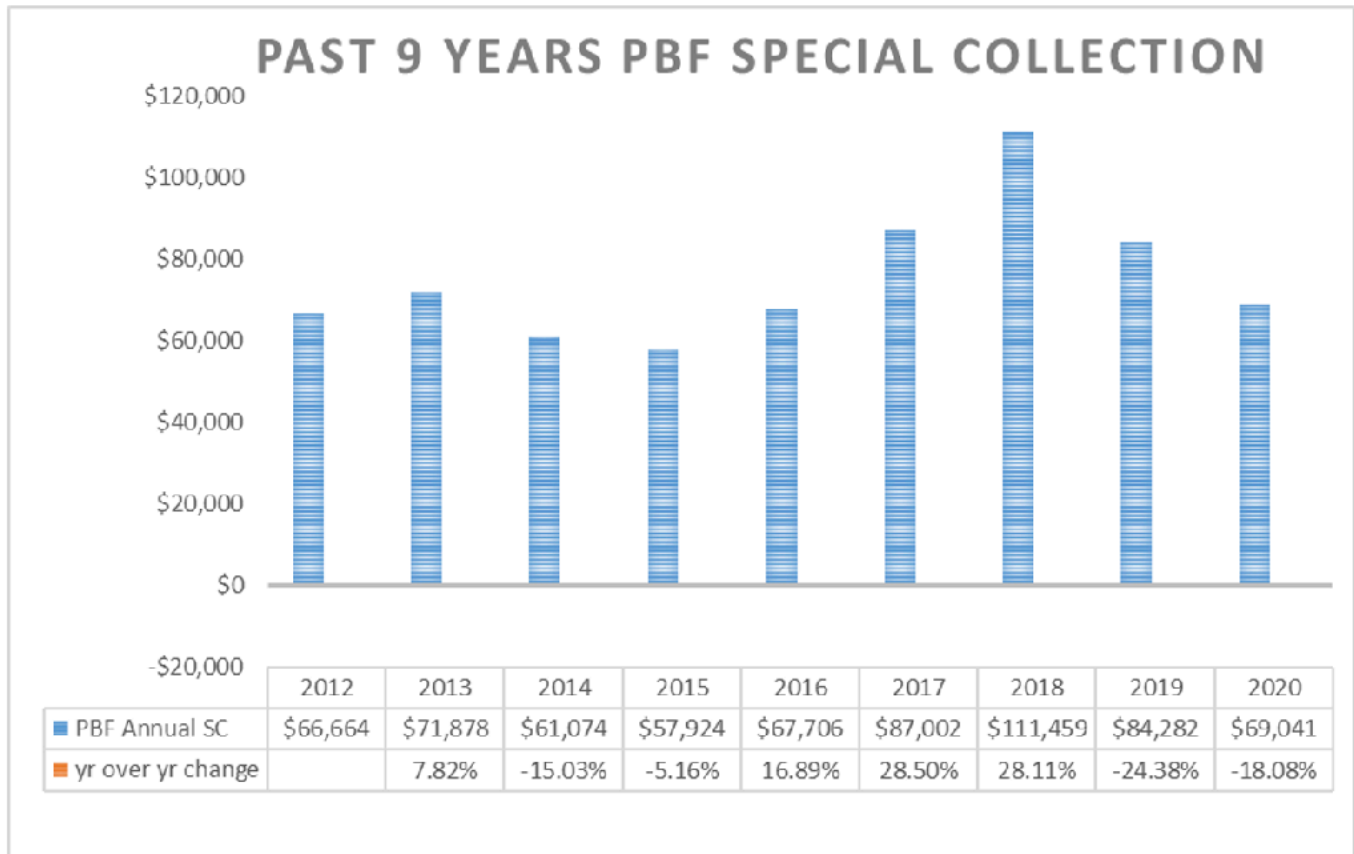


The Diocese of Peterborough is in a similar position as many other Dioceses who have not had the ability to set aside enough funds to meet retirement benefit payments and budget, instead apply a pay-as-go basis in the year the benefit costs become due and payable.

The Diocese commissioned an actuarial study through Morneau Shepell in early 2015 and again in 2018 which took into consideration the market value of the fund, investment interest rate assumptions less the basic retirement benefits and health care for retired and long-term ill beneficiaries. Based on the 2018 Actuarial Report the total unfunded liability for post retirement priest’s benefits was \$1,745,700 with **78.6% being funded** based on clergy retirement age of 75. The 2018 Actuarial Study showed dramatic improvement from the 2015 unfunded actuarial liability of \$5,063,000 or 48.7% being funded. Between the years of 2012 through 2020 the average annual costs for retirement benefits and health care were \$486,000. The current period of volatility in markets (coronavirus) will undoubtedly continue to affect the largest percentage of income for the PBF. The Diocesan is currently undertaking the 2021 PBF Actuarial Study and will have results mid year.

His Excellency Bishop D. Miehm, the PBF Advisory Committee, Diocesan Finance Council and staff closely monitor the PBF investment. The calendar year 2020 was stable to investors/investments and the PBF ended the 2020 calendar year with an approximate 6.32% or \$119,200 versus previous year of 13% earnings from investments after fees.

It is evident, that we must continue to fund the deficit by increasing the three-annual special collections. Again, this year the Diocese has the ambitious goal to reduce the gap between actual annual retirement collections and expenditures, particularly related to the PBF collection.



It is our hope that in sharing this story of sound financial stewardship, generosity, and sacrifice, we can all have confidence that the path we have walked is bringing us closer to our goal of meeting the ongoing and future needs of the retired and long term ill Diocesan priests.

It is with great thanks to all of you for your ongoing trust in the financial stewardship of the Diocese. It is the Diocese's optimism that this year's **June 13th PBF special collection** will allow us to continue to reduce the unfunded liability while making the annual collection(s) represent a greater percentage of funding the Priest Benefit Fund's annual expenditures.

Donations can be made to the Diocesan Pastoral Centre, care of PBF, any Diocese of Peterborough parish and electronically by credit card or PayPal on the Diocesan website at: <https://www.peterboroughdiocese.org/en/get-involved/donate.aspx> under the Fund drop down choice "2. Care of Retired Priests".

The care of all current and future retired Diocesan priests is vital. We kindly thank you for your past generosity in assisting in the care of our retired priests and ask you to consider continuing to make a difference.

Thank you, Deb McRae
Diocesan Director of Finance, Property and Administration

OBITUARY



Father Charles Fitzpatrick of St. Mary's Parish, Lindsay, entered eternal rest on 18 March 2021 .

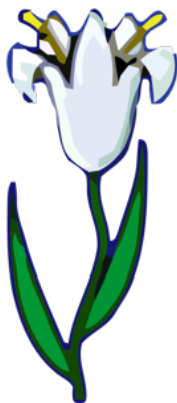
Fr. Charles was born in Philadelphia, PA, and grew up in Anaheim, CA. He came from a family of 9 children and is survived by 1 brother, 4 sisters, 2 sisters-in-law, numerous nieces, nephews, grandnieces and grandnephews.

He emigrated from the United States to Canada in 1971 and graduated from the University of Toronto with a degree in Comparative Religions. Fr. Charles completed studies for the Priesthood and was ordained in Peterborough in 1992. He served the St. Joseph's Parish in Bracebridge and was Pastor of Our Lady of Mercy Parish in Honey Harbour before coming to Lindsay as an Associate Pastor in September, 2006.

He retired in February, 2012, but remained active in ministry until last summer. Fr. Charles recently resided at Lakeland Village Assisted Living in Lindsay.

Father Charles will lie in state at St. Mary's Roman Catholic Church, 40 Russell Street East, Lindsay on Monday, March 22 from 4:00 until 7:00p.m. A Mass of Christian Burial will take place on Tuesday, March 23 at 1:00 p.m. Interment at St. Mary's Roman Catholic Cemetery.

Due to COVID-19: in-person attendance will be limited. All guests are required to wear a face mask or face covering. Please RSVP on the Stoddart Funeral Home website to register for visitation and the service. A Zoom stream of the Mass will be available. Details provided on the Stoddart Funeral Home website.



The Catholic Herald actively seeks the submission of photographs from across the Diocese. Photos need to be in focus and high resolution. Please email to: catholicherald@peterboroughdiocese.org and include the date, place and names of persons depicted. The Herald is published three times a year.