



Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



Installation of Bishop William T. McGrattan 23 June 2014



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EDITORIAL

Fr. Ray Rick

Quite a few years ago, I was part of a small gathering of priests at the Cathedral rectory. Coming from at least four different countries, we all grew up with the Guardian Angel prayer:

*Angel of God, my guardian dear,
to whom God's love commits me here,
ever this day be at my side
to light, to guard, to rule and guide.*

And I was amazed at how widespread this prayer is.

With the feast of the Guardian Angels approaching (Oct 2nd), this is the perfect opportunity to rekindle devotion to our dedicated spiritual companions.

Angels are mentioned innumerable times in the scriptures, where they always deliver a message on behalf of God or perform some other service toward His people. Many saints have relied on the presence and aid of the angels and urge us do likewise.

The angels feature prominently in Christian art, too, and I once heard a critic grumbling about the depiction of angels as 200-pound babies with wings; he thought the real angels might be insulted by this. I see his point, yet I empathize with the artist who must try to image a creature which has no body at all. Wings will give the sense of speed or agility, and infancy suggests innocence, but I prefer to think of my own Guardian as mature, wise and, hopefully, strong.

Meanwhile, the advertising campaign for a certain automobile company promotes the safety record of its vehicles over the confidence that drivers might otherwise place in their guardian angels. A clever marketing strategy perhaps, but this is a veiled insult to our celestial friends. Who, then, will guard the honour of the angels? I thought about writing a letter of protest, but, having done quite a bit of that over the years, I'm beginning to think it's pointless. Because I'm a priest my opinions are immediately dismissed. That is, people look at the signature and

Guarding the Angels



think, "He's a priest, what do you expect him to say?" Protests from the laity would be much more effective, so I urge all our readers to become activists. After all, if no one stands up for it, the truth will be more frequently trampled by those who are either ignorant of it or hatefully oppose it.

First, know your Catholic faith, study the Catechism and say your prayers. Turn to your parish clergy for assistance and encouragement. Then, identify errors and clarify Church teaching in letters or phone calls which respectfully ask that in public arenas, like ad campaigns, our Christian values be rendered with dignity. And, above all, politely stand up for the Catholic Faith in all your ordinary encounters with family and neighbours when they may express erroneous opinions. The New Evangelization needs everyone's voice, including ours, to spread the Good News.

I recommend Get Religion, a website that explores examples of inaccurate and unfair representation of religion in the media (not just Catholic religion) www.getreligion.org

Of course, we can always count on our Guardian Angels, but, like many truths of our faith that must coexist in an increasingly secular culture, they must also be guarded. ✠

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

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NEXT ISSUE

— Advent 2014 —

will be distributed to the parishes in mid-December 2014.

Submissions must be received at the e-mail address below on or before November 1st.

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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Installation of the Most Rev. William Terrence McGrattan, DD 12th Bishop of Peterborough 23 June 2014



At 1:45 p.m. the clergy, both of this Diocese and visitors from Toronto and London, began filing into a crowded Cathedral. The opening hymn started at precisely 2:00 and about 30 Bishops from across the country processed into the sanctuary.

1. Bishop McGrattan is escorted into his Cathedral by Fr. Joseph Moran, Vicar General (at left) and Fr. John Perdue, acting Cathedral Rector (foreground), while Fr. Joseph Devereaux, Chancellor, reads the Bull of Pope Francis appointing a new shepherd to the Diocese of Peterborough.

2. Deacon Eric Mason presents the Papal Bull to the College of Consultors, that they may inspect its authenticity.

When the new Bishop takes his place at the throne (literally, the “*cathedra*”), the congregation erupts in prolonged applause (photo, front cover).

3. He is immediately greeted by various representatives of the Diocese, including families.

4. Bishop McGrattan exits the Cathedral more than two hours later.

5. Salt & Light TV, with Fr. Tom Rosica, was on hand to provide interviews, commentary and live television coverage of the ceremony, including an uplink to Peterborough’s cable provider, Cogeco.



Living Continuity of Faith



Bishop's Pastoral Letter

On June 23rd, the Vigil of the Nativity of St. John the Baptist, I was installed as the twelfth bishop of the Diocese of Peterborough. The welcome I have received in these few short months can only be described in terms of faith. It has been a reception which reflects in many ways the “*sensus fidelium*” inspired by the Holy Spirit which is the expressed and living faith of the entire Church. Throughout the greetings at the installation Mass and the reception which followed, there was also an important recognition of the past, specifically in the witness and service of Bishop Nicola De Angelis to the Diocese of Peterborough. The old and the new were celebrated together in the continuity of having a successor of the apostles to lead this local church.

In this past summer, while visiting the northern parishes, Matthew’s Gospel was proclaimed. We heard Jesus teaching in parables in order to illustrate the nature of the “kingdom of heaven” ... the parable of the sower, the parable of the dandel, the mustard seed, the yeast, the pearl of great price, and the dragnet. At the conclusion of the sermon Jesus states the following:

“Every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out of his storeroom things both old and new” Mt 13:51-52

It struck me that this saying might be applied to a bishop who becomes a new disciple and a servant within the local church, one who in his ministry is to “sanctify, teach and govern” according to the mind of Christ and the Church; by no means a simple task, as noted by Krista Wood in her last article of Catholic ABC’s. The bishop is to proclaim the Word of God, teach and celebrate the mysteries of faith, the Sacraments. He is to be tireless in pointing to the “kingdom of heaven”, to govern so as to be aware of the dandel, to be merciful and patient, but also dutiful in announcing the harvest. Then, in working with the pastors and people of our parishes, to see the mustard seed and yeast of faith which can transform our communities and which can encourage all to seek the hidden treasure and the pearl of great price which is the

encounter with Jesus Christ, a “love which saves us” in the words of Pope Francis.

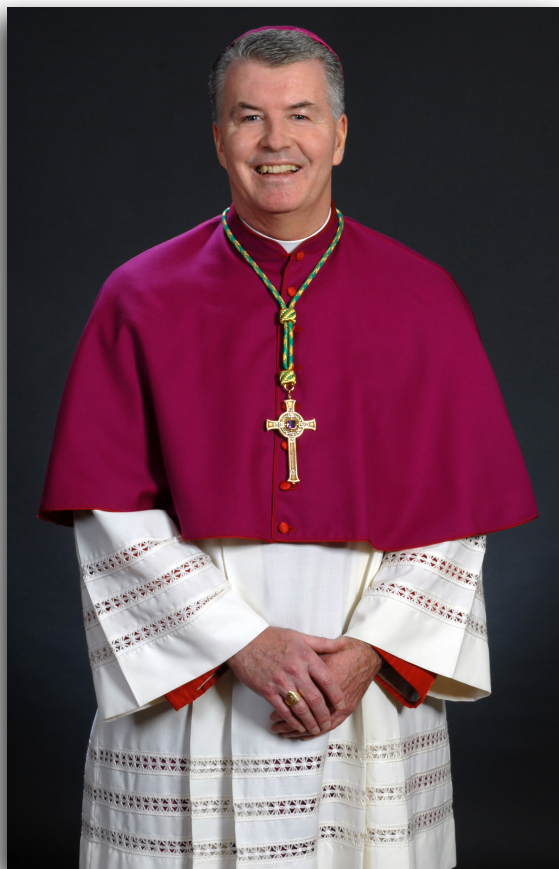
Every new bishop must become like the householder or steward who has the responsibility to know what is contained within the “storeroom” — in this case the local church or diocese — to learn about things both old and new which have shaped the life of our parishes, the administration of the diocese, the initiatives of spiritual, pastoral and educational outreach. He must assess and understand how these can be

strengthened to serve in promoting the kingdom of heaven, the values which ultimately reveal the reign of God, which will serve to transform the diocese in becoming a more convincing and authentic witness in living the Gospel.

In his Pastoral Letter upon Retirement, Bishop De Angelis thanked God for the following accomplishments during his tenure: the establishment of VEYO, the Vocation, Evangelization and Youth Office, the communication and outreach to the diocese through the Catholic Herald and the financial stewardship and sacrifices borne by dioceses in Ontario, religious communities, parishes and individuals who combined to reduce the diocesan debt and our mortgaged indebtedness to financial institutions, i.e. banks. As a steward of both the old and new, he also saw that there remained some seeds or initiatives which were unfinished: the Family Life Ministry Office, the new Catholic College – Sacred Heart of Peterborough and the need to accompany many of the Diocesan Lay Movements. It is my hope that many would join with me in echoing the sentiments that he himself shared

in reflecting on this legacy, words that Jesus spoke to those who have offered themselves in service: “... so it is with you, when you have done all you have been told to do, say, we are merely servants, we have done no more than our duty” (Lk. 17:10). The Diocese of Peterborough owes much to this “dutiful servant”.

As wise and prudent steward of this diocesan community, I must look at how to consolidate and build upon many of these



important and necessary initiatives that were begun by Bishop De Angelis. Discernment, consultation and evaluation will be critical in the first year to know what is worthy and necessary of being brought forward from the storeroom of the diocese in promoting the vitality of our parish communities, strengthening the support that is offered by our chancery and diocesan offices, and the 'good works' of outreach undertaken by the religious, and lay movements in the diocese. At the same time it is also critical that I see and discern where the Spirit is calling us to sow new seeds of the Word, to understand the challenges that we face in living and witnessing to the faith, to call for a new evangelization that will bear fruit "new in ardour and commitment" and a genuine joy in living the Christian life in the traditional soil of families, parishes, schools, lay movements and associations. What is old also has the potential to become new under the guidance of the Spirit: vocations to the priesthood and religious life, outreach to youth and families, religious education in schools, catechesis, preparation and celebration of the sacraments in the parishes, the priority of serving and being in solidarity with those who are poor in the eyes of the world.

Bishop De Angelis stated that a new chapter would begin with the installation of a new spiritual leader. Both the new and the old must be brought together as Jesus stated, not to be in tension with one another, nor for one to be perceived as better than the other, or to simply reject what is old in favour of what is new. The old and the new which comes from the storeroom of our diocese must become a "living continuity of faith" if we are to be dutiful in sowing the seeds of the Kingdom. This "living continuity of faith" was noted by Benedict XVI when he described how we were to understand the reception and implementation of the teaching from the Second Vatican Council.

The Church through the Council re-discovered and embraced the truths of the faith revealed in the past, accepted them with gratitude and re-articulated them in the present, and guided by the Spirit was called to pass them on to future generations with conviction and hope. This continuity of faith and witness, present and at work in the Council, must be reflected in our diocese. In bringing forth what is both old and new we must be

attentive to this "continuity of living faith" in our diocesan community.

In order to ensure this "continuity of living faith" and to carefully discern, evaluate and bring forth both the old and the new, there is much pastoral wisdom to be found and followed in the *Directory for the Pastoral Ministry of Bishop "Apostolorum Successores"*. It is a practical guide which can assist a new bishop to embrace his identity and mission within the mystery of Christ and the local church. It outlines ways of collaborating fruitfully in this ministry both with the laity and clergy within a diocese. Examining and promoting effective structures for pastoral governance and ministry in the diocese is highlighted in addition to focusing on the mission of parishes through structured pastoral visits of these communities of faith. The accompanying of new and traditional religious communities, promoting the lay movements and associations and the importance of renewing our evangelization of society is articulated. Finally the Directory stresses the need to give attention to one's spiritual and ongoing formation as a bishop. This is important not primarily for one's own salvation but for the sake of those one is called to serve. In this I am reminded of the words of a sermon by St. Augustine when he said... "The day I became a bishop, a burden was laid on my shoulders for which it will be no easy task to render an account. The honours I receive are for me an ever present cause of uneasiness. Indeed, it terrifies me to think that I could take more pleasure in the honour attached to my office, which is where the danger lies, than in your salvation which ought to be its fruit. This is why being set above you fills me with alarm, whereas being with you gives me comfort. Danger lies in the first, salvation in the second".

I simply ask that, as I begin my ministry of bringing the old and the new from our storeroom, as the diocese of Peterborough we will witness to a "living continuity of faith", that the salvation of others becomes the fruit of my episcopal ministry, and being with you in faith gives me comfort. ✠

Bishop William T. McGrattan, D.D.
Bishop of Peterborough

Heavenly Father,
eternal shepherd of your Church,
you entrust the Diocese of Peterborough
to your servant, William,
whom you strengthen
with the grace of the Holy Spirit
that once filled the Apostles.
May he proclaim the Gospel with great joy,
teach and maintain the deposit of faith,
and build up your Church
in unity as the body of Christ.
Support him as he sustains your people in prayer.
May his example of holiness, charity and mercy
assist us to trust in you,
and place our lives
at the service of your kingdom.
We ask this
through your Son, Jesus Christ, our Lord.
Amen.

VEYO

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Living Lives of Service



There are a great many ministries that can contribute to the beauty and smoothness of the Mass, but after having the opportunity to celebrate the Sunday Mass in many of our parishes, I want to suggest that one of the most helpful ministries is that of the Altar Server.

The Altar Servers of the parishes in our diocese don't simply carry the sacred vessels from one place to another in the sanctuary, they also remind us that every individual is called, in one way or another, to give of themselves in the public worship which is the Mass. Our Altar Servers are an example of generosity and challenge us. After all, if young children have something to offer God in the Mass, then certainly every person has something to offer, something to contribute.

Last month, Father Bill Moloney, Deacon Eric Mason, some seminarians and parents, and I spent a weekend with Altar Servers from many of our parishes at Camp Northern Lights where we prayed, ate and played together; it was a weekend where we could thank our Servers for their service to us and encourage them to always remain open to serving others in whatever capacity God calls them to undertake. Ultimately, that is what the Mass is all about: service. Christ led the way and provided the model with the example of His own life and the Mass calls us to reflect both on this, on His self-giving, and on how we are called to serve as He did.

I believe that those who serve at the Mass, or actively contribute in any way to





exploration of ourselves with the understanding that God has created and called each of us to serve in a particular capacity and that this is the true route to both happiness and, most importantly, holiness. It is also an on-going process, since God may be calling any one of us to contribute in new or different ways as we progress through life.

I pray that the young Altar Servers who attended the weekend at Camp Northern Lights, as well as those who were unable to be with us, never forget their call to serve and never stop discerning their role in God's plan. We can certainly assist them with our constant encouragement, not simply to be Altar Servers but to live lives of true generosity. Perhaps, hopefully, some of them may be called to serve as priests or as religious sisters. ✠



our worship in the Mass know this, that all are called to give something. Everyone is called to serve and to give in different ways and capacities but a process of discernment is required to discover just how someone should serve. This process of discernment is not simply an examination of likes and dislikes, skills, gifts, talents, challenges and limitations but an examination of who God made us to be; it's an

March for Life





The Way of the Cross Holy. Somber. Timeless.

By: Jane Connell (Mary Magdalene in the 2014 production)

The Way of the Cross, put on by the youth of the Diocese of Peterborough, is both a re-enactment of the Passion of Our Lord and a celebration of His sacrifice and love for us. Anywhere from twenty to thirty young people from our city assume roles in this event: some as Roman soldiers, or as high priests, women of Jerusalem, as Pontius Pilate, St. John, Mary or even Our Lord, or another important figure.

The procession begins inside the Cathedral of St. Peter-in-Chains, with prayers and hymns, followed by the first few Stations of the Cross on the front steps outside. We make our way down Hunter Street, stopping at various locations to act out each Station and conclude at Immaculate Conception Church with the final Stations, including the powerful scene of the Crucifixion and death of Jesus. Our special effects may not be quite as dramatic as Mel Gibson's, *The Passion*, but our efforts still remain true to Scripture and manage to be an incredibly solemn and powerful experience for the many spectators who often come away with tearful eyes. For the youth who participate, the experience is unforgettable.

I have helped assist in leading this celebration of The Way of the Cross for the last six years in a variety of roles. For the first few years, I was one of the weeping women of Jerusalem. More recently, I have played the role of Mary Magdalene and Mary, Our Lady. Each year is very different, whether because of the role I assume, the costumes worn, the music, or our unpredictable Canadian weather. But, despite the minor differences found from year to year, a deep and spiritual connection is always present. Both the actors and spectators witness the brutality of the Roman soldiers, the grief of Our Lady and, above all, the agony and sorrow of Our Lord, undoubtedly all accounted for on the hill of Calvary, some 2000 years ago.

I believe this annual event gives people a greater awareness and appreciation for Our Lord's Passion and that alone is beneficial for any Christian.



To hear and see the Stations of the Cross acted out and celebrated on Good Friday gives us such a deep and authentic understanding of this momentous part of our history, our faith and our relationship with God. The Diocese of Peterborough is truly blessed to have such a faith-filled event. Not only do hundreds of people from many local parishes and Christian churches attend, but many even come from a much greater distance to witness this living Way of the Cross.

In the years to come, I can see myself in the Cathedral on Good Friday with family and friends, participating in some way in the re-enactment of the most holy and sombre occurrence of all history. ✠



▲ Mary, trying to stay warm during rehearsals.

(Top photo) Notice background spectators wearing heavy jackets — Apr 18th.

Lessons and Experiences A Roman Pilgrimage

by Bradley Gagnon
Parishioner, St. Thérèse of Lisieux, Courtice
Student, Holy Trinity Catholic Secondary School.



On July 8, 2014 twelve pilgrims boarded an Air Canada flight at Pearson International Airport; destination: Rome. The following morning we landed in Rome ready to collect our bags and go to our hotel room. After a short time getting settled we began a guided bus tour of the city. Sitting in the bus, rocking back and forth, I saw part of the tour but eventually I gave in to jetlag, my eyes closed and I was asleep. Next thing I knew my mother was waking me up as we got off the bus to walk around the city streets for a bit. Our tour guide explained the sites as we walked along and suggested we stop at a Gelato stand to get our first taste of Italy.

We returned to the bus and headed to St. Peter's square. Walking into the square for the first time, I couldn't believe how big it was. It was mesmerizing and people were lined up around the edge of square to get in. On our first day we only had a short amount of time at St. Peter's so we took a tour of the Scavi (St. Peter's resting place) but we would be back. After the tour we returned to the hotel for a chance to rest, our first Mass, then to dinner – one of many enjoyable meals.

On the next day we got up early for Mass in St. Peter's Basilica. At 7am St. Peter's Square is quiet so we were able to walk through security straight into the basilica. Inside was breath taking; I was quiet, just trying to take everything in. Other parishioners from St. Thérèse of Lisieux Parish in Courtice visiting Rome joined us for Mass. In the basilica there is the main papal altar and many side altars; we celebrated Mass at the altar of St Gregory the Great. After Mass we had an opportunity to explore the basilica and take everything in; the history, art and faith were so overwhelming. A few other pilgrims and I walked up the nearly 300 stairs to get to the top of the dome and looked over Vatican City and all of Rome. It was beautiful; I have never seen such a view. Just being able to look at all of the history in the basilica was amazing. Since it is impossible to see it all in one visit, we would be back a few more times throughout the pilgrimage.

From St. Peter's Square we had the opportunity to see Pope Francis pray the Angelus. He was only about an inch big from where I was standing, but still it was an unbelievable moment which I will never forget. Our final trip to Vatican City took us on a tour through the Vatican Museum and the Sistine Chapel. It was amazing to see all of the sculptures, artwork and the paintings of Michelangelo in the Chapel; it was so peaceful and quiet and I appreciated having the chance to take in the historical significance for us as Catholics.

We also took a long bus trip to the edge of Rome to visit The Catacombs of St. Callixtus. I had ten euros stolen on the bus, but the beauty inside the catacombs made me forget about my loss of money. It really surprised me to see such amazing artifacts buried with the dead. I was in pure amazement and shock hearing of all

the Catholics, the martyrs, and 16 popes buried there. I realized how much Catholics were persecuted for their beliefs – we have it easy today. We were also very fortunate to celebrate the Mass inside the catacombs.

My favorite part of the pilgrimage by far was our tour of the Roman Coliseum. The Coliseum was huge! Even after having large sections destroyed in earthquakes! The tour of the Coliseum was amazing, but seeing the inside was ten times better than the outside. The artifacts that have been excavated over the years, the armour the warriors wore, the bones from some of the animals that were used inside the Coliseum all amazed me. The best part was walking through, looking at the structure and thinking of the history of the huge, phenomenal arena. Right after our tour of the Coliseum we went on a tour of the Roman Forum to see the remains of the original city of Rome.

On our last full day we took a bus trip to Assisi, a city built on top of a hill. The bus took us part way up the hill but then it was our turn to walk. The remaining climb was tiring but the Basilica of St. Francis at the top was amazing. St. Francis was just a simple layman, yet his faith and service for Christ was so astounding. After our private Mass in one of the chapels of the basilica, it was off to lunch. Once again we had a long climb, but the food and view from the top floor of a restaurant was amazing. We also visited the Basilica of St. Clare and in the Basilica of St. Mary of the Angels in the lower village.

All three basilicas were associated with the life of St. Francis. We were told that St. Francis saw Christ outside of St. Mary's and when asked what he would like for himself he requested that all who entered the church building would receive forgiveness of their sins and be healed.

During the pilgrimage we visited four major basilicas, and one minor basilica, visited the Pantheon, the Vatican Museum, the Sistine Chapel, the Catacombs, Roman Coliseum and Assisi. We learnt a lot of things:

- The Italian Metro system is crazy
- Father Anthony Ezeonwueme does not like pasta
- Pick pockets are professionals – you don't feel a thing while they do their work, the hurt comes after
- Ben Lukow does not like having his picture taken and will avoid being caught on camera at all costs
- Gelato really is as good as you are lead to believe
- Planes are not easy to sleep on, jet lag is hard to cope with
- Father Anthony is a professional at selfies, but Peter is quick at photo bombs.

The pilgrimage was one of the highlights of my summer is something I will always remember. I urge all to take a pilgrimage when the opportunity arises; with an open mind you will be prepared to be wowed by our awesome Catholic faith. ✠





Saint Thérèse of Lisieux Library Book Review

The Shadow of the Bear: Snow White and Rose Red Retold

Author: Regina Doman

Publisher: Chesterton Press; 2008

ISBN: 978-0-9819318-0-7; Paperback; 206 Pages

Reviewed by: Cynthia Francavilla

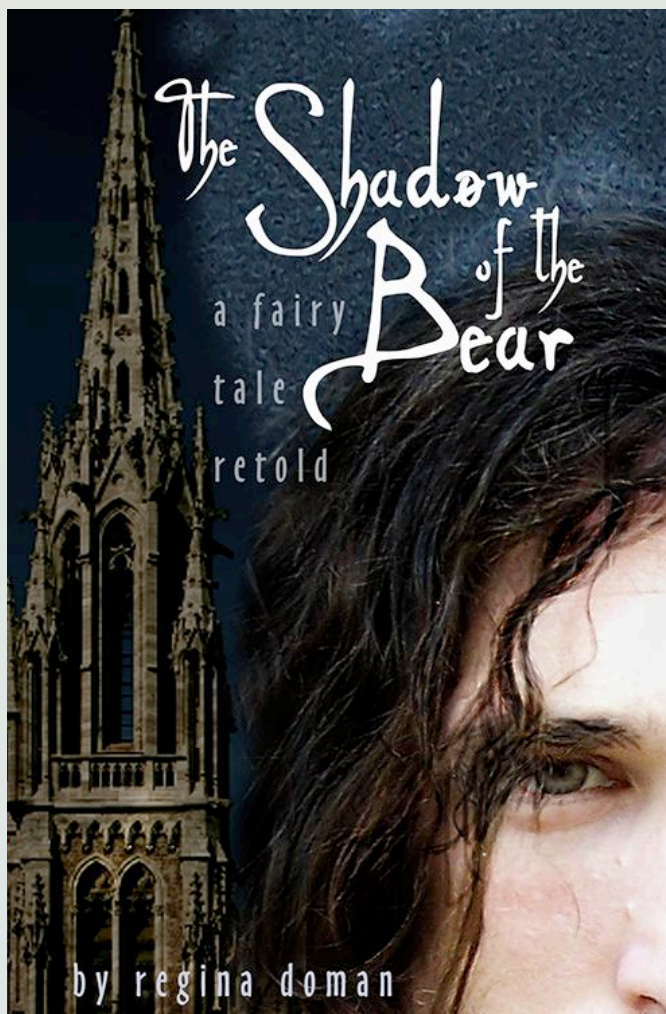
The Shadow of the Bear: Snow White and Rose Red Retold

by Regina Doman is the first book in her series: *A Fairy Tale Retold*. This is a unique book for youth and young adults (ages 13-30), in which a Brothers Grimm fairy tale is retold, taking place in modern day New York City.

The story begins when a dark and mysterious stranger, who calls himself Bear, happens upon the doorstep of two sisters named Rose and Blanche. The girls befriend Bear, although Blanche is certain he is hiding things from them. The novel takes many unexpected twists and turns as Rose and Blanche learn more about their mysterious friend and his past. Also somewhat of a coming of age story, the girls learn to trust and have courage, becoming the young women God intended them to be.

Doman's narrative captures the audience right from the start with connections to the Brothers Grimm tale, Biblical symbolism, references to Catholic literature, and the faith of the characters. Quotes from Snow White and Rose Red by the Brothers Grimm introduce and close the book, as well as introduce each chapter. Doman incorporates faith into the story without making it feel forced. The characters are Catholic in a way that young Catholics can relate to. When reading this story, it feels like you are among friends rather than peering into the life of strangers. Doman incorporates Biblical symbolism in this novel for those who want to find it. In the first chapter when Rose and Blanche's mother welcomes Bear into the safety of their home from the snowstorm outside, she sternly makes him take his shoes and socks off his frostbitten feet. She then places his feet in a basin of water, gets on her knees, and gently massages his feet, clearly reminiscent of Jesus washing the feet of His disciples. There are moments like this throughout the book.

Overall, *The Shadow of the Bear* is a great read. It is a thoroughly enjoyable story, with realistic characters, and great morals. It is a story that has something for everyone; literature, mystery, murder, betrayal, trust, and hope. It is available on-loan from the St. Thérèse of Lisieux Library.



New Library hours

The Saint Thérèse of Lisieux Library is open
Tuesdays and Thursdays, 9:30 a.m. to 5:00 p.m.

Blessed are the poor in spirit for theirs is the Kingdom of Heaven. **SONfest 2014**



World Youth Day 2016 Krakow, Poland

**Blessed are the merciful,
For they shall obtain mercy.
Mt 5:7**

World Youth Day 2016 VEYO

Diocesan Pilgrimage:

July 21 – August 2.

**Direct Flights to and from
Poland.**

**Tours of the Salt Mines at
Wieliczka, Divine Mercy
Convent, Wadowice,
Auschwitz/Birkenau.**

**Full WYD Pilgrim Package.
Accommodations at Hotel
Krakus Jr.**

**Pilgrims must be 18 or
older as of departure from
Toronto to Poland.**

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**Kraków
ŚDM 2016**

Canonization Celebration

On Sunday, 27 April 2014, at Our Lady of Fatima church in Minden, the canonizations of Popes John Paul II and John XXIII were celebrated, mere hours after Pope Francis had declared his two predecessors Saints before a million people in St. Peter's Square.

Polish parishioners had spent months organizing this celebration of their countryman. A beautiful picture of both Popes was purchased, framed and on display during the Mass, complete with the papal flag and red and white carnations to represent the Polish flag.

After the Mass, a brief history of both popes was read, then everyone was invited into the hall for a special Coffee Sunday with homemade Polish desserts – tremendously enjoyed by all.

Fr. Peter Selvaraj later had the picture hung in the church hall.



Meanwhile, in Rome...





SAINT PROFILE

**Fr. Joseph
Devereaux**

Sts. Behnam and Sarah The Monastery of Mar Behnam

Feast Day: Kiahk 14 (Coptic Calendar)

corresponds to glorious Feast of Christmas -
December 25 (Gregorian Calendar)

We all admire the saints. They are models for us. They teach us lessons through which we can grow. Viewing our own times, we need some good role models, especially in remaining steadfast to our Catholic faith.

Recently, I read about the monastery of Mar Behnam, a Syriac Catholic Church which is near what was the predominantly Christian town of Qaraqosh, to the south-east of Mosul. The monastery, like many other churches in Iraq, was part of a timeless landscape of one of the world's most ancient Christian communities. However, in mid-July, 2014, the 4th century monastery was confiscated by radical Islamists. The monks were forced to leave with only the clothes on their backs. Other Christians have also fled. When the jihadist terrorists of ISIS (Islamic State of Iraq) overran Mosul in June, Archbishop Nona and about 5000 Christians fled from Iraq's second largest town. Hundreds of thousands of Muslims have also attempted to find protection from the cruelty of ISIS fighters. Most of these refugees escaped to the autonomous Kurdish areas. The Archbishop of Mosul, His Grace Amel Nona, stated to the media: "My diocese no longer exists. ISIS have taken it from me." All the Christians have gone.

Recent world events, whether in Iraq or Ukraine, or many other locations not reported in the media, show that one unchanging fact is there is no easy life for the children of God who are marching home amidst dangers and war. The journey through this life is through the desert with many perils. In honour of our Christian brothers and sisters in Iraq, I present a brief history of the Monastery of Mar Behnam. Its significance is not the building, but why it was built. It is a story of faith.

The monastery is situated in the

Nineveh Plain about 32 km southwest of Mosul. It is a great fort-like building and rises next to the tomb of Mar Behnam, a prince who according to tradition was killed along with his sister, Sarah, by their father during the 4th century AD. The monastery was built as an act of penance by their father, Sennacherib II, the Assyrian, after he executed his children for converting to Christianity. Sennacherib himself later repented and converted to Christianity.



The legend¹ recounts that Sarah was afflicted with an incurable disease, perhaps leprosy. One day Behnam was out hunting with his slaves. Pursuing a wild beast, and separated from the hunting party, he became lost and he spent the night alone. During his sleep he experienced a vision in which he was told to go to St. Matthew, a monk who dwelt in the mountains. He was told that the holy man would pray for Sarah and the Lord would heal her.

When St. Behnam woke up, he reunited with his slaves. They searched for St. Matthew until they found him in a cave. The young prince told the holy man about the vision and asked him to accompany them to the city. Behnam went before St. Matthew to the city, told his mother about the vision and that he was bringing the monk to heal

¹. (reference: http://www.copticchurch.net/synaxarium/4_14.html#1)

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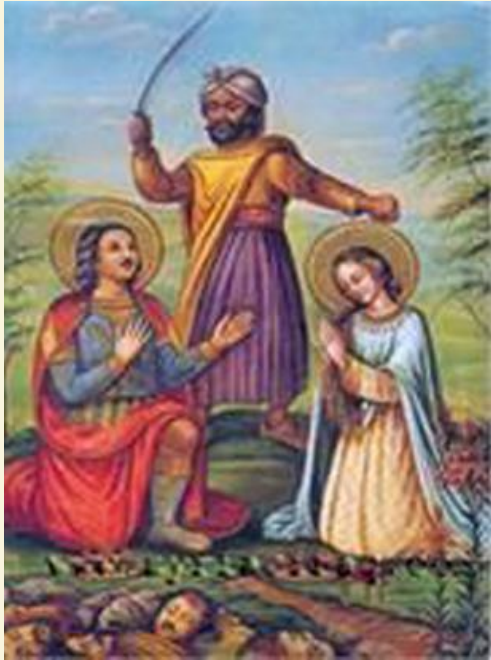
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his sister. Behnam's mother allowed Sarah to go to St. Matthew in secret. When they arrived, Matthew prayed for her and the Lord healed her, and the pair were baptized in the name of the Father, the Son and the Holy Spirit. St. Matthew then returned to his cave.

When King Sennacherib became aware that his daughter was cured, he called her and asked her who had done this. She told him, "The Lord Jesus Christ granted me the healing at the hands of St. Matthew and not through the stars that you worship." The king became angry and threatened to punish Sarah and Behnam if they did not renounce Christ and return to the worship of the stars.

During the night, the prince and princess decided to secretly go to St. Matthew before their deaths, but their father became aware of



what they were about to do and he sent his men after them. Intercepted on the way to the Saint, both they and their companions were murdered.

When the men that killed St. Behnam and his sister went back to the castle, they found the king possessed by an evil spirit. The queen sent for St. Matthew, begging him to come. When he arrived, he prayed for the king and the Lord healed him immediately. The saint preached to them, and the king and his wife, along with all those in the city, believed. The king built a monastery for St. Matthew and placed the bodies of Sts. Behnam and Sarah, his children, in it. St. Matthew dwelt in this monastery for many years. The Lord worked many signs of healing and wonders through the intercession of Sts. Behnam and Sarah.

The lesson is that our faith is our greatest possession. "The world and its desires pass away, but whoever does the will of God lives forever" (1 John 2:17). As Tertullian famously stated: "the blood of the martyrs is the seed of the Church." May we have the courage to remain faithful to Christ. Let us pray for suffering Christians throughout the world. ✠

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

School, Parish and Community Unite St. Mary's Catholic Elementary in Lindsay

St. Mary's Catholic Elementary School in Lindsay is a fixture in the life of the parish. Opened in 1954, the school has seen many changes over the years. Today when you visit, you'll find a vibrant place filled with a group of especially dedicated Catholic educators. Amongst the 22 current employees, 43 % are former students of St. Mary—wow!!! Over 40 % of staff have been at the school for 5 or more years. With just 135 students, St. Mary's School offers lots of love and attention as it serves a primarily inner city population in a small town setting. More than an academic centre, at St. Mary's we live our Gospel values every day.

By nature of being a parish school, St. Mary's has a unique relationship with our church. The school and church share not only a parking lot but a kitchen and gymnasium. We work well with parish groups such as the Catholic Women's League as they prepare and serve funeral lunches and host meetings. We support the annual St. Vincent de Paul Christmas hamper program. Custodial staff assist with set-up of parish events such as the fish fry, St. Joseph Workers' biannual yard sales, and youth group get-togethers. You won't hear complaints about the loss of gymnasium facilities. Students understand the important role of the church and generously give their time and resources to the parish.

St. Mary Catholic School opens its doors to the wider community as well. We are blessed to have Community Living personnel provide our students with a wholesome Breakfast Club meal each morning. This model program is known for offering nutritious tasty fare on a very modest budget. The Ontario Early Years Centre offers a play group in our library. Most recently, we are piloting the distribution of Good



Food boxes put together through Community Care. We welcome a host of therapists from Five Counties Children's Centre and offer tutoring support after school. For the second year, we are pleased to receive members of the Rosary Apostolate into our classrooms.

continued, next page

A current challenge faced by the school is to enhance the playground. Some years ago, the wooden climbing structure was removed due to safety reasons. At present, junior and intermediate students have the use of a paved basketball court and the church parking lot while the primary grades have just two slides and a set of swings to use. Although a sun shelter was erected to provide protection in the hotter weather, green space is quite limited. An informal survey shows without a doubt that St. Mary's School has the least appealing playground in the town of Lindsay. It's clear that a climber is needed to allow students and neighbours important recreational and exercise opportunities. The current reality is that individual schools must fund playground equipment. This is true even if the school serves an economically disadvantaged population. And, playground equipment is prohibitively expensive. Installed, a modest safe design will cost \$50 000!

What to do? Why, mobilize, of course! A Playground Improvement Committee was struck early in the Fall of 2013. Membership is composed primarily of school staff but also includes a parent and two retired staff. There's that dedication again!

Our kick-off fundraising event was a Celebrity Server night at our local Boston Pizza. The place was packed with student and staff waiters, family and friends, all of whom made the effort to support our little Catholic school. We were at it again braving a rainy January day to collect loads of glass and cans for our bottle drive. In March, Juno-award winning entertainers Terry and Rick gave their time and talent at a rocking children's concert in our gymnasium. An appeal was made to retired staff and local business alumni. The Committee

Club, the Ops Curling Club, the Lions Club and our local Legion.

Students and families are doing their part, too! Weekly popcorn sales, a pizza kit campaign and basket fundraisers have taken place. Friday Freezie Days were enjoyed during the warm weather. Staff organized in-house lunches including personally donating time and material goods. A couple of parents offered contributions from their small businesses. Two of our boys even took up a neighbourhood collection to help the cause! Every little bit helps!

As the 2013-2014 school year came to a close, we pressed on. We were thrilled that Polito Ford Lincoln agreed to host a Drive 4UR School test drive event at St. Mary and that the St. Joseph's Workers allowed us to share their garage sale venue. On May 31st, staff baked up a storm and fired up the barbecue as well. It was a most successful day! July 27th saw our first-ever golf tournament at The Quarry in Ennismore. The management supported us very generously as did the folks who donated prizes and contributed teams.

At present, we need to raise just under \$10 000 to meet our goal! A bulletin board in the school's front foyer offers us inspiring sketches of what our new playground could look like. We are grateful that our school board will support us by preparing the ground surface—a major undertaking. Spurred on by Father Tom Lynch, our fellow parishioners and neighbours, we know that, by working together, we can accomplish what we set out to do less than a year ago. If you'd like to contribute to our "It Starts With a Playground" campaign, please contact St. Mary School at 705-324-3113 or Julie Crowder at JCrowder@pvnccdsb.on.ca.



has been heartened by their generous donations and the significant contributions made by the Catholic Women's League, the Society of St. Vincent de Paul and the Knights of Columbus. Reaching out to the larger community has also been fruitful; we are so grateful for donations received from Young's Construction, McCloskey International, the IODE (International Order of the Daughters of the Empire), Optimist

Yes, so many good things are happening at St. Mary School in Lindsay! You could say that our best resources are our human resources. In the months to come, we will continue to strive to follow Jesus' words "Let the little children come to me".

— Patty Apac
(Parishioner and Gr. 3 4 Teacher, St. Mary's, Lindsay)

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PARISH:
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Twenty-Fifth Anniversary in Religious Life

On Sunday June 29th, 2014, Mother Ulrica Inguito of The Congregation of the Daughters of St. Mary of Leuca, celebrated her 25th Anniversary to the Religious Life at Mass at St. Therese Parish in Courtice.

Father Ken Rae celebrated the Mass with ten other priests in attendance, including Father Anthony Ezeonwueme, Pastor of St. Therese and Father Collins Okafor, Associate Pastor.

It was a very spiritual Mass and beautiful to behold, with sixteen visiting Sisters from Montreal, fifteen Sisters from Markham, seven Sisters from Peterborough and eleven Sisters from our convent in Courtice in attendance.

In all, there were 49 Sisters and it was a beautiful reflection of Religious Life. These beautiful Sisters, who have given their lives to the Lord, were a true inspiration to us all. One could feel

and see the love they have for God and their happy dispositions were a true testament of God's love for us.

The visiting Sisters of St. Mary of Leuca from Montreal and Markham provided the music at the Mass. Their voices were uplifting to all those in attendance. It was evident that Religious Life is alive and needed in this world of ours.

We congratulate Mother Ulrica and thank her for the love and dedication she has given to all those around her. We thank all those in Religious Life, for their commitment to God and we pray that they continue to inspire those around them and we pray for more young men and women to enter Religious Life and the priesthood. God bless you all.

The Parish Council at St. Therese Parish, Courtice



**Sacred Heart College
Update from the Dean of Studies
Dr. Robin Lathangue**



It has been a very busy summer at Sacred Heart as we continued to make great progress on four important fronts:

1. We are offering four new courses at Sacred Heart on the following topics: Art History, Vatican II, Darwin and Religion, and Disease & Medicine in Canada.
2. A new website (www.shofp.ca) to support our current operation of the College.
3. A new Continuing Education Program: The Certificate Program in Religion and Theology, in partnership with the Sisters of St. Joseph, and which will be offered Wednesday evenings at the Mount beginning Wednesday, October 1st.
4. The “home stretch” in the final stages of completing our applications to the Ministry of Training, Colleges and Universities so that we can begin offering our degree programs in 2016.



For information on these exciting developments please take some time to visit our website at www.shofp.ca

On a final note: Do you know a young university student looking for accommodation in a Catholic setting? We have furnished rooms available for young women of university age at our Vari Residence and young men of university age at our Bennett Residence, both very close to Sacred Heart. Room rates are quite reasonable. Please see our website or contact Sister Krolowa at 705-745-5549 for further details.

Sacred Heart of Peterborough

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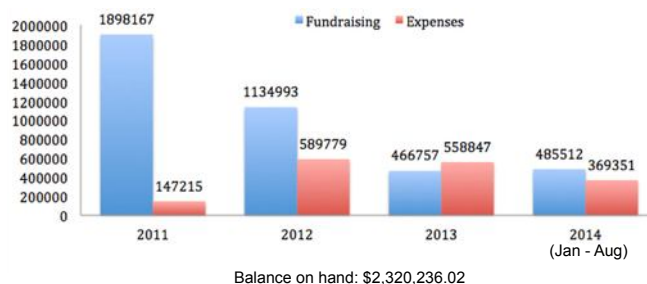
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... and many other supporters; we are grateful to all.

Priests' Appreciation Night, 3 May 2014



We Have Seen the Lord

67th Annual Convention Ontario Provincial Council

On 6 July 2014, the 67th Annual Provincial CWL Convention opened with a Eucharistic celebration at St. Michael the Archangel Church in Cobourg. This Mass, celebrated by the Most Reverend Bishop William McGrattan, Bishop of Peterborough and National CWL Spiritual Advisor, was the culmination of months of preparation by the host Peterborough Diocesan CWL Council under the capable leadership of Co-Chairs, Carol Lawless and Susan Wood. They were ably assisted by a core committee of Margaret Van Meeuwen, Joanne Hough, Wendy Miron, Linda Ainsworth and countless other enthusiastic and hard-working committee chairs and volunteers. The atmosphere in the church that day was electric with prayer and song accompanied by rich organ music and child bell ringers ... a fitting start to days of faith, fun and fulfillment.

The convention welcomed almost 400 CWL delegates from all across Ontario. As always, the spiritual aspect was predominant with a Eucharistic celebration and prayer services every day. Guest speakers offered



education and enlightenment. Monday's keynote speaker was Ellis Katsoff, CEO of Pathstone Mental Health, a non-profit charitable agency in the Niagara region whose mission is to strengthen the quality of life for children, youth and families dealing with mental health challenges. Mr. Katsoff provided delegates with some startling facts about mental illness. Later that day, an interactive workshop entitled *On the Way with Jesus* found CWL members walking with each other like the disciples of Emmaus and sharing the joys and challenges of leading a CWL Council.

On Tuesday, Father Frank Frietas,



Pastor at St. Mary of the Visitation Parish in Cambridge, Ontario, and author of *Are We There Yet?*, inspired us with his message to live our lives looking for the moments God whispers to us, because He does not shout. Father Frietas also encouraged us to begin with prayer as it is important to come and see the Lord before we go out to serve Him.

Fun was also very much in evidence at this convention. Early arrivals enjoyed an appetizing barbecue on Saturday night and laughed until it hurt at the antics of the Durham Improv group. On Monday night, each diocesan council shared a meal together at a Cobourg restaurant and returned to the host hotel (the Best Western) for an evening of singing, dancing and celebrating our *Catch the Fire*

leadership program. The Chariots of Fire group from Sault Ste Marie Diocese and our own Peterborough Diocese Johnny Cash Wannabes were both great hits. After a delicious banquet on Tuesday night, the Leahy family, Doug and Jennifer and six of their seven beautiful and talented children, delighted everyone with their gifts of music and dance.

We Have Seen the Lord was the theme of our 67th Provincial Convention and we did indeed see Him there: in one another, in those who spoke to us and in the Eucharist. At the closing Mass, celebrated by the Most Reverend Bishop Gerard Bergie, Bishop of Saint Catharines and Ontario CWL Spiritual Advisor, we were invited to bring prayer and joy to our responsibilities as Catholic Women's League members and to continue to carry out our mission of personal holiness through service to the people of God.

Our Lady of Good Counsel, pray for us.

Linda Ainsworth
Diocesan CWL Communications Chair
Photos by Wendy Tedford



Mother & Daughter, Helena & Meghan
Meghan was our youngest attendee



Sheila, Fr. Hijinio, Joan



Sight seeing on Cobourg's waterfront



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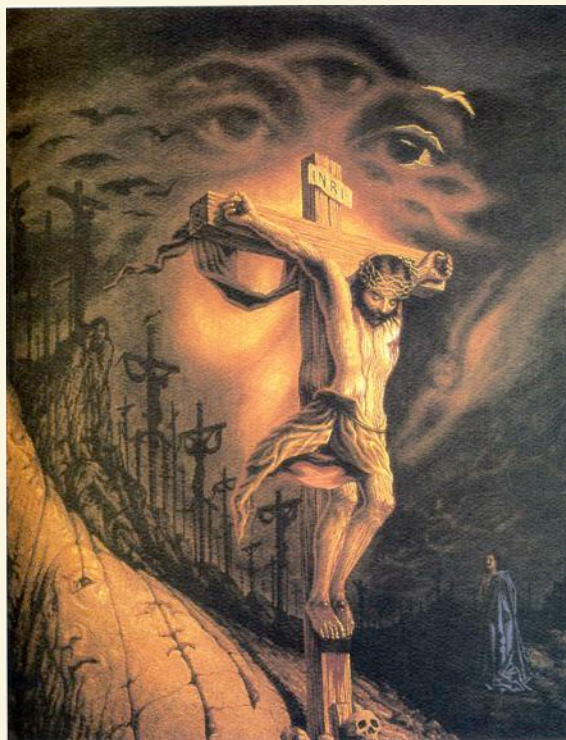
**Kathleen
Moquin**

Face to Face: On Discipleship in Christ

From the dwelling place of my humble pew, I enthusiastically attest to personal experiences of more “fully conscious and active participation in liturgical celebrations” (Constitution on the Sacred Liturgy, *Sancrosanctum Concilium*, 1963) that followed the introduction of the New Translation of the Roman Missal to English-speaking parishes in Advent 2011. Specifically, striking my breast whilst confessing grievous faults establishes my sinful presence before a merciful God. A mysteriously rich word from the Nicene Creed, consubstantial is satisfyingly tongue tingling. Glad that St. Joseph merited inclusion in the Eucharistic Prayers, I reflect on his grace-filled role in salvation history. In Eucharistic Prayer II, the image of dew-soaked manna (“make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall”) draws me deeper into the Eucharistic mystery, and I pray for my mother as one “welcome(d) into the light of your face.” The liturgy is a marvellously tactile, visual, and semantic experience.

In his 2004 book *On the Way to Jesus Christ*, Joseph Cardinal Ratzinger, now Pope Emeritus Benedict XVI, argues for renewed meaning and clearer understanding of the figure of Jesus Christ as encountered in sacred scripture and experienced in the sacraments. Regarding the New Testament theology of the face of Christ, Ratzinger refers to the Old Testament piety of seeking the face of God. That God’s image could not be worshipped did not dissuade the Israelites from seeking His face, the *pānim* that “recognizes God as a person, a being concerned about us, who hears and sees us, speaks to us, and can love us and be angry at us – as the God who is above all and yet still

has a face” (Kindle Edition, Chapter 1, Section 2, para. 2). The face of God was only encountered in the Temple, but it was sought while the believer was on his way there: “Let the hearts of those who seek the Lord rejoice! Seek the Lord and his strength, seek his presence continually!” (Revised Standard Version Catholic Edition, Psalm 105: 3-4). Righteousness necessarily enabled the seeker to find the face of God: “As for me, I shall behold thy face in righteousness; when I awake I shall be satisfied with beholding thy form” (Ps. 17:15). Ratzinger affirms that this fundamental attitude of Old Testament piety “will be called ‘faith’ in the New Testament and in the Church” (Ch. 1, Sec. 2, para. 3).



The disciples similarly sought the face of God. After Jesus reveals that “I am the way, and the truth, and the life; no one comes to the Father, but by me,” Philip asks the Lord to “show us the Father, and we shall be satisfied.” Jesus replies, “He who has seen me has seen the Father” (Jn 14: 6-9). About this central text of Christology, Ratzinger describes its “evok(ing) a new question . . . *How* can you see Christ and see him in such a way that you see the Father at the same time” (Ch. 1, Sec. 1, para. 2), which he proposes is answered by Jesus’ explanation of the parable of the dying grain of wheat: “Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit . . . If any one serves me, he must follow me; and where I am, there shall my servant be also” (Jn 12:24-26). For Ratzinger, the “concept of seeing has acquired an unexpected dynamic. Seeing happens through a manner of living

that we call following after. Seeing occurs by entering into the Passion of Jesus. There we see, and in him we see the Father also” (Ch. 1, Sec. 1, para. 3).

For 21st century pew-dwellers, decidedly more familiar with face-offs, face-time, and Facebook, Ratzinger emphasizes that the essential component of discipleship, or following after Christ, requiring recognition of the face of Jesus in the poor, the helpless, and the suffering, which is charity, is only possible once we become well-acquainted with his face in the mystery of the Eucharist: “Thus he becomes the grain of wheat that dies; thus in the Eucharist, he makes a gift of himself . . . we recognize him, and it is as though the scales fall from our eyes” (Ch 1, Sec. 4, para.2).

Let us follow after Christ in our manner of living, especially in our participation in the Eucharist, always seeking the face of God: “Restore us, O God of hosts; let your face shine, that we may be saved!” (Ps 80:7). ✠

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

Turkeys

FROM THE PEW

David Beresford



I attended a conference a couple of years ago about an hour north of where I live, at a posh resort on an expensive lake that catered to young, professional families. There, you could go swimming, sailing, or let your children feed ten big turkeys in an old-fashioned log barn. The conference was a swank affair, lots of rich cigars and name-dropping of single malts. I, who unashamedly admit to liking blended Scotch and wine tipped cigarillos, enjoyed myself immensely.

The conference was a gathering of Catholic activists and organizers who identified themselves as being of the Pope John Paul II generation. They came from the US and Canada, and were the kind of people who write the curricula for diocesan marriage preparation courses, fund-raise at the five digit level, and then to relax organize missionary trips to central America – real go-getters.

Me, I figured I was there as a kind of comic relief, although the official reason for my invitation was that I knew the organizer. "Come on, you won't be too old Dave, not really, there are lots of guys from your era," he said trying to cheer me up.

I got to experience the personality, off the page, of some of my favourite newspaper columnists, all of whom seem to have had a wide experience of the world. It was amazing to listen as they spoke of a restaurant in Rome, some pub in London, and bookstores in New York. My biggest adventure was having been to Sudbury.

The organizer, a newspaper reporter named Thomas from Toronto and I went for a walk up a gravel road during a break. It was a beautiful summer day with a breeze rustling the poplar leaves. "Want any bug spray?" Thomas asked, covering himself in foul smelling repellent. "Or some sunscreen?" he offered, as he slathered gobs of cream all over his face and neck.

"No thanks," I said.

Half a mile up the road we passed a delightful house where a father and several children of various ages were splitting logs with a log splitter beside some old rusting cars lying in the front yard, a small hen house, and some machinery covered with vines. A cow grazed contently behind a cedar rail fence, and the history of family's progress could be traced by the numerous plywood additions that adorned the house. This was perfection, in my view, everyman's dream.

"They don't need to live like that!" my new reporter friend announced with a scowl. "There should laws to make them clean up their yard! What kind of people are they!" He was not being ironic.

"It could be worse" I responded, and then added spitefully, "They could all be inside reading the lies in a newspaper."

We did not talk much after that.



We walked back to the conference centre, and there I had a bit of luck. The owner of the resort was worried about his turkeys. He had acquired them four months ago as chicks so children at his resort could pet them. Now he had ten massive turkeys about 30 inches tall, complete with spurs, beaks, and strong wings. He was afraid to go into their cage. He had asked if anyone knew how he could get rid of them, and someone directed him to me. I offered to take them off his hands, no charge.

I drove home to get help and returned with three kids and two dog cages tied to the back of the van. "How are you going to catch the turkeys?" he asked. "They are dangerous. Someone told me they can kill a man!"

"Just stay over there where it is safe. Come here Hugh (age 7), you work the doors. Patrick (age 9) and Anna (aged 12) you come in to the pen with me. Just grab them from behind around their wings like this, and hold their head and feet out in front of you. Now – Anna – grab it! Quick! Hold on! Watch their wings. Come on Patrick, hold tight, got it? Good, now follow me."

We made a parade of it, Patrick and Anna and I carrying turkeys to the cage in the back of the van, Hugh running back and forth to work the doors. In ten minutes they were loaded, five to a cage, with the back doors tied together. I drove out of there fast before the owner changed his mind and I skipped the conference, spending the rest of the weekend plucking and dressing turkeys.

I met that resort owner a year later, "I know you; didn't you come and get the turkeys? What did you do with the pet turkeys anyway? Do you still have them?"

Now how do you answer a question like that? ✚

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.

Ordination

Rev. Mr. Eric Mason, Transitional Deacon



On Sunday, 25 May 2014, at St. Paul the Apostle Parish in Lakefield, Eric Mason was Ordained a Deacon, with a view to Priestly Ordination next year.

Above, Bishop De Angelis imposes hands, an essential element of the ritual.

At right, the Deacon receives the Book of the Gospels, from which he is to preach the Word of God.



Ordination

Rev. Fr. John Perdue, Presbyter



On Friday, 30 May 2014, at the Cathedral of St. Peter-in-Chains, John Perdue was Ordained a Priest for the Diocese of Peterborough.

Top, Bishop De Angelis calls down the Holy Spirit.

Middle, Fr. Perdue's First Mass in his home Parish, St. Joseph's in Douro, Sunday, 1 June 2014.

At left, the the new Priest receives the chalice and paten, with which he is to celebrate the Eucharist.

WHY BE PRO-LIFE?

By Luke Procter

In today's age of technology, we are continuously being bombarded by different messages and advertisements. Often these promote 'freedom': freeing yourself, for example, from untrendy clothes, or obsolete technology, or lesser quality food. Freedom is always, and rightly so, portrayed as a good thing. So, if freedom is good, then the freedom to choose is also good, right?

A thinking person must then ask the question — freedom to choose what? We hear about the 'right to choose' from many sources including politicians and women's health centres, but what is the choice we are supposedly free to make? The choice, put very simply, is whether or not to kill a human being in the womb. Is that a choice we should, or even can, freely make?

Many of you remember with sadness and horror the events that took place in December, 2012 in Connecticut at Sandy Hook Elementary School. Indeed, it was a sad event. But why was it sad? Obviously, we feel for the parents and families of those children and teachers who died that day — as a new dad, it is particularly frightening. Entire nations were expressing their condolences to the families, yet, on that same day, over 200 preborn children died in Canada through abortion, and continue to do so today. So, what is the difference between the beautiful children in Connecticut and those in the womb?

Morally, there is no difference. According to Stephen Schwarz, *The Moral Question of Abortion*, there are only four main differences between the born and the preborn: Size, Level of Development, Environment and Degree of Dependency. You can easily remember them with the acronym SLED. Let's look at each one, and see how it relates to the humanity of the preborn (adapted from Scott Klusendorf's *Life Training Institute* article "The Five-Minute Pro-Lifer").

Size: The size of a person clearly does not negate his or her human nature — after all, children are much smaller than teenagers, who are smaller than adults, yet all, equally, have a right to life. You cannot kill an infant just as you

cannot kill an adult.

Level of Development: As with size, the developmental level of a person does not change whether he or she is indeed a person. Humans are not a collection of parts, but a cohesive whole throughout their lives. A baby cannot grow a beard, but that does not mean infanticide is allowable, and an amputee is not killed because of a missing a limb. Humans are more than their parts, so what level of development their bodies are at does not determine whether they are members of the community of human persons.

Environment: Just because someone moves a metre one way or another does not change their status as a human so why should the preborn's human status change through the process of birth? After all, the persons themselves do not change as a result of birth, they are simply in a different environment.

Degree of Dependency: In the womb, the child is intimately dependent upon his or her mother. Does this matter to the humanity of the preborn? No — many people are

dependent in one way or another on other people. Infants cannot survive without direct and close help from parents or other caregivers. The sick, infirm, and others with various diseases depend on many others — those others do not have a right to kill them.

So, back to the original question of 'Why be Pro-Life?' The answer is very simple. The preborn are human, and killing humans is wrong. As the Catechism says in 2271 "abortion willed, either as an end or a means, is gravely contrary to the moral law" and has been something the Catholic Church has been rejecting from the first century. The *Didache*, the teaching of the Apostles, mentions "You shall not kill the embryo by abortion, and shall not cause the newborn to perish."

Life, from conception through to natural death, is a gift from God, and must be protected. All humans have an intrinsic right to life. We do not 'earn' that right by being born, or as long as we are healthy, rather it is part of our nature. We are pro-life because that is the path to true freedom. ☩



▲ Luke & Beth Procter, March for Life, 2013
▼ Timothy Procter



20th Anniversary



MP Jay Aspin, Fr. Adolphus
and tBishop McGrattan

A sunny day, a packed church, visitors from far and wide, local dignitaries and a substantial outdoor banquet afterwards all helped to make this occasion a success! Father Adolphus Chukwuka was celebrating a noteworthy milestone, the 20th anniversary of his ordination to the priesthood. The parish hosted many Nigerian visitors from far and wide, visiting priests, as well as the first pastoral visit of our new diocesan shepherd, Bishop William Terrence McGrattan.

NET: An Irish Adventure



Hi, my name is Brigid Hogan, and I will be spending this year in Ireland working for NET Ministries. NET (National Evangelization Team) is a Catholic youth organization dedicated to helping young people grow in their faith. I will be living out of a suitcase for the next ten months; leading retreats and working with schools and parishes. Each volunteer is required to raise \$6,500 prior to arriving in Ireland. This money goes towards food, travel costs and retreat and training expenses. Please consider supporting me financially, or with your prayers. Thanks in advance.

Brigid Hogan
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**CATHOLIC
ABCs**

Krista Wood

Colourblind:

**Opening our eyes
to the Colours of the Church**

During a discussion with a Gr. 1 class last spring a young boy put up his hand and asked, “Miss. Wood are you tired?” Exhausted from a Gr.8 retreat I had led the day before I replied, “Yes. Why do you ask?” He then proceeded to tell me that I must either be tired or a silly lady cause my socks didn’t match. He had already concluded, however, that I didn’t seem like a silly lady, so being tired was the only reasonable explanation for this mishap. I then explained to this incredibly observant little guy that my mismatched socks were more likely the result of being colourblind. His response, “Miss. Wood that must suck! I love colours! Blue, green, red....I love them all!” and I couldn’t agree more.

Colour has an incredible ability to evoke emotions and recall memories. White, for example, always reminds me of snowy nights driving to a hockey game, while green conjures up memories of camping and harvesting vegetables from my grandpa’s garden. Pink and purple often make me think of my niece (who rarely wore anything other than purple until she was 4), but it also brings to mind the candles of the advent wreath. For some blue and white may conjure up memories of a Leafs game at Maple Leaf Gardens (or the ACC), and for others it might be that statue of Mary sitting on your grandmother’s end table. It is because of this ability, to evoke emotions and memories, that different colours are used throughout the liturgical year.

The colour we see most often is the

green of Ordinary Time. During ordinary time the readings and prayers at mass focus primarily on growing in faith. We hear in the scriptures many times the importance of nurturing and cultivating soil, plants rooting themselves in fertile ground, and providing food and nourishment for others. It is no coincidence that green was chosen as the primary colour during ordinary time as a reminder to each one of us to be like the plants, always growing, full of life, hopeful for the future, and sharing our fruits and a gifts with one another.

Purple is a colour we see during two liturgical seasons, Advent & Lent. In advent we are preparing to celebrate the birth of Jesus, and in the other we are preparing to remember His passion, death, and ultimately His resurrection and ascension into Heaven. Purple is also a colour often associated with royalty for it was an expensive colour to dye clothing. So it makes sense that during times when we are preparing to celebrating Christ as our King and Saviour, such as Advent, that the church would be adorned in rich shades of purple.

Pink (technically “Rose”) is another colour we see during both Advent & Lent. Reminiscent of the pink sky in the morning just before the sun rises, pink is a colour often associated with joy. It used in the Church to celebrate *Gaudete* Sunday (Third



Sunday of Advent) and on *Laetare* Sunday (Fourth Sunday of Lent). Both of these days are celebrated in the midst of preparatory seasons to serve as a reminder of the joy that is to come.

White is used primarily during the seasons of Christmas and Easter, but is also used to celebrate other feasts of our Lord, the Virgin Mary, as well as the Solemnity of All Saints. It is also the colour we see primarily when celebrating the sacraments,



During the Lenten Season, the Trout Creek and South River CWLs collected socks and soap for Canadian Food for Children. This resulted in 429 pairs of socks and 140 bars of soap.

After Easter, the ladies celebrated with a luncheon of soup, chili and dessert in the appropriately decorated Trout Creek church hall. At the meal, they had a medical presentation and a sock-toss competition.

especially baptism, communion, marriage, and holy orders.

Funerals are often celebrated with white vestments, the colour of Easter and the Resurrection; but it is also possible for the priest to use purple (since all the prayers are penitential – they call upon God to be merciful and forgiving toward the deceased) or black (as a sign of mourning and sadness), although very few churches have black vestments these days.

White, as any parent knows, is an incredibly difficult colour to keep clean! As such it is a colour that reminds us of our call to “keep clean” or, in church terms, reminds us of our call to holiness. When we see white during the Church year it is during times when we are celebrating the holy ones who have come before us (the saints) and the holy one (Jesus) we strive to follow. It is not always easy to be holy, and often we sin and make mistakes. When we do this our souls are becoming unclean, much like the white shirt of a two year old when playing outside after a rainfall! The good news is with a little hard work we can get the dirt out of the shirt, and we can be forgiven for our sins, placing us back on our journey towards holiness.

Also, if you ever see gold or silver vestments, these are considered to be variations of white.

Red is probably the easiest colour to understand, the colour of fire and blood. Red is often associated with that fire of the Holy Spirit, for it was with tongues of fire that the Holy Spirit first descended upon the apostles at Pentecost. That’s why the church is decorated in red for the Feast of Pentecost and often for the celebration of Confirmation. The most obvious association with red, however, is that of blood. It is used throughout the church year when we celebrate and remember those who have shed their blood, both the martyrs of our faith and our Lord Jesus.

Despite my inability to see all the beautiful shades of colours that exist, the colours in the Church are something I discuss often with my students because it is something they can all relate to no matter what age! Colours help to remind us not only of what we are celebrating but also why we are celebrating. So as we prepare to enter into a new liturgical season in the coming weeks, may we be ever more attentive to our surroundings when at Mass, as it is the purpose of the changing colours to lead us deeper into a loving and committed relationship with our God. ✠

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.



REFLECTIONS

Donald Graham

Since her beginning, in word and deed, the Catholic Church has, at great cost, upheld the transcendent dignity of the human person, from conception until natural death, decrying those who by their philosophies, laws, ideologies, and procedures denigrate the human being made in the image and likeness of God. Yet this proclamation has not always been put into practice. As shown by the residential school crisis and abuse scandals sometimes the personal sins of Canadians, including Canadian Catholics, have been tolerated, normalized and institutionalized to induce a moral sclerosis which hardens consciences and conditions (in)actions.

Recent history shows that there can be a recovery even if the personal and collective cost of the healing is high. In some cases, the pain inflicted by these personal and societal sins has been tragically intensified by the hostility of the hurt and their opposition to the mission of the Church. Though just in many of their accusations, they have been silent as to the enormity of the Church's substantive and sacrificial contributions to past and present Canadian society. Though reluctant to situate her *mea culpas* within the context of a culture desperately requiring restoration, they have sought to dissuade the Church from her evangelical duty to proclaim truths about the human person and family in the public square.

Now, to face one's sin is difficult. To face one's sin because another points it out is more difficult. But, to face one's sin when it is pointed out by someone outside of, or alienated from, the family is most difficult. Yet, who would say that the process of naming, confessing, and addressing these personal and societal sins has not been an indispensable curative for the Catholic Church in Canada? Gratitude is owed to those who have forced issues, instigated processes, and spent resources to shine

Confiteor

"In what I have done, and in what I have failed to do"

light upon areas of darkness often at a terrible personal cost. Yet, like thistles amid the wheat, this dynamic has been a mixed blessing since sin begets sin. In its wake, some of the faithful have been scandalized and ceased to practice; that class of non-believers who view religion, and particularly, the Catholic Church, as a superstitious force of repression, have attacked her with renewed vigour; and, the media has made gross caricatures of Catholicism so commonplace that even some of our own parrot them as received wisdom.

We may deepen, without pretense of resolving, our tentative reflection upon this vexed aspect of our shared experience of being a contemporary Catholic in Canada by pondering how it relates to the *Confiteor*: that is, the penitential prayer in which we acknowledge our personal and collective sins in order to enter into the Eucharistic Mystery wherein reconciliation is not merely recalled, but effected.

I confess to almighty God, and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, *in what I have done, and in what I have failed to do*, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

The tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' (Lk. 18:13)

Though each confesses individually, confessions rise to God as if by one voice. Though the sins of commission and omission vary, confessors are bound by their membership in the one Body of Christ. Though each variously realize the gravity and glory of his confession, confessors beat their hearts in unison: *mea culpa, mea culpa, mea maxima culpa*. Though each speaks in her own voice, confessors invoke together the communion of the saints.

As Catholics who love their native land, let us – according to vocation, conscience, personal lights and office – take responsibility for our individual and collective sins. Let us do justice, and promote healing. But let us place this effort squarely within the liturgical act of confessing in which we humble ourselves before the God of Jesus Christ who raises us up, and sets our feet on the road of life. Let us not harden our hearts, be dissuaded from announcing the Gospel in the public square, or cease to serve the Church with joyful hearts. Rather let us heed the instruction of the Apostle:

None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God; for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So each of us shall give account of himself to God (*Rm* 14: 7-12). ✠

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).

The ALS Ice Bucket Challenge

If the amount of (social) media coverage provides any indication, the summer of 2014 will surely be remembered as the year of the ALS ice bucket challenge.

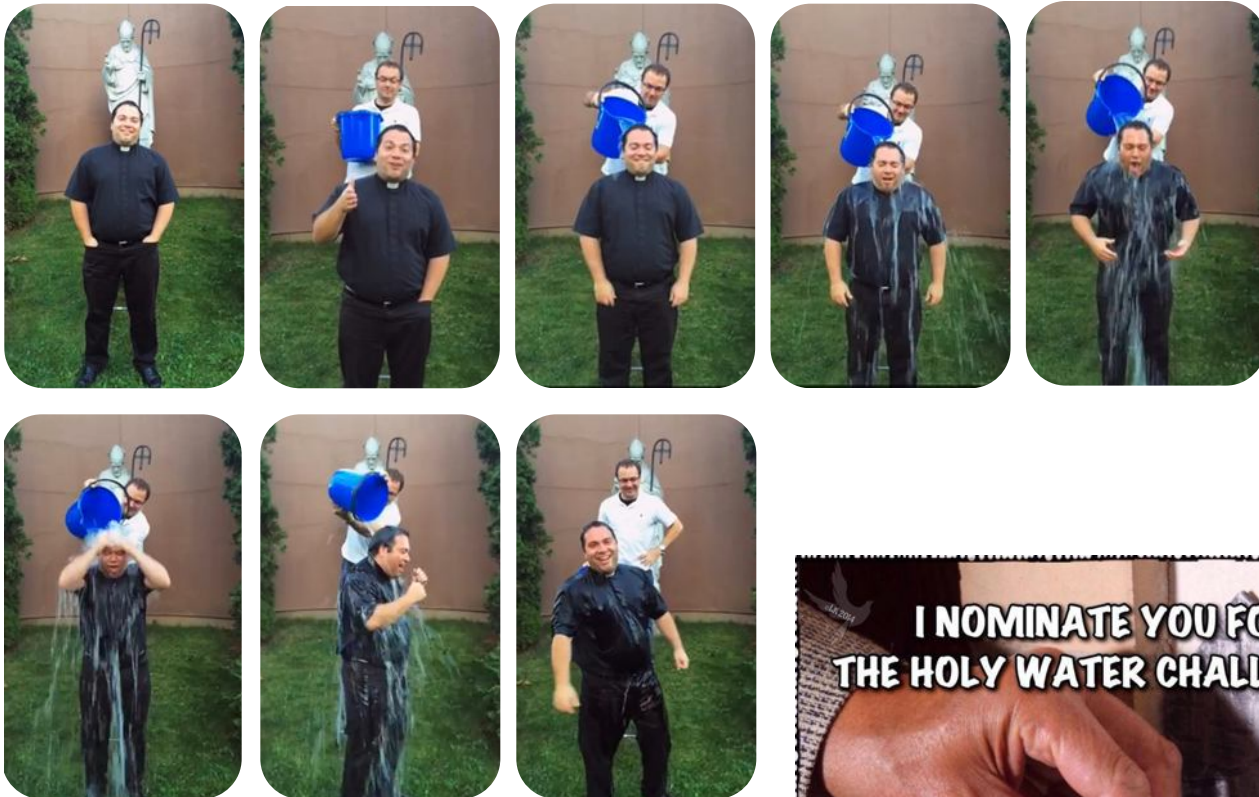
ALS, or amyotrophic lateral sclerosis, is a neurodegenerative condition characterized by muscle spasticity and rapidly progressive weakness secondary to muscle atrophy. Sufferers experience difficulty speaking, swallowing and breathing, and most patients die from respiratory failure three to five years following onset of symptoms.

In the ALS ice bucket challenge, a video is recorded of the participant as cold water is dumped on his/her head and is quickly posted to social media sites. Successful completion of the challenge is followed by promise of a donation to ALS research and the issue of the challenges to friends and

colleagues to do the same. Amusing videos of celebrities in both the entertainment and political spheres have especially contributed to a marked increase in the awareness of ALS and monies raised for ALS research.

The diocese's own Father Jerry Tavares (below, in screen shots from his YouTube video) recently answered the ALS ice bucket challenge. Fr. Tavares, in turn, challenged his brother and two fellow priests. Significantly, Fr. Tavares has directed his donation to the John Paul II Medical Research Institute, which does not support the morally objectionable use of embryonic stem cells in its ALS research.

If you want to see Fr. Jerry Tavares take this challenge, go to <https://www.youtube.com/watch?v=ftOpMwIXcCE>



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for everybody else**





Family Ministries Another Successful Conference !



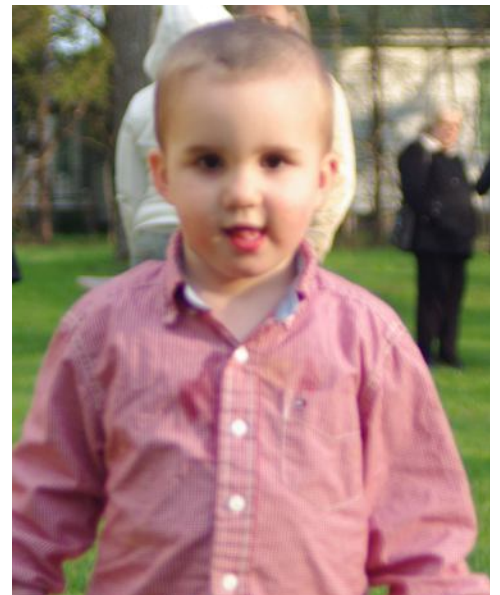
The beautiful setting of St. Joseph's Parish in Douro was host to this year's 2nd Annual Family Ministries Conference, held May 18th. The date was chosen to honour the birthday of St. John Paul II. The theme of the conference was "Saints as Heroes of the Faith" and over 350 people came out to enjoy the day!

For the adults, keynote speaker Fr. Juan Carlos Sack, IVE, a former missionary in Russia, spoke about the challenge of sanctity in a secular world. Brian and Elizabeth Doucette presented St. John Paul the Great as a model for us all, with many inspiring anecdotes. Deacon John Purdue and Mother Parousia of the Servants of the Lord focused on the same theme of sanctity in their talks and testimonies for youth.

The conference also included sports, crafts, the Moppets farm animals, and live entertainment. The highlights were a lovely Rosary procession through the historic parish cemetery and Holy Mass celebrated by our new bishop, His Excellency, William McGrattan.

Family Ministries is truly thankful to all who helped with this wonderful day, especially St. Joseph's pastor, Fr. Ray Rick, Fathers Joseph Devereaux, Craig Cruikshank and Jerry Tavares, Deacons John Purdue and Paul Dunford, along with the parish CWL, the Knights of Columbus and the Servants of the Lord Sisters and many, many more — too numerous to mention ☺ Hope to see you next year!





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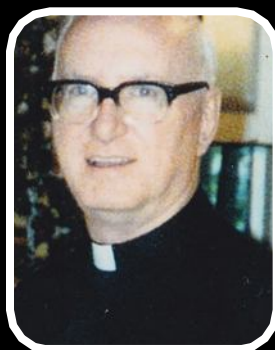
Rev. Msgr. Gerard Francis Sullivan



Laid to rest, 11 July 2014
St. Joseph's Cemetery, Douro

Born, 2 February 1922
Ordained, 31 May 1947
Died, 7 July 2014

Served the Parishes of:
Sacred Heart, Peterborough
St. Jerome's, Warkworth
St. Alphonsus, Wooler
Holy Family, Britt
St. Mary's, Lindsay
St. Joseph's, Bracebridge



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 and include the date, place and names of persons depicted. The Herald is published three times a year.