



Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



Pope Francis

266th Successor of Peter

Jorge Mario Bergoglio

- 1936, Dec. 17
Born, Buenos Aires, Argentina
- 1969, Dec. 13
Ordained, Jesuit Priest
- 1992, Jun. 27
Consecrated Bishop
- 1998, Feb. 28
Succeeded Archbishop
- 2001, Feb. 21
Elevated to Cardinal
- 2013, Mar. 13
Elected Pope



The Diocese of Peterborough is grateful that God has given us a Holy Father endowed with evangelical humility. We pray his burdens may be light and strength may be great.

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- David Beresford
- Krista Wood
- Fr. Joseph Devereaux

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EDITORIAL

FR. Ray Rick

Benedict XVI: grand master chess champion



On the very day he resigned the Petrine office, I debated with three of my closest colleagues whether or not Pope Benedict might be a chess player. Consider: was his controversial speech at the University of Regensburg, on 12 September 2006, a PR blunder or a calculated move? The debate ended much faster than I would have expected, with the consensus that the pope surely knew what he was doing.

For the record, the angry reaction in much of the Islamic world following Regensburg soon gave way to the creation of the Catholic-Muslim Forum. Made up primarily of renowned Muslim scholars, the Forum held its first meeting at the Vatican in November 2008, with nearly fifty delegates discussing the theme “Love of God, Love of Neighbour.”

What might come of that Forum in the days and years to come?

I believe that Pope Benedict is one of the great popes, even if he isn’t well-appreciated by everyone. During his tenure in the Chair of St. Peter, he planted seeds. Some of them will bear their best fruit two hundred years from now.

A prime example of this seed-planting is the revolutionary Apostolic Constitution *Anglicanorum Coetibus*. This landmark piece of legislation allows groups of Anglicans to preserve elements of their own tradition upon entry into the Catholic Church. Instead of walking away from Anglican tradition to arrive, alone, in the Catholic Church, Anglicans are welcomed as groups, as parishes, dioceses or religious orders. They are allowed to worship using some of the hymns, prayers and liturgical practices that have been important in their faith development. This has been most appealing to those relatively few Anglicans who tend to be somewhat

“Catholic” in their outlook already.

What’s interesting is that the pope’s initiative respects the principles hammered out through 40 years of ecumenical dialogue. While striving for increased unity among Christians, the official ecumenical movement never demands that “they” turn into “us,” nor that “we” should turn into “them.” The Christian unity that is desired is not

giving up any of the things that have nurtured our various relationships with the Lord. Without forcing all Catholics to embrace them, *Anglicanorum Coetibus* allows some of the Anglican practices into the Catholic Church, while assuring everyone that these new Catholic communities share the same efficacious Sacraments that are important to the Catholic experience.

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Vol. 10, No. 1 — Easter 2013

NEXT ISSUE

— Fall 2013 —

will be distributed to the parishes in mid-September 2013.

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.

The Catholic Herald is published three times a year in the Diocese of Peterborough, Ontario, Canada, for the edification and information of the laity and clergy in accordance with the heart and mind of the one, holy, catholic and apostolic Church.

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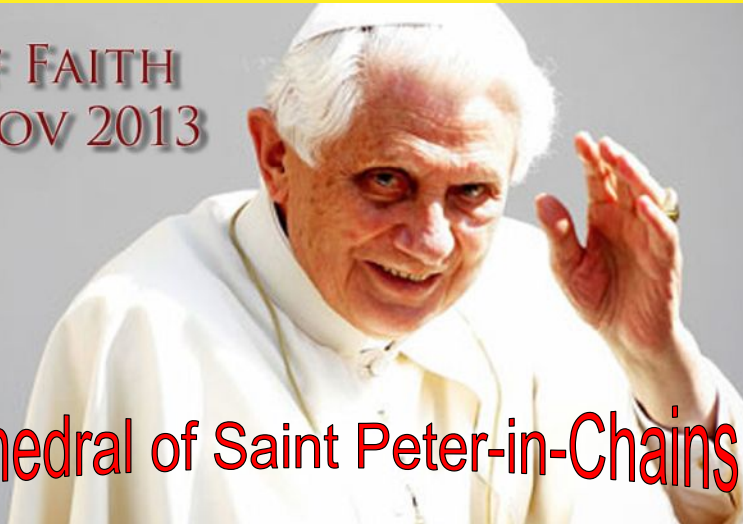
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THE YEAR OF FAITH
OCT 2012 - NOV 2013



Cathedral of Saint Peter-in-Chains



YEAR OF FAITH 2012 2013

Thursday October 11 th , 2012 7:00pm	Celebration of Holy Mass to Open the Year of Faith His Excellency, Bishop Nicola De Angelis, c.f.i.c.
Wednesday November 7 th , 2012 7:00pm	Pope Benedict XVI's Apostolic Letter for the Indiction of the Year of Faith <i>Porta Fidei (Door of Faith)</i> Father Craig Cruikshank
Wednesday December 12 th , 2012 7:00pm	Synod of Bishops' Document Preceding the Year of Faith <i>The New Evangelization for the Transmission of the Christian Faith</i> Father Ray Rick
Wednesday January 9 th , 2013 7:00pm	Overview of the Second Vatican Council On the Occasion of the 50 th Anniversary of the Opening of the Council Father Neil Roy
Wednesday February 6 th , 2013 7:00pm	Vatican II's Pastoral Constitution on the Sacred Liturgy <i>Sacrosanctum Concilium</i> Father Paul Massel
Wednesday March 13 th , 2013 7:00pm	Second Vatican Council's Dogmatic Constitution on Divine Revelation <i>Dei Verbum</i> Father Collins Okafor, s.m.m.m.
Wednesday April 10 th , 2013 7:00pm	Vatican II's Pastoral Constitution on the Church in the Modern World <i>Gaudium et Spes</i> Father Bill Moloney
Wednesday May 15 th , 2013 7:00pm	Vatican II's Dogmatic Constitution on the Church <i>Lumen Gentium (Focus on Chapter 8: The Blessed Virgin Mary)</i> Father Neil Roy
Wednesday June 12 th , 2013 7:00pm	Overview of the Catechism of the Catholic Church On the Occasion of the 20 th Anniversary of its Publication Father Tom Lynch
Wednesday July 10 th , 2013 7:00pm	Part One of the Catechism of the Catholic Church The Profession of Faith Father Stan Chu Ilo
Wednesday August 7 th , 2013 7:00pm	Part Two of the Catechism of the Catholic Church The Celebration of the Christian Mystery Father Jerry Tavares
Wednesday September 11 th , 2013 7:00pm	Part Three of the Catechism of the Catholic Church Life in Christ Father Joseph Devereaux
Wednesday October 9 th , 2013 7:00pm	Part Four of the Catechism of the Catholic Church Christian Prayer Father Damian Smullen
Sunday November 24 th , 2013 7:00pm	Celebration of Holy Mass to Close the Year of Faith Solemnity of Our Lord Jesus Christ, Universal King

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Dare we to dream of a day when there could be a *Pentecostalorum Coetibus*, to bring in those Pentecostals who see a need for Papal and Episcopal authority and our system of Sacraments? A bit far fetched perhaps, but it's not as ridiculous as it would have sounded before the glorious reign of Benedict XVI.

There has also been movement in our relationships with the Orthodox world, especially with the Russian Orthodox Church. Thinly-veiled hostility toward Catholics in Russia just a decade or so ago has yielded to cultural exchanges and plans to work together on social and political endeavours. At least some of this new warmth can be attributed to Benedict's love of music and promotion of Christian art, which are very important to the Russians. The division between Catholicism and Orthodoxy is roughly a thousand years old, so bridging the gaps will take time and effort. I maintain that Pope Benedict moved the process forward, not backward.

Many have criticized Pope Benedict for not moving decisively enough with respect to the clergy abuse scandal. What the critics either do not know or do not care to remember is that he gave his stamp of approval for new procedural norms in the United States and sent respected, high-ranking delegates, including the Archbishop of Toronto, to dig out the truth about any and all corruption in the Catholic institutions of Ireland. He greatly improved the speed of things in this matter. The only obvious way to further increase the pace would be by adopting a "shoot first and ask questions later" policy, and I'm not sure that's what Jesus would do.

Along the same line, Benedict attracted a lot of bad press by extending a welcoming hand to the excommunicated members of the Society of St. Pius X, including its bishops, and especially by lifting the excommunication of one bishop who

held an unpopular view of the Jewish Holocaust. Without analyzing the episode in detail, I suggest that Pope Benedict was exercising a ministry of forgiveness and reconciliation – which is exactly what his critics wanted him to do for themselves, but apparently not for others.

Pope Benedict was a university professor with a keen intellect, so it is not surprising that he taught us throughout his pontificate, in a series of books, three Encyclical Letters, more than a hundred Apostolic Letters, and countless homilies and audiences. His repeated defense of the Second Vatican Council as being in continuity with all the prior Tradition of the Church is, perhaps, his greatest legacy, with a potential to greatly affect the fruits that are yet to be harvested from that momentous event in recent Church history. While too many people dismiss the Council as a break with the past and others celebrate it for exactly the same reason, Benedict insists that the Council was both a product of the past and a step along the one continuous journey of the People of God. If widely heard, this simple idea will strengthen the unity of the Church in the days ahead.

The recent creation of a school of Latin in Rome is another very interesting development. His Holiness has declared that St. Augustine cannot be understood completely in translation and it is important that every generation have at least a few people who can read, and learn from, the greatest minds of the past in the original language. While Latin may never return as a common tongue, but it must not be completely lost, for losing Latin would mean losing much.

Pope Benedict XVI's resignation is likely another strategic move. I believe him when he says he is stepping aside as an act of service to the Church and not out of any self-interest. He feels he can serve the Church best, from now on, by a life of prayer. (Let anyone who doubts the value of prayer take note; it may be the most useful thing in the world.) When he was elected, almost eight years ago, he committed himself to serving the Church to the best of his ability for the rest of his life. He believes that he is remaining true to that solemn vow. A chess player who sees the whole board more clearly than most, Benedict has resigned in favour of a new Successor of Peter. This could well be the best strategy for the welfare of Holy Mother Church. ✠

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



Ed. Burke

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The clergy of the City Deanery met on 13 November 2012 at St. Thomas More Parish in Millbrook, where the ladies of the parish provided a great lunch! (Seated, front & center) Deacon Paul Dunford, (standing, left to right) Fathers Randy Foster, Joseph Devereaux, Jerry Tavares, Andrew Begin, Ray Rick, Ken Rae, Ante Market, Jerzy Zebrowski, Seminarian Eric Mason, Fathers Stanley Anozie, Crag Cruikshank and Louis Lapinid.

OBITUARY

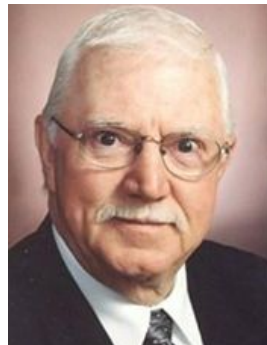
John Peter "Jack" Clancey

(Past Grand Knight Ernest J. Wolff Council 798, Former District Deputy, Past State Deputy Province of Ontario, 27 year Professor Sir Sandford Fleming College, Past President of Local Carpenter's Union, Longtime carpenter)

Peacefully at PRHC Palliative Care surrounded by his loving family on Tuesday, March 12, 2013 in his 76th year.

Jack, beloved husband of Valery LaFrance. Loving father of Kathy Farley and her husband Dan, and John and his wife Janice. Cherished and devoted Pa of Adam (Pam), Mike; Ben, Allyson, Caitlyn, and Patrick. Dear brother of Paul (Helen), Neil (Melanie), Ken (Beth), and predeceased by his brother Bill (Lynn), and his sister Ann English (the late Mark). Fondly remembered by several nieces and nephews. Son of the late Michael Clancey and Kathleen Heffernan.

Arrangements were entrusted to the KAYE FUNERAL HOME 'MEMORIAL CHAPEL' 539 George Street N., Peterborough. Knights of Columbus Council 798 Prayers 5:45 p.m., March 15th, Funeral Mass in SACRED HEART CHURCH on Saturday, March 16th, 2013 at 10:00 a.m. Interment followed in St. Joseph's Cemetery, Douro. On-line expressions of sympathy may be expressed at www.kayefuneralhome.com



Events run all weekend,
climaxing on Labour Day
Monday, September 2nd

- Antique & Classic Car Show
- 10 km Run
- Children's Events
 - Frog Jump
 - Races
 - Tug of War
- Live Local Music
- Roast Beef Supper
(Parish Hall, 3:00-6:00 pm)
- Quilt Raffle (20+, handmade)

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The 'Y' of VEYO



Of the different missions that VEYO has, vocations, evangelization and youth, service to youth is certainly the most important. Indeed, we need to promote vocations to the priesthood and religious life; yet it is primarily from the youth that priests and religious are called. The youth, also, are the ones who will be our best evangelizers, but only if we equip them with faith and knowledge. At the same time, VEYO's service to youth is probably one of the most visible, loudest and obvious. Events like The Way of the Cross, SONfest and fundraising for various pilgrimages constantly remind us of the presence of the youth in our diocese.

The Way of the Cross, in particular, clearly demonstrates how youth ministry can change a community. Conceived and proposed by the youth, the Way of the Cross has been celebrated and reenacted by them through downtown Peterborough on Good Friday for nine consecutive years; it has attracted a growing number of people of all ages and backgrounds year after year. This youth-run event is having an effect on our community and is becoming a part of the culture of the city of Peterborough.

One statement that I often hear from people when I propose beginning parish based youth ministry is that there are no youth in our parishes. This is nonsense. The majority of

the parishes in our diocese have Catholic schools connected to them and even some of our smaller parishes, like St. Luke's in Downeyville, St. Joseph's in Powassan and St. Martin of Tours in Ennismore, have established functioning youth groups.

The Way of the Cross only succeeds year after year because the youth involved are personally invited. Likewise, the youth groups of our diocese only exist because the youth have been personally invited. This doesn't mean sending out a mass email or putting up thousands of posters; the youth receive mass invitations constantly and recognize most as meaningless, junk or simply a search for more consumers. Emails and posters have their places and uses, but our invitation has to be different. It means that someone is going





to have to go and meet the youth at the doors of the church, in the homes of our families and in our schools, to personally invite each young person to be a part of our parish families and, yes, this is a big and difficult job.

But the work doesn't end at invitation. Serving our youth also calls for an investment both financial and, most importantly, in effort. Ministry to youth may not necessarily mean hiring a youth minister but it will require volunteers to share with the youth faith, hope and love.

Every parishioner may be, in a certain sense, a Youth Minister by means of one's encouragement when encountering at the doors of the church an enthused young person who is promoting, recruiting or raising funds for World Youth Day, a Eucharistic Congress or some other pilgrimage. Ultimately, it's not enough to simply invite youth to join our worshipping community on Sunday morning; an entire parish needs to show them the Heart of Jesus, something that they may not have seen clearly in their parents or experienced convincingly at school.

VEYO's role is to assist parish communities in

ministering to youth and this we are eager to do. Resources on hand at VEYO can help in forming a youth group, running events for youth, fundraising, leading youth retreats or even guiding young people through social justice efforts. The St. Thérèse of Lisieux Library offers books and movies to help anyone deepen their faith. Both Father Craig and the Programs Manager for Youth, Ben Lukow, are ready and prepared to personally assist those who minister to our youth to effectively carry out this important apostolate.

VEYO itself does not have a youth group but, instead, invites all parish communities — and certainly not just our already busy clergy but all members of our parishes — to take a serious and prayerful look at how they are ministering to our younger generation and where improvements might be made. The sooner this is done the better; for a quick glance around the pews of our churches reveals only a few under the age of forty and a grim outlook for the future if some adjustments are not made to our outreach models.

If the youth can have a cultural effect on a city, as they do in The Way of the Cross, they can certainly have a great effect on a parish as well if they are personally invited and equipped to do so, a task important not only for our youth themselves but for the life of our parishes. ☩



2013 Benedict XVI Theology Discussions

Held this year at St. Anne's Parish in Peterborough, from January 31st through February 3rd.



This year's guest speaker, Dr. Teresa Tomory, received her Honors B.A., Masters and Doctoral Degrees from the University of Toronto, in art history and archeology. Dr. Tomory was one of the founders of Toronto's prestigious,

Hawthorn School for Girls, and sat as its head for 19 years. In addition to her work at the school, Dr. Tomory is currently Chair of the Board of Directors of the Canadian Chapter of the Patrons of Arts in the Vatican Museums and has led many pilgrimages to see and understand the treasured artworks of the faith within Rome.



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"I came that they may have life, and have it abundantly." John 10:10



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-- Michael D. O'Brien, Catholic author, artist

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The Catholicism Series: Building our Faith and Strength

By Brad Waggoner

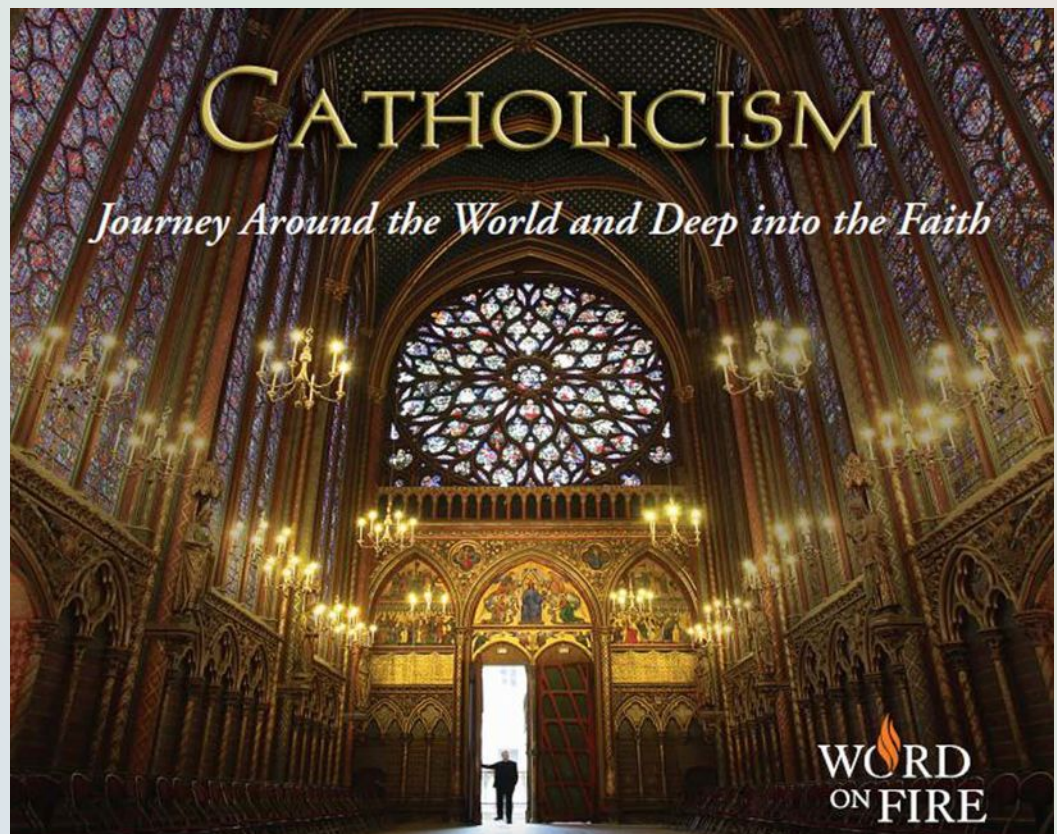
Jn September 2012, the Young Adult Group at VEYO began a journey in faith by watching the Catholicism Series by Robert Barron. Our night begins with Mass at 7pm at St. Alphonsus church in Peterborough, followed by a potluck supper and, of course, the watching and discussion of one of the ten episodes of the series. I personally was surprised by not only the quality of the filmmaking but also in how the content led us into a deeper understanding of the Gospel.

For example, the eighth episode in the series revealed a common theme among four contemporary female saints. Each of these saints was given a cross by God in their later lives. God removed from them what seemed to be their greatest strength or what they relied on the most. Mother Theresa of Calcutta was known for her zeal for helping the poor, but in her later years God took this zeal away so that the initial drive from her younger days now had to be replaced by an even greater surrender to God's will. St. Katharine Drexel relied on her physical strength and aptitude for work to convert the Native American people and help them in their struggle against poverty until a heart attack left her physically incapable. She then spent the remaining twenty years of her life in deep prayer before the tabernacle and found that she grew closer to God during these last years than she had during all her years of service. St. Thérèse of Lisieux was known for her deep faith and trust in Jesus throughout much of her short life, until her final years when she became plagued by doubts in the existence of God. It was not until her near-dying breath when joy spread across her face, being comforted by Jesus, that she was contented to give up her life.

This is just a short excerpt from the range of topics that are covered by the Catholicism series, but I hope it may give some insight into value of this series. My own personal journey has encountered various crosses over a course of years, but I am grateful to have found comfort, strength and fellowship in watching and discussing these films with my brothers and sisters in Christ. It is important for me to reach out in my struggles and identify with other Catholics, especially those my age, because, like the saints mentioned above, I have found some crosses unbearable without the

support of the Church. Perhaps, God sometimes takes away our greatest human strengths so that we can rely more totally on Him, which sometimes means relying on each other.

The Catholicism series is a set of ten one-hour videos and discussions led by Father Robert Barron about different topics of our faith. Full details about this series and samples can be found at www.catholicismseries.com. The St. Thérèse of Lisieux Library at VEYO has a copy of the Series for parishes to borrow and use, including the videos and study guides; contact our librarian at library@veyo.ca or 705-749-0330 for details. We will also help parishes in delivering this series to interested participants. ☩



www.veyo.ca - veyo@veyo.ca - youth@veyo.ca - 705-749-0330 - www.veyo.ca/fb

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*SUBJECT TO CHANGE

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JULY 27-28, 2013
CAMP-OUT AT VEYO FOR THE
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STREAMED LIVE TO VEYO

FOOD AND FUN;
STARTS WITH MASS
ON SATURDAY

THURSDAY MAY 9
COME WITH VEYO TO
OTTAWA TO MARCH
ON THE NATIONS CAPITAL
FOR RIGHTS TO LIFE FOR ALL!

2013 MARCH FOR LIFE!



▲ Morning Watch

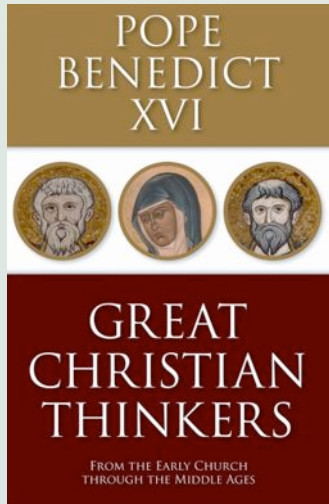
▼ National Evangelization Team



Lift Jesus Higher Rally



Saint Thérèse of Lisieux Library Book Review



A compilation of addresses delivered by Pope Benedict XVI to the faithful in St. Peter's Square, *Great Christian Thinkers: From the Early Church to the Middle Ages*, profiles seventy notable thinkers who have helped to shape the intellectual and spiritual life of Christianity.

This collection features engaging portraits of theologians, popes, bishops, monks, ascetics, poets, missionaries, politicians, martyrs and mystics, from the East and from the West, whose piety and passion for truth, beauty and justice are inspirational examples for the faithful.

The portraits are presented in four sections: *Heirs of the Apostles; Great Teachers of the Ancient Church; Monks and Missionaries; Mystics, Mendicants, and Scholastics*. Each account includes biographical information, historical circumstances, core thinking of the

person, their impact on the Church, and a reflection on the meaning and relevance of their life and thought today.

Despite their unfamiliarity, the Holy Father chose to chronicle the lives of these "great thinkers" who were influential teachers and witnesses to the faith in their time.

Great Christian Thinkers: From the Early Church to the Middle Ages is a well-written, excellent resource for anyone who wishes to learn more about the lives and teachings of these inspiring and captivating individuals. It is suitable for personal reading as well as for group study.

It is available on-loan from the Saint Thérèse of Lisieux Library at the VEYO Centre.

person, their impact on the Church, and a reflection on the meaning and relevance of their life and thought today.

Many of the seventy individuals profiled are well-known saints, including St. Jerome, St. Augustine of Hippo, St. Francis of Assisi, and St. Thomas Aquinas; less recognizable individuals profiled include Aphraates "The Sage", Pseudo-Dionysius the Areopagite, Rabanus Maurus, and John of Salisbury.

Pilgrimages, 2013

In this Year of Faith, come with us in Pilgrimage to the Shrines, come in prayer for intentions or in thanksgiving and discover the blessedness.

- **Cap de la Madeleine & St. Anne de Beaupre, Quebec**
July 6-8, 2013
- **St. Benoit Abbey or Shrine of St. Kateri Tekakwitha**
dates To Be Announced

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**St Alphonsus Liguori, Peterborough CWL Council
2013 - 2014**

Front Row L to R:
Elaine Ferren, President Teresa Culham, Spiritual Advisor, Rev. Jerry Tavares,
Sharon Perks, Sheila Ayers, Joan Gaensbauer
Back Row L to R:
Virginia Ryall, Heather Holding, Dolly Bolger, Mary Landry, Marnie Tapp
Absent: Betty Dotzko, Betty Sommers, Judy Girard



St. Alphonsus (of Peterborough) CWL held its Annual Meeting at the best Western, Otonabee Inn on February 17th 2012. Father Jerry Tavares was installed as Spiritual Advisor at the 11:00 a.m. Mass by Past President, Mary Landry. Father then installed the new executive for the next two years.

Canada's Outstanding Principal is one of our own!



PVNC announces with great pride that Mark Joly, Principal of St. Stephen Catholic Secondary School, Bowmanville, has been recognized as one of Canada's Outstanding Principals.

In the company of family, friends, colleagues from St. Stephen Secondary School, colleagues from the Family of Schools, senior administration and trustees, Mark received the Learning Partnership's award designation, Canada's Outstanding Principals, at a gala celebration in Toronto on Tuesday February 26th, 2013. Pictured below: Mark, his family (Sylvie, Camille and Sam) and his proud PVNC friends.

Mark has achieved many distinctions and his dedication to the foundational partnership of Catholic education – home, school and parish – is outstanding. The greatest compliment came from the staff of his school, who said that Mark "makes us believe and know we are the very best and we have his trust in us."

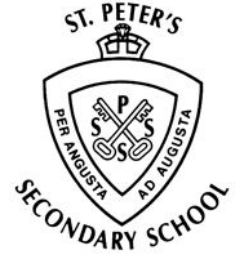
The Most Reverend Nicola De Angelis, Bishop of Peterborough, quoted the Holy Father, Benedict XVI, when congratulating Mark saying, "Education is integral to the mission of the Church to proclaim the Good News. First and foremost every Catholic education institution is a place to encounter the living God who in Jesus Christ reveals His transforming love and truth." The Bishop then continued with, "...congratulations on your devotion and results in the field of Catholic Education."

Congratulations to Mark and to all who share in recognizing the excellence of the ministry of Catholic educational leadership in our midst!



A PROUD TRADITION....A PROMISING FUTURE

St. Peter's Secondary School Celebrates 100 Years 1913 - 2013



The Year of Faith, 2012-2013, proclaimed worldwide by Pope Benedict XVI, challenges all to rediscover and to re-energize their journey of faith. On a smaller scale, the campaign launched by the Ontario Catholic School Trustees' Association entitled "Faith in Our Future" encourages greater public awareness of the role of Catholic education in providing a multi-faceted education, rooted in Gospel values. Into this interesting and timely framework, the celebration of 100 years of excellence in Catholic education by St. Peter's Secondary School, for Peterborough and surrounding areas, can be placed.

St. Peter's High School, with an enrolment of 59 pupils, was born in 1913 in the red brick Boys' School on Reid St. Bishops O'Brien, O'Connor and Macdonald and Principals, Sisters Patricia, Lucretia and Marion, of the Sisters of St. Joseph, provided leadership and guidance for the early school community. Button-fronted, gabardine dresses with white collars were the girls-only uniform; departmental exams and traditional faith celebrations were the challenge of the day.

Expansion of the school venue in the 50's included the opening of the Senior School on Downie St. in 1955 and the Reid St. addition in 1961. More priests and lay teachers joined the staff and, by 1974, enrolment had reached 745. With this expansion of the venue and of the numbers of staff and students, the spirit of St. Peter's thrived in academics, the arts, sports, and the living of the faith with hundreds of students crossing Reid St. for Mass at the Cathedral.

The decades of the 70's and 80's were marked by the efforts of many to preserve Catholic secondary education in Peterborough. Students in grades 11, 12 and 13 had paid tuition fees since 1960, but many projects were needed to raise sufficient capital funds to balance the budget of the Senior School. Despite internal financial problems, student generosity to community fundraising never flagged. Students then and now give witness to Pope Benedict's words, "The Year of Faith will be an opportunity to

intensify the witness of charity." (Apostolic Letter: *Porta Fidei*). This successful struggle of SPSS to survive at this time laid the foundation for many more Catholic secondary schools to be built throughout the Board jurisdiction and the Diocese in years to come.

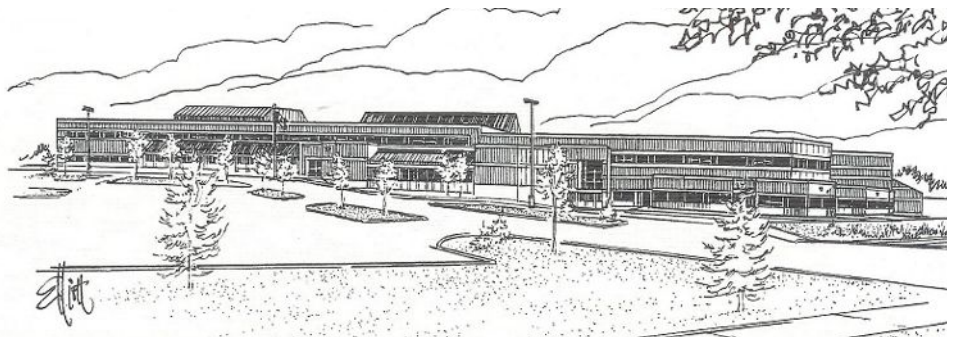


With the announcement of full funding in 1984, the promise of a new school building in 1988, and the opening of the new St. Peter's, now on Medical Drive, in 1992, the external face of St. Peter's changed forever. But, within, the spirit of the previous eighty years remained mighty and thrives today in all aspects of school life. Twelve hundred students speak to their past, their present and their future.

Upon the opening of the new St. Peter's, Bishop James Doyle stated, "We must look back in gratitude today to all who sacrificed of their lives and substance to maintain St. Peter's over so many difficult years, a sacrifice that permits us have what we do today. To the good sisters, the bishops and priests, the lay teachers and administrators, trustees and support staff go our deepest thanks for keeping St. Peter's alive."

Thus, in 2013, there is reason for alumni and staff to gather and to celebrate. This event will take place October 11 and 12, 2013. To find details of the celebration, go to www.spss100years.ca. Names of contact persons and online Event Registration will be available there and forms should be available at the school and in the parishes.

— Diane Creeden
Media Chair, SPSS Centenary Committee





REFLECTIONS

Donald Graham

When the sons of Jesse came, Samuel looked on Eliab and thought, 'Surely the Lord's anointed is now before the Lord.' But the Lord said to Samuel, 'Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as the human sees; the human looks on the outward appearance, but the Lord looks on the heart'

(1 Sam 16: 6-7 from the first lesson of Mass for the Second Scrutiny, 10 Mar. 2013).

Here the prophet Samuel is told by God to see things as they truly are: that is, how God sees them.

By conventional standards, Jesse's son, Eliab, seems kingly material, but it is the absent shepherd boy, David, who is actually called to the crown. In the liturgical mind, this passage foreshadows the Suffering Servant Isaian reading of Good Friday – "For he grew up before the Lord like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him . . ." (Is 53: 2). Likely had we been childhood playmates of Jesus in Nazareth, we would not have recognized his Davidic kingship, let alone his divinity. Yet, if our seeing of such fundamental things is so easily obscured, what of our seeing of lesser things? Consideration of this disconcerting fact spotlights the need for scrutiny in our lives.

Medical appointments, car checkups, safety inspections, financial planning, audits, will-writing, commissions and boards of inquiry, conventions, report cards, performance reviews, and alike point to the prominence of societal processes of scrutiny. In the ecclesiastical lexicon, scrutiny refers to distinctive forms of examination which seek to determine, respectively, one's readiness to be baptized, ordained or elected Roman Pontiff. After Vatican II, the restoration of

Seeing Things

the Rite of Christian Initiation of Adults re-established the catechumenate and, in its wake, Lenten scrutinies. At the dawn of the 3rd millennium, Bl. Pope John Paul the Great publically prostrated himself before the Lord of history to beg forgiveness for the sins of sons and daughters of the Church in an extraordinary act of historical scrutiny which he termed a 'purification of memory.' Of course, scrutiny is also part of the ordinary round of Catholic life from Eucharistic *mea culpas*, to nightly examinations of conscience, to pondering the Last Things, to making a good confession, to confronting our mortality as we bury our beloved dead, to asking 'how we have we cared for the least of our brothers and sisters in whose hearts the king is enthroned?' (Mt 25: 31-46). Amongst the teeming things in the garden of the spiritual life supportive of that scrutiny which allows us to 'see things', I advert to just two: the first by way of a story, and the second by way of a poem.

Deep in his cups the inexperienced king sat in his feasting hall celebrating victory with a throng of warriors glorying in his war-making and boasting of his future conquests. One after another, his captains rose to extol his virtues, and to sing his everlasting reign. Finally, the callow ruler turned to the unspoken, ancient advisor at his right hand and asked, "and what do you have to add to this litany, O wise one?" The old man motioned to open windows in the upper reaches of the hall. A sparrow fluttered through one, rested briefly upon a rafter, and then exited by way of another. The counselor looked his youthful sovereign in the eye and said, "Sire, our lives are no more than a moment's pause on the rafter. Let this fact inform your judgments, form your actions, and underwrite your plans."

Amongst his literary virtues, Irish poet, Seamus Heaney, is known for his wordplay which describes ordinary things from such an angle, and with such detail, that we both see them with newfound clarity, and they, in turn, become revelatory of things we need to see, not least because familiarity, inattentiveness, and ingratitude have rendered us unseeing. Such eye opening graces his poem, "Mint".



*It looked like a clump of small dusty nettles
Growing wild at the gable of the house
Beyond where we dumped our refuse and old bottles:
Unverdant ever; almost beneath notice.*

*But, to be fair, it also spelled promise
And newness in the back yard of our life
As if something callow yet tenacious
Sauntered in green alleys and grew rife.*

*The snip of scissor blades, the light of Sunday
Mornings when the mint was cut and loved:
My last things will be first things slipping from me.
Yet let all things go free that have survived.*

*Let the smells of mint go heady and defenceless
Like inmates liberated in that yard.
Like the disregarded ones we turned against
Because we'd failed them by our disregard.*

In this year of Faith, conscious of the brevity of life, we are called to scrutinize our investments, attachments, commitments and habits, to consider the ones we have "disregarded" and to strive according to our baptisms, like Samuel, to attend to the voice of the Lord, and to recognize his anointed, as St. Ignatius of Loyola liked to say, 'in all things'. May God grant us the eyes to see. ✠

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

St Peter's Cemetery – City of the Dead

Since 1859 the graves of St Peter's Cemetery have been occupied by Peterborough's Catholic pioneers, young and old, priests, religious, and laity alike, who have gone on to their eternal reward. And likewise, her graves are occupied by our recently departed faithful who have lived their faith and now rest from their labours.

St. Peter's Cemetery was not, however, the first Catholic burial site in Peterborough. On the seventh day of November, 1848, the Crown allotted a portion of land north of Murray

This land was consecrated and dedicated to St Peter by Most Reverend Edward Horan, Bishop of Kingston in the presence of Fr. Oliver Kelly of St. Peter's Church and Fr. William McDonagh of Douro.

On June 1st 1925 a cemetery Board of Directors for St Peter's was established, made up of representatives from each of the local parishes as well as the Rector of the Cathedral. This Board still exists today with Tom Johnston as its chair, Mr. Bill McCarroll as property manager and Daphne Kelly the financial



street to the Roman Catholic Episcopal Corporation to be used as a Catholic burial ground. The first Catholic pioneers from the Peter Robinson immigration were interred here in consecrated ground on land now occupied by Confederation Park.

When this cemetery was closed, it was necessary to find a second location. On January 16, 1854 the Catholic population of Peterborough applied to Little Lake Cemetery to purchase a portion of its land to bury their dead. A deal was reached in which a section of land was set aside, at a cost of 12 pounds and 10 shillings per acre. The new cemetery was named St. Mary's and was used for burial until 1859.

The third record of a Catholic cemetery in Peterborough came to be on September 12, 1859 when the Roman Catholic Episcopal Corporation of the Diocese of Kingston purchased ten acres of land from David Cushion to be used as a cemetery. It was bounded on the south by Lansdowne Street, on the west by High Street, on the north by the cemetery line fence, and on the east by a line of 446 feet drawn parallel to Monaghan Road.

and office manager. Together they aptly carried out the day-to-day activities of the cemetery as well as the corporal works of mercy in burying the dead in ground consecrated to God, a sign of hope in the resurrection.

Today St. Peter's Cemetery continues to meet the needs of the Catholic Community. Grave sites and interment rights are still available for purchase as are niches in a columbarium, the final resting spot for urns and cremated remains, built in the early 1990's and dedicated by Bishop Doyle to the Sacred Heart of Jesus. Every year Holy Mass is celebrated on the grounds, a cherished tradition that has been maintained for decades.

After 154 years, St. Peter's Cemetery is still a venerable, peaceful, and sacred spot dear to many and a final resting place for still many more.

Eternal rest grant unto them O Lord, and let perpetual light shine upon them. May they rest in peace. Amen. ✠

– Ed. Burke

PARISH:
Ennismore:

Christian Goodness Alive and Well at St. Martin of Tours Christmas Concert!

Good will and glad tidings rang through the buttresses of St. Martin of Tours on a grey and freezing-rain filled December day! Despite the poor road conditions, a healthy, faithful crowd enjoyed the musical offerings of some of Ennismore's most exciting talent. From the red-robed cherubs of Saint Martin's Children's choir, to the dynamic and varied performances of local residents, hearts were filled with the joy of the Christmas season.

For a number of years St. Martin of Tours Parish has come together for this annual charitable event in the name of Brock Mission and Cameron House in Peterborough. With heartfelt sincerity a representative of Brock Mission and Cameron House enlightened all to the ongoing need to care for those among us who are less fortunate. For many of us, food and shelter are often taken for granted. Generally we are well fed and content. Now imagine an emergency crisis, you are financially and socially disadvantaged. Where do you go? What do you do? How do you stay alive? Thanks to Brock Mission and Cameron House, these questions are answered as over 1,087 men and women are fed and sheltered each week.

The continued generosity of Saint Martin of Tours



Parish and friends has helped to ensure this vital safety net remains intact. As in years past, all free will offerings for our Christmas concert go directly to assist in providing food and shelter to the poor and needy ones among us. Saint Martin of Tours parish is blessed with many talented angels who are all willing to come together to help others.

The true spirit of Christmas is giving and in giving we come to know compassion, and in compassion we come to know Christ.

"Amen I say to you, whatever you did for one of these least brothers of mine, you did for me." (Matthew 24:40)

— Sarah Sullivan, on behalf of Saint Martin of Tours Pastoral Council, Ennismore



As each one has received a gift, use it to serve one another (1 Peter 4:10)

Sacred Heart College and the Sisters of St. Joseph

Sacred Heart College warmly welcomes Dr. Paul Smarocco and Sr. Mary Rowell, CSJ, PhD, as the newest members of the Board of Trustees for Sacred Heart of Peterborough. The Sisters of St. Joseph have played an esteemed and historic role in the history of Peterborough, and it is an honour to have the sisters associated with the College. "Sister Rowell's academic qualifications and experience will bring added strength to both the teaching programme and to the Board's deliberations" as Professor Symons stated recently.

This past summer, the Sisters of St. Joseph from Hamilton, London, Peterborough and Pembroke chose to unite into one congregation. We in Peterborough are proud that the sisters elected Sr. Veronica O'Reilly to be the moderator for the new religious family. We are confident with the help of God that she will fulfill the expectations of all the sisters who have placed their trust in her.

In the history of the Church religious communities have been examples of fidelity and self-sacrifice to Christ and the Church. The joining together of the sister communities is an opportunity for the Sisters of St. Joseph to build on their wonderful record of past service to Church and society. Due to changes in the social and cultural milieu of our society, the Church often wisely encourages religious communities, lay groups and movements to step-back, regroup and refocus in order to be ready to face new challenges and needs of our society with renewed energies. One of the new needs of our society has been to welcome migrants and refugees in our midst, helping them to rediscover their dignity

and to help them to feel at home.

When over ten years ago I was appointed by the Holy Father as Bishop of the Diocese of Peterborough, I soon became aware of the great need and demand to help a good number of migrants and refugees within the community of Peterborough. Since the Diocese in those days was not in a position to help, Sr. Ruth Hennessy was happy to accept the task on behalf of the Sisters of St. Joseph, who were already assisting a number of refugees who have settled in the Peterborough area from different parts of the world — countries such as Columbia, Ecuador, Somalia, Tibet. The Sisters own 3 houses in Peterborough known as "Casa Maria Refugee Homes". Refugees are welcome in their houses until

they secure employment and are capable of standing on their own.

While the sisters had been generously carrying on this worthwhile initiative for a number of years, the diocese was receiving the credit. In fact, the government sent a congratulatory note to the Diocese in recognition of its work through the office of Honourable Jason Kenny, Minister of Citizenship, Immigration and Multi-culturalism. This letter was presented to me by Sr. Ruth during my first informal visit to

one of the houses for refugees. On that occasion, Sr. Ruth thanked me for bringing pizza and visiting our new Canadians.

The sisters of St. Joseph chose not to take any credit, and so the Diocese of Peterborough wishes to acknowledge and thank them for their outstanding service to the migrants and refugees in our diocese.

— Bishop Nicola De Angelis



Sisters Sandra Boyer, Pauline Shea, Veronica O'Reilly & Joan Driscoll

Update from the Dean of Studies

**Dr. Robin Lethangue,
Sacred Heart of Peterborough**

On Saturday March 10th, 2013, a meeting of the Board of Trustees of Sacred Heart was followed by the first annual Sacred Heart College Lunch. The event was designed to bring together all the students, instructors and staff who have worked or volunteered at Sacred Heart during the first two years of its launch as institution and community offering degree-credit courses in Ontario. Archdeacon Gordon Finney, Rector of St. John's Anglican Church in Peterborough, led the College in saying Grace before our meal, and the event peaked with a compelling address by the Chair of the Board of Trustees, Professor Thomas HB Symons, whose remarks celebrated the myriad advantages of having a liberal arts college in the Catholic tradition developing right here in Peterborough.

Earlier in the day, the Board of Trustees met to review the administrative and academic work of the college since December 2012. We welcomed four new members to the Board of Trustees: Dr. Paul Marrocco (who has also

agreed to serve on the Financial Advisory Council), Sr. Mary Rowell, PhD (who has also agreed to serve on the Academic Advisory Council), and two new student Trustees, Mr. Sam Parker and Miss Maria Carruthers. As well, the Board



welcomed a new Assistant Dean of Studies, Dr. Bridget Campion, who will assist the Dean in preparing our applications for degree granting authority to be submitted to the Post-Secondary Education Quality Assessment Board. PEQAB is the division of the provincial Ministry of Training, Colleges and Universities (MTCU) responsible for assessing the standards of quality and sustainability of any new institution wishing to offer degrees in Ontario. Sacred Heart is aiming to have the first of three reviews from PEQAB completed within 12 months.

There has been tremendous progress on the academic plan of Sacred Heart. A prospectus for an Honours degree program in Religious Studies has been completed and is now under review with content experts and scholars from across Ontario and external to Sacred Heart. We have pulled together a development team for a





similar program in Catholic Studies and expect to have that program completed in outline within the next eight weeks. It will also undergo review from external experts. The Trustees approved a new Freedom of Information and Protection of Privacy Policy which will be posted to our website soon and they also heard a report about the information-sharing visits

that the Dean of Studies has made to the Principals and Vice-Principals of the local Separate School Board Secondary Schools and the Guidance Heads of the local Public School Board Secondary Schools.



So these are exciting times for

Catholic higher education in Peterborough as well as for the Church Universal! We continue to work with the encouragement of Gianfranco Cardinal Ravasi, President of

the Pontifical Council for Culture, which is the department of the Roman Curia charged with fostering the relationship of the Catholic Church with different cultures. In a letter to Bishop De Angelis in January 2012, Cardinal Ravasi congratulated the Diocese of Peterborough for what we are doing to engage with contemporary cultures. At Sacred Heart of Peterborough, we know we have the support of Church leadership in Rome to foster the relationship between the Gospel and cultures, and to study the phenomenon of indifference in matters of religion. Sacred Heart is gradually coming into being as a centre to promote dialogue with other religious traditions and with secular cultures and to engage in conversation with those who do not believe in God or profess no religion, but who are open to genuine cooperation.



Sacred Heart of Peterborough

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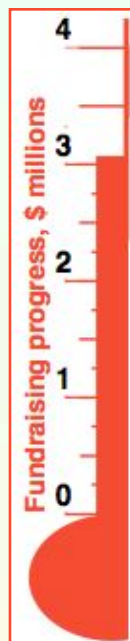
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... and many other supporters; we are grateful to all.

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

Press Release from NeighbourLink Northumberland

For immediate release

September 25, 2012

PARISH:
Cobourg

Book covers the very significant history of Cobourg's churches

A book entitled "Cobourg's Churches over the Life of the Town" has been published to coincide with the 175th anniversary of the incorporation of the Town of Cobourg, Ont..

Written and produced by Jim Weller, the book covers fifteen churches in the chronological order of their foundation from 1819 to the present. Only four of the churches existed at the time of Cobourg's incorporation in 1837. The book also covers Inter-church activities, Christian Education, Church relations with the Media over the years, and more

Helping to make the book particularly significant and interesting is the political significance of Cobourg in its early years. The churches were heavily influenced by the Family Compact to which many of their members had connections. Also, in its early years, Cobourg had aspirations to be the capital of Upper Canada. In the mid-1800s Cobourg was a major centre for the training of priests. It was home to the Methodist's Victoria College and the Church of England's Diocesan Theological Institute. Both institutions eventually moved away, however, to become part of the University of Toronto.

The book, which is well illustrated with many colour pictures, is being sold as a fundraiser for NeighbourLink Northumberland, the inter-church organization based in Cobourg, which helps people facing difficulties. NeighbourLink involves fifteen churches of eleven different denominations. It provides an efficient way for its member-churches to help all kinds of people throughout the county needing many types of assistance. The author, Jim Weller, is a former chair of NeighbourLink Northumberland. A review of the book by the former mayor of Cobourg, Peter Delanty states: "Once started, you won't want to

put it down."

The book sells for \$25.00 per copy (also at a donor price of \$40.00 for which a \$23 tax receipt is issued). It is available from most Cobourg churches or from NeighbourLink Northumberland. Call 905 373 1558 or toll free 1 888 200 2711.



The perfect stocking stuffer

... and for a great cause !

"Cobourg's Churches over the Life of the Town"

gives wide coverage of a remarkable 200-year story.

The book is a fund-raiser for **NeighbourLink Northumberland**
(the inter-church organization that helps people in need of many kinds of assistance)

Basic price is \$25.00 per copy
A donor price of \$40.00 earns a \$23.00 tax receipt

Copies available at most Cobourg churches, also at Paper Lace, Burnham Farm store and Searchlight books.

Quote

"Once started you won't want to put it down."
Former mayor Peter Delanty

PARISH:
Powassan

Parish Faith-Lift!

In 2012, the pastoral council of St. Joseph's Church, Powassan, approached Father Ben St. Croix, a Companions of the Cross priest, to lead a parish mission.

Father Ben arrived at the parish on the weekend before the mission and gave the weekend homilies, which allowed the congregation to become familiar him. From the pulpit, Fr. Ben enthusiastically advertised the upcoming mission.

Accompanying Fr. Ben were the Queenship of Mary Sisters from Ottawa, whose joyful and prayer-filled presence was integral to the success of the mission. Members of a new order, having a devotion to Our Lady and a commitment to praying for vocations in our Church, the sisters spent long hours in prayer in front of the Blessed Sacrament during the day, provided uplifting music in the evenings and, in general, assisted with logistics.

The mission itself ran three days. There was Mass, followed by Adoration, in the mornings and each evening had a different theme. Father Ben challenged us to become part of the New Evangelization of the Church, as ambassadors for Jesus, to live out our faith in a vibrant manner as the



hands and feet of Christ. He urged us to make a daily prayer appointment with God and to raise our expectations, so that God would "bless us abundantly." Father Ben talked about the different kinds of prayer. He encouraged us to discover and nurture our personal charisms, for use in the service of the Church.

Throughout the three-day Mission, our church "shook with prayer" (Acts 4:31). There was praying in tongues, prayer circles and praise & worship. There was Benediction, Adoration, and hymns sung in Latin. The church was full and there was a real sense of the Holy Spirit at work in our parish.

For those who are trying to evangelize a parish, I heartily recommend hosting a parish mission. Be sure to book your mission leader well in advance, advertise far and wide, and pray fervently for its success. Rest up beforehand, and then leave the remainder to God.

— Kathie Hogan.



Seder Supper

Steeped in history, the Seder meal marks the beginning of Passover. It is a celebration of the Old Testament, with Bible readings that trace the history of the Jewish people from their slavery in ancient Egypt into freedom.

For the third consecutive year, St. Joseph's Church in Powassan will host a Seder Supper in 2013, celebrating the roots of our Catholic faith.

The Seder Supper is deeply ritualistic, with every dish, action, and role having meaning. A commentator explains the various actions and the significance of the symbols, many of which will resonate deeply with Catholics. There is a candle lighting ceremony, the washing of hands for twelve chosen men, a breaking of the bread, a "father" figure at the head of

the table, and actions done by the designated "mother". Throughout the evening a young person asks pertinent questions; the commentator, answering the youth, simultaneously educates the participants. Hymns, Jewish in flavour, are sung during the supper.

The first hour of the rite is especially solemn, filled with actions and explanations. The meal follows. At the end of the evening, the children search for small, hidden gifts and the pastor gives his blessing.

Organizing a Seder meal requires some cooking skills and the assistance of friends. Jews celebrate Seder in an extended family setting, which can be easily adapted for a small group of parishioners. Our church sets up five tables for eight people

each. It is important that everyone can clearly see and hear the rituals of the Seder Supper.

Before hosting a Seder, it is necessary to consult an “instruction manual” for scripts and readings. This document can be found online or by contacting another parish having experience with this. Recruit volunteers, book the church hall, post signs, and register your participants. Our parish charges a minimal amount for the dinner, with a special reduced rate to encourage family participation. Since wine is an important part of the Seder Supper, a liquor permit will be required.

The internet is an excellent resource for traditional Seder recipes. Potato kugel, charoset, parve salad, a carrot/sweet potato dish, and matzo are on the Seder menu in our parish. Donations of wine and food have kept our costs to a minimum. The tables are set with the best linens. Remind guests to wear their finest.

Hosting a Seder meal in your parish can definitely enhance your Holy Week experience. What a wonderful opportunity to see the beauty of the faith of our Jewish brethren as our shared history comes alive at a critical point in our annual celebrations. Why not consider a Seder Supper in your parish next year?
—Kathie Hogan.



St. Joseph's Church, Powassan



SECRETARY'S LUNCH, October 18, 2012, Our Lady of Mercy, Port Hope

BACK ROW: Pierrette Godin, St. Joseph's, Bowmanville; Cathy Gevaert, Visitation of the BVM, Campbellford; Teresa Hickey, Cathedral of St. Peter-in-Chains, Peterborough; Cathy Hickey, St. Paul's, Lakefield; Kathleen Butt, St. Paul's, Gravenhurst

THIRD ROW: Janine Wanjon, Immaculate Conception, Peterborough, St. Alphonsus, Wooler; S. Jo-Ann Faas, St. Joseph's, Bowmanville; Kris Edwards, St. Alphonsus, Wooler, Holy Angels, Brighton, St. Jerome, Warkworth; Carol Young, St. Joseph's, Bracebridge; Marion Greene, St. Paul's, Gravenhurst; Judy Lukes, Our Lady of the Assumption, Otonabee

SECOND ROW: Debbie Mattucci, St. Anne's, Peterborough, Sheri McNeil, St. Alphonsus Liguori, Peterborough, Valerie Finley, Purification of the BVM, Lindsay; JoAnne Turriff, St. Peter's, Parry Sound

FRONT ROW: Lily Cavanagh, St. Anne's, Peterborough; Hanna Dracup, St. Alphonsus Liguori, Peterborough; Ria Collins, St. Michael's, Cobourg; Ferrol O'Reilly, St. John the Evangelist, Kirkfield; Patricia Stanley, Our Lady of Mercy, Port Hope (host)

MISSING: Margaret Carroll, St. Aloysius, Fenlon Falls & Our Lady Queen of Peace, Bobcaygeon (had to leave early)



THE CHOIR LOFT

**Kathleen
Moquin**

The need for Creed: *Porta Fidei* and the Year of Faith

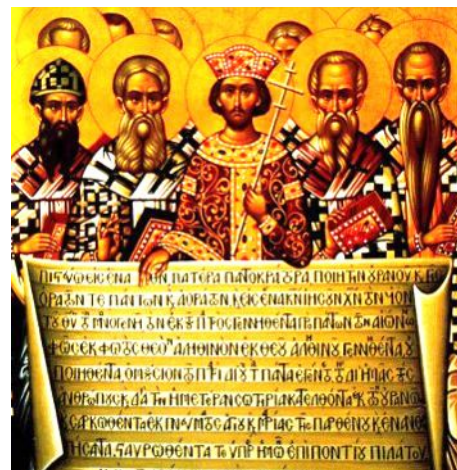
So, how goes this Year of Faith for you and yours? Or, to put it a better way, how *does* the Year of Faith?

In his motu proprio *Porta Fidei*, Pope Benedict XVI introduced the Year of Faith as "a summons to an authentic and renewed conversion to the Lord, the one Saviour of the world," tasking every believer to "rediscover the content of the faith that is professed, celebrated, lived and prayed, and to reflect on the act of faith." In the tradition of the Great Commission (see *Matthew 28*) and with the post-conciliar spirit of 'active participation,' individuals and parish communities are enthusiastically responding in a variety of ways, with various 'doings,' to the pope's invitation.

Perhaps you are reading about the saints or the Church Fathers. Has your parish screened Father Robert Barron's landmark series, "Catholicism"? Is your parish hosting a mission this year? What about Scripture study groups and adult catechesis? Does your parish participate in Lighthouse Catholic Media's *CD of the Month Club*, which provides CDs on Catholic teaching presented by experts in Catholic spirituality and theology? Web-surfers-cum-apologists are encouraged to bookmark "Catholic Answers," North America's largest lay-run apostolate on apologetics and evangelization, whose radio call-in show "Catholic Answers Live" can be downloaded in podcast format. Highly recommended, with addiction warning.

That the Year of Faith began on the 50th anniversary of the opening of the Second Vatican Council "provide(s) a good opportunity to help people understand that the texts bequeathed by the Council Fathers . . . can become increasingly powerful for the ever necessary renewal of the Church" (*Porta Fidei 5*). Individuals

and parish groups in the Archdiocese of Indianapolis have been invited to review and reflect on Vatican II's *Lumen Gentium: Dogmatic Constitution on the Church*, for which the archdiocese published an excellent study guide <http://www.archindy.org/yearoffaithdocuments/LumenGentiumReadingandDiscussionGuide.pdf>. Coinciding with the 20th anniversary of the publication of the *Catechism of the Catholic Church*, the Year of Faith encourages opportunities to "to rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the *Catechism of the Catholic Church*" (*Porta Fidei 11*). I subscribed to Flocknote's "Read the Catechism in a Year" (<http://www.flocknote.com/catechism>) and have been dutifully reading the excerpts that have landed, daily, in my inbox since mid October. The



Diocese of Peterborough is hosting a Year of Faith lecture series at the cathedral, on topics relating to Vatican II and the Catechism. Note that attending at least three of these lessons, in addition to participation in the Sacraments of Reconciliation and the Eucharist and prayer for the intentions of the Holy Father, will earn a plenary indulgence for the faithful or for the souls of the faithful departed. Similarly, the requirements for receipt of a plenary indulgence may be fulfilled by the renewal of baptismal promises at the place of one's own baptism or by visiting designated holy sites around the diocese. I am already looking forward to reading narrative reflections and seeing pictorial accounts of diocesan Year of Faith activities in an upcoming issue of the *Catholic Herald*.

While the above-mentioned information and recommendations are not exhaustive, that they might be exhausting only highlights the urgency of the Church's ongoing mission, for which "there is a need for stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith" (*Porta Fidei 7*).

There is a lot to do. Even from our pews during Holy Mass must we engage in Year of Faith themes of catechesis, witness, and renewal, which "arouse in every believer the aspiration to *profess* the faith in fullness and with renewed conviction, with confidence and hope. It will also be a good opportunity to intensify the *celebration* of the faith in the liturgy, especially in the Eucharist . . . source from which all its power flows" (*Porta Fidei 9*). To that end, the pope directed "religious communities as well as parish communities, and all ecclesial bodies old and new, to find a way, during this Year, to make a public profession of the *Credo*" (*Porta Fidei 8*).

From the earliest days of the Church, there has existed a desire to articulate core beliefs. Passed down from the apostles to every successive generation and jealously guarded from error, creeds are professions of faith that serve as testimony to the living Tradition of the Church. The Apostles' Creed was the baptismal creed of the Church in Rome. Christians were expected to have memorized the creed, and, in a sermon from

400 A.D., St. Augustine preached on the importance of the *redditio symboli*, the handing over of the creed: "the symbol of the holy mystery that you have all received together . . . even when your body is asleep, you must watch over it with your hearts" (*Porta Fidei* 9). The Nicene-Constantinople Creed is named for the first and second ecumenical councils that formulated it in the 4th century, in response to heresies about the divinity of Christ (Nicaea 325) and the Holy Spirit (Constantinople 381). Both the Apostles' and Nicene Creeds follow a Trinitarian formula, with three parts professing belief in God the Father, God the Son, and God the Holy Spirit, and include twelve articles of faith, distinct statements of belief symbolizing the fullness of faith received from the apostles. For St. Ambrose, the Creed "is the spiritual seal, our heart's meditation and an ever-present guardian; it is, unquestionably the treasure of our soul" (*CCC* 53).



On the foundation of these original creeds, other creeds were developed, primarily in response to various questions and concerns of the eras in which they were formulated. The most modern and complete creed is *Credo of the People of God*, published by Pope Paul VI in his 1968 *motu proprio Solemni Hac Liturgia*, at the conclusion of a Year of Faith dedicated to the 1900th anniversary of the martyrdom of Peter and Paul in Rome. It is an evangelical

proclamation of core beliefs necessary for salvation, with articles of faith about Mary, Eucharist and the Sacraments, the nature and structure of the Church, and the relation of the Church to those not sharing full communion with it. This beautiful creed complements and summarizes the *Catechism of the Catholic Church* that followed it 15 years later. Recommended reading http://www.vatican.va/holy_father/paul_vi/motu_proprio/documents/hf_p-vi_motu_proprio_19680630_cred_o_en.html.

No matter the degrees to which are directed individual and community energies to various Year of Faith activities, let us always recite the Creed with heartfelt, sincere faith so that, after the Year of Faith has concluded, we may long be identified as "Credo Catholics." ✠

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

"Be who you are meant to be and you will set the world on fire"

This was the message given to CWL members at St. Joseph's, Bowmanville, on Saturday November 17th. The League's new leadership development day, **CATCH THE FIRE**, was introduced to 29 participants from Bowmanville, Newcastle, and Cobourg by Diocesan president Margaret Van Meeuwen, Danielle Gagnon, Community Life chair, and Denise Brennan from St. Alphonsus, Wooler.

This exciting new development day, with 12 modules revolving around different aspects of "fire", is full of

memorable songs, prayer, interaction, instruction and creativity, and is meant to appeal to every woman. It explains the objects and responsibilities of the League and how, through our committees, we work for change through service to the people of God.



Feedback was very positive. It

ignited a "spark" of enthusiasm about the CWL in participants and made them want to fan the flames in their sisters also.

Additional "Catch the Fire" leadership days were scheduled for Campbellford and Otonabee-Keene. If you haven't yet had the opportunity to participate, to learn more about the League and develop your leadership skills, and you'd like to host **CATCH THE FIRE** in your area contact your Peterborough Diocesan President or President-Elect:

prespcwl@gmail.com
or orgpcwl@gmail.com



The second *Catch the Fire* presentation, 17 February at St. Mary's in Campbellford.



FROM THE PEW

David Beresford

Books for all Occasions

In the same way that specific wines taste better with certain dishes, some books are at their best at different occasions. (But have you ever noticed how only beer goes well with barbecued hamburgers? Wine is completely wasted).

Chesterton especially *Father Brown*, works well in the evening. P G Wodehouse is perhaps the best bedtime reading material, although a detective novel goes well at night, too; usually an Edgar Wallace story for me. Wallace was a prolific writer who has nearly dropped from sight, but his books are available almost everywhere in the "A Buck a Book!" bins outside second hand bookstores. I do not know why he is unpopular, since his novels have very little that can offend even the most sensitive reader. A typical Edgar Wallace scene features the bad guy trying to lure the hero to an horrendous death by kidnapping the hero's fiancée. The fiancée is always tied up by the bad guy's wife, sister, or mother because, while they may be murderers, Wallace's bad guys do have common decency.

English literature can be divided into two categories: one which tends to make us feel slightly superior and one which makes us feel a proper fool along with the writer. C. S. Lewis belongs this first category, along with Orwell, Stephen Leacock, and Evelyn Waugh. I can never get over feeling that I am being told something for my own good, however subtle the lecture is, and the only way I can escape their barbs is to climb into the pulpit with them. Reading these authors can be tiring, like having a conversation with an earnest and sincere young man or woman.

The second group includes Chesterton, Knox, Wodehouse, and

Dickens, who demand that I take my place with the fictional characters as a fellow sufferer of our own folly. I must be willing, in Knox's words, to "put on the fool's cap" and be laughed at along with the rest. Tolkien belongs in this category as well; he never allows us to feel superior to the hobbits.

John Buchan's novels can be read out loud, as can Dickens's *Pickwick Papers* or *Christmas Carol*. Belloc's fiction cannot, nor can Knox's detective stories. Wodehouse's Psmith, and the Mr. Mulliner stories can be read aloud, but the self-reflection in which Bertie indulges does not allow for recitation of the Jeeves stories. One evening I made the mistake of trying to read Cardinal Newman's great novel of conversion, *Loss and Gain* to my wife and children. In our home, *Loss and Gain* has since become synonymous being tortured by tedium. The expressions "Just like *Loss and Gain*", "Not another *Loss and Gain*" or the ironic "Let's all read *Loss and Gain*!"

are used by my wife to express varying levels of frustration, usually attributable to me, such as my taking a shortcut to get ice-cream cones for everyone and getting us all lost in an industrial park.

Some books lend themselves to being read under trying circumstances. Having seven children, I have attended my share of Irish step-dancing displays, piano recitals, and school concerts. The goal here is to find a book that will not demand too much of me, because it can be distracting to lose the thread of a tale by always having to look up and clap after a bunch of seven year-olds have finished dancing or reciting *The Shooting of Dan McGrew*.

I have learned from bitter experience that even the most innocent light fiction should be avoided at recitals. Comedy in the atmosphere of a children's concert is

dangerous; many times I have had to duck my head, bite my tongue, and jab the sharp end of a pen into my calf to stop laughing out loud during someone's piano playing. My compromise between light but not taxing is Charles Lamb. With Lamb, one can look up, nod, smile, and clap, all the while being years away in some other place.

At one recital, my parents came along with us. My dad sat beside me, and I asked him if he had brought anything to help get through the evening. He held out a slim volume with a red cover, *Essays of Elia* by Charles Lamb. As my daughter began to play, I pulled from my pocket my own copy of *Essays of Elia*. ☩

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.





Wayside Academy

The Joy of Singing Well

The closest I came, as a student in the 90's, to experiencing sacred music at my Catholic elementary school was when we were herded into the gym for a seemingly impromptu rendition of John Lennon's "Imagine." For an otherworldly 3 minutes and 3 seconds, we caroled earnestly, if confusedly, in favour of a future world with "nothing to kill or die for, and no religion too," before being hurried just as quickly back to our classrooms.

Though I don't claim my childhood experience is universally relatable, I can at least say that, throughout my formative years, neither I nor many other students of my era gave any thought to sacred music.

To clarify, sacred music is not simply equated with the popular hymns we sing on Sundays. It is a tradition of liturgical music modeled upon Gregorian chant and largely sung in Latin, which seeks to rise above the ordinary, the everyday, the pleasant, in pursuit of the three characteristics Pope Saint Pius X named "holiness," "beauty of form," and "universality."

Now a high school teacher myself, I am immersed in such music. Every school day, for 15 minutes after morning prayers, all ladies gather in the chapel while we men (principal included) huddle around an old piano in the hallway, both genders aware that we'd better be in good shape for our weekly lesson with the well-respected music director who charitably offers his time and isn't afraid to tell us when we're wasting it.

And we sing.

Not Lennon, but Tallis, Bach, Mozart; each arrangement dedicated to the sacred liturgy. Admittedly, for the first few minutes I'm dwelling on my first coffee and the boys are busier tucking in their shirts than relaxing their vocals chords. But, without fail, our minds are soon tuned to the melodies we hear in our heads, the notes we're striving for: the *Ideal*. Soon enough, a student sleepily leans over another's shoulder, correcting a misread note; another instinctively suggests we end on a greater crescendo, and he's right; for a moment or two, that tantalizing *Ideal* lingers at the piano alongside us. It even seems, if just for a moment, to proceed from within us.

Maybe that sounds quaint, maybe cloyingly nostalgic; a plea for a return to an idyllic past rooted in a dead language few of our lay faithful understand. After all, if John Lennon's lyrics are questionable, at least they're decipherable. I can sympathize, as I understand precious little of the mother language.

The good news is, as a beautiful irony, those of us

don't know the language are given a particular gift of understanding. When we can't rely on the meaning of words, but hear instead only the music conjured by our vocal chords, we come to understand our bodies as instruments. When we're singing sacred music, we understand *ourselves* as instruments of beauty.

Of course, this is what art offers. Yes, Mozart's *Ave Verum Corpus* is an achingly beautiful song; yes, it brings us into the present; but it is also an invitation to the eternal; a glimpse of the everlasting joy we long to share with our Father. It is an event, however brief, through which He tells us something about who He is, and, as only He can reveal, who we are. Such music is more rare than we may appreciate, no matter how pleasing the songs we normally listen to. As John Paul the Great wrote, "When [music] is truly beautiful and inspired, it speaks to us more than all the other arts of goodness, virtue, peace, of matters holy and divine." It is neither old fashioned, nor elitist, to want to know such goodness. It is simply what we're made for. ☩

— Mike Doyle



An Italian

This past October, I was blessed once again with the opportunity to go on pilgrimage with my mother and to be part of Father Ken Rae's group in Northern Italy.

On Thanksgiving Monday, we departed from Toronto and arrived in Rome, one day before our Papal Audience on the Wednesday. With tours of Rome's four major basilicas — St. Peter's, St. Paul Outside the Wall, St. Mary Major (where Father Ken said Mass in the Crucifixion chapel), and St. John Lateran — the Holy Stairs, St. Peter-in-chains, the Colosseum and St. Alphonsus on the Esquiline, where we saw the original icon of Our Mother of Perpetual Help, we were kept very busy in Rome.

While in Cascia, Umbria, a lovely mountain-top village, we visited the tomb of St. Rita (1381-1457), the patron saint of impossible causes. She received the stigmata on her forehead, while in the convent and was canonized on May 24th 1900 by Pope Leo XIII. We celebrated Mass in the Monastery of St. Rita.

In the home of St. Francis, Assisi, Umbria, we toured not only the Saint's basilica, but also that of St. Clare (1194-1253), founder of The Order of the Poor Clares; St. Damian's Church, where St. Francis heard the crucifix tell him to "rebuild my house"; and The Basilica of St. Mary of the Angels, the location of St. Francis' Porziuncola chapel. We celebrated Mass in The Chapel of Tears.

At Siena, our first stop in Tuscany, we visited the Basilica of St. Domenic where St. Catherine's head is placed in a chapel named for her. Nearby is her house and sanctuary. The Cathedral,



Pilgrimage



built in 1215, houses art by Michelangelo and Bernini — bellissima! On our city tour, we stood in Il Campo and our guide gave us a colourful description of the excitement and pageantry that occurs in this amphitheater-like town square during the Palio horse races.

In the Tuscan city of Florence, our city walk took us past Santa Croce, the burial place of Michelangelo, Galileo and Machiavelli. Holy Mass was celebrated in the magnificent, Duomo (Cathedral), Santa Maria del Fiore, and then we continued our walk to the Piazza della Signoria, where our guide gave us a quick lesson in Renaissance art.

During our stay in Padua, we visited the Basilica of St. Anthony, his tomb and relics, and celebrated Mass after receiving a group blessing. Some of the pilgrims took a trip to nearby Venice, walked through St. Mark Square, to the Rialto Bridge and watched a glass making demonstration.

On our last stop, in the most northern city of our pilgrimage, Milan, we toured not only the Duomo (location of the tomb of St. Charles Borromeo), but also the Sforza Castle, and the Basilica of St. Ambrose. In the oratory of St. Sigismondo, we enjoyed our last Mass together.

It was a wonderful experience and our small group stayed healthy and safe. I'm so happy that I said, "yes!" to my mother, once again, and went on this pilgrimage with such a wonderful bunch of people.

Until the next time, Ciao! ☩

— Janice LeBlanc

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**CATHOLIC
ABCs**

Krista Wood

The Bible: Not Just a Big Book!

Until I began my studies in theology, I always thought I knew how to read the Bible. How difficult could it really be? But as I looked over the syllabus for my first course in Sacred Scripture, “the Gospel of Mark”, I was shocked to see that we would be spending the first four weeks of the class simply reviewing how to read the Bible. Well, as I quickly learned, there is a lot more to reading the Bible than simply reading words on a page.

The Catholic Bible is comprised of 73 books, which means the Bible is a library of books (“Bible” comes from the Greek *biblia* meaning many books). It is not a historical or scientific textbook; rather it is a collection of books, which were written under the inspiration of the Holy Spirit (*Catechism of the Catholic Church*, #105).

Written over many centuries, the books of the Bible cross over a number of literary genres including history, prophecy, poetry, and narrative. When we read the Bible it is important to be aware of which genre we are reading and to recognize the context within which it was written. Unlike some Christian denominations, Catholics do not read or interpret all the scriptures in a literal sense. Think of a newspaper: it is good to know that some columns are history, some opinion and some are advice, and it’s good to be able to tell them apart.

The Bible was written by people who lived during specific times in history. If young people today were to re-write the Bible it would most certainly reflect a very different time in history, where entire sentences might be compressed into one short acronym, for example.

For centuries Catholics relied on Church leaders to study and interpret Scripture for them. However, in 1943 Pope Pius XII wrote an encyclical

letter, *Divino Afflante Spiritu*, encouraging all Catholics (including the laity) to study and reflect upon the Scriptures.

When we read the Bible it is also important to recognize that not all Bibles are the same. Since the Bible was originally written in Hebrew and Greek, the majority of us must rely on translations. Though there are many different translations, each using a particular style of language, the translation approved for liturgical use in Canada is the *New Revised Standard Version* (NRSV). Choosing a Bible for personal use is no easy task; we not only need to find an appropriate translation, we should also check that it is a Catholic Bible.

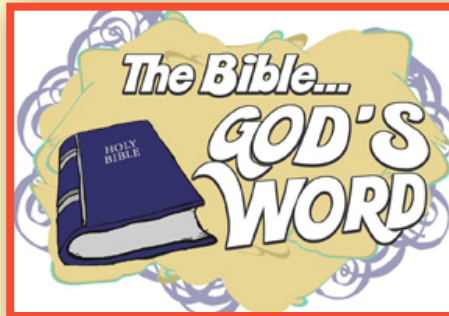
My “Catholic Youth Bible” was the topic of many discussions in scripture class as I sat between a Protestant and an Evangelical Christian. “Why do the Catholics have to claim everything? Don’t you know the Bible is the Bible? What’s so special about yours?” The simple answer I gave them was, “mine is bigger!” Simply looking at them, you wouldn’t necessarily guess that a Catholic Bible is bigger, but in fact it is.

The Catholic canon of scripture contains seven more books (Tobit, Judith, 1 and 2 Maccabees, Wisdom, Sirach, and Baruch) than the standard Protestant Bible. The Catholic Bible also includes additional sections in Daniel and Esther. The big question, of course, is why? Catholics, Protestants and Evangelicals all accept the same New Testament canon containing 27 books; it is the Old Testament that differs. The Catholic Church finally decided the contents of the Bible (the “canon”) at the Council of Trent in the 16th century, following a Greek translation of the Old Testament known as the *Septuagint*, which contained those seven books not found in the Hebrew collections. When Martin Luther left the Church, earlier that century, he claimed many of the teachings within the above-mentioned seven books were not orthodox; he reverted to the older, and shorter, canon of the Old Testament. Long story short: Catholic and non-Catholic Bibles are not the same!

The Bible isn’t meant to remain words on a page; it is there for us to read, to reflect upon and to live out in our daily lives. The *YouCat* (Youth Catechism) describes the Bible as “a long letter written by God to each one of us.” As such, it is important that we read and reflect upon all of Scripture as a whole. It wouldn’t make sense to read the first and last few sentences of a letter and assume that we got the whole message. It would be just as difficult to read and understand the New Testament without any understanding or knowledge of what happened in the Old Testament, and vice-versa. In the same way, it would be difficult to understand much of what we believe, and what we are called to do as Catholics, without an understanding of the Bible and the stories contained within it.

So, as we celebrate the Resurrection of Jesus this Easter, may we also take some time to renew and expand our knowledge of the scriptures, the story of our faith, and the message of God for the whole world. ✠

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



NEW DIOCESAN FAMILY MINISTRIES OFFICE: FAMILY CONFERENCE COMING APRIL 28TH !



The Diocese of Peterborough has officially begun a new Family Ministries Office in 2013. This office hopes to be a resource for families by providing information and hosting events relating to marriage preparation, chastity, fidelity within marriage, family and couple retreats, parenting tips as well as other topics which promote the true beauty of family life.

Family Ministries is pleased to announce a free family conference with John Henry Westen, the founder of LifeSiteNews. Mark your calendars for April 28th and attend Sacred Heart Church in Peterborough at 2 pm. This is a wonderful event for the whole family, including youth and children activities and finishing with a community BBQ. For more information see our posters, and email your attendance to: familyministries@peterboroughdiocese.org. A website is coming soon too!

Our office has been involved in supporting existing diocesan programs such as our marriage prepara-



John Henry Westen

tion program. Approximately five times a year, this program holds weekend sessions for engaged couples titled "God's Plan for a Joy-Filled Marriage", authored by Christopher West whose work is primarily taken from Blessed John Paul II's *Theology of the Body*. There are two weekends remaining this spring, for which registration is possible: April 12-14, at St. Joseph's in Bracebridge and May 3-5 at Sacred Heart in Peterborough. If you wish to attend a weekend, or to volunteer, please call Sister Therese Roddy at 705-745-1309 ext. 277 or Family Ministry Office at 705-745-5461 and speak with Robyn Henighan or Sister Auriesville. We would like to thank our couple volunteers who help shoulder the load of the weekend; their assistance is invaluable.

Pray for us as we pray and hope for great fruits from the new office since working to help families is a work of the highest importance. Blessed John Paul II expressed this beautifully in a homily given in 1988: "Fidelity has not gone out of fashion! You may be sure that it is the families that are truly Christian that will bring the smile back to our troubled world." ☩

— Authored by Sister Auriesville.

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90th Anniversary

Hastings Catholic Women's League

Mrs. Leona English, first Vice-President, hosted the 90-years celebration of the Catholic Women's League at Our Lady of Mount Carmel Parish in Hastings, on Sunday morning, 9 December 2012. She welcomed guests to this worthy milestone, attained by few councils in the organization's 100-year history.

The forward-thinking founding members were remembered. Having received their charter (#228) in December 1922, the first meeting was held on January 23rd, 1923, with this executive:

Spiritual Director	Father C. Bretherton
President	Mrs. J.A. McGail
1 st Vice-President	Mrs. J.J. Cooney
2 nd Vice-President	Mrs. J. Doherty
3 rd Vice-President	Mrs. R. Walsh
Corresponding Secretary	Mrs. T.C. O'Neill
Recording Secretary	Mrs. I. Condon
Treasurer	Mrs. A.V. Bailey

Mrs. English introduced National President Betty Anne Brown Davidson, Diocesan President Margaret Van Meeuwen, Trent Hills Mayor Hector Macmillan and Northumberland-Quinte West MP Rick Norlock, as well as visitors from other parishes, saying "I have beautiful ladies helping me... This has enriched my life in the Church", and noted that friendship and camaraderie are two touchstones of the League. "After you've done something good, you feel good. You don't do it for yourself, but for the good of the other."

"The League has changed so many lives because doors open for you that you may never have had the opportunity to go through before," said the National President of the 92,000-member strong League. "The welcome is there; the work is there; the joy is there; the satisfaction is there." While Leagues across the country are engaged in many different programs, they function together, she said, "like the facets of a diamond."

The Catholic Women's League has a global reach as part of the World Union of Catholic Women's Organizations, meeting with the Pope, and is part of a commission at The United Nations. "Our voice is heard, our ear is there to hear about places of need around the world," commented Diocesan President Van Meeuwen of St. Alphonsus in Wooler. "The strength of the CWL comes from grassroots. Most of this started with bringing the community together."

Mayor Hector Macmillan and MP Rick Norlock presented 90th anniversary plaques.

Two CWL members have received Papal Medals; Gertrude Hakenson in 1979 for recognition of 50 years as Organist and Choirmaster, and Marie Baker in 1982 for 25 years as housekeeper to the Rev. Francis Fitzpatrick.

There are three life members: Virginia Lynch, Elizabeth Condon and Erica Perk. Celebrations continued at the Parish hall with lunch and refreshments.

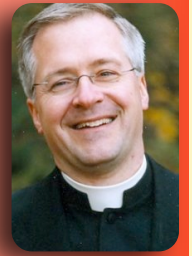


Saint Casimir (1461-1484)

Feast day, March 4th
Patron of Poland and Lithuania,
and of Youth

SAINT PROFILE

Fr. Joseph
Devereaux

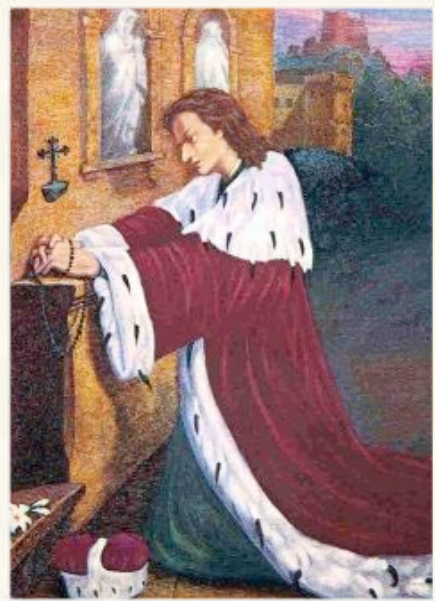


The celebration of a “name day”, where believers, named after a particular saint, would celebrate that saint's feast day, used to be a tradition in many countries. It was, in many cases, more important than one’s birthday. Indeed, it used to be that, at baptism, the name of a saint was insisted upon. While times and customs change, as do names, it would serve us well to again know about our patron saints. Saints are members of God’s elect, who want to help those who call upon their intercession.

While my own patron is Saint Joseph, I also possess a devotion to Saint Casimir. This may seem strange for a priest of Irish background. However, priests also celebrate another important day in our lives: the anniversary of our ordination. I was ordained on March 4th, the feast day of Saint Casimir.

Saint Casimir was the third of thirteen children born to King Casimir IV of Poland and Queen Elisabeth Habsburg of Hungary. As a child, the young prince’s life was determined by his royal blood. Although born into a life of privilege and importance, Casimir embraced an attitude of restraint and humility. He dressed in simple clothes, denied himself many of the pleasures that life at court offered, and oftentimes slept on the floor and spent his nights in prayer.

Casimir was intellectually and piously educated by the Polish priest, Jan Długosz, in the subjects of Latin, German, law, history, rhetoric, and classical literature. The holy and serious tutor, Fr. Długosz emphasized knowledge of ethics, morality, and religious devotion. A good student and orator, young Prince Casimir was penetrated by the truths he studied. A teacher later hired to become the crown prince’s tutor in political matters and



Renaissance ideas left less of an impression upon the soul and mind of the future saint than had the Polish priest’s more human approach, which had sought to train both mind and soul. Those who met Prince Casimir were impressed by his wisdom. He was also renowned for his devotions to the Eucharist and Blessed Virgin.

Upon the death of Casimir's uncle Ladislaus, King of Hungary and Bohemia, Casimir’s father decided to install his son as King of Hungary. However, opposition resulted in the failure of the campaign but, since

Casimir was not in agreement with his father’s plan, he was not disturbed. Casimir believed the price of war and conflict was too high for his ascendancy to the throne. This decision was confirmed when he discovered that Pope Sixtus also opposed the conflict necessary to install the young heir apparent as

King. On account of his refusal to cooperate with his father's plans, which also included a strategic marriage, Casimir was subsequently banished to a castle in Dobzki. There he devoted his time to praying, studying, and helping the poor.

It is claimed that Casimir contracted lung disease after a particularly hard fast or on account of his other penances. At any rate, he died at the age of 23 in 1484 from lung disease.

The first miracle attributed to Casimir was his appearance before the Lithuanian army during the Siege of Polotsk in 1518. Casimir showed where Lithuanian troops could safely cross the Daugava River and relieve the city that was being besieged by the army of the Grand Duchy of Moscow. After hearing about this miracle, Casimir's brother, Sigismund I, petitioned the pope to

continued ...

Prayer to Saint Casimir

St. Casimir, we ask you to awaken in us a deep love and respect for Jesus Christ, present in the Holy Eucharist. Grant us the wisdom to turn to the Mother of God in time of need. Give us compassion for those who suffer and make our hearts peaceful that we might never cause suffering to another. Help us to be faithful to our calling in life and guide those who are searching to find the calling God has chosen for them. Pray for us, St. Casimir, that we may live well here on earth and one day live gloriously in the Kingdom of Heaven. Amen.

canonize Casimir. Other miracles attributed to his intercession include a dead girl being restored to life, blind recovering their sight, the lame restoring the use of their limbs, and persons with various ailments regaining their health at his tomb.

Casimir was canonized by Pope Adrian VI in 1522 and is the patron saint of Poland and Lithuania. He was buried in the cathedral at Vilna (now Vilnius, Lithuania). When his tomb was opened in 1604 for translation to the church that Sigismund III built in his name, his body was found to be fresh and whole. On June 11, 1948, Pope Pius XII named Saint Casimir the special patron of all youth.

Images of Saint Casimir depict the saint with two right hands – symbolic of the passage in Sacred Scripture (Matthew 6:3) “... when you give alms, do not let your left hand know what your right hand is doing.” He appears as a young man in a long red robe lined with fur. Sometimes he wears a red cap of the Grand Duke of Lithuania, but other times, to emphasize his devotion to spiritual life, the cap is placed near Casimir. Usually he holds a lily, which is a symbol of virginity, innocence, and purity.

Reflection:

In what do you find your greatest delight? Do you love prayer? Do you prefer it to idle amusements? How long do you remain in the church? What time do you devote to prayer at home or in the church? Be solicitous in time. ☩

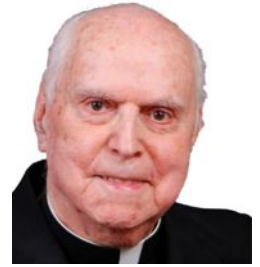
Fr. Joseph Devereaux is Pastor of Our Lady of the Assumption Parish, Otonabee, and Chancellor of the Diocese.

Correction

In the last issue (Advent 2012), the **Saint Profile** article indicated that the beatification process for Governor General Georges Vanier and his wife Pauline began many years before they died. In fact, the cause for beatification, and eventual canonization, began in 1992.

OBITUARY

Archbishop Joseph-Aurèle Plourde



OTTAWA - Ottawa Archbishop-emeritus Joseph-Aurèle Plourde, who participated in the Second Vatican Council and helped create Development and Peace, was a leader among bishops, current Ottawa Archbishop Terrence Prendergast told those gathered for Plourde's funeral January 11th.

Prendergast noted Archbishop Plourde's coat of arms, now etched onto his sarcophagus, display a star, “the depiction of the *Stella Maris*, the Star of the Sea, a symbolic illustration of Mary. She helps draw each believer to Christ, just as the Star of Bethlehem drew the Magi to the Christ Child,” he said.

Prendergast described Archbishop Plourde as “a seeker who, seized by God, became himself a star showing others the way to Christ.” Prendergast noted Archbishop Plourde died on the eve of the Epiphany, “when followers of Jesus are full of joy at His manifestation as God Incarnate.”

“The liturgy urges us to be attentive because the Lord Jesus is indeed near,” he said. “He is coming at the end of time, yes. But he is also coming to each of us in the mystery of our own personal death. Like Archbishop Plourde, we know neither the day nor the hour.”

Prendergast noted how the Second Vatican Council stressed the importance of baptism as the moment a Christian dies to sin and rises to new life. “For Aurèle Plourde, the eighth of eleven children, the first sacrament marked the start of his nearly 98-year journey as a faithful Christian,” said Prendergast, who noted Archbishop Plourde served as bishop 48 years.

He described the late archbishop, who died January 5th, as “always sociable,” as someone who enjoyed company and loved a card game, especially bridge, but his primary identity was as a bishop, as a shepherd, an emblem of the Christ as the Good Shepherd. “This role of the Good Shepherd is one Joseph-Aurèle Plourde, a successor of the apostles, strove to fulfill throughout his ministry. As president of the Canadian Conference of Catholic Bishops and a key figure in the founding of what is now the Assembly of Catholic Bishops of Ontario, Archbishop Plourde exercised leadership roles with his fellow pastors.”

Archbishop Plourde's interest and training in social studies were among God-given gifts expressed in his outreach to the poor, both locally and worldwide.

“In his ordination homilies and ministry, he invited those called to be deacons, priests and bishops to become Jesus' companions and friends. Our entire Church is to become a fellowship of disciples and friends in the Lord who would go forth and bear fruit, fruit that will last,” Prendergast said.

The Apostolic Nuncio, Pedro Lopez Quintana, delivered a statement from Pope Benedict XVI and Gatineau Archbishop Paul-Andre Durocher, who is vice president of the Canadian Conference of Catholic Bishops, spoke on behalf of his brother bishops.

The funeral of Ottawa's eighth bishop and seventh archbishop drew nearly 20 bishops and more than 50 priests. Hundreds came to the cathedral to attend the funeral despite freezing rain and treacherous driving conditions.

Following the funeral Mass, Archbishop Plourde's remains were interred in the crypt below Ottawa's Cathedral Basilica of Notre Dame.



Life Teen and EDGE at St. Joseph's Church, Bowmanville

PARISH:
Bowmanville



St. Joseph's Youth Ministry in Bowmanville has been thriving since October 2010.

Our Life Teen program is held every Monday night from 7-9 p.m. Life Teen is a Catholic youth ministry organization and movement; it believes that "Eucharist-based ministry has the power to transform teens, transform parishes, and transform the culture." The program incorporates teaching in Catholic beliefs, interactive activities and socialization. Life Nights cover catechetical, social and issue related topics that are 100% Catholic and comprehensive. The Life Teen movement maintains a focus on helping adolescents fall deeper in love with Jesus in the Eucharist. Life Teen remains faithful to the Magisterium of the Catholic Church and stresses compliance with liturgical norms in obedience to the local Bishop.

The high school teenagers also have an opportunity to attend events such as the March for Life, Lift Jesus Higher Rally, Steubenville Youth Conferences, The Way of the Cross, SONfest, social nights, leadership training seminars and much more! In addition, "Saturday Night Live with Jesus Christ" is a monthly event that consists of Eucharistic Adoration, the Sacrament of Reconciliation, praise and worship, guest



speakers, and a potluck afterwards. Through time spent in Adoration, we are able to develop a more intimate relationship with Christ.

EDGE is Life Teen's school ministry for early adolescents in grades six, seven and eight. It is designed to meet the educational, spiritual, emotional and social needs of young adolescents. EDGE takes place every Wednesday night from 6-8 p.m. EDGE has social and recreational activities designed to create a greater sense of community amongst the youth. We currently have a Crew Team of leaders which consists of teenagers, young adults and adults leading the youth closer to Jesus Christ and His Church. Approximately 70 youth attend every week. In

addition, the youth attend Edge Summer Camp which is held at Camp White Pine in Haliburton, Ontario.

The Youth Ministry at St. Joseph's is a place where young people can ask questions, grow in their faith and learn about how Jesus Christ is alive and desires to have a personal relationship with each and every one of us. Check out www.lifeteen.com for more information! ✠

—David Patterson
Youth Minister





YEAR OF FAITH 2012 2013

Year of Faith Indulgences

— Eric Mason

As this article was being written, the world was absorbed by momentous events occurring in the Sistine Chapel in the Vatican. Frescoed on the wall above the altar is Michaelangelo's famous *Last Judgement*. At the centre of the painting is Christ enthroned in judgement of the living and the dead surrounded by His heavenly court. Saint Peter, the first Pope, is prominently placed to Christ's left, and the saint shows to Christ the keys of the kingdom, which were promised to him. This gesture, which brings attention to the keys in the midst of Christ's judgement of the living and the dead, can help us understand the significance of the Church's practice of indulgences.

The *Catechism of the Catholic Church* (1471) teaches: "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."

We distinguish temporal punishment from eternal punishment.

- Eternal punishment is the loss of God's friendship as a consequence of sin. We are restored to God's friendship by making a good confession.
- However sin also does damage to ourselves and to others by creating unhealthy attachments or harming the justice between people. The punishment deserved for these immediate consequences of sin is called the temporal punishment of sin.

Indulgence brings healing to this temporal punishment. The Church, through the power of the keys, has access to the treasury of the infinite merits of the Saviour and the plenteous merits of the saints. By attaching indulgences to certain prayers and pious practices, the Church opens the Treasury of merit to us so that we can be healed of temporal punishment due to sin with greater alacrity and certainty. Furthermore, we do not seek indulgences only for ourselves; we shorten purgatory for others by obtaining indulgences.

The Church, being a very solid spiritual institution, possesses an enormous spiritual bank account, which is the treasury of the merits of Christ and His saints. This bank has the most precious deposits in the universe, and they are

also the most secure. An indulgence is a withdrawal from this bank, which we can make on behalf of a deceased loved one. It is like a bailout for the afterlife. All we need to do is to renounce all sin and then do one of the pious acts that the Church recommends.

Saint Peter presenting his keys to the Lord as He sits in judgement reminds us that indulgences, the keys opening the Church's spiritual deposit, do affect our destiny and the destiny of those we love. We do not earn forgiveness through indulgences, but through them we do grow in love and hope, and give help to the souls of our beloved dead. ✠



Indulgences may be either

- Partial, removing some of the temporal punishment due to sin, which will be satisfied in Purgatory if not before, or
- Plenary, removing all the temporal punishment due to sin.

Conditions for receiving Plenary Indulgences:

- Sacrament of Reconciliation and firm resolve to avoid all sin,
- Reception of Holy Communion,
- Accomplishment of the specified act to which an indulgence is attached,
- Recitation of the Creed, in any approved form, and
- Some prayer for the intentions of the Holy Father.

Year of Faith Plenary Indulgences (in the diocese of Peterborough):

- Attend three sermons during Holy Missions, or three lessons on Vatican II, or on the *Catechism of the Catholic Church*; or
- Make a pilgrimage to the Cathedral of St. Peter-in-Chains, or the Church of St. Michael in Cobourg, or the Church of the Purification of the Blessed Virgin Mary in Lindsay, or the Church of the Assumption of Mary in Huntsville, or the Church of St. Peter the Apostle in Parry Sound, and there participate in a sacred ceremony or spend a period of time in prayer and pious meditation including the Creed, Our Father, invocation of the Blessed Virgin and, depending on circumstances, of the Holy Apostles and patron saints; or
- On the First Friday or First Saturday of any month or on 24 Nov 2013, in any sacred place participate in the celebration of the Eucharist or the Liturgy of the Hours, adding the Creed; or
- on any day of the Year, make a pious visit to the place of one's Baptism and there renew the Baptismal promises in any legitimate form.

Oh, that's right.



I checked in under a different name.

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.