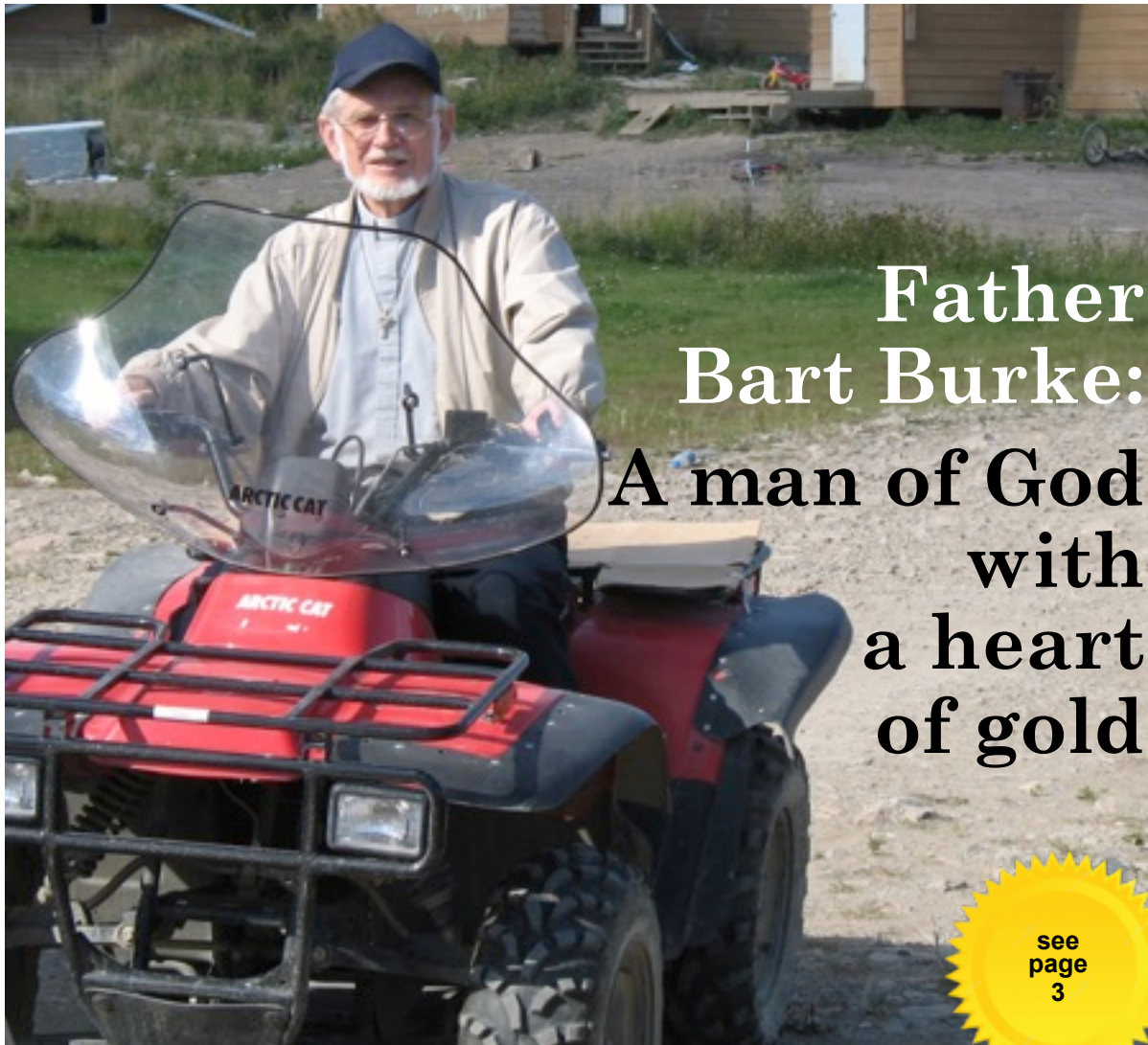




# Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



**Father  
Bart Burke:  
A man of God  
with  
a heart  
of gold**



**Ministry in God's Lake Narrows, Manitoba**

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## EDITORIAL

Fr. Ray Rick

Three times now, including twice within the past month, I have been approached in ordinary retail outlets and asked whether I work there. In all three cases, I was wearing my clerical shirt. Is this the new uniform of employees at Canadian Tire and Dollarama?

I should to start saying, “Yes, I work everywhere! Need me to hear your Confession?”

Back in prehistoric times, when I was in the seminary, we used to think a clerical shirt was a kind of silent witness to some reality higher than, and very different from, common worldly commerce. Now, it seems that the stuff of religion is so far removed from the conscious minds of our contemporaries that they simply don’t recognize signs which once were obvious.

Along the same lines, five or ten years ago I read that, world wide, the “golden arches” are more widely recognized than is the cross. I scoffed at this revelation and attributed it to the penetration of McDonalds into India and China, where Christians make up tiny percentages of vast populations, but now I’m not so sure. If I had thrust a cross at my fellow shoppers, would they have known what it was?

This growing ignorance of religious signs didn’t happen overnight; it’s likely a product of years of marginalization. We, my friends, are being pushed aside by the society in which we live, by people who never give God, or faith, or Church, a passing thought.

The evidence to support this is increasingly obvious. Twice now, in the 14 months I’ve been in Bracebridge, I’ve been hindered in my journey to celebrate Sunday morning Mass at our mission churches by sporting events which overtake the public roads. Nor is this kind of thing limited to Muskoka; consider the various parades, especially in Toronto, that occur on Sunday mornings. Among the more recent of

these was one to honour our returning Olympic athletes. Organizers never seem to consider the possibility of a substantial part of the population having a higher obligation to fulfill and wanting to use the same public streets. It would be most helpful if public festivals, including parades, could take Sunday morning off. It would be great if your kids could play sports without pressure to give up Sunday worship. Likewise, workers should be able to choose shifts that don’t interfere with religious practice.

None of us can change the trends of the world around us singlehandedly, but we can be aware of them and, hopefully, fortify ourselves for the battles we will face. There will be both physical and non-physical obstacles on the way to Church some Sundays; resist them! And know that these are going to get worse rather than better unless we all make ourselves a bit more visible. If we refuse to wear a cross, or a clerical shirt, because it might draw attention, then the world around us will more readily conclude that nobody cares about that stuff anymore. If we never speak up on behalf of God, the faithless will not come to believe and believers may falter.

I will wear my shirt in public and sometimes be misunderstood. But maybe my little act of defying the modern trends may give you enough courage to be also a witness to Christ in some small way and together we can slow the erosion of values. ✠

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

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## NEXT ISSUE

— Advent 2016 —

will be distributed to the parishes in Mid-December 2016.  
Submissions must be received at the e-mail address below on or before November 1<sup>st</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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## Father Bart Burke: a Man of God with a Heart of Gold

By Anne Hanley

For Father Bart Burke, ministry comes in different forms.

At age 87, Father Bart recently celebrated the 60<sup>th</sup> anniversary of his ordination to the priesthood. Ordained in the Diocese of Peterborough, Ontario, on May 26, 1956, Father Bart went on to initially serve there in various communities.

Throughout the early years of his priesthood, mission work had found its way into his heart. “Mission work was in my mind,” he says, “and I thought, ‘Maybe I can do some mission work here in Northern Canada.’”

From there, the rest is history.

About that time, in 1982, the late Oblate Bishop Peter Sutton sent a letter to Ontario bishops asking for priests to join him in the then Diocese of Labrador-Schefferville. As Father Bart says laughingly now, “I think I was one of the first to get my letter in!”

And so at age 52, he journeyed to Labrador City, where he ministered for ten years. That East coast mission posting was followed by his First Nations ministry in the northern reaches of Manitoba and Ontario in the Archdiocese of Keewatin-Le Pas, where for over 20 years, he served in the four fly-in only communities of God’s Lake Narrows, God’s River, Oxford House in Manitoba and Sandy Lake in Ontario.

Even today, there are no roads leading into any of the four reserves—which meant that throughout his ministry there, Father Bart had to fly-in to each of the remote mission communities. “I just kept rotating between the four reserves,” he says, “so that every six weeks or so, I’d get around to all the four missions.”

Retired now from active mission ministry, Father Bart speaks from experience of the challenges facing missionaries across Canada’s North. “In my smallest mission and because of economic hardship among families, the Sunday collection would be \$10,” he says. “We couldn’t do much with \$10 when we had hydro bills to pay, repair work to be done on the church, religious education programs to prepare for children and training of adult leaders for lay-lead liturgies when I was in another mission.”

Ever modest, Father Bart continued, “We could not carry on without Catholic Missions In Canada funding. We could not pay our bills. It’s pretty cold up there in the Northern missions

and if you don’t pay your fuel bills, you don’t get much heat in the church!”

Even as a missionary, Father Bart supported his fellow missionaries with gifts to Catholic Missions In Canada—as an annuitant, in his will and with a gift loan—all through inheritances from his parents, Wilfred and Kathleen, and more recently, his deceased brother, Gerrard. And over the years, he’s taken out endowments that honour their memory.

The second eldest of nine children, Father Bart was born into a farming family living just outside Kirkfield, Ontario. In honouring his parents with an endowment, Father Bart says, “I owe a lot to them; they were very special. I would never have become a priest without my mother.”



**God’s Lake Narrows, Manitoba: Father Bart Burke with Archbishop Emeritus Sylvain Lavoie, O.M.I., and Confirmand Brianna James.**

Growing up in a farming family, everyone helped out. “We worked directly with Dad in the field,” Father Bart remembers. “You become pretty close when you work directly like that with your dad.”

Support such as Father Bart’s helps carry on the work of the Church throughout 24 mission dioceses across Canada—and, as he says with satisfaction, his endowments will endure forever.

For example, an endowment designated for the education of seminarians and lay leadership formation, will reap rewards for generations in missions. “We’re helping young seminarians to study and someday be ordained to the priesthood,” he says. “That’s all good!”

And he notes with a chuckle, the practical merits of investing in an endowment for seminarians, “If young men are ordained at 25, well, I’m 87—that’s 62 years of working in the Church!”

Father Bart remembers with affection the priests who so influenced his early days at St. Michael’s College in Toronto in the 1940s. “They were wonderful; they encouraged us all by their example.”

And so too does Father Bart encourage us today—by his humble, courageous and dedicated life of service. ☩

*Anne Hanley is publications and communications officer with Catholic Missions In Canada.*

*Photos courtesy of Fr. Bart Burke.*

*Reprinted from Catholic Missions In Canada Highlights, July 2016. Used with permission.*



## The Diocese of Peterborough and Pastoral Planning

Since coming to the Diocese of Peterborough in 2014, I have posed this question to priests, the laity and myself, “How do we move from maintenance to mission as a local Church?”. Needless to say it has provoked various responses. Some have immediately voiced the challenges that we face. They range from church attendance to the changing regional demographics that affect rural, cottage and urban parishes. There is also the critique of our growing secular culture and a younger generation that does not seek out faith or religion. Some note the aging of our active parishioners and the decline in the participation of the laity in parishes and also the traditional lay associations, i.e. Catholic Women’s League, Knights of Columbus, and the Legion of Mary. A few parishioners have stated with a wry smile, “You know I am getting older bishop!” and then go on to acknowledge the shortage of committed volunteers. The priests also ask me “what are we going to do about the anticipated decline in the number of clergy ... do you have a plan”. Then there are the pragmatic challenges such as the slow decline of parish offertory revenue, increasing expenses, deferred maintenance and the growing capital costs that we will inevitably face if we are to fix some of our church buildings. This is not intended to be a litany of sorrows or lament! Yet, it does represent some of the realities that we face.

Having now completed pastoral visits to almost 50% of the parishes, those in the city of Peterborough, the southern deanery and the northern deanery I have come to see firsthand these challenges, but there are also signs of hope. There is often a deep gratitude for the gift of a parish community in the life of many parishioners. I have discovered dedicated expressions of prayer and devotion, the joy-filled celebration of the Eucharist, many forms of service in the parishes and outreach to the broader community. In some parishes there are many good things happening: youth programs, visitation to the prisons, Saint Vincent de Paul outreach, the involvement in lay associations and movements, and the daily sacrifice of our priests and laity to keep the doors of our parishes open. This also needs to be acknowledged and celebrated not in the categories of success as judged by the world but by the Gospel which first recognizes the faithful dedication, perseverance and commitment to the three-fold mission of Christ.

Through these pastoral visits there is another reality that I am beginning to see emerge which presents a challenge beyond just an individual parish. It is the need to encourage more coordination, planning and collaboration among the parishes. The recommendations that I make in each parish pastoral visit report are intended to strengthen individual parishes but there

are others that would require me to initiate and support a pastoral planning process both at the diocesan level and in the four deaneries. I believe that the vitality of our parishes and our mission as Church is calling us to such a task.

Pastoral planning is not something to be feared, nor is it simply adopting a business approach to running communities of faith or a diocese. Some have asked if this is really necessary in such a small diocese. Others question the parameters of such a process and whether the outcomes are already predetermined, if the goal is simply to close parishes and missions. To engage in planning is a process of discernment, one that is open to the guidance of the Spirit. It must be undertaken with the commitment and assistance of prayer, facilitate consultation and invite participation from many people. A pastoral planning process begins with the Diocese reflecting on its identity as a local Church by developing a statement of mission, articulating a vision, assessing our current diocesan and parochial life, and then envisioning new possibilities for the future. Through such a process, the People of God, the priests, deacons and lay faithful would provide input on key areas of pastoral life: word, worship, community, service and temporalities.

All of us are called to participate fully in the life and mission of the Church. This happens for the majority of Catholics at the level of the parish but it is vital for the local Church that this occur also at the diocesan level. This mission of the Church is rooted in the mission of Christ who commanded everyone – clergy, religious, and laity – to “Go into the whole world and proclaim the gospel to every creature” (Matt 16:15).

**In the diocese of Peterborough the challenge we face is twofold. First, to be open to move from maintenance to mission as a Church and then secondly to know where we need to “go” as Christ commanded his disciples to “do”. Pastoral planning is a tool and a means to guide us in the direction we are being called to go. Pastoral planning assesses where we are at as a diocese or parish, then it guides us in the step of judging where we need to go and finally determining what steps are necessary in implementing how we get there. You might recall the simple saying “if you know where you are going, then you are more likely to get there”. This is the wisdom that can be realized in undertaking a pastoral planning process.**

At the diocesan level we have begun to review and assess certain chancery offices, our governance structures and committees, ministries, programs and services. At the parishes this first step of pastoral planning has not been widely embraced. The preconditions for this planning to take place effectively involve the best practices in working with others in

**ELEMENTS OF A PASTORAL PLAN**

Element	Brief Description	Timeframe	Key Questions	Number
Mission Statement	The purpose of the faith community: what it does, how it does it, and what difference it makes.	Relatively stable over many years.	1. Is it still vital for the community? 2. Do members know it and use it?	One
Vision Statement	What the future will be like if the mission is fully or more fully achieved; stated in the present tense.	Likely to be changed in a ten-year period and certainly with any change in leadership.	1. Is it compelling for members? 2. Does it speak to both head and heart?	One
Goals	The major initiatives required to move toward the vision; investment of discretionary resources with some reallocation	Five years	1. Is this the next best step toward the vision? 2. Who is accountable?	No more than five
Objectives	The major activities required to achieve goals	Multi-year but no more than five	1. Are these efficient and effective means to achieve objective? 2. Who is accountable?	Three to five per goal
Action Steps	What needs to be done each year to meet the objectives and thus achieve the goals	Annual	1. What needs to be done next year to advance the objective? 2. Who is accountable?	Varies

group processes – clarity of roles and authority, clarity about the objectives for planning including the problems, specifying the constraints when planning outcomes, leadership and the culture of leadership that will empower others toward mission, the humility to learn from others, the willingness to engage in dialogue and the openness to accept change and the courage to see clearly where we are being called to go if we embrace change.

These preconditions for a more formal process of planning need to be developed if we are to organize the diocese and our parishes more effectively, and thus become prudent stewards who have their lamps lit and who are able witness to our Catholic faith with integrity. Any process of pastoral planning will involve change if we are committed to be a Church that embraces mission. It will confront us to examine if we are open to change at the parish and diocesan level; it will require us to explain and communicate the reasons for change, to respond in a sensitive manner to those who fear or resist change and ultimately it will elicit in us the courage to implement the changes that are necessary.

In the last two years I hope that many of you have seen that there has not been a “status quo mentality” in the diocese. There have been initiatives of gradual pastoral change, for example: the implementation of a diocesan wide parish based sacramental preparation program for Reconciliation, First Communion and Confirmation; the assessment and revision of our Diocesan Marriage Preparation program; the restructuring of VEYO and the appointment of a full-time Vocations Director; the establishment of the JP II House of Discernment; a renewed focus on our youth through vocations ministry; the offering of discernment retreats, ministry to young adults, and the university students at Trent and Fleming College; re-introducing opportunities for

ongoing formation for our priests through study days and workshops; the support of the permanent deacons and their spouses by offering formation workshops, retreats and socials; creating new opportunities for catechist formation, and workshops for those in parish liturgical ministries.

The other significant change that will occur in the diocese is the realization of the full potential of Sacred Heart College as it receives accreditation to offer a Bachelor of Arts Degree in Catholic Studies. It will soon become the second accredited university in the city of Peterborough through the Province of Ontario. The College will provide outreach to young people through education, offering them the experience of a Catholic community that is open to searching for the Truth through faith and reason and which promotes the Christian vision of what it means to be authentically human in striving to live a virtuous life. The College campus that will comprise the school facilities; the church and rectory will offer the Diocese a new resource and allow us to implement some of the goals that emerge through a pastoral planning process.

In the coming year I am committed to proceeding with a pastoral planning process that involves the entire diocese and each of the four deaneries. If you are interested and willing to participate in this important endeavour of pastoral planning over the next three years I ask that you contact the pastor/administrator of your parish and indicate your willingness to be involved. Your prayers and commitment will help the Diocese of Peterborough to move from maintenance to mission. ✠

**+William T. McGrattan**  
**Bishop of Peterborough**

With help from *A Concise Guide to Pastoral Planning*, by William Pickett, Ph.D, Ave Maria Press Inc, 2007.



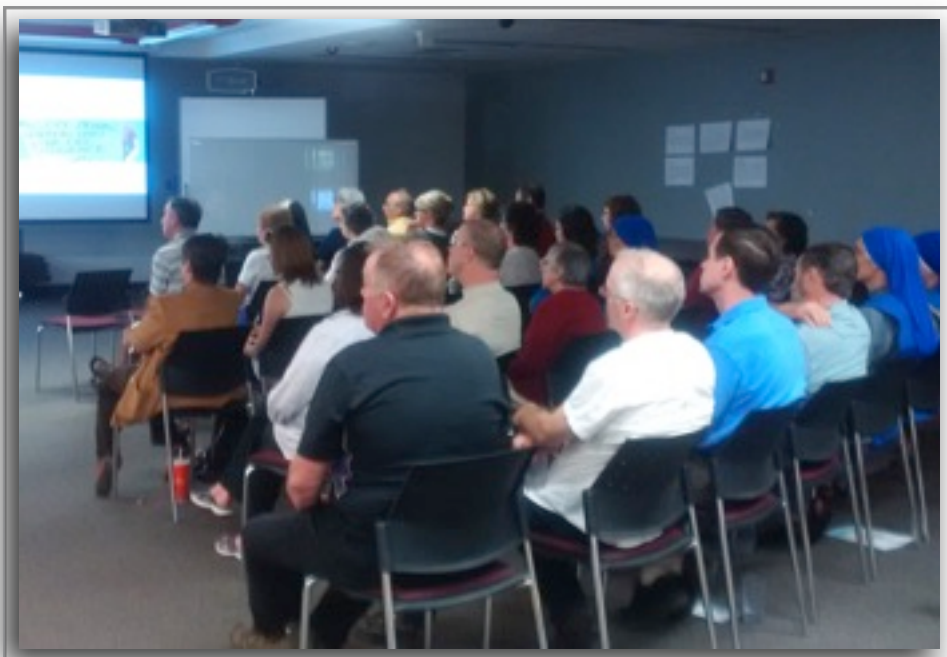
## Euthanasia, Physician-Assisted Suicide and A Call to Action

Bill C-14, legislation on medical assistance in dying, received royal assent on the evening of Friday, June 17, 2016, just as a symposium on this very topic, co-sponsored by Sacred Heart College and the Diocese of Peterborough, was getting underway at the Catholic School Board headquarters on Lansdowne St. West.

The Bill was subject to inputs from a new, maverick, and unelected Senate seeking to redeem itself with controversial amendments to the Bill, which was passed into legislation less than two hours after senators voted 44-28 to accept it. The legislation now in place limits the right to assisted dying to those whose natural death is "reasonably foreseeable." The fact that the Senate had amended the bill to include those who aren't terminally ill (later rejected by the Commons) serves to demonstrate the shifting landscape of moral perspectives on physician-assisted suicide.

Between fifty and sixty people gathered Friday evening and all day Saturday (June 16 & 17), to gain a deeper understanding of church teaching on end-of-life care, and to discuss real issues for patients, their loved ones and for health care professionals. Leading the discussions and responding to lively input from the audience were:

- The Most Reverend William McGrattan, Bishop of Peterborough;
- Reverend Fr. Tom Lynch, National Director for Priests for Life;
- Sister Mary Rowell, CSJ, PhD, Faculty of Theology, University of Toronto;



## A Report on the Symposium for Life



- Dr. Bridget Campion, moral theologian, bioethicist, St. Augustine's Seminary, University of Toronto; member of the Canadian Catholic Bioethics Institute;
- Dr. Anthony Petrasek, MD, FRCSC, general surgeon, Peterborough Regional Health Centre; and
- Christopher De Bono, PhD, pastoral theologian and health care ethicist.

The keynote speaker Friday night was Dr. William Sullivan, MD, PhD, family physician, ethics specialist, President of the International Association of Catholic Bioethicists and member of the Pontifical Academy for Life.

Immediately following lunch on Saturday, attendees formed into small groups to analyze and discuss a complex, challenging and true-to-life case study developed by Sr. Mary and Dr. Sullivan. The event concluded Saturday afternoon with an address by Sr. Mary and an urgent call to Christian action, to compassion, to the promotion of greater access to palliative care and to support the Hospice Movement at this critical time in Canadian history.

— Dr. Robin Lathangue,  
Dean of Studies at Sacred Heart College

## Seeing As Though It Was The First Time

Congratulations to Fr. Craig and the youth of our diocese for mounting another amazing Good Friday presentation of “The Way of the Cross.” Now in its twelfth year, this was the first time I could be in Peterborough to experience it. I found it profound and very emotional.

We had freezing temperatures that day and as we left the Cathedral to begin the journey to Immaculate Conception Church it started to snow. Seeing all the actors with arms and legs exposed, I wondered how they were going to manage. Our young people were serious about their roles. They were willing to sacrifice much comfort in order to play their parts well. Salt and Light television was there to videotape the event and I had no idea what I was about to experience.

With probably four to five hundred people in attendance, I found myself walking along in the crowd far behind the actors as the Stations of the Cross began to unfold. And then, about the 5<sup>th</sup> Station, almost without realizing it, I found myself moving ahead, squeezing through the crowd, to get to the front. I wanted to see what was happening. I wanted to see Jesus! I wanted to see how the Roman Guards were treating him. I wanted to know how the women of Jerusalem were coping with this horrific scene.

As we crossed street intersections, where the roads were blocked off, stressed-out drivers honked their horns, clearly irritated that this event was putting them behind schedule. I was sure this probably happened two thousand years ago, simply without the cars!

And then the penny dropped. I realized, I was passing through time, “as through a doorway.” I realized I was right back there two thousand years ago. I was running through the crowds. I was walking with Jesus, my steps were alongside his. I saw the bruises on his arms and legs. Yes they were not real. I knew they were “made-up.” But like we all do in good theatre and in film, I passed through the convention and entered into the reality of the moment being portrayed.

When Jesus fell to the pavement, when Veronica came and wiped his face, when Simon helped Jesus carry his cross, it might have been the streets of Peterborough 2016, but in another reality, it was Jerusalem two millennia ago. It wasn't hard to make that leap. And one might ask, *which reality were we really in?* This was great theatre and this is at the heart of our identity as a people of faith and a people of the spirit.

In the flesh, we are a people of *chronos* - tied to this day, this place and this time. But in spirit, we are not so limited. In spirit, we all exist in communion with the Saints- NOW. Our prayers and our spirits are not so limited by time and place.

Our secular world would like us to believe this day is all there is - here and now. But in spirit, we live in the eternal now,

in *Kairos*. There, all who have gone before us are with us; and there, all who will come after us are with us. As Veronica ran to Jesus and wiped his face, the actors froze in position as the meditation was read. We can't freeze time here in this life, but in spirit we can. And so we stopped and we watched and we meditated and we wanted the moment to last and last.

That's why we say the celebration of the Eucharist is never repeated. Going to Mass every Sunday, we never “repeat” the Mass. Why? Because it is not an event that is restricted by time or place. At Mass, whether it be in Jerusalem or Rome or Peterborough, we enter into the moment of the Lord's Last Supper “as though for the first time.” We are with Christ and his disciples in that very moment. Our bodies may be in 2016 but our spirits are not restricted by time and place.

As I walked with our fine young actors on Good Friday, I realized, that through them, we were all walking with Jesus and the centurions and Simon and Mary and the Women of Jerusalem.

If, for a moment, we could enter into the reality of that walk across the Hunter Street Bridge, and not be limited by time and place, we were indeed walking with Christ two thousand years ago. I was one of the bystanders running on ahead to see this Jesus, to feel his pain, to marvel at his bravery, to see him lifted on the cross, to experience his death and to bring my faith to the hope of eternal life.

Our liturgy, historically, was the birthplace of theatre precisely because our liturgy beckoned us to leave the limited reality of our present life and pass through to the eternity of our spiritual lives. If we can do this on Good Friday, God calls us to do this every Sunday at Mass. And as the Eucharist is the source and summit of our lives, it beckons us to stay in

this spiritual reality all week long especially when we enter into prayer.

It is said that we never pray alone. Entering into prayer, we invite all the Communion of Saints to join us. That's why every moment of our lives is sacred, holy, eternal and God-filled. That is the reality of our lives, so much larger and love-filled than any experience simply here in Peterborough, 2016. We are always in communion with Christ and His Body though we may sometimes forget this.

It was my run through the crowd to see Jesus one snowy-wintery day in Peterborough, 2016, that reminded me of this. Jesus: yesterday, today and tomorrow.

As I write this, it is Holy Saturday morning and the sky is clear and the sun shines bright. Good Friday's cold was its own message. And with the spring sunshine this Holy Saturday, it seems all creation serves to complete this great paschal mystery of love and hope. ☩

— Fr. Paul Massel



# Building a Culture of Vocations



Saint Joseph has been interceding powerfully and many things have been happening in the Vocations Office of our Diocese! His Excellency, Bishop McGrattan has appointed me full-time Vocations Director and Director of the Saint John Paul II House of Discernment (JPII House). I miss the wonderful people at the Cathedral of Saint Peter-in-Chains, where I had been Associate Pastor, but I am excited to engage in Vocations ministry full time. I will be living at the Saint John Paul II House of Discernment, a residence of Sacred Heart College located at 820 Frank Street in Peterborough, the former home of VEYO.

Bishop McGrattan has also asked me to serve as Catholic Chaplain to the students of Trent University and Sir Sanford Fleming College. I am eager to connect with young people as they are developing their minds and their futures, and hopefully to assist them in developing the most meaningful relationship they can ever experience: the relationship with Jesus Christ and

His Church. I have had great meetings with the Chaplain of Trent University and the Co-ordinator of Diversity at Fleming College to begin working with both institutions. Please say a prayer for the fruitfulness of these ministries. Great work is already being done by the Catholic Council of Trent, the Catholic Student group at Trent University, and I look forward to helping them in their mission.



The Saint Joseph Vocation Society continues to be the powerhouse behind the work of the Vocations Office. Members of this prayer society commit themselves to praying for *continued, next page*

The Vocations Office hosted several wonderful events over the course of the summer. The last Carpenter's Cup retreat for high school men took place in July and featured a lake-trout fishing competition. The retreat was held at St. John the Baptist Church in Morinus, and the conferences and meditations centred around the topic of Prayer. If we know how to pray, we will hear the voice of the Lord calling us to the Vocation that is right for us. The men were introduced to various forms of prayer and given the opportunity to try them during time spent before the Blessed Sacrament. Thank you to Father Ray Rick and Father Roy Villas and the parishioners of St. Joseph's in Bracebridge and St. John the Baptist Morinus for hosting the retreat.



Vocations through the intercession of Saint Joseph. As a thank you to our members, I offer Holy Mass once per month for them and their intentions. I sincerely thank our members for their prayers, and I would like to encourage many more people to commit themselves to praying for Vocations, especially by praying before the Blessed Sacrament. If you would like to register for the Saint Joseph Vocation Society, you can do so by

visiting [www.ptbovocations.ca](http://www.ptbovocations.ca). The mission of the Vocations Office is to create a culture of Vocations – an environment where it is very natural for young people to ask themselves, as they grow, ‘what does God want me to do with my life?’ It is in answering this question that they will find their deepest joy, and this work is impossible if not supported by prayer. Thank you for your prayers!



Father John, seminarian Stephen DeCarlo and fellow retreatants at St. John the Baptist Church, Morinus, August 2016.

The annual seminarian retreat was held August 15-21, also at St. John the Baptist Church in Morinus. Our seminarians and young men who are discerning their vocations were invited to a few days of quiet and prayer, followed by a directed retreat with Father John Burchat of the Diocese of Pembroke. When a storm blew in and the power went out the retreat became very quiet and prayerful indeed! It was beautiful praying before the Blessed Sacrament in a candle-lit church while the waves lapped against the shore outside the church. Please pray for our seminarians and for the young men of our diocese who are discerning their vocations.

JPII House is a Catholic residence for young men (18-35), providing them the opportunity to live in Christian community and to develop their prayer lives. They are given the opportunity to explore the possibility that God may be calling them to the priesthood while continuing their studies at Trent University or Fleming College or while working. Residents will also benefit from taking courses at Sacred Heart College. Please spread the word about JPII House, especially to young Catholic men who are looking to develop in their faith and to discern their Vocation. Applications are currently being accepted and can be obtained by contacting me at the Vocations Office.

Please mark your calendars and plan to join us for an afternoon to say goodbye to VEYO and to officially open JPII House. This will take place on Saturday October 15 at 10AM at 820 Frank Street and will include a prayer service with Bishop McGrattan, an open house and a BBQ.

The Vocations Office’s *Fisher of Men* video series on YouTube has been going very well. This is a video series where I fish while exploring different aspects of the spiritual life using analogies drawn from the art of fishing. I catch a few beautiful fish along the way! If you haven’t seen any of the videos yet, check them out by visiting [youtube.com](http://youtube.com) and typing in ‘Fisher of Men Episode 1’. From the first episode, you will be linked to the rest. I would like to encourage everyone to check out the new website of the Vocations Office at [www.ptbovocations.ca](http://www.ptbovocations.ca), and to add me and follow me on my social media accounts, to stay abreast of what is happening in the Vocations Office. My Facebook profile is ‘Vocations-Director Peterborough’, my Twitter account is ‘PTBO\_Vocations’ and my Instagram Account is ‘ptbovocations’.

Finally, the Vocations Office hosted a Welcome BBQ for three new religious communities that have been invited to our diocese or formed within our diocese by Bishop McGrattan. A big thank you to Paschal and Sylvia McCloskey, who hosted the event on their property.

If you would like to get involved with some of the initiatives taking place in the Vocations Office, we are always in

need of volunteers. Don't hesitate to contact me, and thank you for your support of this important work in our Diocese. Our young people need to know that God exists, that He loves them and that He has a plan for their lives – a plan for their happiness and fulfillment and for the betterment of the world. Please continue to pray and to work to help make this happen!

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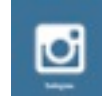
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# Vocations Welcome BBQ

On Sunday August 28<sup>th</sup>, a Vocations Welcome BBQ was held at the home of Paschal and Sylvia McCloskey just outside of Peterborough. The event was arranged to honour three new religious communities who will be ministering here in the Diocese of Peterborough.

We welcomed the Sisters of Our Lady Immaculate, who have come to assist with the administration of Our Lady of the Wayside Catholic School and who are temporarily residing with the Sisters of Saint Joseph at their motherhouse; the Oblates of Mary Immaculate, who will be ministering at St. Therese Church in Courtice; and the Servants of the Holy Name of Jesus, a new men's religious community in our Diocese who are currently serving the people of Campbellford and Hastings.

The McCloskeys graciously offered to host the event on their beautiful property that includes plenty of grass for children's games, two picturesque lakes with a beach for swimming, stepping stones to cross the lake and lovely bridges over the water. Paschal and Sylvia even arranged for their dogs to have puppies in time for the children to play with!

The BBQ was a celebration of religious life in the Diocese of Peterborough. There are currently 11 religious orders ministering in our Diocese, and many of them were present to take in the festivities. The day featured swimming in the lakes, children's games and face painting, world-class live music (thank you to Angus Leahy for playing and arranging the music), a delicious meal and very informative and inspiring speeches from our new religious communities and from the Bishop.

A thank you is due to Paschal and Sylvia McCloskey for hosting and to everyone who helped with the planning and execution of the event. Please pray for the religious orders of our Diocese, and for a renewed flourishing of religious life.

## The Religious Orders currently ministering in the Diocese of Peterborough:

- The Sisters of Saint Joseph (Peterborough)
- The Passionist Sisters (Peterborough)
- The Daughters of Our Lady of Leuca (Courtice)
- The Servants of the Lord and the Virgin of Matara (Sacred Heart and Saint John the Baptist, Peterborough)
- The Sisters of Our Lady Immaculate (Our Lady of the Wayside Catholic School)
- The Third Order Franciscans (residing in Omeme)
- The Missionaries of the Precious Blood (Fr. Rey Abella)
- The Oblates of Mary Immaculate (Fathers Tomasz Koscinski and Paul Patrick)
- The Sons of Mary, Mother of Mercy (Fathers Placid Obiji, Emmanuel Okpataku, Theodore Nnorom and Collins Okafor)
- The Missionary Society of Saint Paul (Father Dominick Mbah)
- The Institute of the Incarnate Word (St. Michael's Cobourg, Sacred Heart and Saint John the Baptist Peterborough)

Members of our Parish Vocations Team at their inaugural workshop on March 11, 2016 at the Knights of Columbus Bishop Doyle Hall.



## Parish Vocation Teams

With the guidance of the Holy Spirit, many people were busy last winter organizing and supporting the start-up of “Parish Vocation Teams” for each of the parishes in our Diocese. I am sure you are asking (as I did) ‘where do you even start when you are trying to get a vocation team off the ground?’ Luckily we were directed to Rhonda Gruenewald’s book *Hundredfold: A Guide to Parish Vocation Ministry*, which lays out, step by step, how to start a vocation team and then make it flourish. You can learn more about Rhonda’s book at [www.vocationministry.com](http://www.vocationministry.com). Rhonda herself will be coming to Peterborough on September 25th, 2016 to host a workshop with our Parish Vocation Teams. All people who are interested in vocations or joining the vocation team in their parish are welcome to attend this free event. Just contact Father John Perdue for details.

I am one of the four



members of the vocation team at St. Martin of Tours Parish in Ennismore. Growing up, I thought of a vocation as “what somebody does with their life” or “a job”. Being part of the vocation team has really opened my eyes to the idea of bringing God into that equation and thinking of a vocation as a calling: “what does God want me to do with my life?”

Through this team, we learned about the four primary categories that a vocation falls into: married life, single life, priesthood, and consecrated religious life, such as a monk or a nun. Our team’s primary goal is to raise awareness and promote a “culture of vocations”, where in our homes, parishes, and diocese it is natural to think about and talk about our vocation or calling. We feel that this discussion is important in building strong families and communities. In addition to opening the discussion about vocations in our community, our team also hopes to be a resource for people who have questions or who need support but don’t know who to contact or where to start. If you would like more information about the vocation team in your parish or have any questions please contact Father John Perdue at [vocations@peterboroughdiocese.org](mailto:vocations@peterboroughdiocese.org)

# Embracing Mercy



## A Journey to the Martyrs' Shrine June 4, 2016

On the first Saturday of June, a group of approximately 450 pilgrims from across the diocese made their way to the Martyrs' Shrine in Midland, Ontario. Pilgrims left their homes as early as 5 AM to board buses departing from the southern and northern-most points of the diocese as well as the central regions. Many more drove themselves from all points to Midland, waking early and returning home late. The pilgrims comprised every age, all walks of life, and every vocation called to by God.

The Embracing Mercy Team was on site at the Shrine by 7:50 AM – still not early enough to be there before the Bishop – getting ready for the full day with Shrine Staff. As the team got to setting up the final items and going over the day with staff, the buses began to arrive. As these unloaded, people made their way to the Our Lady of Czestochowa Altar, overlooking the Shrine Church and the Wye River and Marsh. This spot became the central location for the day: an outdoor altar encircled by massive bronze Stations of the Cross, directly beside the Shrine's Holy Door. It was here that our Diocesan Mass was held, Confessions heard and a communal Chaplet of Divine Mercy prayed by the assembled pilgrims. This was made all the more inspirational and appropriate by the presence of the statue of the Divine Mercy in a garden immediately beside the Altar.

Once the pilgrims had gathered, they then began to go off and participate in various devotions and prayer services spread across the Shrine grounds.

Services were offered at the Irish Peace Garden, the St. Josephine Bakhita (African & Caribbean) Shrine, the St. Andrew Kim (Korean) Shrine, the St. Lorenzo Ruiz (Filipino) Shrine and the Our Lady of Guadalupe (Hispanic) Shrine. Several members of our Diocesan clergy were asked to craft and lead these services specific to the Jubilee Year of Mercy and this pilgrimage. At this time many pilgrims also took the opportunity to pass through the Shrine's Holy Door and contemplate Christ's Mercy with the outdoor Stations of the Cross or a walking Rosary around the Altar. During this period of prayer and reflection Confessions were being heard to help prepare the pilgrims



for Mass and the day to come.

As the pilgrims began to re-assemble at the Our Lady of Czestochowa Altar, the clergy, servers, lectors and choir prepared for Mass. All assembled in front of the Shrine's Holy Door; Bishop McGrattan gave a blessing and, passing through it carrying the Book of the Gospels, led a procession of pilgrims through the Holy Door and up to the Altar of Our Lady of Czestochowa where the Mass could begin. The entire assembly reflected together on the reason for the pilgrimage and the Jubilee Year of Mercy. During Mass, a collection was taken up to once more support the people of Fort McMurray where many were still living away from their homes, although a few were just starting to return and restart from what was left. The Mass concluded with a special blessing, for all those who wanted it, from the first class relics of the Canadian Martyrs.

Following Mass, the pilgrims were offered the choice of visiting the village of Ste. Marie Among the Hurons, Adoration of the Blessed Sacrament at St. Ignace, or staying at the Martyrs' Shrine for the afternoon. When they came together again as a group, they would share what they saw and experienced of Mercy in the lives of the Martyrs and bring that witness back to their parishes.

### *Visiting Ste. Marie Among the Hurons*

Over 160 pilgrims took the walk along the Wye Marsh to Ste. Marie Among the Hurons: a journey to see how the Martyrs lived and where they went to spread God's Mercy. Founded in 1639 by the Jesuit fathers, led by St. Jean de Brebeuf, the village became the refuge of Christian Wendat and the Catholics who followed this great saint to

Canada. These men and women endured great hardships in the little village on the Wye River and Marsh as they did God's work. Pilgrims from our diocese got the chance to see how those men and women lived almost 400 years ago. The original village itself was destroyed by fire shortly after the martyrdom of the Saints Jean de Brebeuf and Gabriel Lalemont; the reproduction exists after an extensive excavation process. During this excavation, many great artifacts of the Martyrs were found – many of which were on display for the pilgrims to see – and probably the greatest among them was the site where the then-martyred bodies of St. Jean de Brebeuf and St. Gabriel Lalemont laid before they were removed to be buried.

The pilgrims who went to the village received a first-hand look at how the Martyrs existed in their time and a chance to see and pray where two of them lay in death. These pilgrims decided to bring back to the larger group the knowledge of what the saints endured in life in order to share God's Mercy. Seeing the anvil and ores needed to make simple things like nails for a house, or the humble nature of the church they worshiped in, demonstrated that the saints were just like us; opened and ready for God's challenge.

### *Running/Walking to St. Ignace*

St. Ignace is a simple field, cleared and flat, surrounded by brush and encircled by a dirt path. Opposite the entrance, there is a simple wooden cross and, to the left of the cross, a small pavilion with what looks like a stone fireplace. The significance of St. Ignace is that it is the site upon which St. Jean de Brebeuf and St. Gabriel Lalemont were martyred. What looked like a stone fireplace is actually an altar around which our diocesan pilgrims would gather in Adoration of the Blessed Sacrament. But the bus dropped them off 4 kilometres from the site, so the pilgrims would have to make their way on foot along the dirt path to St. Ignace, walking or running alongside Fr. John Perdue. The runners arrived tired and out of breath, but ready for something more. They were met by musicians made up of NET Ministry alumni from our diocese and their friends, who had joined us for the day and risen to the occasion when asked to play. All gathered at the small stone altar and Fr. John delivered a talk about how each and every vocation is a call to lay down one's life before God. This does not mean everyone is called to martyrdom, but called to put everything in God's hands and follow His plan. The point was



driven home by the mere fact of what had happened to St. Jean de Brebeuf and St. Gabriel Lalemont on that spot.

Fr. Michael Knox S.J., the Director of the Martyrs' Shrine, had relayed a story to Fr. John and the pilgrims about the very act that they themselves were undertaking that day with running to St. Ignace. Back when the Jesuit fathers and companions had first arrived, St. Ignace was just an empty field, another seamless part of the landscape. One morning the residents of Ste. Marie saw something rising over the trees: smoke! Those who saw it sent a few runners to make the 12 km-long run from the village to that empty field to see what was the source of the smoke. When they arrived they saw the martyrdom of St. Jean de Brebeuf and St. Gabriel Lalemont, two of the missionaries who had crossed the sea, following the path laid out before them. The runners from our diocese were like those from all those years ago: called to go see something. Guided by some greater pull, our pilgrims, like their predecessors, came to kneel in Adoration before the ultimate sacrifice that can be made: to lay one's life down for the greatest love.

### *Praying at the Shrine*

The rest of the people from the diocese decided to remain at the Martyrs' Shrine and stay in prayer and communion with each other and with the Martyrs. When you looked around the grounds, from end to end there were members of the pilgrimage group seated, wandering or lost in prayer. Many people were in groups discussing the day, others entered the Shrine Church to behold the relics of the Martyrs. For these two hours, a few of the diocesan priests stayed near the Altar of Our Lady of Czestochowa hearing Confessions, allowing pilgrims to give their sins up to God. Pilgrims took the time to explore the Shrine grounds, visiting the various other altars on site to pray for the intercessions of those other Saints who are remembered at the Shrine.

### *A Day Done*

At 3:00 pm the pilgrims all returned to the Our Lady of Czestochowa Altar where they prayed a communal Chaplet of Divine Mercy. Gathered together, the pilgrims said their prayers and goodbyes, and paused for a Blessing from the Bishop. Then all packed their bags, collected their gear and headed for the buses and their cars. It had been a day of meetings, prayer and sharing in our faith as a diocesan community. For many people it was an opportunity to see friends they had met before and for others it was an opportunity to meet new people. This pilgrimage showed to many people how vast the distance is in the diocese but how close we actually are and how much the parishes share in common. At the end of the pilgrimage, the Bishop announced that this would be the start of a renewed practice of Diocesan Pilgrimages to the Martyrs' Shrine, and with June 3, 2017 booked, the next pilgrimage is on its way.

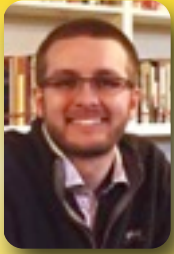
### *With Thanks*

Thanks go the Family Ministries, Youth and Vocations Offices for their work in putting the pilgrimage together for the Diocese in its first year. Thanks go also to the following clergy, religious and seminarians for their help during the morning activities: Fr. Damien Smullen for prayers at the Irish Peace Garden; Fr. Anthony Ezeonwueme for prayer at the St. Bakhita shrine; Fr. Vic Valles for prayers at the St. Lorenzo Ruiz shrine; Fr. Andres Ayala for

prayers at the Our Lady of Guadalupe shrine; Fr. John Sun-Moon-Park for prayers at the St. Andrew Kim shrine; Sr. Advocata and Sr. Korlowa for leading the walking rosaries; and Peter Lukow for leading the Stations of the Cross. Additional thanks go to Brothers Daniel and Aaron for their assistance in guiding people in the morning upon their arrivals. Thanks also go to the priests who assisted with Confessions throughout the day: Fr. James Sercely, Fr. Paul Massel, Fr. Antonio Barrol, Fr. Stan Witczak, Fr. Roy Villas, Fr. Joe Moran, Fr. Dominic Mubah, Fr. Craig Cruikshank and Bishop McGrattan. An enormous thank you is also extended to Fr. Michael Knox, John Zurakowski, Joanne Adams, the entire staff of the Martyrs' Shrine; Diane Archambault and the team at Ste. Marie Among the Hurons for welcoming and hosting us for the day. Thanks also go to the members of the St. Therese of Lisieux 7 PM choir and the altar servers from the diocese for joining and assisting during the Mass. The greatest of thanks goes out lastly to all the pilgrims who joined us at the Martyrs' Shrine for the Embracing Mercy Diocesan Pilgrimage. ✠

— Ben Lukow





## BOOK REVIEW

Stephen  
Retallick

# God or Nothing

an interview with Cardinal Sarah

With praise from Pope Emeritus Benedict XVI, Raymond Cardinal Burke and Most Reverend José Gomez, among others, *God or Nothing: A Conversation on Faith with Nicolas Diat*, is a compelling autobiographical interview with Robert Cardinal Sarah. In it, the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, speaks candidly with French journalist and author Nicolas Diat on topics concerning his personal faith and important issues currently affecting the Church.

After an introduction from Diat, the book is divided into ten chapters. In the first, “Signs from God in the Life of an African Child,” the prelate discusses his birth and early life in the former West African colony of French Guinea (modern-day Guinea). Born in 1945, Cardinal Sarah was inspired at an early age by missionary priests from the Congregation of the Holy Spirit (Holy Ghost Fathers) whom had been evangelizing in the region. The priests were influential in the lives of his mother and father, Claire and Alexandre, as well, prompting their conversion to Catholicism when their son was very young. Sarah would later reflect on the impact these priests had on his life: “I owe my entrance into Christ’s family entirely to the exceptional dedication of the Holy Ghost Fathers. “I will always admire these men, who had left France, their families, and their ties to bring the love of God to the ends of the earth.” He would go on to be ordained to the priesthood at the hands of another Holy Ghost Father, Bishop Raymond-Marie Tchidimbo, whom Sarah would succeed as Archbishop of Conakry, Guinea, in 1979.

Chapter two, “The Star of the Magi,” tells of how, after his ordination to the priesthood in 1969, Father Sarah was sent to Rome to study Dogmatic Theology at the Pontifical Gregorian University. His dream to study Scripture was realized when he began taking courses in Hebrew, biblical Greek, and Aramaic at the Pontifical Biblical Institute: “These courses were marvelous because they gave me the opportunity to have more direct access to the Word of God and to the Church Fathers who wrote commentaries on it.”

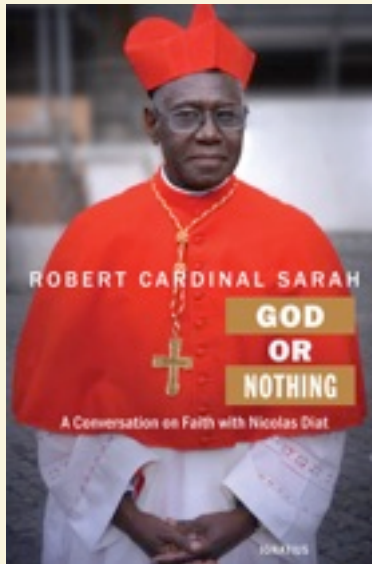
After arriving in Rome, Sarah came to realize that “ ...

the liturgy was the most precious sacred moment in which the Church allows us to encounter God in a unique way. We must never forget to unite the liturgy with the ... death of Jesus on the Cross.” He goes on to attribute his appreciation for the sacredness of the Mass to the Holy Ghost Fathers of his youth: “Seeing things with the eyes of a child, I had the feeling the priest was literally absorbed by Christ at the moment when, facing East, he lifted the consecrated Host toward heaven.” What a truly beautiful statement!

On April 18, 1978, following the resignation of Archbishop Tchidimbo, whom had been imprisoned by Sékou Touré’s communist regime, Pope Paul VI asked Father Sarah to be the next Archbishop of Conakry. After three days of reflection, he wrote a letter to the pope stating that he felt “unworthy and incapable” but “accepted his decision”. That same day, he chose the episcopal motto: “Sufficit tibi gratia mea” (My grace is sufficient for you), from 2 Corinthians 12:9. At the time of his episcopal consecration in 1979, Sarah was the youngest bishop in the whole Church at the age of 34. He would later describe this as the “radical turning point” in his life.

It was a very difficult time for the new and inexperienced Archbishop of Conakry. All Church property had been seized by the regime, including the Archbishop’s residence, and Sarah had to seek the government’s permission whenever he needed to leave the country. When the first World Youth Day was held in Rome in March 1984, Pope John Paul II invited Sarah to attend the festivities. After hearing that Sarah would be returning to Guinea in April, Touré happily gave his approval for the prelate’s travel to Rome. Little did Sarah know, the dictator had made plans for his demise.

When Sékou Touré died on March 26, 1984, and Lansana Conté became acting president, the German ambassador informed Sarah that a list had been found of public officials whom the late dictator had been planning to execute. Sarah’s name was at the top of the list! He was to be arrested and assassinated in April of that year. “God had been quicker than Sékou Touré!” says Sarah, “The Savior wanted me to stay a little longer on earth.”



In 2001, after 22 years as Archbishop of Conakry, Pope John Paul II appointed Sarah as secretary of the Congregation for the Evangelization of Peoples. In November of that year, President Conté, 'proud' of Sarah's appointment, held a banquet in his honour. At the banquet, Sarah's farewell speech included harsh criticism of the communist regimes he and the Church had suffered under. Two days later, despite the government's efforts to discourage people from saying their goodbyes, Sarah was surprised to see the streets "... were lined with an indescribable crowd who were determined to meet me before my departure." Sarah clearly had a tremendous impact on those he served.

2010 was a year of further changes for Archbishop Sarah. In October, Pope Benedict XVI appointed him president of the Pontifical Council *cor unum*, and he was informed that he would be made a cardinal in November. In a private audience with Sarah, the pope explained that his decision to appoint Sarah to *Cor unum* was "... because I know that of all people you have the experience of suffering and of the face of poverty. You will be most capable of expressing tactfully the Church's compassion and closeness to those who are poorest."

Cardinal Sarah's courage in the face of evil and suffering did not go unnoticed!

Pope Francis appointed Cardinal Sarah as Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments in 2014.

The interview with Sarah continues with the eight remaining chapters covering themes, such as; priestly celibacy, *Humanae Vitae*, atheism, the liturgy, sexuality, the importance of family, and much more.

*God or Nothing: A Conversation on Faith with Nicolas Diat*, (Robert Cardinal Sarah; Nicolas Diat; 284 pages; 2015; Ignatius Press) is a thought provoking interview with one of the greatest minds of our time. Surviving poverty, persecution, a planned assassination, and a ruthless communist regime, Cardinal Sarah proves it's still possible to speak the truth, even in an increasingly secular and immoral world. He is a beacon of light in a world of darkness. The book is available from [ignatius.com](http://ignatius.com) and [amazon.ca](http://amazon.ca). ☩

*Stephen and his wife Cynthia live in Peterborough.*

As mentioned above, Cardinal Sarah was appointed Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments in 2014. The overview provided below was taken from Wikipedia on 7 September 2016, and shortened by the *Herald's* Editor.

The **Congregation for Divine Worship and the Discipline of the Sacraments** (Latin: *Congregatio de Cultu Divino et Disciplina Sacramentorum*) is the congregation of the Roman Curia that handles most affairs relating to liturgical practices of the Latin Church as distinct from the Eastern Catholic Churches and also some technical matters relating to the Sacraments. Its functions were originally exercised by the Sacred Congregation of Rites, set up in January 1588 by Pope Sixtus V.

### Current leadership

Cardinal Prefect: Cardinal Robert Sarah  
 Archbishop Secretary: Archbishop Arthur Roche, D.D.  
 Undersecretary: Rev. Corrado Maggioni

### Functions

The Apostolic Constitution *Pastor bonus*, issued by Pope John Paul II on 28 June 1988, laid down the functions of the congregation, including:

- Regulation and promotion of the liturgy, primarily of the sacraments
- Regulation of the administration of the sacraments, especially regarding their valid and licit celebration
- Promoting liturgical pastoral activity, especially regarding the celebration of the Eucharist
- Drawing up and revision of liturgical texts
- Reviewing particular calendars and proper texts for the Mass and the Divine Office

- Granting the *recognitio* to translations of liturgical books and their adaptations
- Promoting the liturgical apostolate or sacred music, song or art
- Ensuring that liturgical norms are accurately observed, and that abuses are avoided and eliminated where they are found to exist.
- Examining the fact of non-consummation in a marriage and the existence of a just cause for granting a dispensation.
- Examining cases concerning the nullity of ordination.
- Regulating the cult of relics, the confirmation of heavenly patrons in diocese or locality
- The authorisation of Canonical Coronations and the granting of the title of minor basilica
- Giving assistance to bishops so that the prayers and pious exercises of the Christian people may be fostered and held in high esteem

On 30 August 2011, Pope Benedict XVI issued the *motu proprio Quaeerit Semper* which modifies the competency of the congregation by taking away responsibility for unconsummated marriages and nullity of ordination cases. According to the *motu proprio*, this was done because "In these circumstances, it appeared adequate that the work of the Congregation for Divine Worship and the Discipline of the Sacraments be dedicated essentially to a resumption of the Sacred Liturgy in the Church, according to the renewal that the Second Vatican Council desired, beginning with the Constitution *Sacrosanctum Concilium*."

**Parish:**  
**Courtice**

# 2016 Graduate Recognition

## St. Thérèse of Lisieux

St. Thérèse of Lisieux Parish in Courtice seized an opportunity to thank a group of grade twelve graduates who had given of their time and themselves (some for over ten years) in service of their faith.

For high school students, volunteering at the church is easy and it gives them community service hours, but they don't need to go to Mass to earn them. On the other hand, for students who serve in the Mass, there are no service hours even though they are standing up in front of the parish community to participate in something greater than themselves. So, on Saturday, June 11<sup>th</sup>, eight grade twelve graduates were invited to the parish for a special Mass and dinner to honour their years of service to the church.

### What is the Graduate Recognition Program?

The program was started in 2015 by the Youth Committee to fill a gap that was identified in how youth were recognized in the parish. At graduation one student in each school is recognized with an award sponsored by the parish. The question was asked what about the rest of them and why are they only honoured at the school? To solve the problem, this program was created to identify those youths who give to the parish in a deeper way by serving at the Mass in one form or another. This program will have years with many, few or no honourees, but it is not limited to any one school or one student at that school.

Graduation is an important time for these students because it marks the start of a more self directed growth and time in their lives. They often leave home for a new school, community and fellowship, and many of those youths make that new community their home for the future. This means that for our parish community it is the end of an era – we won't have those voices reading at regular Masses anymore, or those voices singing, instruments playing, hands serving, and youth leading in the parish. For us as a community it is our greatest opportunity to thank them for what they have done and remind them they will always have a home and something to help with in our parish community.

### How do we choose who is honoured?

The parish doesn't choose who is honoured in a competitive manner as typical awards may be. If the students meet the criteria upon graduation from high school, we honour them. The criteria are simple: they must be actively serving in at least one Mass ministry on a regular basis. This means any graduate who is still altar serving, a member of a regular music ministry, reading, ushering, assisting with children's liturgy or active in any other Mass ministry is eligible for the recognition.

### Why recognize the graduates?

It is needed! For youth trying to fit in and live their lives in the world, participating at Mass is difficult. These youths have had the same expectations placed upon them as any adult participating at the Mass. They need to be present, know what to do and ask questions when they need help. But most importantly, they need to make an active faith a hugely important thing for themselves. This includes, if necessary, making their own way to the church without their parents at their side in order to serve.

Graduation is the best time to honour these students. It is a time of change and growth but also a time when they need to be reminded that, no matter where they go and what they do, they have done something

wonderful and need to endeavour never to let it fall by the wayside.

### The 2016 Graduate Recognition Dinner

Like any parish event, this one required the active support and participation of many groups, individuals and committees in the parish. Unlike any other event, this one concentrated the appreciation and encouragement of all participating parishioners and groups on our graduates.



Recipients with the Fathers and the Daughters of Mary of Leuca

**“So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.”**

**– Galatians 6:10**



Female recipients (C. Alexander not present)



Male recipients

The evening started with our 4:30 Saturday Vigil Mass led by our two priests; Fathers Anthony Ezeonwueme and Theo Nnorom. The Knights of Columbus Honour Guard guided the youth into the church, with music being provided by one of our diocesan seminarians and last year's inaugural honouree. Following the Mass, the graduates, their friends, family and

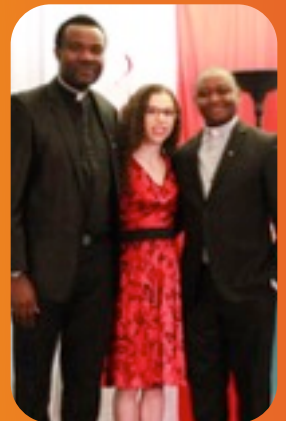
Those recognized this year were:

- Carolyn Alexander – lector (not present for the dinner)
- Shauna Bracken – children's liturgy
- Abigail DeJesus – music minister and lector
- Bradley Gagnon – usher
- Nicholas Geofroy – lector
- Zachary Joachim – music minister
- Julianna Linton – altar server
- Vanessa Ramao – music minister and lector

members of the parish went down to the hall for the dinner. Dinner was served by youth and other members of the parish while a team of volunteers in the kitchen kept the ovens going and food flowing until the meal was completed. Immediately after the dinner, the presentation for the youth being recognized began by Fr. Anthony and Fr. Theo, with each youth being called forward to receive a plaque, a rosary, a special prayer card and a St. Mary's Press Youth Study Bible, along with a gift given from the Daughters of St. Mary of Leuca, who are such an integral part of our parish. At the end of this year's presentations, last year's sole recipient, Julie Anne Carunungan, was also presented the updated plaque listing all the recipients of the program, what they did for the parish and when they were recognized. ☩



Zachary Joachim



Vanessa Ramao

**With Thanks,**

**An event like this requires a lot of effort and work. Thanks need to be given to the Parish Youth Advisory Committee, Catholic Women's League, the Knights of Columbus council and assembly, the Liturgy Committee, the seminarian from our parish, Peter Lukow, the Daughters of St. Mary of Leuca and especially to two women who gave their all for this event, Lisa Lukow and Kim Anderson, without whom it would not have happened. The recognition will hopefully continue over time and be a way to encourage more youth to stay involved and active in their parishes, not giving up and always finding a home and support in their faith.**

# *the Catholic Women's League in convention*

by Linda Ainsworth, Diocesan Communications Chair

In light of the Extraordinary Year of Mercy proclaimed by Pope Francis, the 2015-2016 Peterborough Diocesan Executive chose as the theme for our 2016 Annual Convention: *Personal Encounters with Mercy*. Inspirational prayer services, developed by Diocesan Spiritual Development Officer Suzanne Liptay, led the way. Annual reports from all councils demonstrated that our councils are indeed carrying out the Corporal and Spiritual Works of Mercy.

Research into past CWL resolutions pertaining to mercy revealed that, in 1997, the national CWL convention resolved to urge the federal government to support programs such as Restorative Justice for young offenders. Nineteen years later, we asked Justice Lisa Marion Cameron, presiding judge in the Central East Region of Ontario, for an update. After reviewing for us the history of youth justice in Ontario, Justice Cameron said that a day in youth court now is tiring but rewarding, as they seek appropriate justice for young offenders, due to the many alternatives to incarceration available to judges. Restorative justice is an



important alternative in this regard. The 1997 CWL resolution appears to have proved fruitful.

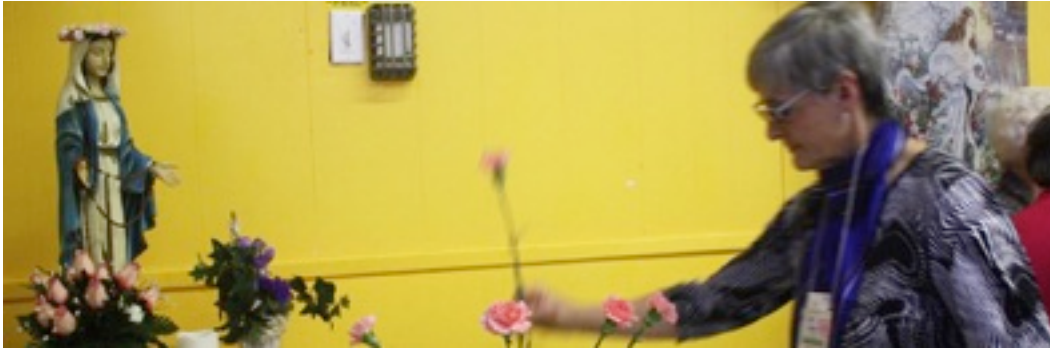
Our Spring Convention was a wonderful opportunity to renew acquaintances and to stop and smell the roses near the end of a busy year. We were treated to wonderful hospitality by St. Mary's CWL in Lindsay and their organizing committee led by co-chairs Marnie Suggitt and Glenda Klein, with the assistance of neighbouring councils of Bobcaygeon, Kinmount and Kirkfield. With gratitude and acknowledgement of his outstanding service, we bid adieu to our Spiritual Advisor, Father Tom Lynch and with an Irish ode, welcomed his successor, Father Damian Smullen.



Father Eric Mason presented to us an inspiring portrait of Blessed Rosalie Rendu, a

# *personal Encounters with Mercy*

Lindsay, April 2016



Superior of the Sisters of Charity, who mentored Blessed Fédéric Ozanam, co-founder of the Society of St. Vincent de Paul. Along with others, he sought advice from Blessed Rosalie for undertaking projects to assist the poor.

Delegates received greetings from Colleen Randall of the Ontario CWL Provincial Council who spoke on Mental Health in the Workplace. Our National President, Barb Dowding, provided delegates with information about the CWL National project – Palliative Care – a very timely message in the wake of the culture of death pervading Canadian society today.

Donations of goods and dollars from CWL Councils provided articles for mothers and babies in Sioux Lookout and northern reserves, and support for breakfast programs. Other funds were earmarked for mental health services in our diocese and the CWL Leadership Foundation.

Delegates were advised of two resolutions painstakingly prepared by St. Mary's CWL Lindsay, led by Helena Lessard, regarding the safe operation of all terrain vehicles by youth under the age of 16. It is with great pride we announce that one of these resolutions, the one concerned with training for the safe operation of these vehicles, was passed at the 69<sup>th</sup> Ontario Provincial Council annual convention held in July in Stratford. The full text can be viewed at [cwl.on.ca](http://cwl.on.ca). Bravo to all of our members involved in this process!

As we begin another year in service to God and Canada, let us be ever

mindful of God's mercy and continue to mirror his mercy in our homes, our workplaces, our parishes and in our councils. God bless us all. ✠





## THE CHOIR LOFT

**Kathleen  
Moquin**

As I write this, we are in full-on summer mode on Georgian Bay. Socks have long been abandoned for flip-flops or bare feet. Summer toys and seasonal essentials occupy seemingly endless sunny afternoons, and there doesn't seem to have been a day when the BBQ hasn't seen service. We are very satisfied with the performance of this year's version of towable tube. After languishing in the shed for several years, the fishing rods are being regularly casted into clear Great Lake waters. There is predictability and rhythm to our summers here, witnessing to the awesomeness of God's creation: "The heavens are telling the glory of God/and the firmament proclaims his handiwork" (Psalm 19:1, New Revised Standard Version Catholic Edition). For now, Georgian Bay is swimmable, the flower containers are exploding with colour, and sticky, sultry evenings are eased by watching glorious sunsets from the boat, but soon it will be time to close the windows at bedtime and don our hoodies when sitting outside on late August evenings. The reliability of summer, with school breaks and family vacation time contributing to its decidedly more leisurely tempo, provides the ideal setting for soulful reflection: "So teach us to count our days/that we may gain a wise heart" (Ps. 90:12).

Reflecting on experiences lived and memories made during this summer of 2016 – highlighted by a graduation celebration and several reunions with dear friends and family members – I respectfully reject our upcoming status change, to empty nesters, this fall. Do not misinterpret this conclusion as a denial that our two beloved children will be departing the family home, for their university and college programs, on Labour Day weekend but as disaffection for avian imagery of family

# Confessions of a Den Mother: A Reflection of *Amoris Laetitia*

life. With the possible exception of emperor penguins that gestate single eggs on ice floes, far from open water feeding grounds, during punishing Antarctic winters, many bird species are not recognized as patient, cuddly nurturers. Constructed of twigs, threads, and mud to last but a single season, a nest is often abandoned once baby birds learn to fly. Almost two decades along my parenting journey, I choose to identify with those furry mammals that raise their young in cosy and solid, earthy places. Yes, I am a den mother. Received as hairless, helpless infants into our welcoming family and incrementally introduced to the metaphorical feeding ground, replete with wonders and woes, that is modern Western society, my adolescent children are now preparing to leave our family den, enthusiastically passionate about facing new adventures on their own. I want to hibernate.

The Church has always affirmed and defended the sanctity of marriage and the family. *Lumen gentium*, the *Dogmatic Constitution on the Church*, refers to the family as the "domestic church," and the Catechism calls the family the "original cell of social life . . . the community in which, from childhood, one can learn moral values,



begin to honour God, and make good use of freedom." (CCC 2207). How wonderfully evocative is the Church's promotion of the family as both a living organism and an unyielding edifice – that my family might be as strong as a Gothic stone cathedral! In *Amoris Laetitia*, his 2016 *Post-Synodal Apostolic Exhortation on Love in the Family*, Pope Francis gives a brilliant exegesis on St. Paul's lyrical letter, to the Corinthians, about the patience, kindness, and beauty of love. About its endurance in all things, Pope Francis writes that love "bears every trial with a positive attitude. It stands firm in hostile surroundings . . . shows a certain dogged heroism, a power to resist every negative current, an irrepressible

commitment to goodness" (AL 118). Chapter 4 is a must-read for married couples. A hardbound copy of the document would be a great Christmas gift for your favourite engaged couple. You can read *Amoris Laetitia* online:

[https://w2.vatican.va/content/dam/francesco/pdf/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20160319\\_amoris-laetitia\\_en.pdf](https://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf).

Taking Pope Francis's advice regarding unity in family life and the three words that, "spoken at the right time, daily protect and nurture love" (AL 133), I say "thank you" to my children for the blessing of their lives in our family; implore them to remember, "please," to practice their rich Catholic faith whilst at college and university; and beg that they "forgive" me for those times when I have failed to be the kind and patient mother they deserve.

By the time you read this, my children may well be readying themselves to return home to fill themselves on Thanksgiving turkey and pumpkin pie. Be assured I will be waiting at the entrance to our cosy family den, ready to receive them into my heart with a generous serving of love. ✠

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

## Padre Pio

# A Saint for Our Times

### Feastday: September 23<sup>rd</sup>

#### SAINT PROFILE

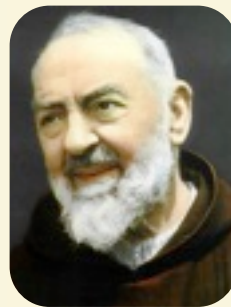
Fr. Joseph  
Devereaux



In our contemporary age, we see a lot of wonderful human achievements that make life easier and strike us with awe, but we must also look to the spiritual and supernatural realities which surpass what we see and touch. Sometimes, God allows us to see concretely that which belongs to the realm beyond our human understanding. These revelations can be grasped only through faith. Christ amazed the people of His day. He converted the pagans because He preformed supernatural miracles like no one else they had ever seen. They could only say, "Surely this man must be from God."

Occasionally, God chooses certain persons, saints, whom He marks as His own and gives a share in His power. Padre Pio of Pietrelcina was one of those souls endowed with such gifts that it is impossible to think about him without thinking about God. Just as large crowds gathered around Jesus to touch Him, to hear Him, and to be healed and forgiven by Him, so too crowds flocked to see the Franciscan Friar who for over 50 years bore on his body the wounds of Christ.

Padre Pio's given name was Francesco, in honor of St. Francis of Assisi. He was born to Giuseppa and Grazio Forgione, peasant farmers, in the small Italian village of Pietrelcina on May 25, 1887. From his childhood, it was evident that he was a special child of God. He was always of frail health. At an early age he felt drawn to the priesthood. He became a Capuchin novice at the age of sixteen and received the habit in 1902. He was ordained to the priesthood in 1910.



On September 20, 1918, Padre Pio was passing through his hometown and stopped at his family's house. After spending an afternoon in prayer in the backyard, where he had undoubtedly prayed often as a boy, he came towards the house wringing his hands. His mother seeing his quivering hands asked him jokingly: "What's the matter, are you playing the guitar." Padre Pio said he felt a deep burning in his hands. But there was nothing to see. Only three years later, on the very same day, while he was sitting in a chair after Mass, he suffered a seizure for no apparent reason. A lay brother rushed to his aid and saw that Padre Pio had the stigmata. In actual fact, he had five wounds — in his hands, feet and side — the five bleeding wounds of Our Lord. What had been invisible was now visible. Padre Pio is one of only about sixty persons who have received the stigmata.

These wounds remained on his body for his life. The doctors who examined him could find no reason for them, nor were they able to cure them. Yet any other wound that Padre Pio received, as on the occasion of a hernia operation and removal of a growth from his neck, healed normally. Upon his death in 1968, the wounds were no longer visible. In fact, there was no scarring and the skin was completely renewed. He had predicted 50 years prior that upon his death the wounds would heal.

The wounds of the stigmata were not the only mystical phenomenon experienced by Padre Pio. The blood from the stigmata had an odor described by many as similar to that of perfume or flowers, and the gift of bilocation was attributed to him. He had the ability to read the hearts of the penitents who flocked to him for confession, which he heard for ten or twelve hours per day. In fact, so many people came to him for confession that everyone had to receive a number and take their turn in line. Padre Pio used the confessional to bring both sinners and devout souls closer to God. No confession was more than five minutes, as he already knew the penitent's sins. Those who were not ready to be forgiven, he sent away without absolution.

At the altar, his Masses would last up to 2 hours and people would line up at 5

AM to attend. At times he would be transfigured with grief, which visibly showed on his face. At Holy Mass, it was the only time that he removed the blood stained gloves, which covered the wounds in his hands.

Padre Pio's whole life was marked by long hours of prayer and continual austerity. His letters to his spiritual children reveal the ineffable suffering, physical and spiritual, which accompanied him all through his life. They also reveal his deep union with God, his burning love for the Blessed Eucharist and Our Blessed Lady. Even more than the many miraculous healings that he performed, this is his great example to us — as Catholics, we must again seek reconciliation with God through the Sacrament of Reconciliation, and rekindle devotion to Jesus in the Eucharist and to our Holy Mother.

Pope Paul VI, commenting on the life of Padre Pio, said: "Look what fame he had, what a worldwide following gathered around him! But why? Perhaps because he was a philosopher? Because he was wise? Because he had resources at his disposal? Because he said Mass humbly, heard confessions from dawn to dusk and was — it is not easy to say — one who bore the wounds of our Lord. He was a man of prayer and suffering."

Pope John Paul II canonized Padre Pio of Pietrelcina a Saint on June 16, 2002 in one of the largest attended liturgies ever in the Vatican's history. The Pope remarked: "How timely is the spirituality of the cross lived by the humble Capuchin of Pietrelcina! Our times have need of rediscovering its value in order to open the heart to hope."

(Reference : Padre Pio: The Stigmatist by Rev. Fr. Charles Mortimer Carty). ✠

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

**Parish:  
Norwood**

# Confirmation

On Saturday April 9<sup>th</sup>, 6 students from St. Paul's Parish received their Sacrament of Confirmation.

Father John Albao, their Pastor, along with the attending family members, were witnesses as Bishop McGrattan sealed these young Catholics with the gift of the Holy Spirit. The Bishop reminded the congregation, and especially the Confirmandi, to use the gifts of the Holy Spirit to better our lives, and to not get caught up in the materialistic way of living.

Congratulations to all!



# Anniversary of Ordination

On Sunday February 28<sup>th</sup>, Father John Albao celebrated his 35<sup>th</sup> Anniversary as a priest. He is shown here cutting his cake. Father John is currently the pastor of St. Paul Norwood and Our Lady of Mount Carmel Havelock. Congratulations Father John!

# Computer Virus

FROM THE PEW

David Beresford



Turning on my computer, I checked my email. One missive was a warning about a computer virus, a particularly nasty one, that deletes all the files on one's computer after remaining dormant for about 2 weeks. The virus's name is jdbgmgr.exe and it cannot be detected by the antivirus programs. But no worries, it is a simple thing to delete it from the hard drive.

All I had to do was to see if the file jdbgmgr.exe was on my computer, it could be recognized by a little Teddy Bear standing beside the filename. I checked this out, and there it was, complete with Teddy Bear. My heart sank. What to do? The next step was to simply delete the file. But suppose, just suppose for argument, that this was a real file, and the virus warning was really a plot to get people to disable their computers? I checked out the file, it seemed mysterious, there was no date attached to when it was established. I was caught, and could not reason my way out, and there before me, standing, cute and smiling at me on my computer screen, was the Teddy Bear.

I sent the jdbgmgr.exe file to the trash can. I turned off the computer. I then turned it back on, to see if the computer still worked. I then opened several of my files, to see if they still worked. They were fine. I then did this again, and everything was fine. I then emptied the trash can, forever banishing the Teddy Bear from my computer. I then turned the computer off and on, and checked out my files again. Everything still worked fine.

I checked my email again. I had received another email telling me that the virus was a hoax. I then looked for it on the internet, and found out that it was indeed a hoax, and if I deleted it I could simply download a new version of jdbgmgr.exe from the internet to my computer. But suppose that this was the real purpose behind the hoax, that when I downloaded the new version, I would also unknowingly receive a bug or listening device on my computer to monitor everything I do? How do I know that the internet sites are not bogus sites to enable the virus? I stared at the computer for several minutes again. I started to download, and then canceled. I looked up the virus again, to see if I had got the Teddy Bear back yet. I had not. I turned the computer off and on again, to see if my files worked, they did.

Behind me I heard my wife telling my children to keep quiet because "Daddy has been working hard at the computer all morning." Was that what I was doing, working? I was trying to determine if a virus hoax was a hoax or not, or if the hoax of the virus hoax was the real hoax. Where did these come from? How did I know that any of it was real? I turned off the computer and stared at the blank screen. What had I done? Had I in fact, accomplished anything? Had I damaged anything? What would happen?



Would anything happen? Did it matter if anything did happen? If nothing happened, what did that mean? What did any of it mean? Maybe nothing would happen? Even if something happened, was it real? Was the computer real? I was staring at a blank screen, and could not answer if that was real or not. Perhaps the internet was not real, after all, I had no more evidence that the internet existed than I had for the existence of the maybe-virus. What did it all mean? What did any of it mean?

"Shhhhhh, Daddy's hard at work; be quiet children!" my wife exhorted. They were playing in the living room with wooden blocks, trying to knock some dolls off the back of the couch by launching the blocks using a catapult made from a ruler. One of the blocks bounced off the top of my youngest daughter's head, who then started to wail. She then kicked her older brother in the stomach. "Please be quiet, Daddy's trying to think!" Theresa said with unintended irony.

I got up from my chair. "Here let me show you. When you want to shoot a dolly off the back of the couch, you need to whack the end of the ruler with a big book so the wooden blocks will go further — like this," I demonstrated. The blocks went whizzing across the room. My youngest daughter, staying out of the line of fire, laughed with delight as the wooden blocks slammed into the wall above the couch, or bounced off her dolly's head. "Now for some real fun, let's set up some Teddy Bears!" ☩

*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.*

# Qualities of a Dynamic Dad

by Luke Procter

As a volunteer at the Kawartha Lakes Pregnancy Centre, I have great opportunity to meet with a number of fathers from our community. The desire to be a better dad, to be a great dad, is always present even if it is sometimes subtle. Every father wants to be the best he can be, and every father (myself included) knows he can be better. Fathers desire to be more than just the provider, we want to be dynamic and engaged in our families. Yet, many dads I see struggle to engage with their families. Based on research by Matthew Kelly, I would like to propose some encouragement.



These thoughts are based on Kelly's successful book *Four Signs of a Dynamic Catholic* (which is excellent, by the way – but this is not a book review). He has found that the most engaged Catholics exhibit four main qualities: lives of prayer, education, generosity and evangelisation. I have taken those qualities and applied them to fatherhood. Of course, I need to

have some caveats. First, if you do all these things that I propose, it will not magically make you into an awesome dad, but living them a little more each day will enable you to better engage in family life. Secondly, this is largely conjecture – in my experience these qualities are exhibited by the best dads I've met, but they are not based on any sustained qualitative research on my part.

These qualities are underlain by the fact that the best dad will also be the best Catholic. Human fatherhood exists only as a share in divine fatherhood; the closer we are to the true, divine Father, the more we can bring the Father's love into our families. Living as a dynamic Catholic will go a long way to helping you to become a dynamic dad. Of course, we all know good dads who aren't Catholic, or even Christian, but I would argue that as Catholics, we need to strive to be better, because everything we do is for God Himself. Therefore, while being a faithful Catholic is not absolutely necessary to being a great father, it sure does help.

All that said, let's dive in. I will be expounding on each of these qualities over the next several issues of the *Herald*, starting with the first here. After much consideration, I've found four signs of a dynamic dad are:

- Regular Communication
- Educate Yourself
- Generosity
- Radiate the Joys of Fatherhood

## 1. Regular Communication

Just as the life of the Christian is dead without prayer, so the life of a dad is lifeless without regular, routine



communication with children and spouse. Establishing a daily routine is vital in a family, especially for younger children. Random interactions can confuse or disorient some children, and can throw families off balance. For example, knowing that when Dad gets home from work it is playtime helps children to anticipate and look forward to Dad's presence. Also, it helps Dad to prepare himself. Just as a faithful Catholic best assists at Holy Mass when he is prepared sufficiently, a father can best participate in the family when he is prepared.

Part of this regular routine involves including certain things that only dad does. My two-year old son loves vacuuming (well, he loves the *idea* of vacuuming) so vacuuming is my job – it's a time that my son can look forward to spending with Dad and enables us to share moments unique between us. Regular routines establish a solid connection between father and children, and will create memories; many of my favourite memories from my childhood are the regular, established times with my parents.

At first, this can be difficult, especially if there are few routines established in your family. Just as in one's prayer life, you need to just start. Start small. For instance, read a book or two to your child after lunch or dinner. Do that every day, especially when you don't feel like it. Or, when you return home from work sit down on the floor and play with your children for even fifteen minutes. In my family, my son's favourite time of day is when I get home from work, because he knows it's playtime. As an aside, moms and dads play differently with their children: moms are generally more gentle and placid, while dads are wilder and energetic. In fact, certain studies have shown a marked difference in children's brainwaves and pulse rates when hearing their dad's voice as opposed to their mom's voice (yet more evidence that children do best when they have a mom and a dad.)



A crucial part of regular routine communication involves making yourself understood. This means being able to communicate with children at a level they can understand. Speaking to them about transubstantiation and other theological, lofty terms will be ineffective for young children. Likewise, speaking below a child's understanding level will also hamper good communication. By bringing your speech to their level, clearly speaking in simple sentences, and appropriately responding to their needs you will become a more engaged and dynamic dad.

Lastly, don't forget to include your wife; she needs regular communication, too. Not only does it help your marriage, but it helps show your children what a devoted, faithful Catholic marriage looks like. It has been said that children learn how to treat women by how their father treats their mother. To this end, always treat your spouse with respect, and when you have a disagreement, let your children see you resolve the issue in a peaceful and civil way. Family 'discussions' happen, but your children need not see them encountered with anger.

Just as regular prayer forms the foundation of the Catholic faith life, regular routines and communication forms a bedrock of strong family life. Being present to your family requires more than just your physical presence; it requires your full attention. I like to compare family communication to the Mass. We first learn the Mass by remembering the responses and the structured prayers. It is only after we learn the structure of the Mass that we learn the underlying significance of it. In much the same way, establishing strong routines in your family frees you to more fully engage with your children and spouse, and helps grow you into the man and father God has created you to be.

Next time, we will consider how dads can educate themselves in the art of fatherhood. ☩



## REFLECTIONS

Donald Graham

“The Apostles said to the Lord, ‘Increase our faith!’ The Lord replied, ‘If you had faith the size of a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you” (Lk 17:5-6).<sup>1</sup>

Now faith, not only the faith *that* we profess, but also that faith *by which* we utter, adhere to, witness, love, and sacrifice on behalf of this sacred profession is a big matter. To paraphrase Blessed Newman, faith doesn’t fit into a teacup. St. Paul famously wrote that “Faith is the assurance of things hoped for, the conviction of things not seen” (Heb 11:1). But we like to see! We like to know. We want certainty about the uncertain. Witness our worship of polls in order to foretell what will happen on election day.

In past and present some have had recourse to the occult in order to foresee, manipulate and control the future. Divination is, however, not only contrary to our Faith (CCC 2115-17, 2138), but as the witches memorably put it in *Macbeth* “double, double toil and trouble” (Act IV.i). When the Scottish laird permits the three sisters to persuade him that they can unveil his destiny, murder, usurpation, loss of moral compass and insanity ensue. In *Lord of the Rings*, a misbegotten belief in an imminently foretold doom leads the Final Ruling Steward of Gondor, Denethor, to attempt to end his son’s life and to take his own life. In each case, a grasping desire to control the future results in destruction. On the continuum ranging from the trust of the saints in God, to the diabolical desire to control all, most of us fall into a mushy middle. Here are four reasons as to why knowing the future, in most cases, would not lead to our flourishing. Perhaps, in pondering these reasons, we might become a bit less anxious and a bit more trusting in God.

# Faith and Future

First, knowing the future could prevent us from contributing to it. Have you ever thought that the manner of our creatureliness, that is, of being situated in time and space, such that we have a past, occupy a present and lean into a future, permits us to share in shaping what will come? God invites us, through our co-operation with divine grace, to employ our minds, hearts, imaginations, consciences, and talents to co-create a future with others. Yes, human beings are capable of evil; but, also we are capable of goodness and glory. The promise of the future, and our ability to help shape it, is tied to being made in God’s image and likeness as creatures endowed with freewill and intellect.

Second, the deep anxiety, which may accompany not knowing outcomes, is counterbalanced on the other side of the human ledger by the joy of anticipation: who might I marry? what lies beneath the Christmas tree? what does this vacation hold? who might my daughter or son become? how will this succulent barbeque taste? what does this reunion of dear friends promise? will cold beer after this hot day’s work satisfy? will this burden ever be put down? when will it rain? what will the new work of my favourite novelist, playwright, musician or film producer be like? might we finally attain the justice so long sought, and so long delayed? The act of anticipation can be a sort of reward in which the goodness of the future is, in a certain manner, apprehended, sampled, and enjoyed. Perhaps, the promise of heaven is the greatest example of this anticipation, which is felt by all who long for ‘home’, even if they cannot analyze or name this longing.



Third, certain knowledge of the future would deprive us of the opportunity to acquire that patience which none seeks because its acquisition is so painfully costly. But having endured, with God’s grace and others’ support, a range of testing – of misfortune, death, illness, poverty, injustice, violence, setbacks, humiliation etc. – we can be purified, made more perfect and humanized. This, obviously, is a process which would be short-circuited if we knew certain outcomes rather than having to engage in the daily battle of being forged in a crucible of humiliation (*Sir* 2:5). As St. James counsels, “Be patient, therefore, brothers and sisters, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain” (5:7).

Fourth, and finally, if the veil was lifted, we most certainly would not be able to bear what we would see. Rather, we should heed Rilke’s counsel.

... I would like to beg you dear Sir, as well as I can, to have patience with everything unresolved in your heart and to try to love the questions themselves as if they were locked rooms or books written in a very foreign language. Don’t search for the answers, which could not be given to you now, because you would not be able to live them. And the point is to live everything. Live the questions now. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer.<sup>2</sup>

Yes, we need to “live into the answers”. Just as the little child does not understand, let alone have the capacity to cope with the realities of the adult, we need to grow into our future in order to occupy that place properly. Prematurely seeing the burdens to be borne, the responsibilities to be managed, the challenges to be met, and the powers to be exercised, would be too much and cause us to be undone.

A sagacious friend, and secondary school guidance counsellor, once told me that this popular prayer was precious to him, partially, because of its wisdom concerning the past, present and future. “Lord grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.” In our approach to faith and the future, then, let us ponder our graced

responsibility to co-create the kingdom of God, anticipate the enjoyment of justly earned good things, and the goodness of gifts freely bestowed, patiently grow in virtue, and “live into the answers” we could not otherwise bear, with serenity, courage, and wisdom. ✕

*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>1</sup> This is the opening line from the Holy Gospel for 2<sup>nd</sup> of October, the 27<sup>th</sup> Sunday in Ordinary Time.

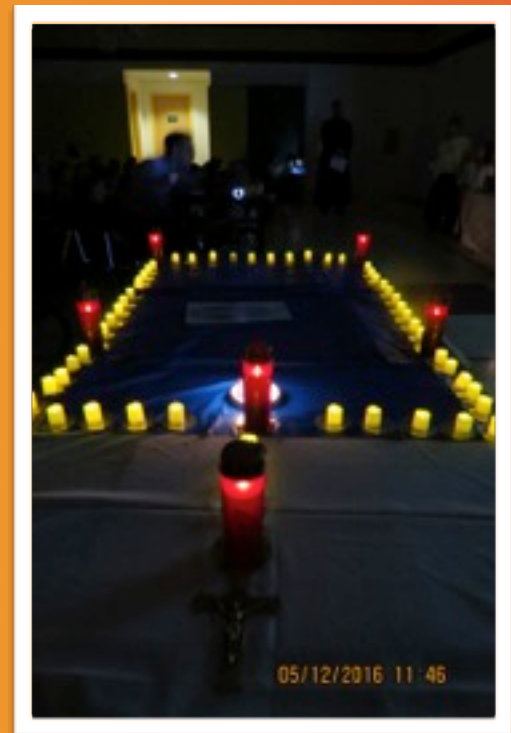
<sup>2</sup> Excerpted from Rainer Maria Rilke, *Letters to a Young Poet* (1903), accessed 5 August 2016 at <http://www.elise.com/q/quotes/rilke.htm>

## If Mother Mary wants it, it will happen!

When we recall the occasions in which Our Blessed Mother appealed to the world to pray the rosary for world peace, Fatima, Portugal, Bernadette of Lourdes, Kibeho, Rwanda etc., we realize that she miraculously appeared to children urging them to say the rosary and to encourage all God's children to do the same. In each of the above cases, thousands of people, in wonderment and doubt, flocked to the apparition sites and in some way experienced many wonders – the miracle of the sun, to name only one.

As a result of the Apostolic Letter of St John Paul II, “*Rosarium Virginis Mariae*” (RVM), the “Rosary Apostolate in the Schools” program began in Ontario 19 years ago. In our Diocese, Bracebridge and Huntsville schools implemented the program in 1995. In 2008, at the request of Bishop De Angelis, the program was launched in St Teresa School in the PVNC Catholic District School Board. By Oct. 2015, the program had rapidly expanded to include 19 more schools – Lindsay (4), Downeyville, Ennismore, Lakefield, Douro, Norwood, and 9 Peterborough schools including grade 10 at St. Peter High School. This means that 4,366 students and teachers, kindergarten to grade 10, reciting one rosary a month for 8 months, prayed 34,928 rosaries in the 2015-2016 school year for personal intentions and world peace! (While the primary children said only one decade, let us credit them a rosary since that is all they can recite, being not yet aware of all the mysteries.) In Oct. 2016, at least 850 students in 2 new schools, will join! We are reminded of the saying from the movie *Field of Dreams* – “If you build it, they will come”. The Rosary Visitors’ motto has become “If Mother Mary wants it, (the program in a specific school), it will happen!”

The May celebrations this year were exceptionally beautiful. Each gymnasium became a ‘house of prayer’ as students, upon entering the room, blessed themselves with holy water. They later crowned Our Blessed Mother and consecrated themselves to her. As they began the rosary, they were reminded to pray for the personal intentions they had





presented to Mother Mary to take to the Father through Her Son. In keeping with Our Blessed Mother's request to pray for world peace, they were reminded to honor this request.

Then, an illuminated rosary unfolded as the Primary children respectfully carried a votive candle, to a prepared table, for each rosary prayer recited by those present. To witness the rosary develop, in the dimmed lighting, was breathtaking!

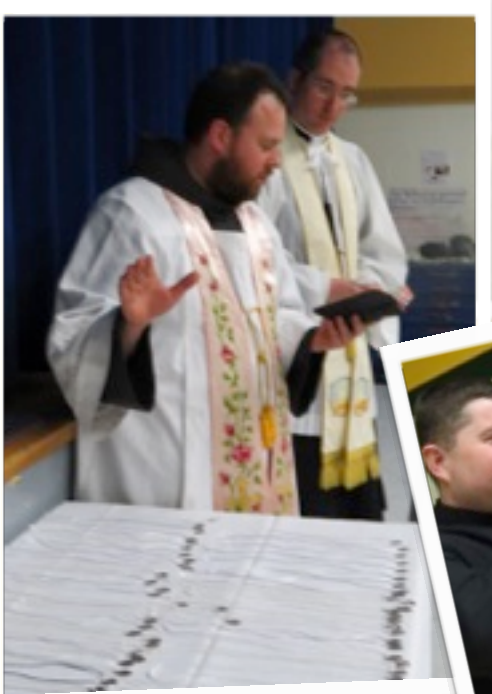
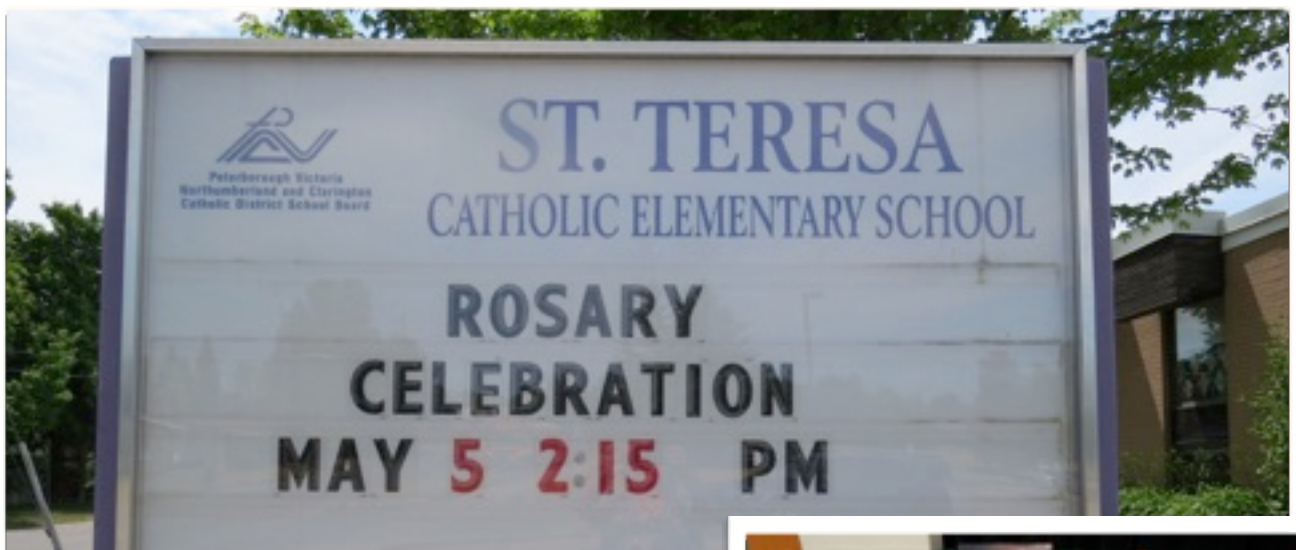
In keeping with the 'Year of Mercy' theme, the culminating May celebration included a video which depicted the life of St. Catherine Labourie and the history of the Miraculous Medal. The presence of Parish Priests, who participated in the celebration and blessed miraculous medals for everyone, was truly appreciated. After the teachers invested their students with medals, everyone present clasped the medals in their hands and bowed their heads as the attending Priest gave all a special blessing.

As your children continue to pray the rosary this next year, the invitation to pray with them will be extended to everyone in their community. Through parish bulletins, parishioners will be advised of the school visitor dates and will be invited to pray the rosary for and with the staff and students on that particular day. Can/will you accept this invitation and respond to Our Lady's request?

Blessings to all. ✠

Submitted by Maria Fitzgerald  
Diocesan Director  
Rosary Apostolate in the Schools







**CATHOLIC  
ABCs**

**Krista Wood**

## It's Missing: Cross or Crucifix?

During a recent visit to a church with my 3-year-old nephew, he tugged on my arm and asked, "Aunt Krista, where is Jesus' cross? It's missing!" I couldn't help but smile looking up at the large stone statue of the risen Christ in front of us. Leave it to a child to ask the questions many of us have thought but few have spoken.

The cross is a prominent symbol in Christianity and one of the most commonly recognized symbols in the world. It is a symbol full of meaning as it calls to mind Jesus' death on the cross, a death he accepted for our salvation.

Crucifixion was considered one of the most painful forms of corporal punishment and was inflicted upon the most dangerous of criminals. Placing them high on a tree, the crucified were set as an example letting their punishment be seen by the entire community. The Jewish priests and elders feared Jesus for he spoke of another Kingdom and posed a threat to Roman Empire. They wanted him to be set as an example for others. After some persuasion, Pilate agreed and sentenced Jesus to death on the cross. His crime was placed on a sign nailed above his head which read, "Jesus of Nazareth, King of the Jews." The letters I.N.R.I. which we often see depicted on the cross above Jesus' head are an abbreviation of the Latin translation, "*Iesus Nazarenus, Rex Iudaeorum.*" This image of Christ's body (corpus) nailed to the cross is called a crucifix.

The cross itself is a symbol of crucifixion; the crucifix however is a symbol of our salvation. If Jesus hadn't died on the cross, the cross would have remained a symbol of torture and punishment. It is for this reason that most Catholic Churches display a crucifix in a prominent location within the Church, to remind us not only of the crucifixion but more importantly of the one who was crucified.



Today many Christians, including Catholics, wear a cross or crucifix around their neck, or have one hanging in their homes to remind them of Christ's great sacrifice. It is a symbol of God's self-giving love and mercy.

Now to be fair this isn't the answer I have to my nephew, but in time I know he will learn the deep meaning and symbolism behind the image of Christ on the cross. My response to him went something a little more like this:

"When Jesus died on the cross his arms were stretched out wide just like he was giving us a great big hug. He did that because he loves us. In fact Jesus loves us so much that he wants us to be with him forever. That's why he rose from the dead, so that one day we could be with him forever in Heaven. This is a statue of the risen Jesus, that's why his cross is missing."

The response only a child can give, "Hmmm... He looks like superman!"

I smiled as I looked up at the statue. He did sort of look like superman with his cape blowing in the wind. Though perhaps my nephew, with his youthful innocence and wisdom was thinking a little deeper. Jesus was certainly a super man and a God worthy of our love and adoration whether his cross is with him or not. ☩

*Krista currently serves as the Board Chaplaincy Leader for the Niagara Catholic District School Board.*

# History of St. John The Evangelist Church

Keene, Ontario

Parish:  
**Otonabee**

## Preamble

The founding of the Roman Catholic faith community in Keene must be seen in its wider context. In the very early years, Upper Canada, later to become the province of Ontario, was served by a diocese in Quebec. In 1822 the only mission in central Upper Canada was York, later renamed Toronto. There were seven priests serving all of Upper Canada in 1826, the same year in which the Diocese of Kingston was established, with no resident priests between Kingston and York. By 1830 there were 16 priests serving the entire region with the numbers growing to 34 by 1839.

When Upper Canada became one of the four provinces forming the original Dominion of Canada in 1867, four additional dioceses were created—Toronto, Ottawa, Hamilton, and London. The geographical area that later became the Diocese of Peterborough, was attached to the Diocese of Kingston and had six parishes—Peterborough (1826), Cobourg (1837), Lindsay (1840), Douro (1846) Downeyville (1851), and Port Hope (1853). In addition to the six parish churches mentioned in the locations above, there were four mission churches—Norwood (1849), Warkworth (1853), Keene (1856), and Young's Point (1867). Keene is the third oldest mission in the entire diocese but has the oldest building since the original Norwood church burned down; the current church in Warkworth wasn't built until 1903. The Diocese of Peterborough was established in 1882 but by then the church in Keene was 26 years old, having been opened on May 25, 1856.

In 1819 the Township of Otonabee was surveyed by Col. Richard Birdsall and the same year the first settlers arrived. Prior to 1825, the entire population of the township did not exceed 500; however in the fall of 1825 a large emigration of settlers came from Cork Ireland and 51 families settled in Otonabee, some of them Catholic. That same year Dr. John Gilchrist came to Canada from New Hampshire and built a grist mill on the Indian River. The area became

known as Gilchrist Mills until its name was changed to Keene some years later.

**160**  
years

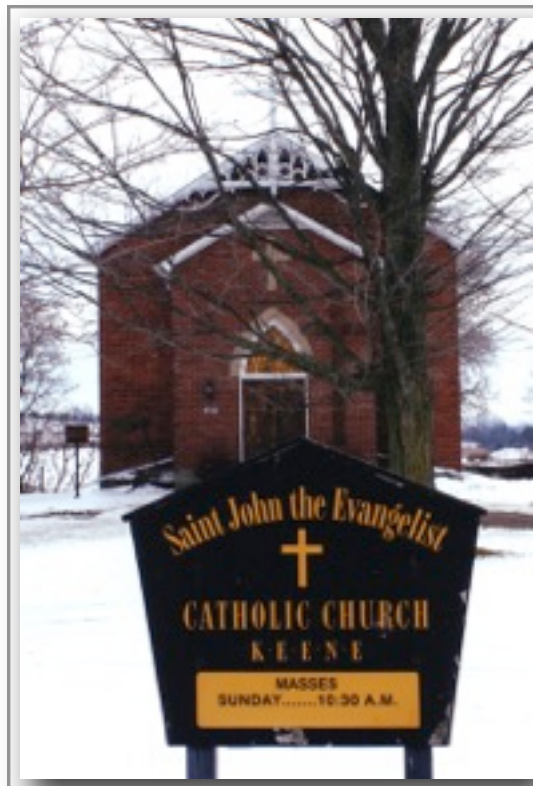
## Our Story

The Roman Catholic congregation of St. John's church at Keene traces its beginning to Irish immigrants who settled in the district around 1825 as part of the Peter Robinson settlement. The list of families included such names as Barnett, Foley, McCarthy, Grier, Quinn, Logan, White, Judge, Bell, Dillon, Buck, Barry, McCann, Kennaley, Gourley, O'Keefe, Soucie and others.

As families took up settlement in the area, priests from Kingston or Peterborough celebrated Mass once or twice a year. The vitality of the faith of these early settlers was such that parishioners walked over 10 miles to Peterborough, along roads little more than muddy trails through the woods, to avail themselves of the opportunity of attending Mass and receiving the sacraments. For example, Mrs. Foley carried an infant daughter from her home east of Keene to Peterborough to be baptized; the daughter later became a nun. Michael Burke, a blacksmith, is said to have walked every Sunday to Peterborough to Mass. These are only two examples of the zeal exhibited by the men and women of faith in the pioneer community.

In the years before 1856 when there was no church, Mass was offered in the homes of William Foley, John Grier, Daniel McCarthy and Redmond Carey. Between 1845 and 1850, Father John Butler who was pastor of Peterborough visited Keene for the celebration of Mass. During the ensuing six years, Father Michael Timlin who was Pastor of Cobourg, and Father Michael Mackey who was pastor in Douro, and Father John S. O'Connor served the Catholic population of Keene.

In the 1850s, John Grier and Daniel McCarthy walked to Kingston with a petition to the bishop to build a church in Keene. John Grier was said to be a huge man and would stride into the village of Keene wearing a top hat and carrying a shillelagh and was held in awe by the young people. Daniel McCarthy was educated and subscribed to *The London Times* and *The Dublin Free Press* newspapers from overseas for several years. It is said he often read



these aloud in the evening to neighbours by the light of a brush fire made while clearing the land.

Land for a church was purchased in the village of Keene from Thomas and Margaret Short for 45 English pounds; a frame and plaster cast church was erected on the site by Donald McIntyre, a local carpenter. On May 25, 1856, Bishop Phelan assisted by Father O'Connor blessed the new church and dedicated it to St. John the Evangelist.

During the 1840s and 1850s, there was a group of young men who lived in Cavan township known as the "Cavan Blazers". This group held a violent antipathy towards people of the Roman Catholic faith. Determined to protect the new church in Keene, it is reported that Daniel McCarthy and others slept in the church, shotguns in hand.

Gradually, improvements were made to the building. In 1871 Father Michael Lynch became pastor of St. Peter's in Peterborough and visited Keene once a month, using a team of black horses to provide the necessary transportation. While attending the Mission of Keene, Father Lynch initiated the veneering of the original frame church with brick. According to receipts of payment for materials and supplies, the actual bricking was not done until 1883. A brick maker by the name of John Heap supplied nearly 17,000 bricks at eight dollars per thousand. The bricklayer received five dollars per thousand laid.

Receipts for lumber, lime and labour indicate that the church underwent considerable repair and renovation at this time which included adding a vestry and closing in two large windows on the south side of the building. One stove that stood at the front left corner was removed to the vestry. The original altar, a small black one, was replaced by a tall wooden one brought in pieces from Rochester. In 1910, driving sheds were erected at the front of the church property on either side of the

entrance walk, as land at the rear of the church could not be purchased at the time.

In 1892 the Mission of Keene entered a long series of affiliations with different parishes. In that year it was attached to Douro and was attended by Very Rev. Joseph Browne. During Father Browne's period of service to the mission, the Stations of the Cross, presently in use, were erected. These Stations are oleo prints which were semi mass-produced in Milan Italy for the religious trade.

Over the next 20 years Keene was a mission of St Peter's Cathedral again, then of Young's Point, Douro for a second time, Campbellford, and of Immaculate Conception in 1914.

In 1917 Father Peter McGuire was appointed chaplain of the House of Providence and given charge of the Mission of Keene. This marked the beginning of weekly Sunday Mass for the mission. Father McGuire succeeded in acquiring a few rods of land at the rear of the church property and arranged the removal of the driving sheds to this site "in the interest of decorum and dignity" and the enclosure of the church property with a suitable fence. He then turned his attention to the interior and directed its re-decoration.

In 1926, under the pastorate of Father John Finn, Keene became a mission of St. Peter's Cathedral, for the fourth time, for a period of 21 years. Father Finn was succeeded by Dr. Masterson in 1930. In 1931 the mission observed the 75th anniversary of the opening of St. John the Evangelist church. Bishop Dennis O'Connor, who participated in the anniversary, noted that although the mission had provided no vocations to the priesthood, eight young women had entered religious communities. In 1933 Bishop O'Connor granted permission for the permanent presence of the Blessed Sacrament in the church. Improvements were made to the interior and exterior of the church through the installation of amber glass in the Gothic

## Our Lady of Assumption / St John's Otonabee CWL Step in to Spring Fashion Show

April 20, 2016.  
Proceeds donated to  
Hospice Peterborough.  
Joanne Bolton, Past-President.



window frames replacing the clear glass that had been there since the erection of the church.

For four years (1942–1946) the future Bishop of the Diocese, Rev. Francis Marrocco, served the Mission of Keene. During this time one of the five Gothic confessionals of St. Peter's Cathedral was transferred for use in Keene. As the mission had been served from the Cathedral at four different periods, the last being a span of 21 years, this gift of the Mother Church of the Diocese was a token of the bond forged through years of association.

In 1947 the new parish of Our Lady of the Assumption was formed and St. John's became a mission of the new parish under Father Christopher McCarney. In addition to a three-year building program that provided a parish hall, a rectory and a church on the Keene Road, renovations were made to the church in Keene. In 1953 a new oil heating system was installed, the church was wired for electric lighting and a new brick vestibule was constructed at the entrance. The church had previously been lit by six hanging lamps and heated by two wood and coal stoves. The height of the vestibule provided a small choir loft accessible by stairs from the vestibule.

In the early days there were old handmade pews in the church. Each family paid for its own pew and name tags were placed on each pew. Those who couldn't afford a pew sometimes would sit in the wood box or be seen on Sunday morning walking up the main street carrying their own chair to church. In 1955 these pews were removed and surplus seats from St. Peter's were installed. Originally there were three rows of seats; now there are two with a wide centre aisle. At the same time a new altar railing replaced the old handmade one.

Within a few months after Father Edward Welsh's appointment as successor to Father McCarney in 1956, St. John's Church observed the centennial of the celebration of the first Mass in the original frame church. Father Edward Welsh celebrated High Mass and Bishop Webster delivered the sermon for the occasion. Several priests who had previously attended the mission were present. During Father Welsh's tenure of office, Fathers Leo Leahy and John Vanston assisted him in servicing the Mission of Keene. In 1969 Father Ryan succeeded Father Welsh. Although a temporary altar facing the congregation had been installed during the pastorate of Father Ryan, the sanctuary was not liturgically updated until 1971. Shortly after his appointment to the pastorate of Otonabee and Keene, Father Vanston combined a renovation and redecoration of the church with a renewal of the sanctuary appointments. The project included the lowering of the ceiling



by two feet, improved heating of the church, recessed ceiling lighting and the removal of the balcony part of the choir loft. The old altar was removed, the floor of the sanctuary raised and carpeted and the walls of the sanctuary were panelled in chestnut to a height of 12 feet. A new altar of Sacrifice and a Repository for the Blessed Sacrament were erected. The walls of the church were painted and the former wainscoting covered with chestnut panelling to match the sanctuary walls. The three sanctuary statues were refinished in simulated stone effect. The new organ and choir moved to the front of the church.

On April 26, 1972 the renovated church, now 116 years old, was blessed and re-dedicated. Father Vanston and two former pastors, Fathers C. McCarney and E. Welsh concelebrated Mass. Bishop Marrocco, who had once been the parish priest at Keene, preached the sermon. In his sermon the Bishop jokingly said that the mission of Keene is probably the only

mission in the world that has ever been attached to an old people's home (1917 House of Providence). As well he said that no other church in the Diocese has been attached to as many parishes or been looked after by so many different priests.

In 1981 Monsignor O'Donoghue became pastor of St. John the Evangelist and that year it celebrated its 125<sup>th</sup> anniversary with Bishop James Doyle celebrating Mass. The tiny red brick church was filled to capacity and an overflow crowd of about 50 people listened to the service on the front lawn. Monsignor O'Donoghue served communion on the church steps to the outdoor congregation. In his address, Bishop Doyle noted the long history of sacrifices that went into the establishment of this Catholic Church in Keene in 1856. The celebration concluded with a reception in the Gold Room at the Keene Community Centre. In attendance were former pastors Father McCarney and Father Welsh, and the reeve of Otonabee Township David Nelson. The first cut of the anniversary cake was made by lifelong parishioners Earl and Fern Doris. Fern Doris is the great-granddaughter of Daniel McCarthy who in the 1850s walked from Keene to Kingston with the petition to build the church in Keene.

In May 2016, St. John the Evangelist church in the village of Keene celebrated its 160<sup>th</sup> anniversary. ☩

The information contained in this article are excerpts from the book *From the Pioneers to the Seventies*, compiled and written by Edgar Boland as well as information from the research notes of Fern Doris who worked with Edgar on his research for the mission in Keene.

# Priests' Retreat



**Queen of Apostles Renewal Centre, Mississauga  
June 2016**

**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.**