



# Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



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pages  
25-27

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## EDITORIAL

Fr. Ray Rick

With the arrival of refugee families in many of our parishes, it may be opportune to give a little thought to the Churches of the east. This is unfamiliar territory for many of us, clergy included. We may have learned a few relevant things in school, but we just haven't had much opportunity to work with and for our eastern brothers and sisters in this part of the world... until now.

There is one tiny Greek Orthodox Church just on the east side of Peterborough; we have no Eastern Catholic parishes anywhere within the borders of this diocese.

Once, when I was at Sacred Heart in Peterborough, a Ukrainian Catholic woman approached me about getting married. I had to contact her proper Eparchial Bishop and he sent a Ukrainian Catholic priest to celebrate the ceremony. And it was beautiful, but an entirely unfamiliar ceremony.

Historically, the Catholic and Orthodox Churches parted company in the year 1054, complete with mutual excommunications. The disputes and misunderstandings which led up to that tragic event were long and complex; we can't review them here. (Those mutual excommunications, by the way, were lifted by Pope Paul VI and Ecumenical Patriarch Athenagoras I of Constantinople on December 7<sup>th</sup> 1965.)

One of the sticking points between Catholic and Orthodox Churches is the role of the Bishop of Rome; we recognize the Pope's primacy over all the Churches and they do not.

In the Orthodox world, there are many more or less independent Churches, distinct from each other owing to linguistic, cultural and ethnic differences, each with a Patriarch. The Patriarch of Constantinople (at present, Bartholomew, since 1991) is usually seen as first among equals among them.

The Orthodox bishops are true

## Eastern Churches a very brief introduction

Successors of the Apostles, like ours, and their clergy celebrate validly the same sacraments as do we. From our point of view their people living among us, being far from their own clergy, would be welcome at our Liturgies and could receive Holy Communion with us, but it is possible that they would not wish to do so.

Pope Francis recently met with Patriarch Kirill of Moscow, to much media fanfare. This was considered very significant, especially since the Russian Orthodox Church constitutes a majority of all the world's 300,000,000 Orthodox faithful. They talked about working toward more perfect unity and greater pastoral co-operation.

Now, to complicate things even more: Over the past 500 years, roughly, some of the Orthodox faithful have reconnected themselves to the authority of the Roman Pontiff. These bring with them their cultural and liturgical heritage. Those who were Coptic Orthodox (from Egypt and parts of the Middle East) become Coptic Catholics. Likewise, others from Syria or Lebanon or surrounding lands, would not be Latin Rite Catholics, they would belong to Syriac Catholic Church, the Melkite Catholic Church, or another of the Eastern Rites corresponding to their cultural and ethnic heritage, even if they find themselves participating exclusively in Latin Catholic parishes.

This has implications for our pastoral and fraternal care of the refugees now appearing among us but, above all, we need to be welcoming and understanding to the very best of our ability.

Interesting and exciting times are upon us. ☩

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

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## NEXT ISSUE

— Fall 2016 —

will be distributed to the parishes in mid-September 2016.

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

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

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

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**Eastern Churches prefer icons over the realistic representations of the West.  
But we need to know how to read an icon.  
Consider Our Mother of Perpetual Help.**

Star on Mary's veil. She is the Star of the Sea, the star that brought the light of Christ into a darkened world, the star that leads us to the safe port of Heaven.

Initials for St. Michael the Archangel. He holds the lance and the gall-sop of the Passion.

Mary's mouth is small for her silent recollection. She speaks little.

Red tunic, the colour worn by virgins in the time of Christ.

Dark blue mantle, the colour worn by mothers in Palestine.

Christ's hands, turned palm down into His Mother's, indicate that the graces of redemption are in her keeping.



Greek initials for "Mother of God"

The golden crowns were placed on the original icon by order of the Holy See in 1867, in recognition of the many miracles wrought by Our Lady under the title "Mother of Perpetual Help".

Greek initials for St. Gabriel the Archangel. He holds the cross and nails.

Mary's eyes are large and turned toward us; she sees all our troubles.

Initials for "Jesus Christ"

Christ, seeing the instruments of His Passion, has fled into the arms of His Mother with such haste one of his sandals has fallen.

The posture of Christ is that of a child, weak and fragile, showing His humanity. But His proportions are of an adult, hinting at divine attributes such as wisdom and omniscience.

Mary's left hand supporting Christ possessively. It is a comforting hand for anyone who calls on her.

Foot with falling sandal symbolizes Christ's divine nature, barely clinging to the earth. The other foot, with sandal in place, represents His human nature.

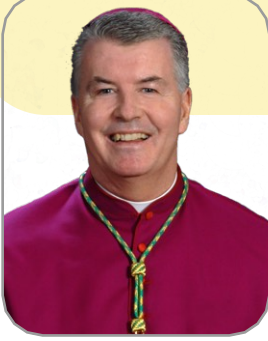
## Omitted Acknowledgement

In the Fall 2015 edition of the *Catholic Herald*, the article "What was the Star of Bethlehem", by Professor Peter Dawson, was inadvertently printed without acknowledgements.

Prof. Dawson describes the article as a "brief summary" of a lecture he had delivered earlier at Sacred Heart College, where full credit was supplied. The presentation drew on the work of many scholars but principle among them was Professor Michael Molnar, who should have been acknowledged.

The *Catholic Herald* apologizes for the omission.

Professor Dawson hastens to add that "the article in no way endorses the practice of astrology as a guide to the conduct of our affairs".



## We Must Witness to a Culture of Life:

**Pastoral Letter of  
Bishop William T. McGrattan  
to the Faithful of the  
Diocese of Peterborough**

The human fabric of our democratic society in Canada is once again being challenged. It has become all too common to see the “throw away mentality” assaulting the dignity of the human person and obscuring the basic rights that promote this common good for all. We have struggled to have a law against abortion, one that protects the inherent dignity of the unborn child who is given no choice. Now we are facing in a few short months a law that will permit euthanasia / physician assisted-suicide (PAS) for those who claim this choice to be their right and that other individuals will be required, against their conscience, to cooperate in this act.

As Canadians we have the duty and responsibility to frame laws embodying those truths which will protect our common dignity as human persons. We must be convicted of the moral truth and renew our Christian witness to clearly state the following - “you shall not kill”, do good avoid evil, protect the vulnerable, care for the sick and those who are dying. These moral truths are also at the core of the medical professions and the mission of our Catholic healthcare facilities in Canada. We must remember that what is declared legal is not necessarily *de facto* morally good, yet what is morally good should always have the protection of law in a democratic society.

**It is fallacy to think that sufficient safeguards will be enshrined in the law or that guidelines will limit the evil.**

### **How did this all begin to unravel in our country of Canada with respect to physician-assisted death?**

In *Carter v. Canada* (2012), the Supreme Court of Canada ruled that the Criminal Code unjustifiably infringed on the Charter and that it had no force or effect in prohibiting physician assisted death for a competent adult person who (1) clearly consents to the termination of life and (2) has a grievous and irremediable medical condition (including an illness, disease or disability) that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition. The Court also stated, “We do not wish to pre-empt the legislative and regulatory response to this judgement. Rather we underline that the Charter rights of patients and physicians will need to be reconciled”. This was the decision which started it all.

In recent months this attempt at reconciling these rights is reflected in the final report of the Provincial-Territorial Expert Advisory Group on Physician-Assisted Death (PTEAG) which offered several recommendations to accommodate the individuals and institutions who in conscience would object to

participating in or providing PAS. On the other hand, the report of the Federal Government Special Joint Committee on Physician-Assisted Dying entitled “*Medical Assistance in Dying: A Patient-Centred Approach*” is less precise in its recommendations and would seem to limit unduly any accommodation for “the health care practitioner’s freedom of conscience” by mandating that an “objecting practitioner must provide an effective referral for the patient”. The federal report goes further to state that the Government must “work with the provinces and territories to ensure that all publicly funded health care institutions provide medical assistance in dying”. This would imply that Catholic health care institutions who receive public funding, would be required to participate in providing PAS without recourse to conscientious objection. It would potentially force them to abandon their mission of healing and care in our society.

### **How have I been involved in this issue and what should concern us as Catholics?**

As the Bishop liaison to the national Catholic Health Alliance of Canada (CHAC) and to the provincial Catholic Health Association of Ontario (CHAO) I have been regularly consulted for advice on physician-assisted suicide or death from a Catholic moral perspective. I now feel it is important as the bishop of the diocese to try and explain to the faithful through this article the Church’s teaching on euthanasia and assisted-suicide that is often misrepresented by the media. It is a complex issue which can evoke many emotive responses on the part of Catholics and non-Catholics. What I hope to do is to offer reasons for the conscientious objection to a law that will legalize PAS and would obligate health care practitioners and institutions to directly participate or cooperate in such an act.

It is fallacy to think that sufficient safeguards will be enshrined in the law or that the guidelines of regulatory bodies for the medical profession will limit this evil in order to minimize its harm to society. The presumption on the part of many is that this legislation will be dealing with adults, those competent to give consent and those who have a grievous and irremediable medical condition. I dare say that for most in our society the category or term “adults” means the elderly who have a terminal medical condition. This is not necessarily correct because in three years the government desires to allow access to euthanasia / assisted suicide for minors. In the future, will the condition of being “competent to give consent” adequately protect those who are vulnerable to duress, struggle with mental health issues or may not be offered the valid option of palliative care or hospice services? Finally the term “grievous and irremediable medical condition” is quite general and not specific. It does not specify terminal, end of life, or

# Euthanasia / Physician Assisted Suicide

suffering. In the end the media attempts to justify the act of PAS as one motivated by compassion and define it as medical care, when in fact it is simply a euphemism for killing.

## What is the Church's teaching on Euthanasia and Physician Assisted-Suicide (PAS)?

Let's begin with "Thou shall not kill". The specific moral prohibition against euthanasia and assisted suicide as a form of killing is quite clear in the moral law that is accessible by reason and is affirmed in the Church's moral tradition. To assist in the act of suicide is often included in the meaning of the term "euthanasia". Euthanasia is the direct and deliberate causing of death to end suffering. PAS is a deliberate act or an omission – i.e. not acting – toward another person whose life is taken, or directed at oneself with the assistance of another. St. John Paul II defined euthanasia in a way that does not exclude assisted suicide when he states, "euthanasia, that is, to take control of death and bring it about before its time gently [is] ending one's life or the life of others" (*Evangelium Vitae* no. 64). He goes on to state that we can't morally cooperate in such acts nor would they be a legitimate form of compassion or care.

To concur with the intention of another person to commit suicide and to help in carrying it out through so-called "assisted suicide" means to cooperate in and at times to be the actual perpetrator of, an injustice which can never be excused, even if it is requested ... Even when not motivated by a selfish refusal to be burdened with the life of someone who is suffering, euthanasia must be called a false mercy, and indeed a disturbing "perversion" of mercy. True "compassion" leads to sharing in another's pain; it does not kill the person whose suffering we cannot bear. Moreover, the act of euthanasia appears all the more perverse if it is carried out ... by those, such as doctors, who by virtue of their profession are supposed to care for the sick person even in the most painful terminal stages." (EV no. 66)

It cannot be stated clearly enough that PAS and euthanasia are contrary to the dignity of the human person, to compassionate care, to the protection of the vulnerable, true freedom, and to the healing ethic of the medical profession and to the vital mission of our Catholic healthcare institutions.

## Why is Physician Assisted Suicide (PAS) neither healthcare nor a moral response to end-of-life?

There is an erroneous assumption that is found explicitly and implicitly within the Provincial and Federal report that PAS is

morally equivalent to end-of-life care. One of the more direct examples of this assumption in the PTEAG report is the following statement: "Physician-assisted dying should be treated as one appropriate medical practice within a continuum of services available at the end-of-life" (PTEAG no. 19). The claim that PAS is a therapeutic form of care rests on the assertion that it is a medical intervention designed to end suffering. This supports the claim of autonomy and freedom which allows a person to exert control over their death; it is reflected in the qualifying criteria for a person who would request this right based on the Supreme Court decision, namely, a "grievous and irremediable medical condition (including an illness, disease or disability) that causes enduring suffering that is intolerable to the individual in the circumstance of his or her condition". True medical care, therapy or intervention is

designed and intended to cure the disease, lessen the symptoms of suffering while being compatible in supporting the life of the person who is sick, terminally ill and or in the process of dying. The dosage of any drug that would be used in PAS is lethal by design and intent; it is not administered to alleviate suffering as in palliative care but rather to end life. This is not consistent with the goal

of administering medicine as a relief of suffering and in allowing the person to die naturally. Rather, it ends the person's life which in effect ends their existence as human being and the very reality of their life which was the reason to support them in their suffering.

## What is understood by end of life care in the Catholic moral tradition?

End of life care must be approached in light of two moral truths that need to be properly understood in relationship to each other. The first is the prohibition against the direct and deliberate hastening of death in order to end suffering and, secondly, the lack of an obligation to use all medical means possible to extend life in all circumstances. The Catholic moral tradition has balanced these two truths and they are reflected in the Catechism (CCC

no. 2278) and John Paul II's *Gospel of Life* (EV no. 65). The avoidance of both extremes is consistent with the Church teaching and moral guidance when dealing with end of life medical conditions. Intervening with or discontinuing medical interventions that are burdensome, extraordinary or disproportionate are not morally obligated if they are futile in sustaining life or prolong death. This decision is usually made by the patient and family members, or the person with the legal power for personal care. It is normally done in consultation with the physician who is obligated to provide sufficient knowledge as to ensure fully informed consent on the part of

**True medical care is intended to cure the disease, lessen the suffering, while supporting the life of the person who is sick.**

**Let's begin with "Thou shall not kill".**

the person making the decision. To refuse “over-zealous” medical treatment at the end of life is not to will or cause death but is rather the acceptance of one’s inability to impede this process of dying. If life sustaining treatment would cause serious complications, be ineffective or futile in sustaining life and represents a burden, than the patient is not morally expected to bear it. It is important to note that the criteria of being burdensome refers to the treatment and not to human life itself or the conditions of one’s life which might cause suffering.

### **What about those who endure intolerable suffering at the end of life and why should we suffer?**

It is important to reflect on the Christian understanding and approach to suffering since society presents the view that such a condition in a person’s life is without value because they are often unable to function as they once did. Yes, suffering can be a burden, both physically and emotionally, but it can be alleviated and supported with appropriate medical care and social support. This is fully consistent with the specialized branch of healthcare known as palliative care medicine which promotes the dignity of the human person in the unity of body and soul as articulated in Catholic teaching. The Institute of Medicine of the National Academies in its report, *Dying in America*, offers the following definition of palliative care:

Care that provides relief from pain and other symptoms, supports quality of life, and is focused on patients with serious advanced illness and their families. Palliative care may begin early in the course of treatments for a serious illness and may be delivered in a number of ways across the continuum of healthcare settings, including the home, nursing homes, long-term acute facilities, acute care hospitals and outpatient clinics. Palliative care encompasses hospice and specialty palliative care, as well as basic palliative care.

Palliative care is an interdisciplinary branch of modern healthcare that supports the quality of life of the patient and family. It is consistent with the dignity of the human person as “embodied soul”, who is created by God, social in nature and thus supported through communion with others. This approach to holistic care is also reflected within the enduring ethos of Catholic healthcare and supported by Catholic moral teaching. If our society was afforded this choice of care would they choose PAS?

How we morally care for the person and their human physical suffering at the end of their life does not answer the deeper question of why we might accept to suffer. In

Christianity, we speak of a theological meaning to this experience which can be redemptive. This simply means that when our suffering is accepted and lived in union with Christ it can be an encounter of redeeming love for others. This spiritual approach to suffering and eventual death envisions that our lives are most intimately a gift to others and God when they are united to Christ. These can be moments of reconciliation, of expressing love and receiving this love, of being blessed and of being confirmed in the belief of the resurrection. In the hands of God and not through our own will the experience of suffering and death can be rich in meaning and filled with consolation for individuals and their families. This is one of the unique aspects of identity that is found within our Catholic healthcare institutions, the faith and moral conviction through which they carry out their mission of care.

### **Is conscientious objection a legitimate response to Physician Assisted-Suicide (PAS)?**

This has been raised by many individuals in society, debated by both the provincial and federal parliamentary advisory committees, and the regulatory bodies which govern the healthcare profession of medicine. The very nature of PAS is contrary to the dignity of the person as outlined above and should provide a sufficient reason for both individuals and institution to exercise the right of conscientious objection. The question is whether this right will be respected in the legislation that is being drafted.

In Catholic moral teaching our conscience constitutes a fundamental dimension of our human nature and is part of the intrinsic dignity of each human person. It is a judgement of our practical reason concerning the morality of an action that has taken place in the past, is being performed in the present or is being contemplated to be acted upon in the future. This judgement is based on our acquiring a general knowledge of moral truths that allow us to judge between what is right and wrong, and to apply these to the extent possible to the practical circumstances of our life. Each person has the responsibility and obligation to form their conscience according to these general moral principles of truth. Furthermore the inherent dignity of each person requires that they be given the freedom to follow their conscience and conversely they must not be coerced to act against their conscience. It is on this basis that they must be afforded the freedom of conscience in witnessing to the moral truth and they must not be forced to act against their conscience in cooperating in the act of euthanasia and physician assisted-suicide. This is the basis and understanding of conscientious objection, which respects the rights of conscience. The Supreme Court ruling acknowledged the need

**For more information, visit the following websites:**

- **Catholic Organization for Family and Life** at <http://www.colf.ca/index.php/en/life-issues/euthanasia-and-assisted-suicide>
- **Canadian Conference of Catholic Bishops** at <http://www.cccb.ca/site/eng/media-room/announcements/4428-resources-and-statements-regarding-assisted-suicide-and-euthanasia>
- **A National Campaign for Palliative and Home Care: Against Euthanasia and Assisted Suicide** at <http://www.lifegivinglove.com/english/>

to reconcile the rights of the patient to choose PAS with the rights of the physician to object in conscience to cooperating in PAS. It should be noted that the Court used the word “reconciling” and not “respect” in identifying the rights of the patient vis-a-vis physicians. This is a critical issue: the need to protect the rights of individuals and institutions to object in conscience to directly cooperating or participating in PAS.

### **Is cooperation to some degree with Physician Assisted-Suicide ever morally permissible?**

This is not a theoretical question but one that is very practical. It should be clear that it is morally wrong to be the principle agent or person who performs or follows through with the act of PAS. However, what is the moral status of a cooperator, an individual or institution who would participate in PAS? In our Catholic moral tradition we have developed a guide for discerning how one might act in such situations and it is known as the “principle of cooperation”. It helps to determine the conditions under which an individual or institution may licitly or illicitly assist or cooperate in a moral action that may or may not be tolerated in conscience. The principle identifies two types or categories of cooperation, formal and material cooperation.

Formal cooperation can never be morally permitted or condoned. This type of cooperation occurs when the individual who is participating in the act of the principle agent establishes conditions that directly intend the immoral act or establish the direct means for the immoral act to be performed. If a doctor in giving information to a patient intended they receive PAS at the hands of another doctor and ensured that a “direct effective referral” of the patient to the other doctor took place then the referring physician would be formally cooperating in PAS and this would be not be morally licit in conscience.

Material cooperation in PAS may or may not be morally permitted. This type of cooperation does not directly intend the immoral act. However the conditions that one establishes can create greater or lesser degrees of participation through the means by which the principle agent performs the act of PAS. It can be argued that there is a moral distinction between the “referral of the patient” and the “transfer of care” of the patient by a doctor or institution. The latter may be morally permissible since it does involve the sharing of specific expert

knowledge with intention which often constitutes a “referral” of a patient for a specific procedure, test or consultation. The “transfer of care” on the other hand generally involves the transfer of general knowledge and records without the specific direction of a referring physician. Certain proposals have been drafted by regulatory bodies such as the Christian Medical and Dental Association and the Coalition for HealthCARE and Conscience in an attempt to create such conditions is intended to minimize the degree of material cooperation for physicians and institutions. There is definitely a need for ongoing ethical reflection and discussion on such proposals as they come forward.

### **What can we do in the face of this impending legislation for Physician Assisted-Suicide?**

As Christians, each of us has an obligation to form our conscience and to defend life.

In writing this article for the *Catholic Herald* I have attempted to explain aspects of the Church’s moral teaching concerning euthanasia and physician assisted-suicide to help illuminate the issues but, more importantly, to create an opportunity for you the reader to engage in a formative exercise of one’s conscience. I also intend to offer in our diocese a Symposium for Life in June 2016 entitled “Euthanasia & Physician Assisted-Suicide *A Call To Action*”. This gathering will be planned through Sacred Heart of Peterborough and in collaboration with our Respect for Life Office. It will be a means of bringing together the healthcare professionals in our diocese and laity so that we might support those who desire to witness to the Culture of Life.

At this moment in our country’s history we must be ever more vigilant in promoting the Gospel of Life. As Pope Francis encourages us, we cannot fail to proclaim the Gospel of Life with both vigor and joy: that every human life has inherent dignity, given to each of us by God, from the moment of conception until life’s natural end. The Gospel of Life must become the commitment of our entire society in response to those who would rather us choose a culture of death. May all of our efforts in witnessing to the Gospel of Life be strengthened by the words of Christ: “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” (Matt. 25:40). ✠

**Our voices must be heard!** I exhort you to express your views.

#### **Things we Can DO!**

1. Contact your Member of Parliament or elected member of your provincial legislative assembly to state why you oppose euthanasia and assisted suicide. Write letters stating that any legislation must ensure protection for the freedom of conscience for individuals and institutions that provide healthcare without having to compromise their moral convictions.
2. Support the Coalition for HealthCARE and Conscience **CanadiansforConscience.ca**. Sign written petitions or go to online surveys and express your point of view.
3. Write a letter to the editor or use social media. Just a few words or a few lines are needed to express your concern regarding these lethal practices and your wish to see an expansion of palliative care in Canada.
4. Develop a better knowledge and understanding of euthanasia, assisted suicide, palliative and home care.
5. Visit the vulnerable people in your circle of acquaintances (the lonely, depressed, elderly, ill, and dying).
6. Financially support organizations that are committed to countering euthanasia and assisted suicide, and to promoting palliative care and hospice services in the community, especially our Catholic healthcare facilities.



## A New Challenge for our Diocese

by Father Peter Seabrooke  
Chancellor for Temporal Affairs

Back in September of 2015, when the picture of three-year-old Alan Kurdy's lifeless body washed back up on the beach of a holiday resort near the resort town of Bodrum, the Lord spoke to the hearts of thousands of people across Canada including in our own diocese. It seems that we finally woke up to the cruel reality of the Syrian crisis. It was no longer just a terrible human tragedy in a faraway country. Alan's body reminded us of the suffering of innocent children, too young to know what was happening to them. It was the suffering of refugee families having to risk their lives to flee to safety. And hundreds of us, young and old alike in the various parishes, were moved to translate our Christian faith into action through prayer as well as by opening our hearts, our talents and our wallets to do what we can.

Almost immediately people began to phone our Chancery Office to find out how we as a diocese were going to respond to the crisis. The people wanted to know who to get in touch with because they wanted to help. Bishop McGrattan responded immediately with a letter to the diocese asking the parishes to take up a special refugee collection on two Sundays in October. He then called upon our Temporal Affairs office as well as Deacon Doug Penn and his wife Carole to become involved in our response. The Lord led yours truly and our Financial Administrator Deb McRae to contact Sr. Ruth Hennessey, from whom we learned that the Sisters of St. Joseph have been overseeing this responsibility on behalf of our diocese for many years. Sr. Ruth informed us that our diocese has been one of over 90 SAHs (Sponsorship Agreement Holders) who are recognized by the Canadian Federal Government's Citizen and Immigration Office in Ottawa. Our SAH provides one way to match interested sponsoring groups to refugee families. Sr. Ruth then connected us with Aspa Bouzinelos and the other members of her team.

As of today, our SAH is overseeing 14 parish-sponsored groups involving the direct assistance of 16 parishes in all, and 21 community-sponsored groups. The financial efforts of our 14 parish-sponsored

groups have also received contributions from the entire diocese which has resulted in over \$470,000.00 being raised. These funds are being distributed to the 14 parish-sponsored groups led by an amazing 200 generous people. Each of these groups make a commitment to journey with their family for a year and help them to feel at home and become independent. While the parish team's financial responsibility ends at the end of the year they will still stay involved giving whatever guidance and assistance they can. Two families have arrived to date. But of course our parish-sponsored groups are not statistics; they are people who have accepted our invitation to come. They are people who bring with them their talents, their hope to make Canada their home and, like us, to make their contribution to society. Here is what some of them have to say.

The first parish-sponsored family to arrive were the Bardakjis from Syria who came to us just before Christmas (photo below). Salim and his wife Bushra Mdweuoye who are sponsored by St. Joseph Parish in Douro have two children, Basel (5) and Celina (1). In the words of Peter Leahy: "They



arrived in Toronto just before Christmas and were very tired when they got here. They said they were happy to be here but a little wonderstruck. As time is going on they are very impressed with what everyone in the community is doing for them. They are a little like rock stars in Douro. They have always lived in the city so we have to understand that it is a big adjustment for them."

Our second family, the Mahfouzs, Imad and Nerveen Kardan and their two children Abdullah (11) and his sister Zeina (9) came to Downeyville (photo below).

Speaking about the experience of their arrival, team member Mary Kennedy said: "Welcoming the family on New Year's Eve was such a great way to end 2015. It was so nice that they would be beginning 2016 in Lindsay, safe and cared for." When Nerveen was interviewed for a local paper, she reported: "We are a small family. We were living in Syria having our house and work until the war started. We tried to go out in order to protect our kids from the bombing and from the kidnapping gangs and from explosions so we went to live in Jordan. It was very difficult on us to leave our home and

**Last minute update:  
as of March 13<sup>th</sup>,  
10 refugee families  
have arrived in the  
parishes of the  
Peterborough Diocese  
and 7 more are  
expected soon.**

our memories and our parents, but there is always priorities. It was difficult to live in Jordan since it's a very expensive city, and we couldn't work. Even the schools were very expensive. We were very happy when one of our friends told us that we can apply for immigration to Canada, because we heard about the safety there and the kindness of their people and that they respect all kinds of religions and ethnicity, and we have seen the great gentleness of the Prime Minister Justin Trudeau with the refugees, which had a positive impact and popularity at all Syrian people also at the

whole world. Also it was a very kindness and humanity from our sponsorship community that accepted to sponsor our family, they are helping us very much in everything since we arrived. Our children are very excited they started a new life in a wonderful town and a nice apartment and lovely school. First of all we will start learning English in order to find a suitable work and get started in our new life in Canada."

When Aspa Bouzinelos, who has worked very hard with Sister Ruth to make possible this challenge, was asked her thoughts about the response of the local community (i.e. both the parish and community-sponsored groups) she replied: "I would like to say that it has been so great to see the response of so many communities to the Syrian Refugee Crisis. I have been blessed to meet many Syrian refugees and they are all so grateful to have the opportunity to settle in a country that will offer them safety and hope." Now that the parish-sponsored groups are organized and have their own bank accounts opened with assistance from the diocese, and Aspa continues to work with the Citizen and Immigration Office, Sister Ruth has this comment: "Now our work has just begun."

As a priest who is fortunate to hear from so many people throughout the diocese, I have to say that I am amazed and humbled at these expressions of generosity. When I hear from different volunteers as I do, I am encouraged not only by the help our newcomers will receive, but by how we, as Christians of various denominations who are striving to work together for a common cause, are being led by the Holy Spirit to deepen our relationship as sisters and brothers in the Lord. ✠





**CATHOLIC  
ABCs**

**Krista Wood**

## What's in a Name

Lord, Creator, Holy Spirit, Father, Jesus, the Christ, Messiah, Redeemer, Emmanuel, Son, Saviour, Bread of Life, the Word, Good Shepherd, Alpha & Omega, Almighty God!

Have you ever wondered why it is that God has so many names? One of my Gr.8 students was recently pondering this very question and asked me, "What's the deal with all these names? Is God having an identity crisis or something?" The answer is actually the complete opposite- God knows exactly who he is and the many expressions of his name should help us come to a deeper understanding of who he is for ourselves.

A name is something which identifies us; it is one of the very first things we are given when we enter into this world. Some of us were given names to honour family members, friends, or even a saint; others were given names that express their parents hopes for their future ("Krista" means follower of Christ... I think my parents had plans for me!); and for others, it's whatever cute, adorable name happened to grace the top of the Baby Name book the week before they were born.

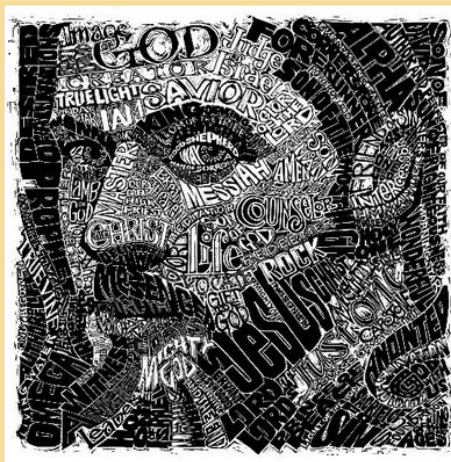
A name is something which separates us from one another. Even identical twins, who appear the same, are unique and different and this is primarily distinguished by their separate names.

The Catechism teaches us that, *"A name expresses a person's essence and identity and the meaning of this person's life. God has a name; God is not an anonymous force. To disclose one's name is to make oneself*

*known to others; in a way it is to hand oneself over by becoming accessible, capable of being known more intimately and addressed personally."* (Catechism of the Catholic Church #203)

We simply need to turn to the scripture to see how God went about making himself accessible to humanity. In the Book of Exodus Moses asks God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, 'I AM WHO I AM.'" (Exodus 3:13-14) Notice that it is to his believers that God confides his name. This shows a certain level of trust and intimacy that God seeks to have with his people.

Now, I don't know about you, but for me "I am Who I Am" is not the easiest of names to understand and I have a feeling Moses wasn't all that sure about it either. There is a lot of meaning behind that name and numerous scholars have studied it trying to unpack it for us and yet it still seems almost impossible to encompass all that God is in just one name.



God wants us to be close to us, he wants to be known by us and so he is willing to take on many titles and names, sometimes even nicknames, that help us to better connect with him. When God, the Son, became man he was given the name Jesus, which in Hebrew means savior. His name is expressing his identity as the one who has come to save humanity from sin and to open the doors to Heaven.

In the Bible we also hear Jesus referring to himself as the Good Shepherd, Bread of Life, and Light of the World and when he does so he is once again revealing to humanity something about who he is.

But it is not just about God revealing himself to us; it is also about how we relate to him. In the bible we often hear his followers referring to him as Rabbi or Teacher, John the Baptist calls him

Lamb of God, and when he's brought before Pilate and the Roman Soldiers he is referred to as the King of the Jews. All of these people have come to know God in different ways and so how they relate to him, the name they use, reflects that.

As I explained to that pondering Gr.8 student, it can be confusing to keep all of God's names straight, but the good news is, you don't have to! If you, like John the Baptist, have a personal relationship with God then the name you call him should reflect that. As you encounter a new name for God, ask God to help you see what it says about who God is. If it's not helpful or meaningful, you don't have to use it when thinking about or addressing God.

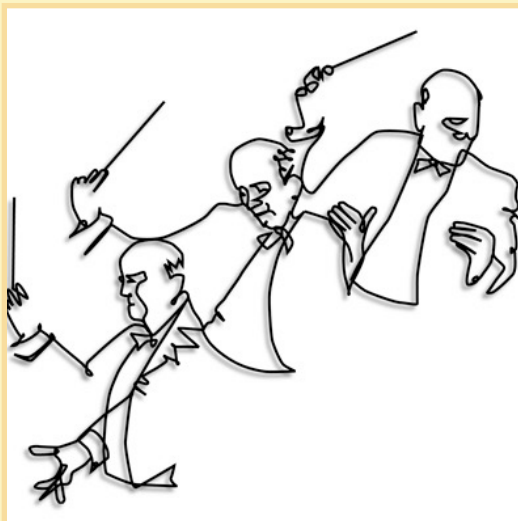
The bottom line is that all these names of God point to one God. And this God will respond to you with loving kindness no matter what name you use! ✚

*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.*

# Of Maestros and Mercy

*Da-dum... Da-dum... Da-dum-da-dum-da-dum-da-dum-da-dum...*

For 40 years, these ominous notes have portended imminent encounters between unsuspecting swimmers treading water off Amity Island and the razor-toothed jaws of a Great White Shark. Winner of the 1975 Academy Award for Best Original Dramatic Score for *Jaws*, American composer John Williams will be awarded a Lifetime Achievement Award by the American Film Institute in June 2016. Williams' *Star Wars* (1977) tops the 2005 list of AFI's 25 Greatest American film scores of all time; his *Jaws* and *E.T. The Extra-Terrestrial* scores are numbers 6 and 14 respectively. About John Williams, the AFI Board of Trustees asserts that "(he) has written the soundtrack of our lives. Note by note, through chord and chorus, his genius for marrying music with movies has elevated the art form to symphonic levels and inspired generations of audiences to be enriched by the magic of movies." An important element to his popular success is Williams' skill in the neoromantic style, inspired by the 19<sup>th</sup> century's large-scale orchestral works by Tchaikovsky and Wagner, and its concept of the leitmotif, which is a theme or a part of a theme associated with a character, idea, or event. In John Williams' *Star Wars* film score, Darth Vader enters scenes to the strains of "The Imperial March." Sergei Prokofiev uses leitmotif in his 1936 composition *Peter and the Wolf*, associating instruments and melody lines for each character in this narrated children's story. Peter's theme is played by the strings, and other characters include Peter's grandfather (bassoon), a duck (oboe), a bird (flute), a cat (clarinet), the wolf (French horn), and the hunters (timpani).



We don't have to be followed by a chorus line of animals to recognize leitmotif in our daily lives. Who hasn't hummed the opening bars to "The Imperial March" to welcome our favourite imposing authority figures, dads and teachers, into the (class) room? Wagner's "The Bridal Chorus," from the opera *Lohengrin*, announces the entrance of many brides into churches, and graduation ceremonies for North American secondary and postsecondary schools traditionally begin with the *Trio from Elgar's Pomp and Circumstance March No. 1 in D*. Whitney Houston's "I Will Always Love You" will always be associated with this writer's 1992 trekking adventure to Belize, where it seemed to play, continuously, on every local radio station. What leitmotifs might you include on your personal soundtrack? What is the musical theme of your life?

Consider that the official hymn of the Jubilee Year of Mercy, *Misericordes sicut Pater*, is a theme song that utilizes leitmotif in melody and lyrics. Written by English composer Paul Inwood to accompany Jesuit Eugenio Costa's text, it is a kind of litany, which is a series of invocations or supplications answered with an alternate response that is repeated. Inspired by Luke 6:36, the antiphon *Misericordes sicut Pater*, which references the Jubilee's official motto, "Merciful like the Father," opens the hymn. The

## THE CHOIR LOFT

Kathleen Moquin



first three verses of the song recall the Holy Trinity: about the wisdom with which God the Father created the world; a song of praise to God the Son; and an invocation to the seven gifts of the Holy Spirit. The fourth and final verse asks for peace and hope in the coming of the new heaven and the new earth. Each line of the four verses ends with the refrain *in aeternum misericordia eius*, that is "His mercy is everlasting," which serves as the leitmotif for God and His mercy. Whether sung solely by choir voices or between a choir (verses) and a congregation (refrain), this hymn is a pleasantly reflective and prayerful experience. Check out the Sistine Choir's performance <https://www.youtube.com/watch?v=-N0Dto5s9fg>. YouTube lists many versions, in many languages, of the hymn, including this Thai rendition <https://www.youtube.com/watch?v=9JG9r6ZmeOY>. To facilitate distribution of the official hymn throughout the Catholic Church, the authors of the original music donated the copyright of this work to the Pontifical Council for the Promotion of the New Evangelization. Diocesan musicians are encouraged to download the music and introduce it to their choirs and congregations <http://www.im.va/content/gdm/en/giubileo/inno.html>. Perhaps the webmaster would welcome videos or mp3 performances of the hymn by various groups, for publication on the diocesan website.

Treading water in the brokenness of our humanity during this Jubilee of Mercy, may we encounter the razor-edged mercy of God which endures forever.

*In aeternum misericordia eius.* ☩

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



# Building a Culture of Vocations

by Fr. John Perdue



Thank you all for your prayers for Vocations! A special thank you to those who have registered for the Saint Joseph Vocation Society – I appreciate your support very much, and much has been happening thanks to your prayer. If you have not yet registered for the Saint Joseph Vocation Society, please do so by visiting [www.peterboroughdiocese.org/vocations](http://www.peterboroughdiocese.org/vocations)

Since the publication of the last edition of the *Catholic Herald*, the Vocations Office has hosted a number of very fruitful events! If you know a high school-aged young man who would benefit from a weekend retreat to talk about discerning God's will, invite him to join us – the men have enjoyed our Carpenter's Cup retreats and have benefitted from them! These retreats weave an element of competition (sports, video games, etc.) throughout the weekend, but the retreat itself features Mass, Adoration of the blessed Sacrament, great talks on discernment and more. Call or email me for details.

The Vocations Office also hosted the *Fiat* Discernment retreat for university-aged young women, which included talks from consecrated religious, married women and priests, all aimed at helping these young women to say a courageous 'yes' to the will of God for their lives. We also hosted an engaging hockey game between the youth of Saint Martin of Tours parish in Ennismore and Saint Paul the Apostle parish in Lakefield, with Bishop McGrattan refereeing. It's been a great few months!

There are a few important developments happening in the Vocations Office, and I ask for your prayers for their success. Most importantly, we are making an effort to establish *Parish Vocation Teams*. At present, the only structures in place to support vocations in our Diocese are run at a diocesan level. However, because Peterborough is a geographically large Diocese, there is another model of vocations ministry that I trust will prove more fruitful, but that requires your help! The vision is to establish Parish Vocation Teams: groups of people who will work to create a culture of vocations in our parishes. I am reaching out to all of you and asking you to consider joining your Parish Vocation Team. This idea was first presented to me at a conference for Vocations Directors that I attended last September. At that conference I met Rhonda Gruenwald, who has been running a successful parish-based vocation ministry in Galveston, Texas for several years. She has put her ideas and her experience into writing and has published the book *'Hundredfold: A Guide to Parish Vocation Ministry.'* This wonderful resource outlines how a Parish Vocation Team can do simple, prayerful activities that raise awareness about Vocations. It is my hope, with the help of Saint Joseph, to establish Parish Vocation Teams throughout

our Diocese, who will use the ideas put forth in this book to help make vocations flourish in Peterborough. I have been in contact with all of the priests of the Diocese to ask them to help me find willing volunteers in our parishes who will help me in this endeavour. I will be hosting 3 training sessions to support and empower these volunteers as we set out on this adventure: one in Cobourg, one in Peterborough and one in Bracebridge. Every Vocation Team will be given copies of the book *Hundredfold* to support them in their work. If anyone reading this article feels inspired to help with these efforts, please "Do



not be afraid!" (Jn. 6:20). We need many people to help in the work of creating a culture of vocations. Visit [www.vocationministry.com](http://www.vocationministry.com) for an introduction to Rhonda Gruenwald and *Hundredfold: A Guide to Parish Vocation Ministry*.

Next, I would like your help to spread the word about the Diocese of Peterborough John Paul II House of Discernment. The Diocese is preparing to welcome applicants to move into this beautiful residence in September 2016. The John Paul II House of Discernment (JP II House) is a residence where adult men (18 to 40 years of age) are invited to live while they are discerning what their vocations are – whether they are called to the priesthood, to consecrated religious life, or to the committed single state. While living at JP II House, residents will benefit from a regular spiritual life, from Christian community life and from pastoral work in neighbouring parishes. Meanwhile, they are able to work towards an undergraduate degree at Trent University and Sacred Heart College or to take a program at Fleming College, and/or to seek employment in the City of Peterborough. This is an amazing

opportunity, and should not be overlooked. If your son or grandson is not sure what his vocation is and he is open to God's call, he will benefit from the spiritual formation program at JP II House. For details about the application process or to apply, please contact me at the Vocations Office.

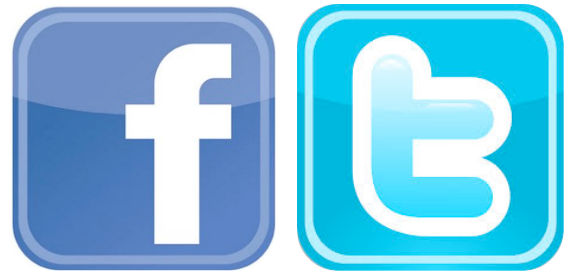
I would like, also, to draw your attention to a fun video series that the Vocations Office has launched – check it out. It's called *Fisher of Men* and, in it, I explore parallels between fishing and the spiritual life – specifically vocational discernment. And I catch a few fish along the way! You can find one of the episodes by going to [www.youtube.com](http://www.youtube.com) and searching for 'Fisher of Men Episode 1.'

Coming up next for the Vocations Office? We have more than 30 spots booked to take young men to this year's Ordinandi Dinner in Toronto – this annual event honours the

graduates of Saint Augustine's Seminary who will be ordained to the Priesthood this year. The highlight of the night comes when the men to be ordained (the 'ordinandi') share their vocations stories. Not long afterwards, the Vocations Office is arranging a hockey game between youth from our Diocese and the seminarians at Saint Augustine's Seminary. This will take place in Courtice, and will begin with Mass together at Saint Therese Church. This should be another wonderful night for vocations ministry! Finally, there are two discernment retreats for high school-aged young men and women on the near horizon. Contact me if you are interested.

Thank you again for your prayerful support of the Vocations Office, and please consider joining your Parish Vocation Team or playing a role in founding a Parish Vocation Team in your parish. If you are interested, speak to your pastor. God bless you!

Father John Perdue  
Director of Vocations  
Diocese of Peterborough  
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Facebook: /PTBOVocations  
Twitter: @PTBO\_Vocations



## Recent Events at the Vocations Office

The Vocations Office has hosted a number of meaningful and enjoyable events over the past few months.

The "Carpenter's Cup" retreats, named in honour of Saint Joseph, continue to go very well. Young men attending the Carpenter's Cup stay from Friday to Sunday and compete in a series of events, each such weekend featuring different challenges. The fun and competition is balanced nicely with a rich spiritual diet and with opportunities for good conversation. Competitors celebrate daily Mass together, participate in talks about vocations and discernment, attend holy hours, pray the rosary and are given the opportunity for individual confession.

Here and on the following page are a few pictures from the latest Carpenter's Cup, which took place from February 26<sup>th</sup> to 28<sup>th</sup> and included a crosscut saw competition. When Bishop McGrattan showed up for our closing lunch, it didn't take much to convince him to try his hand at the saw! Congratulation to Joseph and Peter Doyle, the champions at this Carpenter's Cup,





and to all the participants!

On Tuesday March 1<sup>st</sup> a large group of young men and dads (and one daughter!) from the Peterborough Diocese joined Bishop McGrattan at the annual Ordinandi Dinner at the Pearson Convention Centre in Toronto. This event honours the graduates of Saint Augustine's Seminary in Scarborough who are scheduled to be ordained priests in May of this year, and it draws a crowd of over 1800.

The highlight of the night comes during dessert, when each of the 'Ordinandi' (the men to be ordained) shares his vocations story - how he heard and responded to God's call to serve as a priest. As always, the Ordinandi speeches were deeply moving and it was a wonderful opportunity to hear about grace at work in the lives of others. Below is a picture of the group from Peterborough. Thank you to the kind sponsors who enabled our young men to attend!





2016 Ordinandi Dinner at the Pearson Convention Centre, Toronto

## Spotlight on Father Eric Mason: One Year as a Priest

On the 29<sup>th</sup> of May, Father Eric Mason, Associate Pastor at the Church of the Purification of the Blessed Virgin Mary in Lindsay, will celebrate the first anniversary of his priestly ordination. It is with great joy that we take this opportunity to say congratulations to Father Eric and to his family!

Father Eric is 28 years of age and was born in Peterborough, ON. He is the eldest of six children. He attended Catholic schools in Peterborough and in high school worked on a dairy farm. Having made a pilgrimage to Rome following Christmas in 2002, he began to consider a vocation to the Priesthood. He completed a B. A. in Archaeology at Trent University and was accepted as a seminarian for the Diocese of Peterborough in May 2008. He read Philosophy at St Philip's Seminary, Toronto and completed a Masters of Divinity and Bachelor of Sacred Theology at St Augustine's Seminary, Toronto. Father Mason received ordination to the Sacred Priesthood on 29 May 2015 at the Cathedral of Saint Peter-in-Chains from Bishop William McGrattan. Father Mason has since spent one exciting year serving the parish with his pastor, Father Tom Lynch, and the other members of the pastoral team.

We had a moment to ask Father Mason a few questions about his first year of priestly ministry – enjoy!

**Q: Can you tell us about your assignment at the Church of the Purification of the Blessed Virgin Mary?**

Father Mason: It has been a blessing to minister in a parish where the faith has been planted so deeply. The rich roots of faith are evident in the families of our parish, and are the fruit of the work of the priests who have ministered here in the past and also of the families who have passed the faith on to their children.



**Q: Have you enjoyed working as part of the pastoral team in Lindsay?**

Father Mason: I am very thankful to be stationed with a priest like Father Tom Lynch, who is very energetic and who has a breadth of experience and pastoral wisdom. It is also a blessing to live with and minister alongside Father Bill Fellion, who is a very kind and caring priest.

**Q: What are some of the ministries in which you have been involved?**

Father Mason: We have three elementary schools and a high school in Lindsay, and I visit them regularly to assist in the faith formation of the students. I run classes to prepare the Catholic students in local public schools to receive the Sacrament of Confirmation, and I help Father Tom with our RCIA program. We have a hospital in Lindsay, the Ross Memorial Hospital, and I am happy

to visit the sick and to offer them the Anointing of the Sick and Holy Communion. Lindsay is also home to the Central East Detention Centre, where I celebrate Mass and provide pastoral support to the best of my ability.

**Q: Could you describe one of the highlights of your pastoral ministry thus far?**

Father Mason: In doing the rounds at the local hospital I met a gentleman who, although educated as a Catholic, had been away from the church for 50 years. He hadn't asked to see a priest, but was glad to talk. After we had spoken for some time I suggested that it would be a good thing for him to make his confession, saying that I could return in a few days to hear his confession and bring him the Blessed Sacrament. He agreed and this is what we did. He died a few days later and I believe made a very good death.

**Q: We thank God for the gift of your priestly vocation. Is there anything you feel we can do as a Diocese to assist other young men in hearing and answering the call to service as priests?**

Father Mason: As a Diocese, the thing we should pray for are good parents who consider the faith the most important thing that they can give to their children. When children realize the importance of Jesus Christ and His Church, they will naturally develop a desire to give their lives in service of their faith.

We thank Father Mason for saying 'yes' to the Lord's invitation to share in the priesthood of Jesus Christ, and I invite the entire Diocese to pray for him, that his priestly ministry will bring glory to God and will draw many people into deeper relationship with Jesus Christ and His Church. ✠

— Fr. John Perdue



# Family of Families

When I think of the Catholic Church, I think of the fact that we are a Christ-centred community (family) of believers. As families we are comprised of personal families grouped together in a parish, which in turn is grouped with other parishes to form a diocese. These dioceses are grouped with the Universal Church led by Pope Francis. All of these families (parishes and dioceses) exist for the one purpose of providing the resources that each member needs in order to live for the praise of God's glory, i.e. to recognize, celebrate and enjoy all that God does for us. Part of this purpose is to share our faith (evangelize) at home and in the world community so that other people may come to believe in Jesus Christ and His love for us.

This is a roundabout way of reminding all of us of our diocese's special annual collections which are but a few of the ways that we can help each other not only within the parish but also beyond parish boundaries. In Lent we share our money internationally through the Development and Peace collection and other Lenten charities. On Good Friday we help our Christian sisters and brothers in the Holy Land as well as the parish. Our annual Christmas and Easter collections give us an opportunity to share our resources with both the parish (75%) and the Priest Benefit Fund (25%). When we contribute to the Pope's Pastoral Works collection, our money becomes part of the funds that the Holy Father uses to help people in times of natural disasters anywhere in the world. The Priest Benefit Collection helps out at home by assisting our retired priests. When we contribute to the annual collection for vocations, youth and family ministries we assist these ministries within

our Diocese in related programming. Since our vocation office promotes vocations to the priesthood and religious life, it helps out at home and elsewhere in the world. The collection for the Needs of the Canadian Church provides funds to our Bishops to help them in the preparation of education materials. Our annual World Mission Sunday collection allows us to do our part to promote the Gospel internationally. The former collection for the diocese's debt has been replaced by a Special Diocesan Collection which Bishop McGrattan will determine annually based on the greatest need within the Diocese, i.e. specialized Diocesan projects and initiatives. This year will be the first such collection and marks a new effort in stewardship and fundraising in the Diocese.

If it seems to you that we are always having special collections, perhaps you can feel better about these ways of sharing with each other as well as with other people in the world if you remember one of my favorite scripture verses: Acts of the Apostles 2:45-46, which is an insight into the early Church: "Those who believed shared everything in common; they would sell their property and goods, dividing everything on the basis of each one's needs". While I am not suggesting that we literally sell everything we own, I am challenging each one of us to realize that the money we have is a gift from God, we have been entrusted with for our needs and the needs of other people.

Fr. Peter Seabrooke  
Chancellor of Temporal Affairs.

| Special Collections                                                                                      | 2017                |                     |
|----------------------------------------------------------------------------------------------------------|---------------------|---------------------|
|                                                                                                          | PAP Date            | ENVELOPE Date       |
| <ul style="list-style-type: none"> <li>Share Lent (D &amp; P)</li> <li>Other Lenten Charities</li> </ul> | <i>March 15</i>     | <b>April 2</b>      |
| <b>Good Friday (Holy Land)</b>                                                                           | <i>April 15</i>     | <b>April 14</b>     |
| <b>Easter</b>                                                                                            |                     | <b>April 16</b>     |
| <b>Pope Pastoral Work</b>                                                                                | <i>May 15</i>       | <b>May 21</b>       |
| <b>Priest Benefit Fund (PBF)</b>                                                                         | <i>June 15</i>      | <b>June 18</b>      |
| <b>*Annual Diocesan Collection</b>                                                                       | <i>July 15</i>      | <b>July 16</b>      |
| <b>*Vocations, Youth &amp; Family Programs</b>                                                           | <i>August 15</i>    | <b>August 6</b>     |
| <b>Needs of Canadian Church (NCC)</b>                                                                    | <i>September 15</i> | <b>September 24</b> |
| <b>World Mission (WM)</b>                                                                                | <i>October 15</i>   | <b>October 22</b>   |
| <b>Christmas</b>                                                                                         | <i>December 15</i>  | <b>December 24</b>  |

\* These two collections have new names / new purposes compared to previous years.

# A Scripture Elixir

guest column by Bernard Marrocco, Cobourg

To get to know someone, you have to spend time with them. We're all pretty good at talking to God, but listening is the hard part. Where and how can we find out what he's saying? It might seem like the Bible is about people looking for God, but it's really about God looking for us, speaking to us, and waiting for us to listen.

To get to know someone takes diligence. God, visible but "through a glass, darkly," is there to be had, but we must be willing to read his words.

Sometimes we come across a poem or story that stirs our head or heart or both. Shakespeare's a particularly reliable source. Consider his "Poor and content is rich, and rich enough," or "O, beware, my lord, of jealousy! It is the green-eyed monster, which doth mock the meat it feeds on." Chesterton has his way, too: "There are an infinity of angles at which one falls, only one at which one stands." There's wisdom in literature, but the Bible is not mere words or wit; it's a different kettle of loaves and fish.

If God is who he says he is, the Bible is the very word of God. Even more, it's the 'living word,' meaning the Spirit can make it come alive for each of us in new and unique ways, relevant to our own situations. All we have to do is ask him. As an old bit of wisdom has it, the one prayer that is always answered in the affirmative is to ask for the gift of the Holy Spirit.

Here are two examples that long ago grabbed at me with sudden new meaning and insight, unexpected and out of the blue. One is a single verse, which I still can't read without a visceral appreciation of the brevity of life and God's place in it: "Teach us to count how few days we have, and so gain wisdom of heart" (Psalm 90:12). The other is a gospel story, with multiple 'punch' lines that seem to have been written to me: during a storm, Peter is inspired by Jesus to get out of the safety of his boat, actually succeeds in walking on water, gets scared and starts to go under, but is saved by the outstretched hand of God (Matthew 14:22-33). In that story, Peter may as well be me.

The Bible's a big book. The Old Testament has about 1,500 pages and 46 books, and the New Testament 500 and 27. Overall, 800,000 words. Where to

start? How to jump in and find your own treasures? Liturgical readings give only a portion of the Bible, and especially so for the Sunday ones.

Here are some possibilities to get you going, as you move from rookie to old-hand who can quote and reflect on bible verses along with the most gung-ho Pentecostal:

- (1) Read the day's liturgical readings at home [Hint: [uscgb.org/bible/readings](http://uscgb.org/bible/readings)].
- (2) Find a publication with reflections on each day's readings [Example: [livingfaith.com](http://livingfaith.com)].
- (3) There's an old Bible-study saying that if you want to understand a Bible verse or reading, read what comes before it, and what comes after. Starting with the daily readings, explore the words before-and-after.
- (4) Pick a book of the Bible, and read it all the way through, a chapter at a time. Alternate with books from the Old and New Testaments.
- (5) Get your hands on a good Bible commentary, which offers reflections on a particular Bible book or books.
- (6) Join a Bible study, ideally with a knowledgeable leader if you're just starting.
- (7) Find a one-year Bible guide — by reading a few chapters every day, you'll be able to read the entire Bible over the course of one year.

Don't worry if the hoped-for 'kabooms' seem to come slowly. Stick with it. Read not just with your head, but with your heart. If you allow yourself to take off your armor, God's word will become personal, personal for *you*. Now, all those cubit measurements in *Exodus* can be dry, but even at the most basic level, the beauty and love of the poetry of *The Song of Songs*, the sweeping relevance today of David's story in the books of *Samuel*, the unabashed joy and anguish of the Psalms, the depth of the imagery of the *Gospel of John*, the insight of Paul, and the enduring love of God for each of us will more than make up for it. Remember, if God is who he says he is, finding out about him, and listening to him speak, will warm the bottom of your heart in ways you can't anticipate.

Keep this in mind as you go: "Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?" (Luke 24:32)



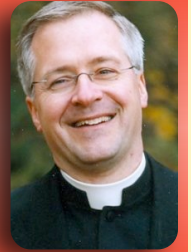
# St. Bernardine of Siena

1380-1444

Feast day: May 20

## SAINT PROFILE

**Fr. Joseph  
Devereaux**



Before we talk about our saint, we need to think about the name of God. The Hebrew name of God is transliterated in four letters as YHWH or JHVH (called the Tetragrammaton) and articulated as Yahweh or Jehovah. In the Hebrew Bible, the Old Testament, the prefix "Yeho" is used at the beginning of certain proper names. e.g., Jehoshaphat, Jehoiachim. The suffix form is "yah" ("iah" in Greek, as in Isaiah, Jeremiah, or Halleluiah). Therefore, the name Jesus, **יהושע**, is a compound name consisting of two elements – the prefix Yeho or YHVH meaning God, and a form of the Hebrew verb yasha which means to deliver, save, or rescue. Linguistically, the name Yehoshua/Yeshua/Jesus conveys the idea that God (YHVH) delivers (His people).

In the New Testament, in Mathew's Gospel, the angel said: "She will bear a son; and you shall call his name Yeshua, for it is he who will save his people from their sins" (Matthew 1:21). Therefore, Jesus is the name God the Father Almighty gave to His Son.

A great servant of the Holy Name was St. Bernardine of Siena. Born in 1380, he was orphaned and raised by an aunt. Around the age of 20, the young Bernardine devoted his efforts to caring for the sick – a plague was raging through his city and Bernardine offered to run the hospital with the help of other young men. He escaped the plague but was so exhausted that a fever confined him for several months, after which he spent another year caring for his beloved aunt. Upon her death, he began to fast and pray to know God's will

for him.

Bernardine hated indecent talk so much that he would blush when he heard it. His young friends knew that irreverent talk made him uncomfortable so they refrained. But one day an adult thought to make sport of Bernardine. The man stopped Bernardine in the marketplace and began to talk to him in



Saint Bernardino of Siena, El Greco Museum.

### PRAYER TO THE HOLY NAME OF JESUS

Lord Jesus,  
we humbly pray You to give us all a great reverence  
and respect for Your most holy name.  
Forgive us for ever having used the name of Jesus in vain,  
or without due respect.

Help us remember how reverently and lovingly,  
Your Mother Mary used the name of Jesus,  
and how humbly Saint Joseph called You  
and spoke to You by name.

Your name, dear Jesus,  
is above every other name in heaven or on earth,  
because You are the Jesus,  
the Savior of all men.  
You have saved us,  
and You have told us to ask God anything in Your name,  
and it would be granted.

We ask You,  
humbly and confidently,  
to bless us and our work,  
and give us the rich treasures of Your Divine grace,  
without which we cannot even so much as pronounce the name of Jesus.  
Amen.

a shameful way. He was surprised when Bernardine slapped him in the face. What a lesson for today, when many times we lack the courage to confront people who denigrate what Christianity holds holy.

At age 22, Bernardine entered the Franciscan Order and was ordained two years later. He lived in solitude and prayer for a decade. Despite a weak and hoarse voice, prayers of intercession made to the Blessed Virgin Mary resulted in a cure and preaching became his life long apostolate.

When Bernardine was 28, Saint Vincent Ferrer, the great missionary preacher and Dominican friar, suddenly interrupted a sermon he was delivering, and at which Bernardine was present, to declare that there was among his hearers a young Franciscan who would one day be a greater preacher than himself. Indeed, it was to be so. Miraculous events accompanied Bernardine's preaching. "One day, preaching in praise of the Blessed Virgin and applying to



Her the verse of the Apocalypse: A great sign appeared in heaven, a Woman clothed with the sun ... At once a brilliant star appeared over his head.” Like the apostles, Bernardine was also understood by listeners who didn’t speak his language.

Bernardine’s great success was achieved by his great faith in God and the proclamation of the Holy Name of Jesus, which he displayed on a blazing sun using the symbol IHS – the first three letters of the Latinized version of the Greek ἰησοῦς, which is the name “Jesus” in Greek. This is the Holy Name as it was written in the Gospels. The devotion spread, and the symbol began to appear in churches, homes and public buildings.

Bernardine was the greatest preacher of his time attracting crowds as large as 30,000 people. He travelled across Italy, brought peace to cities that were at war, and defended Christianity. He preached the glory of God and turning back to Him. His holiness, energy and joy found its source in Jesus Christ. Through the intercession of St. Bernardine of Siena, may we also love and promote the Holy Name of Jesus.

With the release of the revised Roman Missal in March 2002, the Feast of the Holy Name of Jesus was restored as an optional memorial to be celebrated on January 3<sup>rd</sup>. ☩

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



## Family Ministries Update

As we open the Year of Mercy, the Family life office is busy making plans:

- Marriage Preparation evaluation: This is an area mentioned in both the online diocesan survey leading up to the Synod on the Family (in Rome) and the Feeding the Family feedback last year. The evaluation should be completed prior to the fall session. Any upgrade, enhancements or additional supports will be put in place going into the 2017 cycle.
- Our annual Family Conference is scheduled for May 1, details to be announced soon!
- Our diocesan-wide pilgrimage to the Martyrs Shrine is scheduled for Saturday June 4, details and registration can be found at: [embracingmercy.peterboroughdiocese.org/](http://embracingmercy.peterboroughdiocese.org/)  
OR call 705-745-5461

# Two Priests, two Funerals

## *Father Hart*



**Fr. Raymond J Hart**, after a short illness, entered into eternal rest in Lindsay, February 15<sup>th</sup>, 2016.

Fr. Hart was born was born at Prospect Place, Colborne, Ontario, son of the late Frank J. and Mary Hart. Graduating from Colborne High School, he entered St. Augustine's Seminary and was ordained in St. Peter's Cathedral, Peterborough, May 19<sup>th</sup>, 1951. He served as a curate in St. Peter's, Parry Sound and St. Mary's, Lindsay and took higher education in

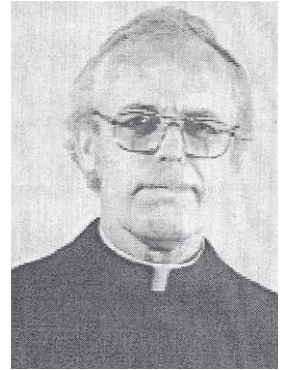
Washington and Toronto, teaching for 3 years at St. Peter's High School in Peterborough. He served as a Pastor in many parishes including St. Peter's, Parry Sound, St. Alphonsus, Wooler, Guardian Angels, Brighton, St. Patrick's, Kinmount, St. Aloysius, Fenelon Falls, Our Lady of Peace, Bobcaygeon and finished his active ministry in St. Mary's, Lindsay.

His wake was held at St. Mary's Church on Friday, February 19 and his brother priests were Chaplains while the Knights of Columbus formed an honour guard. St. Mary's Catholic Women's League provided refreshments to family and friends on both days.

On Saturday, February 20<sup>th</sup> Bishop McGrattan celebrated the funeral Mass with over 25 of his confrere priests in attendance. Three of Father Ray's nephews accompanied the choirs with some of Fr.

Ray's favorite hymns and songs. His remains will be interred with his parents in Grafton at a future date.

The homily can be heard on St. Mary's Parish website – [www.stmaryslindsay.ca](http://www.stmaryslindsay.ca)



## *Father Sikora*

**Father Eric Sikora** passed away in Parry Sound, Ontario on Tuesday, December 22, 2015.

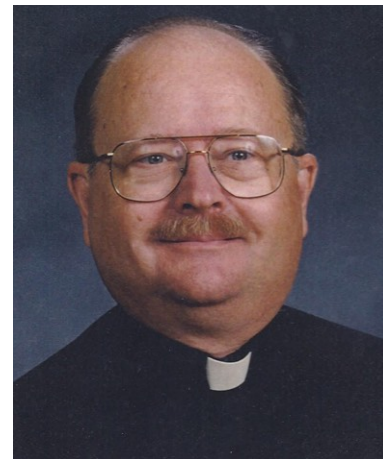
Fr. Sikora born in Buffalo, New York on February 10, 1949, the son of Leo Sikora and Dorothy Melin. He is survived by his aunt Joanne Sikora and his cousins, Mary (Robert) Gaik and Kathy (James) Widelski.

Following his studies at St. Peter's Seminary, he was ordained to the priesthood on June 5, 1981 at the Cathedral of St-Peter-in-Chains, Peterborough, Ontario. He served as associate pastor in St. Peter's, Parry Sound; St. Mary's, Port Hope and St. Peter's Cathedral, Peterborough; and as pastor in Sacred Heart, Trout Creek; St. Mary's, Huntsville; St. Joseph's, Powassan and Holy Family, Britt. He also served in the Diocese of Buffalo, USA (1997-2005). He retired for health reasons in 2010.

Visitation was from 7:00 – 9:00 pm Sunday, December 27 in St. Peter's Church, 52 Church Street, Parry Sound, Ontario. Office for the Dead was prayed at 8:00 pm. A funeral Mass was celebrated at 11:00 am, Monday, December 28, 2015 with Bishop William McGrattan the main celebrant, several of his

brother priests assisting and Fr. Joe Moran as homilist.

Interment will take place at St. Stanislaus Cemetery, Cheektowaga, NY at a future date.





## REFLECTIONS

Donald Graham

# The Domestic Church

In the autumn of 2014, some 250 bishops gathered in Vatican City for the Third Extraordinary General Assembly of the Synod of Bishops, that is, 'the Synod on the Family', to discuss "Pastoral Challenges of the Family in the Context of Evangelization". This raucous episcopal assembly established what might be called, 'the state of the question,' for those bishops who entered into the Fourteenth Ordinary General Assembly of the Synod of Bishops in the autumn of 2015. Their mandate was twofold. First, they were to propose strategies that strengthen our grasp of truths about the Sacrament of Matrimony and family – i.e. indissolubility, unity, fidelity and openness to life. Second, they were to minister to those sisters and brothers in diverse situations of abandonment, compromise, brokenness, sin and separation. As I write this column, we await an Apostolic Exhortation by our Holy Father, Pope Francis which will communicate his teaching regarding these ecclesial gatherings, the first of this sort since St. Pope John Paul II's, *Familiaris Consortio* (1981). As a backdrop to these critical proceedings in the life of the Church, I meditate upon the sacramental reality of the domestic Church via the metaphors of marriage bed, family table and home hearth.

## The Marriage Bed

For centuries, the Church has referred to spousal lovemaking as 'the marital act'. This technical term sounds clinical and seems to drain intercourse of its personal character. Yet, it expresses a thoroughly incarnational theology of marriage: the act of spousal lovemaking, serves as a real-symbol of the sacramental life of the husband and wife. This act has the capacity to express their joys and sorrows, hopes and fears, their

sacrifices, victories and defeats, their limitations and growth, their renewals and reaffirmations, their confidences, surprises, and acceptances, their knowing and unknowing; it is the act by which their love can become a person who has a name! Above all, spousal lovemaking is the act in which husband and wife re-pledge their vows to be faithful, forever, and fruitful. It is the act, place and symbol of the manner by which they lay down their lives for each other – not as a loan but as a total donation – just as our Lord laid down his life for the bridal Church upon the cross (cf Eph 5: 22-33) on the road to resurrection and his splendiferous sharing of the Holy Spirit who births the Church. Who knows, perhaps, our Holy Father will reflect upon the dynamism of the unitive dimension of marriage in his post-synodal meditations?

## The Family Table

Modernity is watermarked by a loneliness connected to the fracturing of family and a diminished participation in the daily breaking of bread. Studies show that family



members who share daily meals strengthen their bonds. The reasons are simple. In preparing and enjoying the meal, those who participate in its ritual share the burdens of the day, wisdom, encouragement, correction, and humour. In solidarity, they teach each other lessons of love and identity: who they are, where they are going, and how they are going to get there. They naturally recognize each other in the breaking of the bread analogous to the manner in which Jesus and the disciples supernaturally recognized each other on the road to Emmaus (cf Lk 24: 13-35). Importantly the price of admission in the domestic Church is neither perfection nor

merit, but personal presence. As Robert Frost put it, "Home is the place where, when you go there/They have to take you in."<sup>1</sup> So it is with Mother Church! As Blessed Newman says in "The Church, A Home for the Lonely":

Whatever has been your past life . . . God's mercies in Christ are here offered to you in full abundance . . . [A]pproach Him in the way He has appointed, and you shall find Him . . . Let not your past sins keep you from Him.

Whatever they be, they cannot interfere with His grace stored up for all who come to Him for it . . . Keeping from Him is not to escape from His power, only from His love. Surrender yourselves to Him in faith and holy fear. He is All-merciful, though All-righteous . . . of tender compassion above our largest expectations; and in the case of all who humbly seek Him, He will in "wrath remember mercy".<sup>2</sup>

<sup>1</sup> "The Death of the Hired Hand," *Frost Poems*, selected and edited by John Hollander (New York: Albert A. Knopf, 1997), 62.

<sup>2</sup> See "The Church, A Home for the Lonely; 12 Dec. 2015; <http://www.newmanreader.org/works/parochial/volume4/sermon12.html>, 199.

### Home Hearth

In pioneer days, keeping the home fire burning ensured warmth, washing, light, and cooking. Today family fireplaces facilitate experiences of reconnection, restoration and refuge. Fire reminds us of the Holy Spirit who, by the grace of marriage and baptism, empowers wives and husbands, fathers and mothers, daughters and sons, brothers and sisters, aunts and uncles, cousins, grandfathers and grandmothers to fulfill their roles. The holy fire of this Love nurtures the domestic Church by fostering patience, kindness, humility, forbearance, trust, joy, goodness, faith and hope (*cf 1 Cor 13: 4-7*). The Domestic Church requires such graciousness to thrive. Just as Jesus ordered the Church to 'go out to the nations' (*Mt 28: 16-20*) the domestic Church does not, ultimately, exist for itself, but for evangelization, charity and social justice. The Christian family is to equip its members to venture abroad in order to set the world ablaze.

This reflection upon the Domestic Church in terms of the marriage bed, family table and hearth recalls St. Pope John Paul II's 1981 Apostolic Exhortation on *The Christian Family in the Modern World* wherein he challenged families to "become

what you are."<sup>3</sup> United under Pope Francis, may our shepherds along with wise, loving Catholic families show us more concretely how to achieve this reality. ✠

*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).*

<sup>3</sup> See John Paul II, *Familiaris Consortio*, 17 at [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_19811122\\_familiaris-consortio.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio.html) accessed 12 Dec. 2015.

# Warkworth

## Installation of Fr. Christopher Reynolds Pastor of Holy Angels, Brighton; St. Alphonsus, Wooler; & St. Jerome, Warkworth

On Saturday, 24 Oct. 2015, Most Rev. William T. McGrattan officiated at the Installation of Rev. Father Christopher Reynolds as the new pastor of Holy Angels in Brighton, St. Alphonsus in Wooler and the Mission of St. Jerome's Warkworth – one of 19 new Diocesan appointments in 2015. The three congregations within Fr. Reynolds' new pastoral charge were pleased to welcome Bishop McGrattan as well as our new pastor. Following the Installation Mass, all present had the opportunity to personally meet and introduce themselves during a Coffee and Treats reception.

*The Ceremony of Installation is an occasion when a new Parish Priest is formally presented to the parish in a liturgical context. The ceremony reminds priest and people of their responsibility together before God to serve Christ in his Church, and by their holiness and the example of their lives, both individually and as a local community, to promote the mission of their Lord.*

By Maureen O'Grady  
Photo, Mary Weilandt



# Peterborough's Historical Connection to Saint Katherine Drexel

by Rosemary McConkey  
Parishioner, St. Peter-in-Chains

In 1825, the second of two emigrations from Ireland to Upper Canada occurred. The first, in the late summer of 1823, came to the Bathurst District, more commonly known as the Ottawa Valley; the second to the Newcastle District, later to be called Peterborough County. Both emigrations were initiated and financed by the British Parliament with the supetintendency of the Hon. Peter Robinson. Originating largely in the Blackwater Valley, County Cork, the 1825 group was comprised of 313 families – 2,020 souls. They were, for the grater part, impoverished Roman Catholic tenant farmer families.

Among the 313 families, travelling on nine sailing vessels, was that of Thomas Casey, aboard the “John Barry”. Thomas Casey (age 35) was accompanied by his spouse Johanna (nee McCarthy) and their five children: James, Mary, Timothy, John and Johanna. Two additional children were born to them after coming to Canada: Patrick and Ellen, c1827 and c 1830 respectively. Reports from the voyage testify: “Thos. Casey. A very good family. Behaved well on passage.” Upon arrival, the family was settled on Lot 10, Concession IX in Otonabee Township.

Thomas Casey relocated his family to the Niagara District of Canada West during the construction of the Welland Canal with the probable intent of finding construction employment for his sons while he engaged in farming. Sons James (who married Mary Delaney in 1835) and John (who never married) formed the “J. And J. Casey Contracting Company”, which grew rapidly and moved from canal construction to that of railroads, holding contracts for portions of the Grand Trunk Railway in Canada and five railroads in the US. As a result of the company's work on the Chicago Rock Island and Pacific line and the prolonged presence of the construction crew, the town where they located was named Casey, Iowa, located on the present Interstate 80, some 100 Km west of Iowa City.

James Casey and his wife Mary had six children; only the two youngest will be discussed in this history.

Thomas Aloysius Casey was born in St. Catherines, ON



REV. THOMAS A. CASEY

in 1846, educated in Erie, PA and in 1861 entered Our Lady of the Angles Seminary at Niagara Falls, NY. Ordained in 1869 in Erie, PA, Fr. Thomas Casey was Rector of the new Cathedral parish of St. Peter in Erie in 1869. He became Vicar General of the diocese in 1882 and remained Rector until his death in 1894. A much and dearly loved pastor, his philanthropy to the Cathedral and to every charitable cause in the diocese was legendary.

Anna Agnes Casey was born in 1848, however her place of birth is disputed. Anna Agnes entered the novitiate of the Sisters of Mercy in Erie, PA in 1867. This Order was founded in Dublin, Ireland in 1831 by Catherine McAuley and two laywomen. In 1843, Rev. Michael O'Connor, bishop of the newly created Diocese of Pittsburgh, invited the Sisters to come to teach in a school he had started. Thus the Sisters of Mercy made their Order's founding roots in the United States.



SISTER M. INEZ (CASEY)

Anna Agnes took the Religious name: Sister Mary Inez (Inez being Spanish for Agnes). During her 52 years of Religious life, she held numerous offices including Mistress of Novices at the Order's St. Mary Convent in Pittsburgh. It is at this juncture that St. Katherine Drexel enters our story.

In May 1889, Katherine became a postulant in the Sisters of Mercy mother-house in Pittsburgh. Sr. M. Inez was in charge of the novitiate and she would write later of the exceptional humility, obedience and simplicity of this postulant.

Katherine, with one of her biological sisters, had been supporting native schools in North Dakota and New Mexico; they had been received in audience by Pope Leo XIII in 1887 in Rome for the purpose of seeking his assistance in sending missionaries to the U.S. to assist the growing needs of the First Nations people. His Holiness responded to Katherine by suggesting that she found a Religious Order to serve the need she had identified to the Pontiff.

Sr. Katherine's desire to serve the mission of Native schools continued to grow and in February of 1891, under the direction of Archbishop P.J. Regan of Philadelphia and with

the assistance and support of the Sisters of Mercy (Pittsburgh), she undertook the initial steps to found the Order of the Sisters of the Blessed Sacrament, the ceremony for which occurred in the chapel of the Sisters of Mercy.

Sr. Katherine moved to Philadelphia to obtain a location for the new Order and to receive the first young women who were to join her in its founding. To this end, Sr. M. Inez was sent with Sr. Katherine to assist her in the initial year of the founding work. By November of 1891, the new Order of the Sisters of the Blessed Sacrament had established and built their Motherhouse, had sent a new mission of 9 Sisters to Santa Fe, NM to establish a school, and had opened a home and school for Negro children in Philadelphia.

Prayer for union with the Eucharistic Lord and zealous service of the poor and of those suffering racial discrimination were the apostolic and spiritual foundations of the Sisters of the Blessed Sacrament. The work of this humble community grew rapidly, but not without a share in suffering. Great was the racial discrimination and anti-Catholic bias of the early decades of the 20<sup>th</sup> century, even to the inclusion of State legislation prohibiting white teachers from teaching coloured students.



Sr. Mary Inez, granddaughter of Thomas and Johanna Casey, died in July 1919 at Mercy Hospital, PA after a life distinguished by "a great spirit of prayer and an ardent love of the poor of Christ". Sister is interred in St. Xavier's Cemetery, Beatty, PA.

Katherine Drexel passed away 3 December 1953 and is interred in the chapel of St. Elizabeth on the grounds of St. Katherine Drexel Mission Centre and Shrine at Bensalem, PA.

More than one hundred and ninety years have passed since Thomas and Johanna Casey with their five children arrived at the "Depot" on the west shore of the Otonabee River at Scott's Plain. Arriving to begin a new life from humble origins in Ireland, the years in their new land of Canada and the United States brings to us the story of hardship and prosperity, of lives lived in ardent Faith, love of God and neighbour. That Thomas and Johanna's granddaughter Anna Agnes Casey, having given herself to God in Religious life, would be a guiding light in the formation of St. Katherine Drexel humbles this page of our

history.

(Based, in part, on *Thomas Casey and Johanna McCarthy and Descendants, 1790 to 1894, Vol I*, by Karen Meyn, 2015, 931 pages.)



## Servants of the Holy Name of Jesus



"The harvest is rich but the labourers are few." (Luke 10:2)

*Are you being called to be a friar?*

The **Servants of the Holy Name of Jesus** are members of the Roman Catholic Church, gathered together as priests and brothers. We are an association of men living a common life and seeking to labour in the vineyard of the Church through living a contemplative life of prayer and work. The general purpose of our community is **to grow in holiness of life** seeking to choose Jesus Christ by a life of poverty, chastity and obedience in accordance with the Gospels and our Constitutions.

The members of our community, under the authority of the local bishop, devote themselves to a life of prayer, work and hospitality. Our charism is accomplished through **praise, proclamation, intercession and practice**. The spiritual life of the Servants of the Holy Name of Jesus is above all evangelical and ecclesial, and within it the love of Jesus Christ is primary. We follow the **Rule of St. Augustine** with a shared love for the joyful spirituality of **St. Francis**.

Contact our Vocation Director, Fr. Anthony Lawrence Pilon, ssnj at [padrepilon@outlook.com](mailto:padrepilon@outlook.com) or write/phone Visitation of the Blessed Virgin Mary Parish, P.O. Box 599, Campbellford ON K0L1L0 (ph: 705-653-1093)

# One Chapter Ends Another Begins

## Year of Consecrated Life & Servants of the Holy Name of Jesus

*The motive, principle and end of religious life is to make an absolute gift of self to God in a self-forgetting love, to end one's life in order to make room for God's Life. (Saint Teresa Benedicta of the Cross (Edith Stein) Virgin and Martyr)*

On January 31, 2016, Bishop William McGrattan presided over a Mass at the Cathedral of St. Peter-in-Chains for the closing of the Year of Consecrated Life. In attendance at the Mass were members of the various religious communities serving in the Diocese of Peterborough – Sisters of St. Joseph, Sisters of St. Francis, Daughters of St. Mary of Leuca, Priests and Sisters of Religious family of the Institute of the Incarnate Word, and Sons of Mary Mother of Mercy.

The year celebrating religious life had been declared by Pope Francis on the First Sunday of Advent 2014, a date was chosen to coincide with the occasion of the fiftieth anniversary of the Dogmatic Constitution on the Church *Lumen Gentium* and of the Decree *Perfectae Caritatis*, both of which spoke of religious life

and its renewal. The Holy Father envisioned the year to be a time “for each charismatic family to reflect on its origins and history, in order to thank God who grants the Church a variety of gifts which embellish her and equip her for every good work.” During 2015, the *Catholic Herald* highlighted past and present religious communities who have served in pastoral ministry in the diocese.

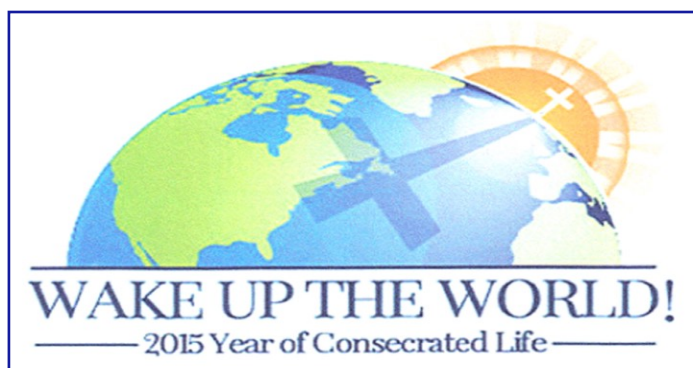
Pope Francis elaborated that one of the purposes of the Year of Consecrated Life was *to embrace the future with hope*. Sometimes it is too easy to be discouraged by the overwhelming influence that secularism and relativism has in society and the visible de-Christianization of western society. However, we need to remember that God is still calling men and woman to religious life.

During this past year in the Diocese of Peterborough, Bishop McGrattan granted permission to Fr. Joseph Devereaux and Fr. Jean-Pierre Pilon, to begin a process of discernment toward the establishment of a new religious community that would follow in the footsteps of Christ by embracing the Evangelical Counsels of poverty, chastity and obedience, while seeking to live an active-contemplative life of prayer and work. Under the name “Servants of the Holy Name of Jesus” the community presently has four members – Fr. Joseph Devereaux, Fr. Jean-Pierre Pilon, Br. Daniel Weber and Br. Aaron Arbuckle. At the event of the closing of the Year of Consecrated Life, Bishop McGrattan granted the new community status as an association of the faithful and

*continued...*



In Washington, DC on September 14<sup>th</sup>, 2015, Feast of the Exaltation of the Holy Cross, **Sister Marya Krolowa Polski Borokowski Medina, SSVM** made final vows. Sr. Krolowa is the Registrar at Sacred Heart College, Peterborough.



invested both priests with the religious habit.

As Bishop McGrattan stated in his recent pastoral letter for the occasion: "Let us rejoice that new forms of consecrated life are finding expression in this Year of Consecrated Life." The Bishop added that it was "in a spirit of thanksgiving and gratitude for the many years of dedicated service provided by religious sisters, priests and brothers to our local Church, and with great hope for the future" that he presided over the closing Liturgy for the Year of Consecrated Life. He said, "The witness of all religious in our diocese to their experience of God's love and Christ's call to them, has been a living catechesis that continues to instruct the People of God of the prophetic value of consecrated life, so that its beauty and holiness may shine forth in the Church." It is his hope that the grace of this Year will continue to bear much fruit in our Diocese in the years to come. ✠



Fr. Pilon and Fr. Devereaux, having received the religious habit, make temporary religious profession – the three vows of poverty, chastity and obedience. The Servants of the Holy Name of Jesus staff the parishes in Campellford and Hastings.



After formal approval of the Servants of the Holy Name of Jesus, the community visited Fr. Devereaux's mother in Seaforth Ontario. (L to R ) Daniel Weber, Fr. Joseph Devereaux, Florence Devereaux, Fr. Anthony (Jean-Pierre) Pilon, Br. Aaron Arbuckle.

# Mercy Triumphs over Addiction

by Luke Procter

*"I will glorify You in showing how good You are toward sinners, that Your mercy is above all malice and that nothing can exhaust it; that no fall, however shameful and guilty it be, should make the sinner despair of pardon... I will lose everything rather than the hope I have in Your mercy. If I had fallen a hundred times, and my sins were a hundred times worse than they are, I would still hope in You." ~St. Claude de la Colombière*

The above quote from the confessor of St. Margaret Mary Alacoque is certainly fitting, this being the Year of Mercy. This wisdom from a great priest and spiritual director has helped me overcome many obstacles, the least of which is an addiction seldom discussed, but frequently engaged in: pornography.

You may be asking why I bring this up. I am surely not a member of the clergy (though I was a seminarian at one time – more on that later) and I am certainly not the smartest or most educated, or even the best qualified to be doing this. However, I have a story that reflects each one of us, and in this Lenten season in the Year of Mercy, I hope that perhaps my story can help lead others into the great, unquenchable fire of God's mercy and love.

I still remember the first time I deliberately looked up pornography – it was when I was fifteen, and my parents had just gotten the internet. Of course, I had heard about it before then: from classmates, in popular magazines, and in movies, but I had never actually seen it. This one curious search began a period of about fifteen years of pornography addiction. The allure and draw of the images and videos were enticing, especially to a lonely, hormone-riddled teenager and like any addiction, one hit just wasn't enough.

I knew that looking at pornography was wrong – the catechism clearly says so in paragraph 2354. But as anyone who has been addicted can attest, right knowledge does not always equal right action. I was hooked and despite my futile efforts, stayed that way through several different periods of my life including: high school, university, seminary, and into the work force.

Possibly the hardest time I had was during my short stint



in the seminary for the Kingston Archdiocese. I naively thought that once I went into the seminary, my addiction would just go away, as if by magic. I managed just three weeks before my compulsions came back with a vengeance. As a result, I had to leave the seminary – I made up a bunch of excuses as to why 'the priesthood wasn't for me,' but through it all I was living in denial that I truly was an addict. All the excuses I gave started with 'I think' or 'I feel,' leaving God's desires out of it; pornography had so turned me towards myself that I could no longer even hear the voice of God in my life.

My addiction continued to grow and take ever tighter hold on my life. Everything revolved around when I could get my next 'hit.' Every woman I looked at would stir up lust and fantasies; my mind was permanently locked into a pornographic mindset where everyone was available to be used for my own pleasure. I knew that this

was wrong but it did not stop me from having several relationships with other women once the solitary viewing of pornography wasn't giving me the high I desired. Now I felt the need to use others for my sexual pleasure. But even then I still needed the pornography; the relationship was just an addition to, not a replacement for my addiction.

Throughout this time, I was the only one who knew of my compulsion. My family, friends, co-workers, even my priest didn't know. I went a period of about 7 years without going to confession; I was so determined to beat my desires on my own. What first truly helped my healing was meeting my future wife.

She was the first one I really opened up to about my addiction, and she was the first one that really held me accountable. She gave me the motivation to beat my addiction once and for all, and she also gave me the incentive to return to Christ's mercy in the sacrament of confession. Possibly my first honest confession in my life after seven years of hiding from God, was in April of 2012 at a Lenten day of grace and reconciliation at St. Mary's parish in Lindsay. The priest there spoke words that I thought could never be applied to me: "I absolve you of your sins." Possibly the most beautiful words that can ever be spoken! They gave me the divine mercy that I

wholly did not deserve.

I will never forget what my confessor said at the end of my confession: “You are very special.” This was what I had been longing for during my addiction: to be special to someone. This is something that pornography can never do; it will never tell you that you’re special. But to Our Lord, each one of us, myself included, is very special. This confession jump-started my recovery and my desire to be free of pornography and the lustful and unchaste lifestyle it promotes.

I still recall the day when I knew the bonds of addiction were released – the Feast of the Immaculate Conception on December 8, 2012. It was the day when God released me from pornography’s grip, just as Peter’s chains were released in Acts Chapter 12. I had sent a prayer request for freedom from addiction to be included in a special Immaculate Conception Mass held by the priests of the Association of the Miraculous Medal. I still needed to walk out of the prison, so to speak, but I knew then that I was free and beginning the recovery process. Upon further reflection, I came to realize the significance of that feast day. Not only was Mary conceived without sin, but the term ‘conception’ can also refer to an idea. Mary, and through her, salvation for all by Jesus Christ, is God’s greatest idea. It struck me that my recovery was not my doing - it wasn’t just my going to confession and desiring to be free; it was God’s conception: His idea and His doing.

Recovery wasn’t, and isn’t easy. Just as porn gives its users a ‘quick fix,’ I desired a pornified healing; that is, a quick and easy repair. Life just doesn’t work that way, though. I still needed to work at it, but for the first time, I wasn’t fighting the battle alone; I had Our Blessed Lord, His Holy Mother and the entire communion of saints, not to mention my future wife, at my side. I began a daily routine of prayer, and semi-monthly confession. I also installed blocking and filtering software on my computer, a necessity for anyone who seriously wants to overcome this addiction.

Another significant step in my recovery was attending the diocesan Marriage Preparation Course, put on by the Family Ministry Office. This course, held over a weekend, partly consisted of watching talks given by Christopher West explaining God’s plan for marriage and sexuality, as Pope St.

John Paul II espoused in his Theology of the Body. This course was like turning on a light in my mind, expressing truth and exposing the lies in ways that really resonated with me. After this course, I found it easier to change how I viewed women and myself, and began to understand how God reveals Himself and His purpose through our bodies.

Since then, remaining pure has still been a struggle for me. I am still tempted to engage in pornography, but through the graces of God, combined with an acquired habit of virtue and chastity, a daily rigour of prayer, frequent reception of the sacraments, and being surrounded by a supportive and prayerful family, I have managed to resist. As scripture relates, “resist the devil and he will flee from you” (James 4:7.) What I have found more strengthening, though, is what James writes following this proclamation: “Draw close to God and he will draw near to you.”

My lifeline since breaking free of porn addiction has been the incredible, infinite, and all-consuming fire of God’s love and mercy through the sacrament of confession. I have encountered Jesus so many times through this great sacrament; I have heard Our Lord counsel and forgive me more times than I can recount. Through regular confession and frequent Mass attendance, I have grown in wisdom and grace in ways I never thought possible. I have become a Godly husband and father, discovered the gifts of love that God has infused within me, and recognized the meaning and joy of sexual intimacy

within marriage.

While addicted to porn, I was living as the world tells us to live: a life of lust, drunkenness and spiritual poverty. I can tell you from firsthand experience, it’s all a lie perpetuated by the father of lies. We need to be honest about our failures and flaws. It’s time to stop trying to do this all on our own. Our Lord is nailed to the cross, His arms open wide. I hope and pray that this Lent you might let our Lord Jesus embrace you, take your wounds and sufferings into Himself, and realize the awesome power of God’s mercy.

*Anyone who would like resources for help in recovery from pornography is encouraged to contact Luke via his Facebook page at [www.facebook.com/lprocter1982](http://www.facebook.com/lprocter1982)*





FROM THE PEW

David Beresford

# Mosquito Repellent

"When I put a cabbage on my head, I didn't expect people not to stare at it."

-G. K. Chesterton, *Tales of the Long Bow*.

I have spent some time in the bush, so I know a bit about mosquitoes, especially the northern variety. Mosquitoes in the north are big believers in the more-the-merrier philosophy. Sometimes the mosquitoes are so thick that you need to breathe through your teeth. Forget to do so, and you will be coughing up soggy dead mosquitoes.

My dad held mosquito repellent in disdain. In his view, the best repellent was sweat mingled with lots of campfire smoke. He told me that when he hiked to Sudbury (220 miles through the bush) he and a buddy of his put bacon grease on their arms. I have never tried that; my natural fear of bears prevents me from doing so. But, I will vouch for the campfire smoke idea – sitting in the middle of the smoke does keep mosquitoes at bay, at least until I need to leave the smoke to breathe.

There are two things wrong with my dad's method of sweat and campfire smoke. The first is that it takes three days to get the sweat pungent enough to work and, frankly, I think that it is more that you are so tired from the mosquitoes and sleeping on the ground that it's not so much a repellent as a simply giving up. The second thing about it is that the throat-gripping odor of unwashed humanity can be difficult to get accustomed to.

There is a repellent that does repel mosquitoes, a chemical called DEET. The downside to DEET is that it dissolves

plastic, vinyl, polyester, and rubber. The bottom of my tackle box has melted gooey lures all over it.

When I was in my adolescent years, our Roverscout leader had developed his own mosquito repellent, a homemade mixture of camphorated liniment and iodine. As he explained it, the idea was that before going camping, you rub this mixture all over your arms, neck, and face – the camphor repulsed any mosquitoes that were attracted to you. I asked what the purpose of the iodine was, and – this is the genius behind this mixture, "when mosquitoes bite the iodine sterilized the puncture!" I foolishly asked our Scout leader why the iodine was needed if the camphor worked, and was told to keep quiet – "shut up" was the exact expression he used – he was not an enthusiast of the Socratic approach to learning.

After applying the iodine/camphor liniment mixture, we loaded two canoes on the car and set out on our first scout hike of the summer. The iodine had turned our faces a bright orange, like the color of a chain smoker's thumb and forefinger. We looked like badly made

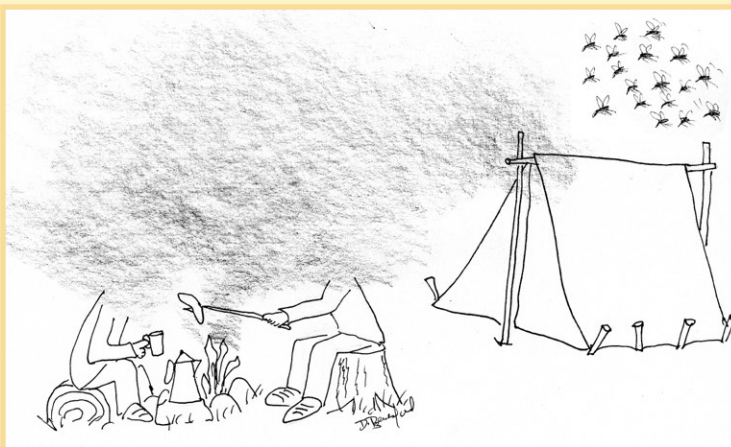
up extras from a low budget Outer Space movie, and because there was about a pound of Vick's Vapo-Rub on the six of us, a cloud of odour followed us.

On the way to Long Lake south of Apsley (this was when you could go canoeing on Long Lake without special permission from the government), Peter (the Rover Leader) decided that we should stop at a restaurant and have a bit of breakfast. We had more or less gotten used to the smell, so we were not prepared for the

effect it had on the restaurant clientele. We walked in, one bespectacled orange Scoutmaster, followed by five brightly glowing orange boys smelling like a disinfected hospital's plague ward. This was in the days when no self-respecting breakfast restaurant operated without at least the top two-thirds of the room filled with tobacco smoke, so it took a lot to awaken the sense of smell, but we achieved it. The effect was immediate. The patrons shrank back, and the waitress timidly approached our table, clearly afraid to catch whatever it was that we were suffering from. Peter said that she might notice a slight odor of mosquito repellent. He then went on to explain to the waitress how his invention worked, and we nodded our orange faces in agreement.

When breakfast came, the plates of food were set onto the far side of the table beside us, and from this safe distance our waitress told us to help ourselves. ☘

*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.*



# Catechesis of the Good Shepherd

“The faith must be caught before it can be taught.” This saying, attributed to St John Bosco, the hugely successful apostle to young people, describes well the approach to religious formation by the Catechesis of the Good Shepherd. Pioneered by Sofia Cavalletti in the mid 1950s, the Catechesis of the Good Shepherd now is found in countries around the world, handing on the Catholic Faith to the youngest Christians. The Diocese of Peterborough is home to one flourishing ‘Atrium’, as the prepared environments where the children gather are called, in the parish of St Paul the Apostle in Lakefield.

The Diocese is now also pleased that the Catechesis of the Good Shepherd is in a position to grow so that more and more children will be able to benefit from a way of religious formation that answers their deepest spiritual desires. Thanks to a generous gift to the Diocese, members of the Catechesis of the Good Shepherd Association of Canada are able to host both a one day workshop on May 28<sup>th</sup> 2016 at St Mary’s Parish in Lindsay and the full Level 1 Formation Program on four weekends from September to December 2016 (90 hours of training).

This is an exciting opportunity for our parishes and our diocese. Imagine: a way to reach out to the youngest children and their families in a simple, effective, and sustainable way! Here is what the Catechesis of the Good Shepherd has to offer:

## What is the Catechesis of the Good Shepherd?

The CATECHESIS OF THE GOOD SHEPHERD is a way of religious education that is quite different from published programs. It does not use a series of books or take place in a classroom. In this approach there is a room prepared in which every object is a help to knowing God. This room is a place of simplicity and order, prayer, work, and community. It is called an Atrium. Everything in the Atrium is intended to be appropriate to the ages and the sizes of the children gathered there (ages 3 to 6). It is their religious needs which guide the catechesis. The atrium allows the children to come in contact with scripture, the liturgy of the Church and, for the older ones, the whole of sacred history.

## Why is 90 hours of training required for the Catechists who work with the children?

90 hours of training may seem like a lot; and it is! But in 90 hours the catechists-in-training receive all the presentations they will make to the children over the course of three years. They are informed about the theological, liturgical, and pedagogical background for these presentations. Ample time is also given to integrating a solid understanding of Maria Montessori’s discoveries of the development of the human

person and principles of education as they apply to the Catechesis of the Good Shepherd. Finally, time during the 90 hours needs to be given to prayer, atrium practice, observation, material making and album page discussion and writing.

Are you interested in attending the one day workshop on May 28<sup>th</sup> in Lindsay? It is a great way to experience firsthand the simple and beautiful effectiveness of the Catechesis of the Good Shepherd. Get a taste of what it can offer your parish and your families.

To register or for more information please contact Fr Eric Mason at 705 324 0486 or [fatherericmason@gmail.com](mailto:fatherericmason@gmail.com).



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: [catherald@gmail.com](mailto:catherald@gmail.com) and include the date, place and names of persons depicted. The Herald is published three times a year.

# EMBRACING MERCY

## JOURNEY TO THE MARTYR'S SHRINE

Pilgrimage for the Diocese of Peterborough  
in the Jubilee Year of Mercy

SATURDAY,  
**JUNE 4, 2016**  
9AM - 3PM

### COSTS:

\$20 per individual

\$100 for a family of five or more

Cost covers: coach bus and activities

\*Reduced rates if using own transportation

### ACTIVITIES:

Morning Mass, confessions, tours of the Shrine,  
cultural prayer services, & afternoon planned activities.

**REGISTRATION DEADLINE:**  
**APRIL 28, 2016.**

For additional information or to register visit:  
[www.embracingmercy.peterboroughdiocese.org](http://www.embracingmercy.peterboroughdiocese.org)

### CONTACT:

Robyn Henighan @ 705-745-5461



2015

Jubilee  
Year  
of  
Mercy

2016

