



# Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



2015

Jubilee  
Year  
of  
Mercy

2016



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## EDITORIAL

Fr. Ray Rick

Late in the summer, Pope Francis issued a letter shaking up Marriage Tribunals around the world. It is the biggest change to tribunal procedure in about 275 years, but our local tribunal is going to be ready when the new rules take effect on December 8<sup>th</sup>, the beginning of the Jubilee of Mercy.

*Mitis Iudex* means “Merciful Judge” and refers to the Lord Jesus. Imitating the Master, Marriage Tribunals are to exercise a ministry of mercy precisely by providing justice to God’s people who have experienced invalid marriage and now seek to have their status (i.e. single, as opposed to married) publicly recognized in the Church.

Pope Francis makes it clear that the fundamental work the tribunal is mercy, which cannot exist without justice. He reiterates that validly contracted marriages are exclusive and permanent, binding until the death of one of the partners. The business of the tribunal is not to dissolve any valid marriage, but to give relief to those who only appeared to have a true marriage but, in fact, did not.

Sorting real marriages from the imitations is often delicate business. Centuries of practice have developed processes and procedures to safeguard the Sacrament of Holy Matrimony, founded on the will of the Lord: “What God has joined, let no one divide”. Yet, some marriage attempts really are fundamentally flawed and it is both just and merciful to identify them as such. Therefore, the procedures need to be reviewed from time to time to ensure that they are working well for the benefit of the people of God.

It seems that Pope Francis was not actually thinking of us in Canada when he issued these new instructions and the impact on our performance may be minimal. Instead, he was more concerned for the many parts of the

## *Mitis Iudex\** & the Marriage Tribunal

world where, lacking well-functioning tribunals, people are deprived of justice and mercy, never hearing that a former marriage attempt wasn’t a valid marriage at all and they are now, therefore, free to marry. These reforms will benefit them most of all.

It is the job of the Marriage Tribunal, when requested, to get to the truth about a person’s relationship. While this involves digging through unhappy memories, it can be a tool of healing and allow people to move on. If you think you can use the service of our tribunal, contact your local priest, who can put you in touch with the office in Peterborough, or call the Chancery at 705-745-5123. ☩

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

\* Pronounced “MEE-tiss YOU-dex”. Full title: “Mitis Iudex Dominus Iesus”. Issued 15 August 2015. This reform applies only the the legislation of the Latin Catholic Church.

On the same day, Pope Francis issued a second letter, “Mitis et misericors Iesus”, reforming the Marriage Tribunals of the Eastern Catholic Churches.

### Vol. 12, No. 3 — Fall 2015

## NEXT ISSUE

— Easter 2016 —

will be distributed to the parishes in March 2016.  
Submissions must be received at the e-mail address below on or before February 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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Pictured above: Sr. Emerilda McNamara with some of her nieces and nephews on the occasion of her 101<sup>st</sup> birthday (24 July 2015). Coffee and cake were provided by Sr. Eileen McManus and the staff at Mount St. Joseph in Peterborough.



The “8:00 a.m. Mass Gang”, following the final Mass of Fr Roy Villas at St. Alphonsus in Peterborough prior to his transfer to Bracebridge.

Although we say good-bye to a wonderful priest, we are equally pleased to greet his replacement and learn to appreciate his particular talents. Members of our “Gang” have lived in several parishes and we have learned that we are truly blessed with priests having a variety of gifts which complement those of earlier pastors and associate pastors!

Surely all bishops are challenged by the task of reassigning priests, but we all need to rest assured that their particular gifts will enrich the parish. We recognize our blessings!

— Marshall Elliott



# Saluting the Institutes which served us in days gone by

Father Ken Rae  
(Bishop's Vicar for Religious)

Throughout this year the *Catholic Herald* has highlighted the work of the Institutes of Consecrated Life that are active in our diocese. While thanking these Institutes it is important to remember those Institutes that have had a presence in our diocese throughout its history. They are the Sisters Adorers of the Precious Blood, Ladies of Loretto, Conventual Franciscan Friars, Redemptorists, Oblates of Mary Immaculate and the Jesuits.

The Sisters Adorers of the Precious Blood were founded in Saint-Hyacinthe, Quebec by Reverend Mother Catherine Aurelia and Bishop Joseph La Rocque in 1861. This was to be the first Contemplative Community established in Canada. They are a community called to the ministry of prayer.



Bishop O'Connor of Peterborough invited the Sisters to Peterborough and on April 26, 1936; Mother Mary Agnes and Sister St. John arrived and lived in a small house on Robinson Street. The following week Sisters Mary of the Eucharist, Mary Ignatius, Mary Aurelia and Mary Dolorosa arrived. The Sisters outgrew this first monastery and moved into a new residence on Maryland Street, Peterborough in 1953 where they lived and served the diocese until they left in 2001. The Sisters were truly a powerhouse of prayer and a place where many locals went for prayerful and personal support for over 60 years.

The Sisters of Notre Dame came to Peterborough at the request of Bishop E. J. Horan of Kingston in 1867 and operated St. Mary's Convent School across from St. Peter-in-Chains church with Mother M. Loretto in charge of a staff of seven sisters. It was one of the first convents in Ontario. The Ladies of Loretto went to Lindsay in 1875 where they operated a boarding and day school for girls. Mother M. J. Stanislaus was in charge.



The Redemptorist Fathers and Brothers established a monastery in Peterborough in 1947 and remained here until 1984. They first lived in the house on the corner of Western and Frank streets with a modest church and hall next door. On June 12, 1960 the new St. Alphonsus Church and monastery were blessed and opened by Bishop Webster. We thank them for their 37 years of service to the diocese.

The Conventual Franciscan Friars of the Polish Province of Eastern Canada arrived in 1984 to work at Sacred Heart Parish in Peterborough and in 2005 transferred to Immaculate Conception Parish, East City. The Franciscans left the diocese in 2014 after 30 years of dedicated service.

The Jesuits were founded in Paris in 1534 by St. Ignatius Loyola and first came to Canada in 1611. For over 400 years these men worked tirelessly throughout the country spreading the gospel message. Some, like the Canadian Martyrs, gave their lives for the faith. Prior to the establishment of the Peterborough diocese in 1882, Jesuits were traveling throughout the area administering the Sacraments and celebrating Mass for the local populations.



The Oblates of Mary Immaculate were founded by Saint Eugene de Mazenod in France in 1816. They came to Canada in 1841 and continue their work here, especially in remote areas. In the Peterborough diocese they have served as pastors, assistant pastors and as chaplains to the Sisters of St. Joseph. The most recent Oblate was Fr. Paul Feely who worked as pastor of Wooler before being recalled to serve of the Institute's governing body in Ontario.

We must thank these Institutes for their tremendous efforts and history in the diocese of Peterborough. On the efforts of these early pioneers and religious we continue to grow. We pray that God will continue to bless all these Institutes with vocations to carry on their remarkable works. ☩

# Knife and Fork

FROM THE PEW

David Beresford



I used to be a stickler about teaching my children how to use a knife and fork. I know that to many, this seems a simple and intuitive task, one that comes naturally rather than the result of formal education. But in my case, formal training was necessary, and a rite of passage of sorts. The rules for correct usage are simple — there is only one: the fork ALWAYS stays in the left hand. This is what my father taught me, and what his father taught him, and this is the craft I want to pass on to my children. That is, one cuts with the knife held in the right hand, and holds the food steady with fork in the left, tines facing down, then bringing the food up to the mouth with the left hand in one easy, fluid, unobtrusive movement.

"Never, never, never use the fork in your right hand," I used to emphasize with that exaggeration befitting a father passing along folk wisdom to his children.

"But Dad," my children complained "it is not one easy movement!" And I suppose to the untrained hand that is true, as night after night I watched spilled peas roll across the table onto the floor and food dropping onto everyone's laps.

"Nevertheless, this is how we eat," I used to insist.

Part of my difficulty is that my wife, as well as almost everyone else we know, does not eat this way — they all pass their forks from hand to hand as the occasion seems to demand. In fact, outside of my father, my grandmom and granddad, and my old Rover-scout leader, nobody I know eats the way I was taught. Perhaps it is this feeling of cultural isolation that makes me so determined to preserve this tradition — like keeping the old wording of prayers learned in childhood.

A few years ago I was forced to moderate my intolerance due to circumstances entirely out of my control. I was asked by a neighbour of mine to help him with a skunk trapped in his granary. He was an older gentleman who had given me permission to hunt rabbits and partridges on his farm. I helped him with a few odd jobs that were within my competence, one of which, it now appeared, was to deal with trapped skunks.

I brushed the new snow off the truck's windshield and drove down the road to his farm then walked to the gate to meet him, carrying my .22 under my arm. As we approached the granary beside the barn I could smell the skunk. Opening the door a crack, I could see that it had its front leg in a trap that had been set to catch rats near the far wall.

You cannot let a skunk out of a rat trap so I shot it, whereupon the animal sprayed me, the farmer, the farmer's dog, and the four winds in retribution.

"You'll have to get your dead skunk out of that trap," said the farmer, introducing the possessive into the conversation.



"How are we going to do that?" I asked.

"I don't know how you're going to," he answered, and then grabbing a shovel behind the door, he began to dig a hole beside the granary.

I gingerly pried open the trap with a stick, and picking up the skunk by the tail with the thumb and forefinger of my left hand, I carried it outside and dropped it into the hole.

I did not realize how bad I smelled until I got home, I was getting used to it in a funny way.

"Oh my goodness, get out of the house!" my wife shouted as I opened the door, "and get out of those clothes!"

Stripped, barefoot, standing outside shivering, I scrubbed myself top to bottom with a mixture of laundry soap, tomato paste, and snow, and rinsed off with a bucket. Allowed inside I had a hot bath, again with tomato juice and laundry soap. This took the worst of the stink away, all except for the fingers of my left hand.

Sitting down to supper together, after grace, I picked up my knife and fork, and cut into the food on my plate. Raising my fork to my mouth, all I could smell was skunk. Every time my fork approached my mouth, the stench overpowered me.

Like a small child learning how to eat for the first time, aware that I was breaking a rule that I could never again establish in our house, I picked up my fork with my right hand and ate.

It was the end. Forks appeared that night in the right hands at table all around me, where they have remained since that day. ☩

*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.*



# Youth Office



## of the Diocese of Peterborough

**“If you stand for nothing, you will fall for anything.”**

My name is Samantha Wigglesworth. Last year, I found a cause to stand for: the youth evangelization mission of NET Canada.

NET stands for National Evangelization Teams. This is a Catholic youth movement of young adult missionaries, bringing youth to Christ across Canada. We do this by boldly proclaiming the Good News that Jesus died for us, so we could be in an eternal relationship with Him. We then invite the youth to have an encounter with the Man Who died for them, whether through a youth group setting, built up by an iNFUSE parish team, or a retreat experience led by a travelling Encounter team. We form the youth in the Catholic faith by the means of testimonies, spiritual talks, small group discussions, and catechesis. Then, we equip the youth with tools to continue growing deeper in their faith, in order to sustain whatever progress in their spiritual life they make with us; these are tools like prayer, attendance at a youth group, the sacraments, fellowship, and service.

I first met NET two years ago, in my grade 12 year, when I attended an overnight Encounter retreat. Not only did I experience God's love and a personal enlivening of my faith, but I instantly knew I was called to be on NET. Literally, I think my first words to my parents when I walked in the door after that retreat were, "Mom. Dad. I'm doing

NET." Then I applied for the 2014-2015 missionary year, and I was accepted! To get on NET for a second year, I was going through a stressful time when another option of mine for this upcoming year became suddenly unavailable. After about a week of intense prayer and soul-searching, however, I realized that that was God's way of clearing the path for me to continue to evangelize with NET for another year!

I can't just complete this year on my own, however, and I wouldn't want to. I was very blessed by donations and support last year, particularly from the people of my own native Peterborough diocese, but I will need help for this year to meet my goal of \$7,100. If you would like to join in the mission and become a partner in the mission, please consider making a donation. By sponsoring me \$40 or more, you will receive a NETworks Newsletter four times a year and updates from me every few months, letting you in on what God has been doing in me and through me, and how the mission is going.

Of course, I am grateful just for you taking the time to read all of this. If you're looking for God's opinion on all this, I suggest reading Mark 12:41-44 from the Bible. Please know that, regardless of how much you donate, I appreciate your participation in this mission and I am praying for you and your family! Please keep me in your prayers, as well.

Thank you and God bless. Samantha Wigglesworth



A skit at SONfest '13



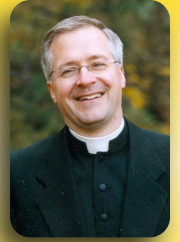
Good Friday, Way of the Cross, Peterborough

# St. Wolfgang of Regensburg

**Born: 934; Died: 994; Feast Day: October 31<sup>st</sup>**  
**Patron of Stoke Victims and Carpenters**

## SAINT PROFILE

**Fr. Joseph  
Devereaux**



**D**ates and places are important. Everyone has those special dates that they remember – like birthdays and anniversaries. I always remember my older brother's birthday because it falls auspiciously on All Hallowed Eve, October 31<sup>st</sup>.

Like dates, places also impress themselves upon our memories. One of the most beautiful monasteries that I have visited is the Benedictine Abbey of Einsiedeln in Switzerland, which is dedicated to Our Lady of the Hermits on account of Saint Meinrad, the hermit who had inhabited the region and was murdered by robbers in 861. A hundred years later another holy man, St. Wolfgang, would walk those same trails in the Swiss Alps.

Wolfgang, like Meinrad, had ascetic tendencies and joined the Benedictines at Einsiedeln where he excelled at academics and came to be known as the best student of the school. Ordained to the priesthood in 968 by St. Ulrich, Wolfgang was for a time headmaster of the monastery school at Einsiedeln. Sent to preach to the Magyars in modern day Hungary, he was subsequently appointed in 972 by Emperor Otto II as Bishop of Regensburg. He immediately initiated reform of the clergy and of religious life, preaching with vigor and effectiveness and always demonstrating special concern for the poor. As bishop, Wolfgang continued to dress in his monk's robes and declined a life of riches and privilege typical of bishops of that time. He recognized that the people, without models to look up to in their clergy and religious, would fall away from their faith and religious practice.

In 994 Wolfgang became ill while on a journey; he died in Puppingen near Linz, Austria. Many miracles were performed at his grave. He was canonized in 1052.

Soon after his death many churches chose him as their patron saint, and various towns were named after him. St. Wolfgang was one of the three great saints of tenth century Germany and region. Along with St. Ulrich and St. Conrad, he illuminated the early medieval period with his devotedness and untiring service to the people of God. He is a Saint of both the Roman Catholic and Eastern Orthodox Churches.



The great medieval painter, Michael Pacher (1430-1498) created a masterpiece in carving and paint located above the high altar in the Parish of St. Wolfgang, Salzammergut. One painting, now displayed in the Alte Pinakothek in Munich, depicts St. Wolfgang compelling the Devil to hold the Gospel book. According to this legend, Saint Wolfgang argued with the devil admonishing him to help the saint build a church. An interesting article can be found at <http://www.crisismagazine.com/2013/st-wolfgang-and-the-church-the-devil-built>.

Saint Wolfgang is usually depicted as a hermit in the wilderness being discovered by a hunter, as a man forcing the devil to help him to build a church, or as a man with an axe in the right hand and the crozier in the left. Regardless of these immortalizing depictions, St. Wolfgang is a model of hard work and taking one's responsibility seriously. Let us follow on the same path of unrelenting service in the proclamation of the Gospel and following of Jesus Christ. ☩

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

## Benedictine Abbey at Einseindeln





Hello! My name is Father John Perdue and I was recently appointed Vocations Director for the Diocese. I am currently the Associate Pastor at the Cathedral of Saint Peter-in-Chains in Peterborough, and I am very excited to take on this new role! I am also grateful

for this opportunity to share some of my prayerful hopes for the Vocations Office as we move through the 2015-2016 school year.

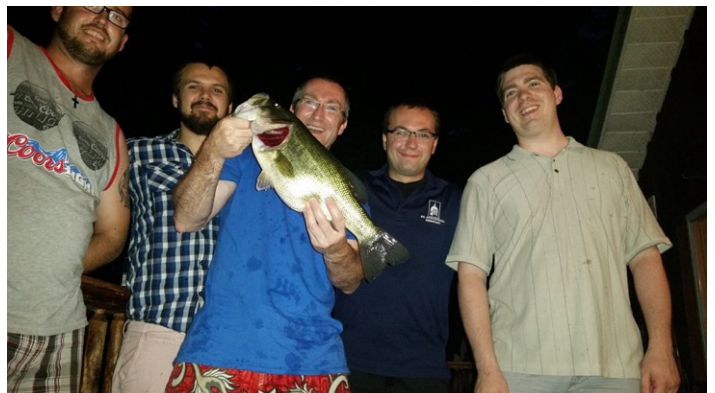
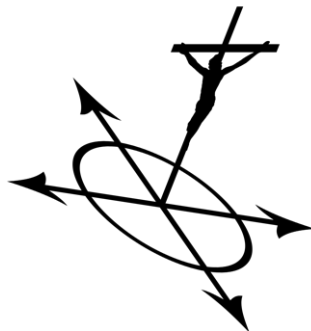
It is the aim of the Vocations Office to make it commonplace for our young people to ask the question 'what does God want me to do with my life?' It should be as natural as eating or breathing that young Catholics ask this question, but that is not yet the case in our Diocese. On a personal note, I don't believe that question seriously entered my mind until I was studying at Trent University, and I want this question to well up in our young people's hearts earlier than that!

What the Vocations Office is striving to build is a *culture of vocations* – that is, an environment that naturally kindles in the hearts of youth the desire – present in all hearts – to seek out and to follow the will of God. Therein lies our deepest happiness! And the greatest tool at our disposal, in our efforts to build this culture of vocations, is *prayer*; it is a *sine qua non*. Without all of you assisting me in praying for vocations, they simply will not flourish. They may trickle in, but they will not abound. That is why my first initiative, as Vocations Director, is to entrust my efforts to the patronage of Saint Joseph, and to ask all of you to commit yourselves to help me in my prayerful efforts through your registration in the *Saint Joseph Vocation Society*. Father Rick,

in his ingenuity, has made it possible to publish the pamphlet for the Saint Joseph Vocation Society here in the *Herald*, as you can see on the page opposite. You are warmly encouraged to cut this pamphlet out and fold it in half, top to bottom, and then to fold it in half side to side so that the image of Saint Joseph appears on the front. Then, when you open the pamphlet and unfold the sheet, you will see the rest of the contents. Please make the further effort of filling out the registration portion, cutting it out, and mailing it to me. I sincerely appreciate your prayers, and as a sign of my gratitude, I will remember all members of the St. Joseph Vocation Society in a monthly Mass offered for your intentions.

The next thought that came to my mind, as I continued to settle into this ministry, is that I will need help! Building a culture of vocations is not a one-man job! I am pleased, therefore, to announce that Bishop McGrattan has initiated two Vocations Councils in the Diocese, one for men and one for women. These are teams of people who assist me in my efforts to build the desired culture. We will be blessed by the efforts of priests, laity and consecrated religious on these two Councils. The members of the Men's Vocations Council are Father Roy Villas, Associate Pastor at St. Joseph's Church in Bracebridge, Mr. Frank Doyle (with the help of his son, Francis Doyle), Mr. Angus Leahy and Mr. Dave Graham. The members of the Women's Vocations Council are Mother Servant of the Cross, of the IVE Sisters, living at Saint John the Baptist Church in Peterborough, Sister Chiara Anotado, of the Daughters of Our Lady of Leuca in Courtice, Mrs. Mary Marrocco, and Mrs. Valentina Berlinger. Please pray for the members of our Vocations Councils and for the success of our efforts!

(continued, p. 11)



**Member Commitment**  
**in St. Joseph Vocation Society**

As a member of the St. Joseph Vocation Society, I commit to offering the following for an increase in vocations to priesthood and religious life in the Diocese of Peterborough, for the perseverance of the seminarians now preparing for the priesthood and for all those who are in formation in religious communities, as well as for the holiness of those already ordained and professed.

- 1) Recite daily the Prayer for Vocations
- 2) Recite daily the Prayer to St. Joseph
- 3) Offer any sufferings and sacrifices in union with Christ for an increase in vocations and for the holiness of those preparing to serve the Church
- 4) When possible, I will also offer some time in adoration of the Blessed Sacrament, a decade of the Rosary, or some other prayers for the intentions above.

I wish to become a member of the  
St. Joseph Vocation Society!

Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 City: \_\_\_\_\_  
 Postal Code: \_\_\_\_\_  
 Phone: \_\_\_\_\_  
 E-mail: \_\_\_\_\_  
 Parish: \_\_\_\_\_

**Please detach and mail to:**

Vocations Office  
 Cathedral of Saint Peter-in-Chains  
 411 Reid Street P.O. Box 175  
 Peterborough, ON K9J 6Y8

**Prayer For Vocations**

Lord Jesus Christ, you call each of us by name and ask us to follow you. Bless your Church by raising up dedicated and generous men and women from our families and parishes who will serve your people as priests and deacons, as religious sisters and brothers.



Open the hearts and minds of those you have called, so that a new flowering of religious vocations may show forth the fidelity of your love and make you known as the light of the world and the hope of eternal life.

Amen.

**Prayer to Saint Joseph**

O Great St. Joseph, you were completely obedient to the guidance of the Holy Spirit and accepted God's mysterious plan for your life.

Through your intercession obtain God's grace for all those who are called to be priests and deacons, religious sisters and brothers and help them embrace their vocation with joy, courage and determination. Pray for them that they may give their lives to Christ wholeheartedly as you did, and be with them as they persevere to the end through all of life's joys and sorrows.

St. Joseph, bring all those called, especially the young, to a deeper knowledge of Christ and His Holy Mother, so that they may more easily reflect in their vocations the self-giving of Jesus and Mary. Share with them your care for the Church whose Universal Patron you are, so that they may share with you one day your glory in heaven.

O Great St. Joseph, pray for the Church, pray for Canada, pray for our families, and for our youth, pray for vocations and pray at last for me. Amen.

cut along dotted lines and fold page top to bottom (first fold), this side becomes the "inside" of resulting pamphlet

Director of Vocations, Diocese of Peterborough  
Fr. John Perdue

Fr. John

Gratefully in Christ,

The St. Joseph Vocation Society brings together those who wish to promote vocations. It strengthens their resolve, multiplies their efforts, raises awareness, and thus builds a culture of vocations. Members offer prayers and sacrifices for an increase in vocations to the priesthood and religious life and, in addition, pray for the grace of perseverance for those who are in formation in seminaries and religious communities as well as for the holiness of those already ordained and professed. Together, our work will bear much fruit.



The life of St. Joseph bears remarkable witness to the mystery of God's call. St. Joseph faithfully adhered to God's will and lovingly took Mary as his wife, thus becoming the unique guardian of God's own Son made man. Never wavering from what had been made known to him by the angel St. Joseph steadfastly persevered in his vocation despite serious hardships in the young life of the Holy Family. Present at the critical stages of Christ's early life from His birth and presentation in the temple to His hidden years at Nazareth, St. Joseph is shown as that just man who surrendered his life in obedience, chastity and faith to the demands of the Messiah and His Holy Mother. The aura of silence with which Sacred Scripture surrounds St. Joseph reveals the inner portrait of a man of deep contemplation, whose intimate communion with the Christ-Child makes him a model of holiness to us all.

Dear Friends,

### Membership in St. Joseph Vocation Society

As a member of the Vocation Society, you will be remembered in a monthly Mass celebrated by the Diocesan Vocation Director. There are no dues or meetings, only the promise of your prayerful support. You become enrolled as a member of the St. Joseph Vocation Society by filling out the detachable portion of this brochure and returning it to the Vocations Office. Please keep the remaining portion of the card in your prayer book or other convenient place to remind you of your commitment. Through the intercession of St. Joseph and your support, may there be an increase in vocations to the priesthood and religious life in the Diocese of Peterborough.

*For more information about Vocations please contact*

Diocese of Peterborough Vocations Office  
411 Reid Street, P.O. Box 175  
Peterborough, ON K9J 6Y8  
T: 705.745.4681 • F: 705.745.9258  
vocations@peterboroughdiocese.org  
www.peterboroughdiocese.org/vocations

# ST. JOSEPH

## VOCATION SOCIETY



*"The harvest is plentiful  
but the labourers are few"*  
-Luke 10:2

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second fold

front page

(continued from p. 8)

There are many great ideas being floated among the members of the Councils, and we share a common excitement about the work that lies ahead. Forthcoming will be monthly meetings for young men who are discerning the will of God in their lives, bi-monthly retreats for High School students, hockey games between seminarians and young men from our diocese, and much more!

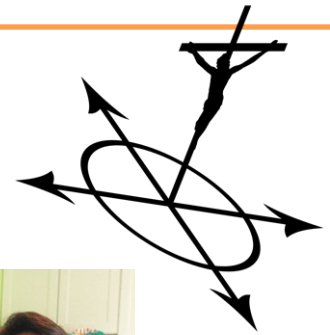
More important than organizing events, though, will be the work of establishing relationships with young people who are eager to know the will of God for their lives. With that in mind, I would greatly benefit from the help of my brother priests and the lay faithful of the diocese, who may be aware of young people in our parishes who are seeking to know God's will for their lives and are open to whatever He is calling them to. Perhaps you have noticed a young person at Mass whom you have thought may have a calling to the priesthood or to

consecrated religious life? Have them call me, or ask them if I can call them, and send me their number! I am here to help in any way I can.

Once again, I ask you to lend your assistance to our efforts to build a culture of vocations in the Diocese of Peterborough by registering for the Saint Joseph's Vocation Society. Thank you for your support, and I look forward to updating you on the work of the Vocations Office in future editions of the *Herald*!

Father John Perdue  
Director of Vocations  
Cathedral of Saint Peter-in-Chains  
(705) 745-4681  
vocations@peterboroughdiocese.org  
www.vocations.peterboroughdiocese.org

## First Carpenter's Cup Retreat



From October 23-25, the Vocations Office hosted the first of a series of competitive retreats for young men called the Carpenter's Cup, in honour of Saint Joseph. The talks at the retreat focused on God's call in our lives - the call to holiness first, to manliness second and then to the particular vocation He wants to share with us. Interwoven into the retreat was a series of athletic challenges; 2-on-2 basketball, soccer and floor hockey.

I am pleased to announce that the winners of the first Carpenter's Cup were Michael Griepsma from St. Luke's Parish in Downeyville and Josh Lauchengco from St. Paul's parish in Gravenhurst! Congratulations Michael and Josh!

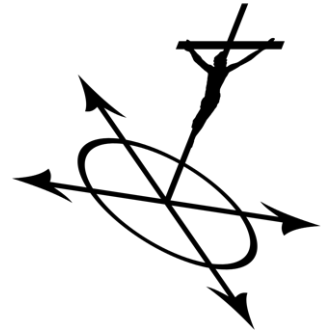
The next Carpenter's Cup retreat will feature a gaming challenge, so please extend an invitation to any high-school aged young men who love video games! It will take place from December 11-13 at the VEYO Centre in Peterborough. For more information and to register, see

[www.veyo.ca/carpenterscup](http://www.veyo.ca/carpenterscup)

Please pray for Vocations for our Diocese!



# Vocations Updates:



**Hello everyone! My name is Peter Lukow** and I am presently in my second year of Philosophy studies at St. Augustine's seminary. I live at the downtown residence of St. Augustine's, Serra House. I am studying in Parkdale at St. Philip's Seminary run by the Oratorian Fathers of St. Philip Neri. At Serra House, I live, study and pray with thirteen other men, ranging in age from 18 to 50. This year has been a blessing thus far. I'm not saying it has been an easy couple of months, but nothing truly worthwhile is ever easy.

This year at Serra House we are blessed to be going in small groups to parishes around the Archdiocese of Toronto for Sunday Mass. I have been attending St. André Bessette Parish in Vaughan. The strength of their faith and the joy which they share with me and my brothers is a great witness for us. I pray that I will be blessed in continuing to meet people who have that sense of joy in their faith, wherever this path leads me.

Your prayers and support are greatly appreciated. I want to thank the people of my home parish, St. Thérèse in Courtice, for their love, prayers and continued support. I especially want to thank Fr. Anthony, Fr. Theo and the Daughters of St. Mary of Leuca for their persistence and perseverance in prayer. I also want to thank St. Martin of Tours Parish in Ennismore, who pray for Stephen and I each week. Thanks to all of you who support the seminarians, who support vocations, and who support the Church.



**My name is Stephen Decarlo** and I am a seminarian for the Diocese of Peterborough. I graduated from St. Philip's Seminary with an undergraduate degree in Philosophy and I am currently enrolled at St. Augustine's Seminary in Toronto. I have received the Ministry of Acolyte in November 2014. I am currently undertaking my pastoral internship at St. Joseph's Parish in Bowmanville under the direction of Fr. Paul Massel; the internship is a year dedicated to giving the seminarian a first-hand experience of diocesan priesthood and rectory life. I follow Fr. Paul around in his pastoral duties as well as getting involved in a variety of parish ministries such as Alpha, Edge and Lifeteen, altar servers, school visits, hospital visits, communion services, home visits, and being present at the Sunday Masses and major events of the parish such as funerals and weddings. Thus far, the experience has been excellent and a true blessing and I ask for everyone's prayers as I continue formation towards the sacred priesthood. ✠



**43 minutes and 12 seconds well spent?  
You be the judge.**

**Father John Perdue crosses  
the finish line, first in the  
men's division of the 10 KM  
road race, at the 2015 Douro  
Doings.**

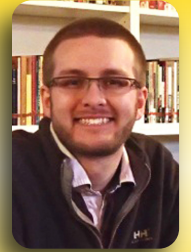


# A Call to a Deeper Love:

## The Family Correspondence of the Parents of Saint Thérèse of the Child Jesus, 1863-1885

### BOOK REVIEW

Stephen  
Retallick



With the canonization of Blessed Zélie (Marie-Azélie Guérin, 1831-1877) and Louis Martin (1823-1894) in October of this year, I felt it appropriate to review the book, *A Call to a Deeper Love: The Family Correspondence of the Parents of Saint Thérèse of the Child Jesus 1863-1885*, comprising the 218 letters of Zélie and 16 letters of Louis Martin. These letters provide a rare glimpse into the ordinary and spiritual lives of these two saints, and how their faith and example was instrumental in the formation of their children, especially for five of their daughters who became nuns.

Of her 218 letters, Zélie Martin wrote most frequently to her younger brother, Isidore Guérin, who was studying to be a doctor, and later a pharmacist, in Paris. When their mother died, Zélie took on the maternal role and sent Isidore letters of encouragement and support. As Isidore wasn't a particularly religious man, Zélie would recommend that he visit Notre-Dame-des-Victoires in Paris, and on occasion she would request that he light a votive candle for her as she had a special devotion to Our Lady of Victories. In a letter to Isidore dated January 1, 1863, she wrote, "... If you want to give me a New Year's gift and would agree to this one request ... I'd be happier than if you sent me all of Paris. Here it is: you live very close to Notre-Dame-des-Victoires. Well! Go there just once a day and say a Hail Mary to the Blessed Mother. You'll see that she'll protect you in a very special way, and that she'll help you succeed in this world and give you eternal happiness." Not only does this demonstrate Zélie's love for her brother, but also her love of God and the Blessed Mother, with whom she placed her trust.

Of course, I must mention a letter Zélie sent to her sister-in-law, Celine Guérin, following the birth of her ninth child, Marie-Françoise-Thérèse. In her letter dated January 3, 1873, Zélie wrote, "My little girl was born last night, Thursday, at eleven-thirty. She's very strong and in very good health. They tell me she weighs eight pounds ... She is very sweet. I'm very happy. However, at first I was surprised. I was so sure I was having a boy. I'd been imagining this for two months because I could feel she was much stronger than my other children." Zélie couldn't possibly have known, but her little Thérèse would become one of the greatest saints of modern times.

Over the years, Zélie wrote many letters to her siblings, daughters, and sister-in-law, among others. However, her final letter was written to her brother, Isidore, on August 16, 1877, as she was dying from breast cancer. In that letter she wrote, "Two

days ago I washed myself with Lourdes water, and I've suffered a lot from that moment on, especially under my arms. Really the Blessed Mother doesn't want to cure me. I can't write any longer, my strength is at an end. ... What can you do? If the Blessed Mother doesn't want to cure me it's because my time is at an end, and God wants me to rest elsewhere other than on earth..." Zélie Martin passed away on Tuesday, August 28, 1877 at 12:30 a.m. surrounded by Louis, Isidore, Marie (her eldest daughter) and the nursing sister (of the Sisters of Mercy), she was 46 years old.

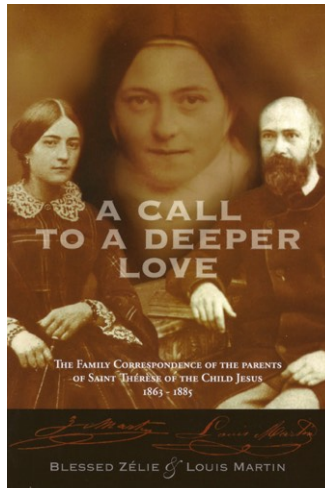
Of Louis Martin's 16 letters, one of his most significant was written April 10, 1888, and sent to the Nogrix family with the exciting news that his youngest daughter, Thérèse, had entered the convent: "... Thérèse, my little Queen, entered Carmel yesterday! God alone could demand such a sacrifice, but He's helping me so powerfully that through my tears, my heart abounds with joy."

In Louis' final letter, written to his Carmelite daughters in 1888, he wrote, "I want to tell you, my dear children, that I have the urgent desire to thank God and to make you thank God because I feel that our family, though humble, has the honor of being among the privileged of our adorable Creator."

In addition to the countless letters, this work contains a chapter on *The Historical, Social and Religious Background of 19<sup>th</sup> Century France in the Time of the Martin Family*, as well as seven appendices, including the Martin and Guérin family tree, and a *Biographical Guide to Proper Names*. Though the many annotated footnotes may

be the most valuable resource, as they provide the reader with historical and cultural context.

I whole-heartedly recommend this book to anyone with an interest in the Martin family, or a special devotion to St. Thérèse or her parents. You'll be as captivated as I was, to read of the many joyful occasions in their lives, particularly with the birth of Zélie and Louis' nine children. Likewise, you'll be equally captivated by how they handled the rough times. Despite the circumstances, and the pain and suffering they undoubtedly endured, Zélie and Louis were always faithful to God and to each other. They are a true example of a holy couple, and parents, who loved even when it hurt the most. *A Call to a Deeper Love: The Family Correspondence of the Parents of Saint Thérèse of the Child Jesus 1863-1885*, is available for purchase on [www.amazon.ca](http://www.amazon.ca) or [www.stpauls.us](http://www.stpauls.us).





Pastoral letter  
of  
Bishop McGrattan

# The Jubilee

Pope Francis has declared an Extraordinary Holy Year, a *Jubilee Year of Mercy* that begins this December 8<sup>th</sup>, on the Solemnity of the Immaculate Conception and concludes with the Solemnity of Christ the King on November 20, 2016.

It is to be a year of celebration, “a jubilee of grace” for the entire Church. An opportunity when “the witness of believers might grow stronger and more effective” by deepening our encounter with “Jesus Christ ... the face of the Father’s mercy”. It is a reminder that mercy is essential to the very mission of the Church. In the recent Apostolic Exhortation *Evangelii Gaudium* the Holy Father wrote, “The Church has the endless desire to show mercy, the fruit of her own experience of the power of the Father’s infinite mercy” (EG 24).

In announcing this Jubilee Year Pope Francis wrote in the *Bull of Indiction* that, “We need constantly to contemplate the mystery of mercy. It is a wellspring of joy, serenity, and peace. Our salvation depends on it. Mercy: the word reveals the very mystery of the Most Holy Trinity. Mercy: the ultimate and supreme act by which God comes to meet us. Mercy: the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life. Mercy: the bridge that connects God and man, opening our hearts to a hope of being loved forever despite our sinfulness.” (*Misericordiae Vultus* no. 2).

The Pope has stressed that this Year of Mercy be celebrated first of all in individual dioceses as an authentic occasion for the renewal of its pastoral life. It is my hope and desire that we will traverse this “bridge of mercy”, be renewed in our encounter with Christ on

a daily basis and be led to a deeper experience of the Father’s Mercies. Despite our weakness, the struggles we face in our lives, and the sinfulness that can enslave us, we all yearn to know and experience that deep peace that comes from God’s grace of forgiveness and in hearing the words of absolution “... through the ministry of the Church, may God grant you pardon and peace, and I forgive you your sins in the name of the Father, the Son and the Holy Spirit”.

In the sacraments we encounter Christ, we are initiated into His life and the Church through Baptism, Confirmation and the Eucharist, but most especially we encounter God’s mercy in the sacraments of healing, the Sacrament of Penance and the Anointing of the Sick. In this Jubilee Year of Mercy we are being invited to become more merciful like the Father through acts of reconciliation in our families, parish communities and in the broader society in which we live. As a diocese I encourage us to be engaged in the spiritual and corporeal works of mercy with new fervour and innovative ways so that we may become a more tangible witness of God’s mercy to our brothers and sisters.



The Holy Year of Mercy begins on the Solemnity of the Immaculate Conception. It commemorates the fundamental truth that God’s action of mercy is greater than sin. In the history of salvation God turned his gaze upon Mary, chose her to be holy and immaculate, free of sin, to be the Mother of Jesus Christ and our Mother. It is on this feast day that Pope Francis will open in Rome the Holy Door – a Door of Mercy. This is also significant in that it also coincides with the fiftieth anniversary of the closing of the Second Vatican Council, a moment in

the life of the Church, when under the promptings and guidance of the Holy Spirit, we entered a new chapter of salvation history. The thrust of the Council called the Church to evangelize, to share the Good News in new ways. The Holy Father is now inviting the entire Church throughout this Holy Year to announce the Gospel with joy and conviction and to instil that desire to encounter the Father’s love and mercy.

In our Diocese we marked a period of preparation for the Year of Mercy on the Feast of Christ the King with the sealing of the Door of Mercy at the Cathedral. Then

# Year of Mercy



on the Solemnity of the Immaculate Conception, the priests and lay faithful will gather to celebrate the Eucharist in solidarity with Pope Francis, with the official opening of our diocesan Door of Mercy at the Cathedral of St. Peter-in-Chains on the Third Sunday of Advent. Representatives from each parish are invited to this celebration to be a sign of pilgrimage and unity of the diocese. They will be presented with the official *Year of Mercy Logo*, which adorns the Door of Mercy at the Cathedral and which they can affix to the entrance of every church in the diocese, thus linking their parish communities with the Cathedral. This Door will be open for the duration of the Holy Year to serve as an invitation to make a pilgrimage to our Cathedral, to cross the threshold of the mother Church and experience the graces and indulgences that are attached to this journey of faith. It is an invitation to the Sacrament of Reconciliation, to a renewed profession of faith, the celebration of the Eucharist, and prayer for the intentions of the Holy Father and our local Church throughout this year

Pope Francis desires that a *Jubilee Indulgence* will be made available to each person as a genuine experience of God's mercy that welcomes and forgives, forgetting completely the sin committed and its effects which can continue to endure in our relationship with God and others. The teaching and practice of indulgences are closely associated with the fruits and the effects of the grace which we receive in the Sacrament of Penance. The pastoral practice of indulgences have been encouraged by the Church and are intended to spur us to deeper faith, devotion, penance and acts of charity in the promise of receiving the removal of the temporal consequences or effects of sin. They are received through the Church to renew our desire in seeking forgiveness of sins not only for ourselves but also for our loved ones who have died.

There are many other events being planned in the diocese throughout the year and are listed on a Diocesan Calendar for the Year of Mercy included in this edition of the Catholic Herald. The penitential season of Lent offers the opportunity for many parish missions, penance celebrations and extended hours of individual confessions. On March 5<sup>th</sup> throughout the universal Church there is a Jubilee of Mercy known as "24 Hours for the Lord". I am inviting the entire diocese to celebrate this day through continuous Eucharistic Adoration and in having the opportunity for extended periods



of individual confession. This day can be a "jubilee of grace" for the diocese, one of spiritual communion with our Eucharistic Lord and the opportunity to celebrate the sacrament of reconciliation. As we enter Holy Week and the Triduum, I encourage the diocese to participate and support our youth who lead us in the Way of the Cross on Good Friday by walking through the city of Peterborough. The youth have creatively established this tradition of evangelization in our diocese and it has become an ecumenical witness of faith. At the end of the Easter season on the Feast of Pentecost a Mass will be celebrated in the Cathedral gathering all the newly baptized and confirmed from our diocesan parishes. Then on June 4<sup>th</sup> there is a diocesan pilgrimage being planned to the Martyr's Shrine in Midland sponsored by our Youth and Family Ministries. In the Fall there will jubilee celebrations for workers and volunteers of the corporeal and spiritual works of mercy, and for catechists. On the 33<sup>rd</sup> Sunday in Ordinary Time there is the closing the Door of Mercy at the Cathedral and then the conclusion of the Holy Year on the Solemnity of Christ the King.

These activities that are being planned during the Jubilee Year of Mercy will be an opportunity to renew the witness of faith in our diocese. As the Holy Father has stated "The Church feels the urgent need to proclaim God's mercy. Her life is authentic and credible only when she becomes a convincing herald of mercy". May the experience of this year allow the entire diocese to become authentic and credible heralds of mercy in our families, schools and parishes. ✠

# Year of Mercy

## Sealing of The Holy Door

Our Holy Father Pope Francis has proclaimed that 2016 will be the Extraordinary Jubilee Year of Mercy, which begins on Dec. 8, 2015. This Holy Door will be opened on the Third Sunday of Advent on Dec. 13, 2015, as a sign of our pilgrimage to the Father through the Lord Jesus Christ. A very important symbolic act performed by each pilgrim has been to pass through the Holy Door. Christ identified Himself as “the door.” In his bull *Incarnationis Mysterium* proclaiming the Great Jubilee of the Year 2000, Pope John Paul II stated that **the Holy Door** “...evokes the passage from sin to grace which every Christian is called to accomplish. Jesus said, ‘I am the door’ (John 10:7) in order to make it clear that no one can come to the Father except through Him. This designation which Jesus applies to Himself testifies to the fact that He alone is the Saviour sent by the Father. There is only one way that opens wide the entrance into this life of communion with God: **This is Jesus, the one and absolute way to salvation.** To Him alone can the words of the psalmist be applied in full truth: ‘This is the door of the Lord where the just may enter’ (Psalm 118:20).”

A holy door has been used since the fifteenth century as a ritual expression of conversion. Pilgrims and penitents pass through it as a gesture of leaving the past behind and crossing the threshold from sin to grace, from slavery to freedom, and from darkness to light. Often these rituals are associated with **prayer, pilgrimage, sacrifice, confession, and indulgences.** But the door finds meaning only when the believer associates the door with Christ. Jesus is the Door!

As far back as the time of Pope Clement VI in 1350 the Church started the practice of “sealing” or “closing” certain sets of doors at the Basilicas in Rome. Here in Peterborough the inside door of St. Peter’s Cathedral will be sealed for **three weeks, beginning on Sunday, November 22nd, the Feast of Christ the King until the 3rd Sunday of Advent, on December 13th,** when it will finally be opened. This will prepare us for special blessings that would flow into the life of the Church and into our hearts.

May we walk through the Holy Door to show that we want to participate in the graces which would come from the Holy Year of Mercy.

God bless you all.

Fr. Luis Lapinid  
Rector



Cut along the straight lines and fold in half. This is the "outside" of the two resulting cards.

<p style="text-align: center;"><b>Corporal works of Mercy</b></p> <ul style="list-style-type: none"> <li>◆ FEED THE HUNGRY</li> <li>◆ GIVE DRINK TO THE THIRSTY</li> <li>◆ CLOTHE THE NAKED</li> <li>◆ VISIT THE IMPRISONED</li> <li>◆ SHELTER THE HOMELESS</li> <li>◆ VISIT THE SICK</li> <li>◆ BURY THE DEAD</li> </ul>  <p style="text-align: center;">2015 <i>Jubilee</i> Year of Mercy 2016</p>  	<p style="text-align: center;"><b>Corporal works of Mercy</b></p> <ul style="list-style-type: none"> <li>◆ FEED THE HUNGRY</li> <li>◆ GIVE DRINK TO THE THIRSTY</li> <li>◆ CLOTHE THE NAKED</li> <li>◆ VISIT THE IMPRISONED</li> <li>◆ SHELTER THE HOMELESS</li> <li>◆ VISIT THE SICK</li> <li>◆ BURY THE DEAD</li> </ul>  <p style="text-align: center;">2015 <i>Jubilee</i> Year of Mercy 2016</p>  
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**Lord Jesus Christ,**

you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him. Show us your face and we will be saved. Your loving gaze freed Zacchaeus and Matthew from being enslaved by money; the adulteress and Magdalene from seeking happiness only in created things; made Peter weep after his betrayal, and assured Paradise to the repentant thief.

Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman: "If you know the gift of God!"

**You are the visible face of the invisible Father,**

of the God who manifests his power above all by forgiveness and mercy: let the Church be your visible face in the world, its Lord risen and glorified.

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You willed that your ministers would also be clothed in weakness in order that they may feel compassion for those in ignorance and error: let everyone who approaches them feel sought after, loved, and forgiven by God.

**Send your Spirit and consecrate every one of us with its anointing,**

so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind.

**We ask this of you, Lord Jesus, through the intercession of Mary,****Mother of Mercy;**

you who live and reign with the Father and the Holy Spirit for ever and ever. Amen.

*Francis*

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- ◆ CLOTHE THE NAKED
- ◆ VISIT THE IMPRISONED
- ◆ SHELTER THE HOMELESS
- ◆ VISIT THE SICK
- ◆ BURY THE DEAD




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2015

*Jubilee*  
Year  
of  
Mercy

2016



Diocesan Celebrations

- |                     |   |
|---------------------|---|
| Dec. 8<br>12.10PM   | Feast of the Immaculate Conception<br>Opening Mass for the Year of Mercy      |
| Dec. 13<br>2.30PM   | 3rd Sunday of Advent<br>Opening of the Holy Door                              |
| Mar. 5/6<br>9AM-9AM | 24 Hours for the Lord<br>Eucharistic Adoration and Reconciliation             |
| Mar. 21<br>7PM      | Monday of Holy Week<br>Christ Mass  |
| Mar. 25<br>10AM     | Good Friday<br>Outdoor Stations of the Cross                                  |
| June 4<br>10:30AM   | Diocesan Pilgrimage<br>Martyr's Shrine (Midland)                              |
| Sept. 25<br>2.30PM  | 26th Sunday in Ordinary Time<br>Gathering for Catechists and Workers of Mercy |
| Nov. 2<br>12.10PM   | All Souls Day<br>Honouring our Faithful Departed                              |
| Nov. 13<br>2.30PM   | 33rd Sunday in Ordinary Time<br>Closing of the Holy Door                      |
| Nov. 20<br>2.30PM   | Christ the King<br>Closing of the Jubilee Year of Mercy                       |



## Sacred Heart of Peterborough Update from the Dean of Studies Dr. Robin Lathangue

### Organization Review Panel Site Visit from PEQAB

I am delighted to report that a three-person organization review panel from the Province of Ontario's Postsecondary Quality Assessment Board (PEQAB) was recently impressed with the completeness, structure and comprehensiveness of our application materials which amounted to more than 2200 pages submitted in late in 2014. They said it was one of the strongest applications they had seen in a decade. During a day long visit on 17 November 2015 which included interviews with senior administration, faculty, staff and students, the assessors were particularly struck by the quality of conversation with students. One assessor observed that many institutions might pay lip service to "critical thinking," but it was apparent to them that authentic powers of intellectual discernment were being cultivated in Sacred Heart students.

### Religion and Violence - Dean of Studies to teach new course in January.

I am looking forward to teaching a new third year course starting in January on a very important topic. The new course will explore the assumption that religion is a prime (often the prime) source of violence and the modern state and market the great bringer of peace. Two case studies are involved: The course begins with a study of the series events in Waco, Texas, in 1993 which culminated in the deaths of 74 people, including 25 children. Here the question is the extent to which more religious literacy on the part of law enforcement officials might help to de-escalate situations which have the potential for violence. The second half of the course is concerned with Islam, colonialism and the status of women within Islam. Here the emphasis is on analyzing stereotypes of the role of women in Islam, and the role of religion more generally in justifying, generating, shaping, and in resolving human conflict and violence. In accepting the course for transfer credit at the University of King's College, Western University, Dr. Jonathan Green, coordinator of Religious Studies commented: "I took a look at the reading list for this course, and it is quite good. I have read some of the readings and they are pretty solid and fairly sophisticated."

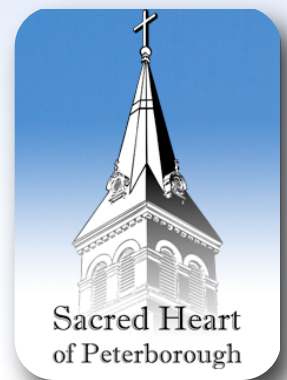
### Student Financial Aid Available for January 2016 Courses

This is just a reminder that anyone – Catholic or non-Catholic, believer or atheist – who registers for courses in January 2016 is eligible for financial aid through Louise Rainey bursary program. Students returning to Sacred Heart are eligible for the Lloyd Ludgate Award.

### Next Up for Sacred Heart: Academic Program Reviews

Sacred Heart will undergo two program review processes in the spring of 2016, focussing on our proposed Honours Bachelor Degree in Catholic Studies and our Honours Bachelor Degree in Religious Studies. These are indeed exciting times for our fledgling university college! Here is best wishes for a blessed Advent and a Merry Christmas from SHofP!

Visit the Sacred Heart of Peterborough website at [SHofP.ca](http://SHofP.ca)



# *the Catholic Women's League in convention*

by Linda Ainsworth, Diocesan Communications Chair

One might think that the ladies of the Catholic Women's League of Canada would take a well-deserved break during the summer months. Not so! This is when we gather in convention both in our own provinces and nationally.

With the theme of *One Voice One Heart One Mission* resounding in their hearts and minds, 882 members, spiritual advisors and guests attended the national convention in August in Vancouver. From across Canada our members gathered, celebrated faith, united in prayer, were motivated by inspirational speakers and participated in meaningful discussions regarding legislation and education and health issues affecting Canadians.

The Ontario connection at National is strong. Our own Bishop William McGrattan is National Spiritual Advisor; our newly elected National President is Margaret Ann Jacobs from Elmvale and Shari Guinta from Waterloo is our new National Secretary-Treasurer. Also from Ontario are Dr. Josephine Lombardi, Professor of Theology at St. Michael's College, mother of four children, grandmother of two and Dr. Moira McQueen, Executive Director of the Canadian Catholic Bioethics Institute, mother of seven children, grandmother of nine and cancer survivor, both of whom inspired women at the national and the Ontario conventions with their messages of hope and empowerment. Of the five resolutions adopted at the national convention, three were drafted by CWL Councils in Ontario and approved at our provincial convention in Niagara Falls July 4<sup>th</sup> to 8<sup>th</sup>.

In his homily at the opening mass of the national convention, Vancouver's Archbishop Michael Miller said that women have "a gift for focusing on the person in a given

situation which opens the door for God's mercy... now is the hour when women are called to use their feminine genius to protect and promote the dignity of every person."

A call to action is launched at convention and so begins another year of making that call heard in provincial and federal government offices. National Resolution 2015.04 urges "the federal government to invoke Section 33 of the Canadian Charter of Rights and Freedoms, keeping the present law against physician-assisted suicide in force, notwithstanding the ruling of the Supreme Court of Canada in the case of *Carter v. Canada*." National council will be establishing an ad-hoc committee to draft a response to the ruling on the *Carter v. Canada* case. A formal letter will be sent to the prime minister prior to September 21, 2015.

Other anticipated actions include: a motion to donate \$400,000 from the National CWL treasury to the Catholic Women's League Leadership Foundation, which has finally achieved charitable status; a letter from the National Council being written to the Prime Minister, the federal Minister of Health and to Health Canada opposing the approval of the sale of abortion pill RU-48; and the establishment of a

temporary voluntary fund in favour of the Euthanasia Prevention Coalition.

Rooted in gospel values, the Catholic Women's League of Canada calls members to holiness through service to the people of God. CWL members discern at convention what form that service will take in the year to come. Now our CWL Diocesan President, Joanne Hough, aided by the Diocesan Executive that includes the Presidents of our 28 CWL councils in the Diocese of Peterborough, will begin the process of following through with decisions that were prayerfully made at these summer conventions.

God bless our Catholic Women's League of Canada. Our Lady of Good Counsel, pray for us. ✠





## THE CHOIR LOFT

**Kathleen  
Moquin**

# The Incarnation: Mystery with Meaning

The secret behind the yummy appearance of the caramel in a Caramilk chocolate bar. The fate of a freshly laundered sock that fails to emerge from the clothes dryer with its partner. The paralyzing inability of some younger members of my household to replace empty milk bags and spent toilet paper rolls. The nature of dark matter and its whereabouts in our galaxy. These are among life's great mysteries; they amuse and confound us. While mystery is not one of my favourite fiction genres, I cherish fond memories of a summer spent sleuthing with P.D. James' poet-detective, Adam Dalgliesh, which nicely complemented a concurrent obsession with the board game, "Clue." One could simply not trust Colonel Mustard in the conservatory with a candlestick.

Catholic theology distinguishes between absolute and relative mysteries of the faith. In this context, a mystery is something that is hidden from our understanding. A relative mystery is something that will not be understood by human beings until we assume a glorified, heavenly state before God. The existence of angels is an example of a relative mystery. Absolute mysteries of faith are those whose inner possibilities, even after having been revealed by God, cannot be positively proved. The three absolute mysteries of the Christian faith are the Holy Trinity, the Incarnation, and divine grace.

"Incarnation" refers to the union of the divine with a human nature, which is God becoming man. That eventual revelation regarding the absolute

mystery of the Incarnation will never yield an understanding about *how* it was brought about did not dissuade early Church Fathers and theologians from seeking an understanding about *why* it was brought about. St. Thomas Aquinas proposed that the Incarnation was befitting to the nature of God, which is Love, such that, even if Adam had not sinned, God would still have become Incarnate. Besides redemption from sin, Aquinas provided other reasons for the Incarnation: Jesus' calling men to a spiritual life; His demonstrating the dignity of human nature; His holding up the ideal of a created intellect being united to uncreated Spirit; and His offering man hope of obtaining eternal life. The Incarnation speaks much about the goodness and love of God. In AD 386, St. John Chrysostom preached the first known Christmas sermon, asserting that, "though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet . . . I accept that this is not to be probed too curiously with wordy speech. For with God we look not for the order of nature, but rest our faith

in the power of Him who speaks."

From the fourth century, when it replaced the Roman feast of 'Sol invictus,' the sun unconquered, the feast of Christmas was celebrated to highlight Christ's birth as the victory of true Light over the darkness of sin and evil. In 1223, St. Francis of Assisi's particular devotion to the mystery of the Incarnation, to the *God-with-us*, inspired him to create the first Nativity scene at Greccio. In *Vita prima di*



*S. Francesco*, biographer Thomas of Celano recounts that, on Christmas night, Francis saw the tiny Child in the manger awaken when he drew near: ". . . through the work of his grace which acted through his holy servant, Francis, the Child Jesus was revived in the hearts of many who had forgotten him and was deeply impressed upon their loving memory." For igniting an intense spirituality surrounding Christmas with a tradition that has endured for almost eight centuries, St. Francis is the original "Christmas Catholic." Speaking at his General Audience on December 23, 2009, Pope (now Emeritus) Benedict XVI reflected that the night at Greccio, "restored to Christianity the intensity and beauty of the Feast of Christmas and taught the People of God to perceive its most authentic message, its special warmth, and to love and worship the humanity of Christ . . . St. Francis with his crib highlighted the defenseless love of God, his humanity and his kindness; God manifested himself to humanity in the Incarnation of the Word to teach people a new way of living and loving."

During this Christmas season, let us gaze upon the figures of the Infant Jesus featured in various crèche scenes in our homes and parishes with a renewed desire to experience the love of God in the mystery of the Incarnation. ☩

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

# Family Ministries

## Update



### Good-bye and Thank You to Sister Therese and Sister Auriesville

Family ministries would like to thank Sister Therese Roddy, CSJ for her tireless work in the diocese in her many different roles. A closing meeting for marriage preparation and a retirement celebration was held at Sacred Heart (in Peterborough) in June.

On an additional note, Sister Auriesville has been reassigned by her congregation, Servants of the Lord and the Virgin of Matará, and will be in Connecticut to further her missionary work. We thank her for all her hard work on behalf of families!

### Synod

Following the Extraordinary Synod on the Family in October 2014, the *Linamenta*: 'The Vocation and Mission of the Family in the Church and Contemporary World' was published and a survey was attached for each diocese to make contributions. Our diocese made available the document & the survey on our website. Some suggestions gleaned:

- Some of our best practices have been to recruit pastoral assistants, RCIA facilitators, and hospitality during Sunday Masses.
- Use the church for devotionals as well as the Mass
- Family ministry in each parish would be helpful to those struggling. Celebrate family celebrations, and promote liturgical celebrations such as feast days and works of mercy.
- Offer Marriage Prep Programs and Encounter Courses that are open to all with emphasis on the sacrament of marriage and the beauty of sacrifice in marriage. Celebrate the milestones of marriage and build strong parish family associations/communities with couple mentors will help ongoing marriage support.
- Some examples for ministry: encourage prayer and fasting, adult formation opportunities, retreats, conferences, ability to attend Eucharistic adoration, home ministry to visit families.

Once the survey was completed it was forwarded to the Canadian Conference of Catholic Bishops (CCCC) to submit to the Vatican as part of the material to be considered at the Synod of 2015. The bishops have now concluded their work and we await a final document from Pope Francis; do keep him in your prayers.

### Feeding the Family

The "Feeding the Family Catechesis Series", which was featured on the front page of the Spring 2015 *Herald*, has wrapped up with great success! Our office undertook a survey from the participants and here are some of the findings:

- Please thank all the couples, priests, cooks, donors who spent many hours preparing all of these weeks, it was a wonderful experience.
- This opportunity gave many the ability to share faith with others, learn from and grow with other faith-filled families and have a better understanding of their vocation.
- New connections and a sense of community were established.
- The importance of coming together, sharing and supporting family.
- This is something that needs to be continued at least on a quarterly basis.
- We would like to see more similar programming, retreats for all ages, formal catechesis, Eucharistic Adoration, and Scripture-based studies.

The Family Life Office is striving to reach some of the goals put forward through these recent surveys (Synod & Feeding the Family). Stay tuned for new and exciting programming!

Our Diocesan Year of the Family is scheduled close with Mass celebrated on Sunday November 22 at the Cathedral of Saint-Peter-In-Chains, 10:30 am. Days later, Pope Francis will officially open the Year of Mercy on December 8<sup>th</sup>. Please stay posted for our Eblasts and website as we support families through our programming year. We have lots to be thankful for!

— Robyn Henighan



# Star of Bethlehem?

by Peter Dawson

When we think of the birth and infancy of Jesus, most of us picture the traditional scene: a manger in a stable, the Holy Family, some shepherds, a few domestic animals, and later, three wise men. In the sky above is some conspicuously bright object, usually a star, sometimes a comet.

This image has its origins in Chapter 2 of the gospel according to Matthew, who tells us that when Jesus was born in Bethlehem in the days of Herod the king, wise men from the East came to Jerusalem in search of a recently born king of the Jews, for they had seen his star in the East and wished to pay homage to him. Upon hearing this, Herod was upset, and having established that the prophet Micah had foretold that the Christ would be born in Bethlehem, he pressed the wise men for more information. In particular, Herod wanted to know at what time the star appeared. He then asked the wise men to go to Bethlehem, find the child and report back so that he too could pay homage. The wise men set out, and the star which they had seen in the East went before them, till it came to rest over the place where the child was. And then, they returned to their homeland, avoiding further contact with Herod. Joseph, warned in a dream to flee to Egypt, did so, and the Holy Family stayed there until the death of Herod. When Herod saw that the wise men had tricked him, he was furious, and he ordered the killing of all male children

in Bethlehem and its surroundings who were two years old or younger according to the time which he had ascertained from the wise men.

How should we interpret this?

The first step is to settle on a range of dates for that first Christmas. No one now living knows exactly when Jesus was born; in fact, about the only thing we can be sure of is that the date was not December 25, 1 AD, a date that was established in 533 AD by a Christian monk living in Rome. However, Matthew is very clear that Jesus was born in the days of Herod, and we know from reliable, independent sources that Herod died in late March or early April of 4 BC. Moreover, the fact that Herod had ordered the killing of all male children under the age of two, according to information he had gleaned from the wise men, suggests that Jesus was born no later than 6 BC, assuming that Herod's atrocity was among his last acts. So, to be on the safe side, we should look for some sort of celestial portent between 8 BC and 4 BC.



Next, we must realize that the wise men were magi, not kings. It is possible that they came from Arabia, although a compelling case has been made that they originated in lands under Parthian control, i.e., in Babylonia or Mesopotamia. In 587 BC, the Babylonians overran Judea and transported many Jews back to Babylonia. Less than 50 years later, in 539 BC, Babylonia itself fell to the Persians under Cyrus the

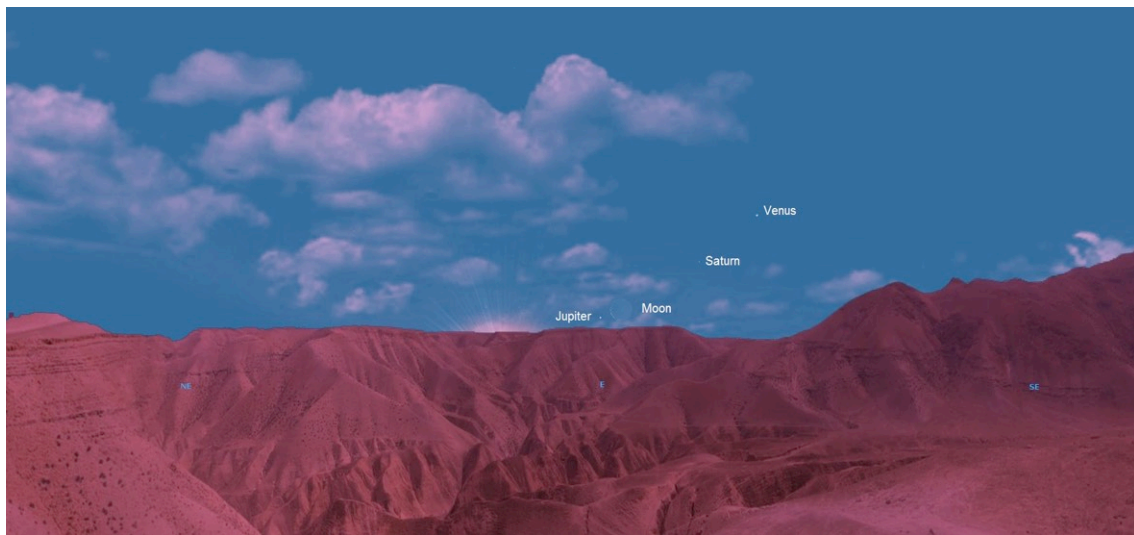
Great, who liberated the surviving Jewish prisoners. However, many chose to remain in Babylonia rather than return to their ancestral homeland, and their descendants were there in 248 BC when Babylonia fell under Parthian control. Under the Parthians, the Jews thrived, and many Parthians, even among the nobility, converted to Judaism. The bonds between the two peoples were strengthened further when, at times, the Jews supported Parthian interests, while the Parthians, for their part, worked to assist the Jewish population of Judea in their struggle against the Romans and their puppet, Herod the Great. We can understand Herod's alarm then, when distinguished visitors from Parthian lands presented themselves at his court and inquired as to the whereabouts of a newborn king.

Of particular interest in this context is that the magi were astrologers who practiced a sophisticated form of that art, a form which had its origins in Greece, in the 4<sup>th</sup> century BC. Moreover: it seems plausible that they were Jews, descendants of those who had been carried off from Judea nearly six centuries earlier, as such they

would have been sensitive to any indication that the long awaited Messiah might soon appear.

In order to understand the message of Matthew then, we must put aside our preconceptions, and try to view the world from the perspective of a first century astrologer. Fortunately, we have a great deal of information about how they thought, and what they would have perceived as a significant portent. For example, the *Tetrabiblos* of Claudius Ptolemy sets out the 'state of the art' of the astrological thinking of the time. Moreover, Roman emperors like Hadrian, and particularly, Augustus, who was emperor at the time of the Nativity, saw to it that their natal horoscopes were published widely in order to legitimize their claims to power. And, we have the great advantage of powerful computer software that enables us to

It was not a comet; these were seen universally as bad omens. Could it have been a planetary conjunction, i.e., a close grouping in the sky of 2 or 3 planets? Such events were often (but not always) viewed as auspicious, and there was, in fact, a triple conjunction of Jupiter and Saturn (the two planets appeared close to one another in the sky on three occasions) in 7/6 BC. Ptolemy does not explain whether this event



**The sky at dawn on April 17, 6 BC, looking eastward over the hills of Judea. Venus, Saturn, and Jupiter are above the horizon, although only Venus would have been readily visible in the rapidly brightening sky. Note the proximity of the Moon to Jupiter - a few hours later, it will actually pass directly in front of the giant planet.**

reconstruct the appearance of the sky from any location, at any time.

Using our knowledge of astrological practice at the time of the Nativity, we can rule out all of the usual candidates. First, Matthew's star was not a star; transient phenomena such as *novae*\* and much rarer *supernovae*†, both of which occur among the 'fixed' stars, were of little interest to astrologers. The assiduous Chinese observers did record what seems to have been a *nova* that was visible for some 70 days beginning March 10, 5 BC, but there is no record of that event from the Middle East.

\* A nova, more properly *nova stella*. or 'new star', is the sudden appearance of a star where none was visible before. We now know that these are due to thermonuclear explosions on the surfaces of small, dead stars known as white dwarfs – they are not new stars in any meaningful astrophysical sense.

† A supernova results either from the catastrophic collapse of the core of a massive star, or from the total incineration of a massive white dwarf; they are not atypically about 100,000 times more luminous than ordinary *novae*. And, they are rare: the last naked-eye supernova to have occurred in the Milky Way galaxy became visible in the autumn of 1604 and faded from view in May of 1605.

would have been considered a good omen, although another well known astrologer, Vetticus Valens, writing in about 175 AD, saw it as highly auspicious. However, Firmicus, who re-analyzed the triple conjunction of 7/6 BC around the year 334, concluded that it was, after all, a bad portent. In any case, and this is important, the triple conjunction in question occurred in the zodiacal constellation of *Pisces*, which was the astrological sign of Libya and certain areas of southwestern Turkey. There would therefore have been no connection to Judea, whose governing sign was *Aries*. Equally important, the triple conjunction is known to have been observed from Babylonia, but there is

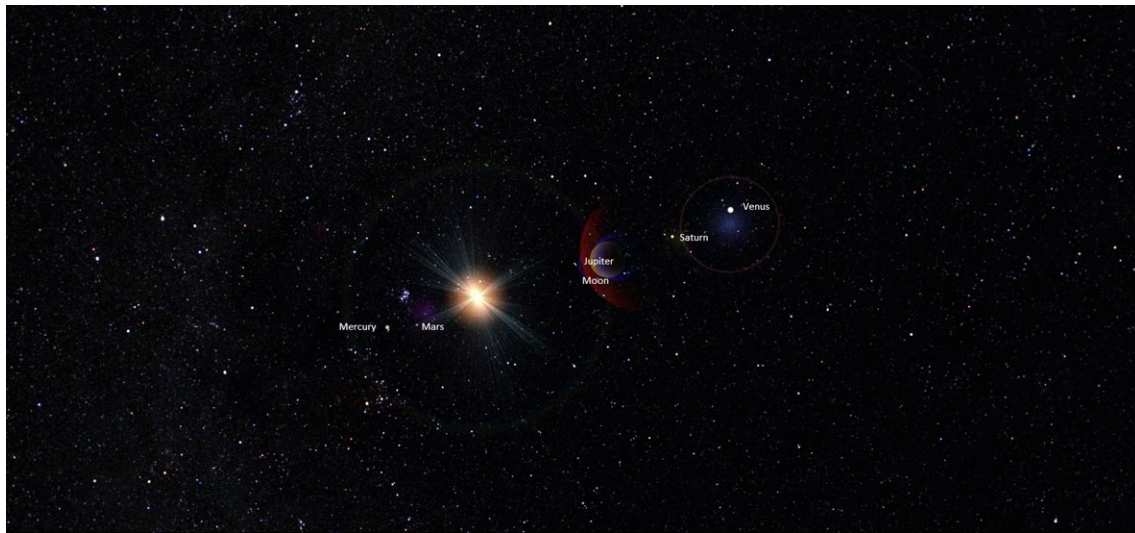
not the slightest indication that it elicited any special interest there.

Finally, and this too is crucial, Firmicus remarked that only one celestial grouping will always produce a regal portent: the Sun, the Moon, and Jupiter.

Whatever Matthew's star was, we know that it went completely unnoticed by Herod and his staff, so it could not have been visually striking. In order to

co-rulers of its 'trine'. Venus, Mercury, and Mars were also in attendance, and best of all, the Moon was not merely close to Jupiter, but it actually occulted the planet not long after sunrise. The Moon moves eastward through the sky at the rate of about 12 degrees per day, so that although horoscopes for April 16 and April 18 would have been seen as highly favourable, they could not match that of April 17, when the Sun, the Moon, and Jupiter were clustered within a span of a few degrees, and when the Moon actually passed directly between Earth and Jupiter.

Because this occultation took place during the daylight hours it could not have been seen by anyone, but the magi would have been able to calculate the essential features of the great event. The Jews had little interest in astrology so they would not have recognized the sign, and because it was not visible, Herod was forced to ask the



**The sky at about 10:00 a.m. local time on April 17, 6 BC. Daylight has been turned off. All of the planets known to the ancients are visible, except for Jupiter, which is now hidden behind the Moon. The stars of Aries and Taurus are prominent in the background; note the Pleiades just to the left of the Sun.**

identify a plausible candidate, we have to interpret Matthew's account in astrological terms. The wise men saw the star 'in the East'. To an astrologer, that meant that it appeared in the dawn sky, and was visible as a 'morning star' just before sunrise. According to the rules, this portent had to appear in the zodiacal constellation of Aries, which, as noted above, is known to have been the astrological sign of Judea.

When we apply all of the other rules of the astrological game, we uncover a unique event — a stupendous portent that pointed clearly to a regal birth in Judea on April 17, 6 BC. The star of Bethlehem was the planet Jupiter 'in the East', along with the Sun and Saturn, the

magi for details. Furthermore, the identification of Jupiter as the star of Bethlehem accounts nicely for what would seem to be its peculiar movement — the going 'before' and standing still. Jupiter was executing a retrograde loop, a phenomenon that was well known in ancient times, and has been well understood since the 16<sup>th</sup> century. Jupiter would not have undergone retrograde motion at the time of its conjunction with the Sun, but rather, some six months later, suggesting that the visit of the magi to Bethlehem took place no earlier than October, 6 BC.

We may never know for certain when Jesus was born (at least not in this life), but a fairly solid, if somewhat circumstantial case can be built on the evidence furnished by Matthew, provided that evidence is interpreted according to the standards of the first century AD. It points to a first Christmas on April 17, 6 BC, a date that is consistent with the historical evidence (and with the presence of flocks and their shepherds in the fields), even if the idea that Jesus was born 6 years 'before Christ' seems a little unsettling at first. ☩

## Diaconal Ministry for the Diocese of Peterborough

St. John Paul II taught that “the vocation of the permanent deacon is a great gift of God to the Church” and the *Rite of Ordination of Deacons* asserts “you will recognize them [deacons] as disciples of Him who came not to be served, but to serve.”

We find in the New Testament evidence of a ministry of service that models that of Christ the Servant. The words deacon, diaconal and diaconate have their origin in the Greek word *diakonein*, having to do with service. Texts such as *Mark* 10:43-45, *John* 13:26 and 13:1-20 reveal the self-emptying service for all that characterizes the identity and role of the deacon. *Acts* 6:1-6 is often cited as the first formal institution of diaconal ministry when the Twelve Apostles “prayed and laid hands” upon “seven reputable men” who would serve the needs of Greek-speaking widows amongst the followers of Jesus in Jerusalem. Two of the seven, Stephen and Philip, offer an early illustration of the effective contribution that deacons would offer to preaching and evangelization. The powerful preaching of Stephen resulted in his becoming the first Christian martyr (*Acts* 7:54-60), and Philip is an early exemplar of the deacon as evangelizer and baptizer (*Acts* 8:26-40). *The First Letter to Timothy* provides evidence of the qualities the early churches sought when selecting bishops and deacons. The latter “must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, holding fast to the mystery of faith with a clear conscience (3:8).”

The earliest expression of diaconal ministry in Christian communities stressed service to the apostles and to the marginalized. The overseers (*episkopoi*) or bishops in the emerging churches were the apostles’ successors, and they relied heavily upon deacons for many tasks, including the management of funds, charitable works, distribution of communion to those unable to attend Eucharistic liturgy, and supervising orderliness and silence in the worshipping assembly. *The Didascalia Apostolorum*, a 3<sup>rd</sup>-century Christian document, refers to the deacon as “the bishop’s ear, mouth, heart, and soul,” and it was the bishop alone who ordained the deacon to service by laying hands on his head. Over the ensuing centuries, ordination to the diaconate increasingly became a temporary or stepping stone to the priesthood and, as a result, was referred to as the transitional diaconate and encompassed a service-oriented period of one to four years as preparation for priestly ordination. While a deacon still reports directly to his bishop today, each one is assigned to assist with the liturgy in a specific parish, and his day-to-day parish ministry is offered in close and supportive collaboration with the local pastor.

Throughout the history of the Church, there are countless

examples of deacons who offered outstanding service and leadership, and subsequently were beatified or canonized. Amongst them, we count St. Lawrence of Rome who, following the martyrdom of his bishop and six brother deacons, was roasted to death on a gridiron after distributing all the local church’s funds to the poor and then presenting the poor and disabled to persecuting imperial officials as the Church’s greatest treasure. St. Francis of Assisi continued the example of diaconal self-sacrifice, and became a source of inspiration for the pastoral care that has been so powerfully taught and modelled by Pope Francis.

In the Diocese of Peterborough there are currently nine permanent deacons active in offering various ministries on a year-round basis. Following the arrival of Bishop McGrattan, there has been renewed interest in the role of deacons, and he has been able to call upon the active deacons for assistance in carrying out several aspects of his episcopal ministry. Recently the bishop has established a Permanent Diaconate Committee and appointed Monsignor Michael Heffernan, Deacon Ron McRae and four others as regional representatives – Deacon Bill Radigan (City Deanery), Deacon Aidan Murphy (Southern Deanery), Deacon Sean Gallagher (Central Deanery), and Deacon Jan Sirek (Northern Deanery). In a vast and demographically diverse diocese it is challenging to ensure good communications and a sense of shared community and purpose, but it is hoped that the committee will support those goals. The committee has been tasked to plan and deliver three study days each year in order to ensure the continuing formation of our active deacons.

The first study day will explore how Father James Mallon’s book *Divine Renovation: From a Maintenance to a Missional Parish* offers insights for deacons seeking to support a missional diocese and missional parishes. Future study days will examine topics such as the importance of deacons offering homilies that foster evangelization and a review of the role the deacon is ordained to play in various liturgical celebrations. To enrich the deacons’ spiritual formation and nurture their sense of community, the committee will also plan an annual weekend retreat for both active and retired deacons and their wives. In addition, the committee has been asked to research and submit recommendations for recruitment and formation of permanent deacons for our diocese. To that end, a sub-committee is now consulting with other Ontario dioceses to examine the policies, guidelines, and best practices that have been developed since the Canadian Conference of Catholic Bishops was granted permission in 1969 to restore the permanent diaconate in this country. ✠

— Deacon Ron McRae





## REFLECTIONS

Donald Graham

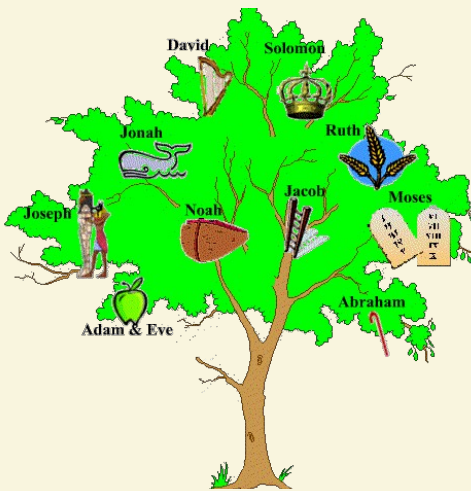
In North America and Europe, it is hard to think of this liturgical season without images of colour-garnished, brilliantly lit, gift-laden Christmas trees dancing in one's head. But is not another sort of tree more fundamental to this season: the family tree? Desiring to know one's roots is integral to identity. Though not the sole factor, it is a constitutive element in self-understanding. Hence researching the family tree, revisiting the family home, and pilgriming to the ancestral homeland are cross-cultural activities. In this light, let us ponder the Lucan (*Lk* 3:23-38) and Matthean (*Mt* 1:1-16) family trees of Jesus in order to appreciate their complementary tracing of his lineage to "the son of Adam, the son of God" (*Lk* 3:38) and to the "son of David, the son of Abraham" (*Mt* 1:1).

The opening of the Lucan genealogy foregrounds the inauguration of Jesus' ministry. Mentioning that he is "thirty years of age" (3:23) serves both to affirm that he has reached his society's accepted age of maturity, and it links him to King David who also was anointed at this age (2 *Sam* 5:4) thereby echoing earlier emphases of the evangelist upon Jesus' royal mission as the promised Messiah of the line of David (1:32, 2:4; cf 1:69; 18:38, 20:41-44).<sup>1</sup> However, the ending of the genealogy indicates that this messianic mission of Jesus is not simply for the patriarchal household of Abraham, Isaac and Jacob, or the Exodus household of Moses, liberator and lawgiver, or the royal household of King David, but rather his redemptive mission is for the entire household of Adam. As French bishop and doctor of the Church, St. Hilary of Poitiers (c 300-368), wrote: "[Christ] was made man of a virgin so that he might receive into himself the nature of flesh; that **the body of mankind as a whole** might be sanctified by association with this mixture . . . He

# Assuming the history of the world

who is God co-existed with us in the flesh, and thus we [the human race] have been restored from the flesh to the divine nature."<sup>2</sup>

However, Luke's decision to end his genealogy with Adam, father of the human race does not mean that the Advent practice of learning the Jesse tree in preparation for Christmas is misguided! Indeed, this fun catechetical practice properly stresses the scandalous historical particularity of the Divine Will to redeem the world by the eternal Son becoming a 1<sup>st</sup> century Palestinian Jew rather than a 3<sup>rd</sup> century Roman, or 12<sup>th</sup> century Chinese, or 18<sup>th</sup> century Indian, or 21<sup>st</sup> century Russian or 25<sup>th</sup> century Canadian. The Jesse tree practice is scripturally rooted in Matthew's genealogy which ends with Abraham, father of the Hebrews. For to be human is necessarily to be situated in time and space; it is necessarily to belong to a people embedded in a tradition expressed in a culture. Hence the Christian view of salvation is emphatically neither abstract philosophy nor mythology but salvation history.



Part of the theological message of Luke's genealogy, though, is that the particularity of the Word made flesh has universal ramifications. For the 3<sup>rd</sup> century Roman, the 12<sup>th</sup> century Chinese, the 18<sup>th</sup> century Indian, the 21<sup>st</sup> century Russian, and the 25<sup>th</sup> century Canadian all share the common human nature assumed by the 1<sup>st</sup> century Palestinian Jew, Jesus of Nazareth. The God-man experiences, preaches, heals, disturbs, challenges, consoles, and suffers in and through this common assumed humanity which, upon its glorious exaltation, becomes the sacred medium by which he,

as the risen One, paradoxically, is able to transcend the limitations of time/space to become personally present in all times/spaces, precisely as the God-man, not simply as eternal Son. The solemnity of the Feast of the Incarnation then celebrates this profoundly concrete, particular, historical wedding of Divine and human in Jesus of Nazareth which creates a personal bond with every human being. Amongst other things, then, Christmas marks the manner in which the Creator by becoming a creature establishes a radical solidarity with the one race, the human race: in becoming human, the divine person of the eternal Son assumes our human history, and marvelously relates all human beings, inside and outside his Mystical Body, to himself, the concrete-universal One. ✠

<sup>1</sup> See "The Gospel according to Saint Luke," The Ignatius Catholic Study Bible, Revised Standard Version, 2<sup>nd</sup> Catholic ed. (San Francisco: Ignatius Press, 2001), 113.

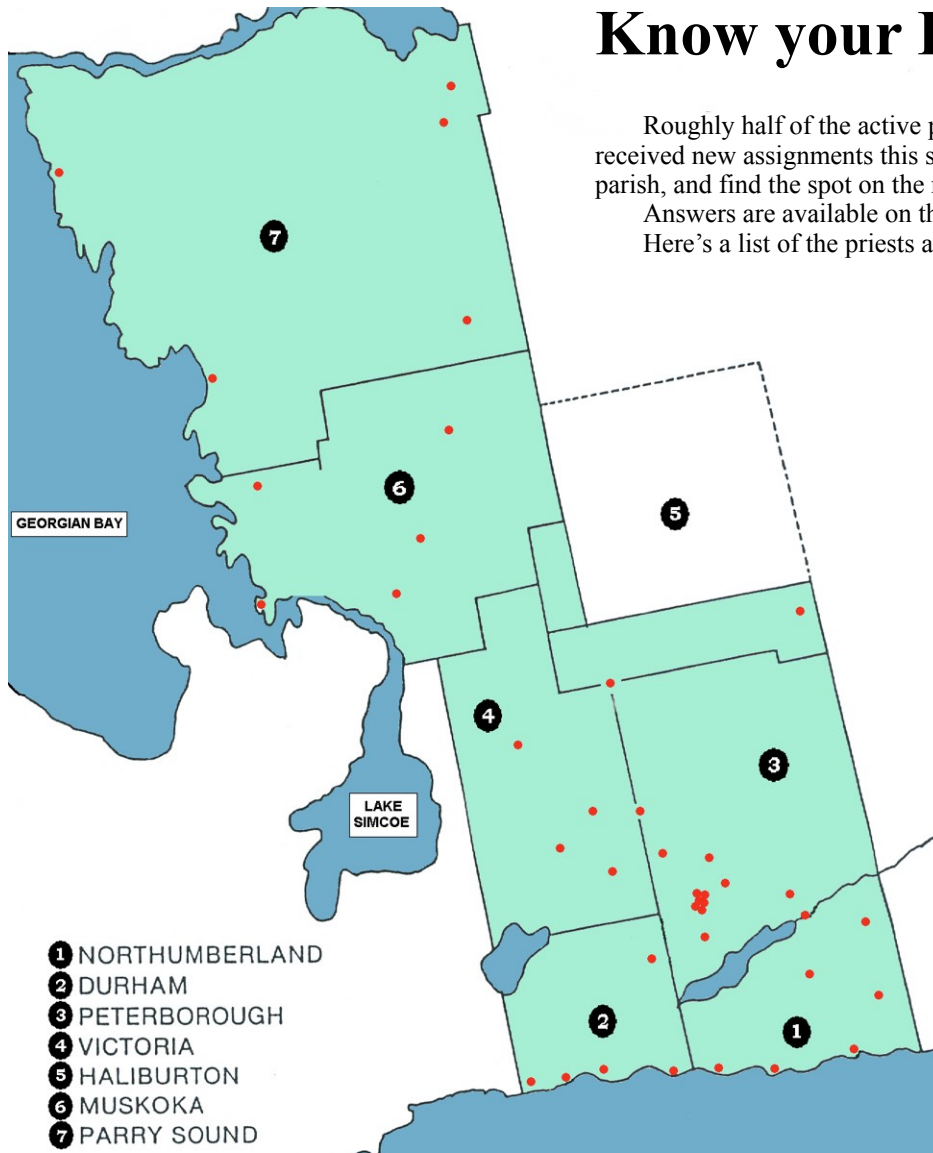
<sup>2</sup> Cited by Gerald O'Collins, SJ, The Second Vatican Council on Other Religions (Oxford: Oxford University Press, 2013), 6; emphasis added.

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).

# Know your Diocese: A Quiz

Roughly half of the active priests in the Diocese of Peterborough received new assignments this summer. Can you match the priest with his parish, and find the spot on the map?

Answers are available on the diocesan website, see address above. Here's a list of the priests assigned to parish ministry:



- Fr. John Albao
- Fr. Stanley Anozie
- Fr. Andrew Ayala
- Fr. Antonio Barol
- Fr. Andrew Broda
- Fr. Neil Campbell
- Fr. Craig Cruikshank
- Fr. Martin Dalida
- Fr. Joseph Devereaux
- Fr. Anthony Ezeonwueme
- Fr. Randy Foster
- Fr. Gerardus Hauwert
- Msgr. Michael Heffernan
- Fr. Luis Lapinid
- Fr. Tom Lynch
- Fr. Eric Mason
- Fr. Paul Massel
- Fr. Dominic Mbah
- Fr. Gerard McMahon
- Fr. Ervens Mengelle
- Fr. Ronald Meyer
- Fr. William Moloney
- Fr. Joseph Moran
- Fr. Pablo Munoz
- Fr. Theodore Nnorom
- Fr. Placid Obiji
- Fr. Emmanuel Okpataku
- Fr. Collins Okafor
- Fr. Balonwu Okpe
- Fr. John Perdue
- Fr. Jean-Pierre Pilon
- Fr. Asisclo Podelino
- Fr. Kenneth Rae
- Fr. John Joseph Rathinaswamy
- Fr. Christopher Reynolds
- Fr. Raymond Rick
- Fr. Higinio Rosolen
- Fr. Peter Selvaraj
- Fr. James Sercely
- Fr. Sanyatson Seshaiah
- Fr. Damian Smullen
- Fr. John Sun-Moon-Park
- Fr. Jerry Tavares
- Fr. Vicente Valles
- Fr. Roy Villas
- Fr. David West
- Fr. Stan Witzcak

- 1 NORTHUMBERLAND
- 2 DURHAM
- 3 PETERBOROUGH
- 4 VICTORIA
- 5 HALIBURTON
- 6 MUSKOKA
- 7 PARRY SOUND

## The Parishes:

- Bobcaygeon, Our Lady Queen of Peace
- Brighton, Holy Angels
- Brighton, Korean Martyrs
- Bowmanville, St. Joseph
- Bracebridge, St. Joseph
- Britt, Holy Family
- Campbellford, Visitation of the BVM
- Cardiff, Our Lady of Lourdes
- Cobourg, St. Michael
- Courtice, St. Therese
- Douro, St. Joseph
- Downeyville, St. Luke
- Ennismore, St. Martin of Tours
- Fenelon Falls, St. Aloysius
- Grafton, Assumption of the BVM
- Gravenhurst, St. Paul
- Hastings, Our Lady of Mt. Carmel
- Honey Harbour, Our Lady of Mercy
- Huntsville, St. Mary of the Assumption
- Kearney, St. Patrick

- Kinmount, St. Patrick
- Kirkfield, St. John the Evangelist
- Lakefield, St. Paul the Apostle
- Lindsay, Purification of the BVM
- MacTier, St. James the Great
- Millbrook, St. Thomas More
- Newcastle, St. Francis of Assisi
- Norwood, St. Paul
- Otonabee, Our Lady of the Assumption
- Parry Sound, St. Peter the Apostle
- Peterborough, Immaculate Conception
- Peterborough, Sacred Heart
- Peterborough, St. Alphonsus Liguori
- Peterborough, St. Anne
- Peterborough, St. John the Baptist
- Peterborough, St. Peter-in-Chains
- Port Hope, Our Lady of Mercy
- Powassan, St. Joseph
- Trout Creek, Sacred Heart
- Warkworth, St. Jerome
- Wooler, St. Alphonsus

# Piloting A New Course For Sacramental Preparation

During pastoral visits, His Excellency Most Reverend Bishop McGrattan received feedback and in-put about a number of topics. One such topic was sacramental preparation. Both the clergy and the parishioners explained to the Bishop that each parish had their own sacramental preparation program resulting in a wide variety of both content and form (i.e. number of meetings and so on). Additionally, school programs reflected the diversity of practices evident in the parishes. A desire was evolving for consistency in the parishes, families and the schools.

In the spring of 2015, under the direction of Bishop McGrattan, the city deanery of priests took on the task of planning to pilot a common program for parish-based sacramental preparation in the parishes of Immaculate Conception, Sacred Heart, St. Alphonsus Ligouri, St. Anne, St. John the Baptist and St. Peter-in-Chains Cathedral. Fr. Craig Cruikshank explains, “Fr. Bill Moloney and I reviewed three sacramental preparation programs. The program from St. Mary’s Press [*Remember and Celebrate Reconciliation; Remember and Celebrate Eucharist*] was chosen due to its good pastoral content to support children preparing to receive the sacraments and especially because of its intentional focus to engage the parents.” Once the program was chosen, the city pastors and priests met together on September 3<sup>rd</sup> at St. Anne Parish to review it and discuss the program logistics. Bishop McGrattan attended that meeting and said, “I am very impressed with the commitment and unity of the priests to undertake this pilot. This is positive for our Diocese and most importantly, it brings together our shared ministry to support children preparing to receive the sacraments and their families.”

From October to January, there will be four sacramental preparation program sessions for First Reconciliation. From February to May, there will be three sacramental preparation program sessions and a retreat to prepare to receive First Eucharist.

The pastors have worked with parish-based catechists to provide the programs for children. A catechist training session was held in early October. Sixteen parish-based catechists

participated in the session including four priests. The parish-based catechists provided the following feedback about what was helpful for them from the session: “understanding how this program came to be and where it is headed; the dialogue with people from other parishes; the opportunity to share ideas on presentation style; the encouragement; the time to plan with catechists from our parish; and the different presentations which were well prepared so it is easy to follow step by step”.

After the First Reconciliation sacramental preparation session at St. Alphonsus Ligouri Parish, Maureen Thorndyke and Jennifer Ray-Horvath, parish catechists, said, “Children were excited and eager to begin their faith journey towards the Sacrament of Reconciliation.”

Sheri McNeil, Pastoral Assistant at St. Alphonsus Ligouri Parish reflects, “Each sacrament year brings many little blessings in the form of new candidates, and I am reminded of the poem ‘Little Eyes Upon You’ and the impact we have on a child’s faith development. Given that parents are the first and primary faith educators of their children, it is vital to provide support to the family as they journey with the candidate through a sacramental year. As a Pastoral Assistant, having a resource that provides a scaffold for both candidates and parents is key to facilitating that journey.”

Engagement of parents in the sacramental preparation program and the parish is an important component. Fr. Cruikshank says, “Parent are the first educators in

the faith for their children. This program includes many family activities. Because there is such good content – some of it will be done at the parish and some of it at home. The parents will be working with their children not only for review but actually to teach important traditions of the faith.” For this reason, the pilot has been structured so that while sessions for the children are taking place, there will be a parent session running concurrently. Fr. Bill Moloney emphasizes that “the parent sessions will gather the experiences and expertise of parents and provide them with the confidence that God who has called them to this important mission will give them all that they need to accomplish it.” The parent sessions will be led by the pastor or a pastoral team member of the parish. Parents will be invited



**Catechist Training Session, October 3 at Immaculate Conception Rectory. Catechists from St. Alphonsus Ligouri and St. John the Baptist attended this session. L to R: Maureen Thorndyke, Sr. Advocata, Christina Callaghan, Sheri McNeil and Fr. Balonwu Okpe.**

## Contributed by

**Fr. Craig Cruikshank,  
Fr. Bill Moloney  
and Deirdre Thomas**

to participate in discussions about the faith and helping their child to prepare to receive the sacraments.

Feedback and shared partnerships are a critical part of the pilot year experience. Parents will be receiving an Exit Card (feedback sheet) to complete after each parent session. The experience and learning from the pilot year will guide the expansion of the program to all the parishes of the Diocese.

When asked to give feedback about the first parent session detailing what was helpful for them in their faith and their role as a parent supporting their child's faith journey, parents from St. Alphonsus Ligouri Parish said:

- “Reminded me of my active role in his (my child's) spiritual development
- To see so many families come together to support their child on this journey
- Video emphasis on following God's teaching as it is interpreted by Church
- The visual aspect with the video and slideshow is appreciated.
- Small group discussion was helpful; good to hear the perspective of other parents and grandparents
- Pleased to hear that these sessions are being delivered (expanded) throughout the Diocese as a consistent message; I believe that an important step has been made in that all parishes are on the same page.
- That God, through/with the Church is supporting us with our children through this journey.
- Learning what we need to do; Direction; Advice; The simplicity of it
- Seeing other parents struggling with the same questions that I have
- I like knowing what my child will be learning so that we can continue the discussion at home.
- The warm and inviting manner the program begins with presents a supportive atmosphere.”

On September 23<sup>rd</sup> at Immaculate Conception Parish Hall, the Bishop, city pastors and pastoral teams along with Deirdre Thomas, who is supporting sacramental preparation, met with the principals and most Grade 2 teachers from the Peterborough city schools of the Peterborough Victoria Northumberland and Clarington (PVNC) Catholic District School Board to provide an overview of the pilot program and to present the parish and home pieces as well as the connections to the schools' Religious Education programs, *We Belong to the Lord Jesus (Year 2)*; *In the Spirit We Belong (Year 3)*; and the documents from the Institute for Catholic Education, *Religious Education*



**St. John the Baptist and Sacred Heart Parishes' Sacramental Preparation Program with catechist, Christina Callaghan.**

*Policy Document 1-8 and Family Life Education 1-8.* [Next year, there will be a new Religious Education program for Grade 2, *Growing in Faith; Growing in Christ 2* in the Catholic schools and this will replace references made to the current programs, *We Belong to the Lord Jesus (Year 2)* and *In the Spirit We Belong (Year 3)*.]

There was strong support at the meeting from the PVNC Catholic School Board's senior administration team with the presence of Barbara McMorrow, Director of Education; Rosemary Leclair, Superintendent of Learning / Student Success (Elementary); and Joan Carragher, Superintendent of Learning / Special Education Services. After the meeting, Director of Education Barbara McMorrow affirmed, "The anecdotal feedback on the session and the pilot project is very positive." Shelley Adair, Principal of St. Catherine Catholic Elementary School also echoed this sentiment, "I think what is happening is wonderful for children and families."

On the PVNC Catholic School Board's September 25<sup>th</sup> Professional Activity (PA) Day, the new Grade 1 Religious Education program, *Growing in Faith; Growing in Christ 1*, was introduced to teachers. A member of the clergy was part of each in-service team for the regional sessions held on this PA Day. Fr. Jerry Tavares and Fr. John Perdue spoke with all Grades 1 and 2 teachers in the Peterborough City schools about the parish-based sacramental preparation program affirming a strong working relationship between the home, school and parish.

The pastors recognize families are busy and things come up. Providing a consistent program in all the parishes allows the parishes to work together to support families when family schedules and commitments interfere with attending the parish-based sacramental preparation programs. If parents are unable to attend the session at their parish, they can contact the pastor and arrange to attend a session at another parish. Principals and

teachers also offered to work together with families and pastors to support this communication should schedule pressures arise. In this way, the parishes and schools are working together to support families.

As October drew to a close, the parishes had held their first session of sacramental preparation. Christina Callaghan, catechist at St. John the Baptist Parish says, "Our first Reconciliation session went very well. The stories and activities in the program book engaged the children. Many of them stayed for Mass and participated enthusiastically as Fr. Ervens quizzed them during the homily. As a mother, teacher and St. John's parishioner, it is wonderful to see home, school and parish come together to help these children come to know Christ and His Church more closely."

Sacramental preparation and the ritual to welcome the children preparing to receive the sacraments remind each parishioner of her/his own calling to pray for and support the children of their parishes. Sheri McNeil, Pastoral Assistant from St. Alphonsus Ligouri Parish emphasizes, "Just as

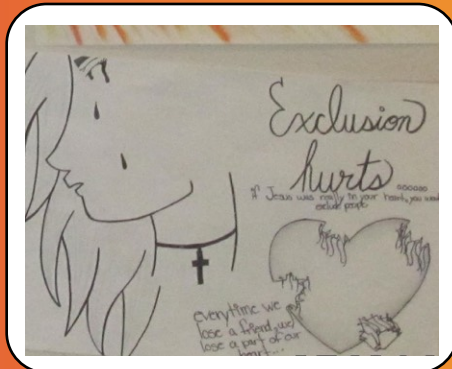
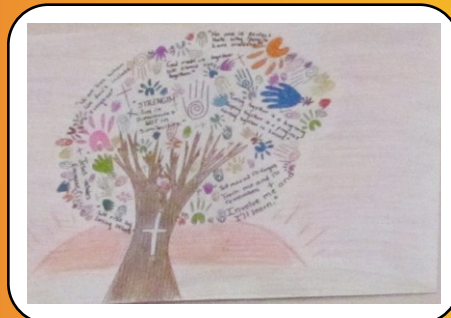
importantly, the entire faith community provides a loving place for the child to grow in his or her faith."

Bishop McGrattan is meeting with the city pastors and pastoral teams in December to check in to see how things are going and to continue sketching out plans for expansion next year. Fr. Bill Moloney says "my brother priests are interested in the city pilot program and they welcome a consistent approach". Plans are well under way for the 15-16 pilot followed by a two-fold plan for 16-17 to expand the pilot for First Reconciliation and First Eucharist and to begin a pilot sacramental preparation program for the sacrament of Confirmation.

Bishop McGrattan says, "The city parishes – pastors, catechists, parents and teachers – are working together in a coordinated way to support children preparing to receive the sacraments. Their efforts have met with positive and encouraging feedback. Our shared mission is to support the children as God draws them closer to Himself through the sacraments." ✠



## A Poster Contest in Powassan



CWL Education and Health convener, Patti Muileboom organized a poster contest at St. Gregory's School in Powassan on May 4<sup>th</sup> to 8<sup>th</sup>, 2015. The theme was 'Welcoming others to the Table' and was divided into 3 groups: JK to grade 3, grades 4 to 6 and grades 7 and 8.

There were approximately 180 posters entered with many interesting thoughts and pictures portrayed. The judges had a very difficult time choosing the 7 winners. "

# Faithful Fatherhood

by Luke Procter

In this season of Advent, we are reminded of the journey of the Holy Family. We are called to imitate Mary and Joseph's love and holiness, their devotion to one another and to Jesus. Yet, as we look around our communities, and even among our own families and friends, we see family disorder and disunity - divorce, single parents, abortion, euthanasia and a host of other societal ills. What is the solution? Obviously, there is no one quick fix, but I would like to focus on one issue: the role of the father in the family, specifically, fathering the preborn child.

When does fatherhood begin? Oftentimes, we assume it begins at birth. We hear someone has 'become a new dad' at the birth of his first child. But that's not really accurate, is it? We know that the life of a child begins at conception; so clearly, motherhood and fatherhood must also begin at that point. After all, unlike frogs and certain other animal species, humans need both a male and female to create new human life. So the question: how to be a father for a preborn child?

We can gain insight by looking at the Holy Family, specifically at Joseph's response to the conception of Christ. We will note that Joseph was afraid, and was preparing to quietly divorce our Blessed Mother, but the angel convinced him to stay and be the foster father to Jesus (Mt. 1:18-25). How many fathers have been afraid when they discovered their wife was pregnant? How many have wanted to run away? Indeed, judging by the number of single mothers in our communities, it seems quite common, sadly, for men to leave their pregnant partners. What can be done about this? The answer, while simple, is also very difficult: fathers must imitate Joseph.

Aside from our Blessed Lord, Joseph had the greatest devotion to Mary. We, firstly, must imitate this devotion and live it out within our own families and communities. Secondly, just as Joseph was a model of chastity and faithfulness, each of us must do likewise, living a life faithful to Jesus and the Church He built. If all fathers were as devoted to Mary and Jesus as Joseph was (and still is), I suspect there would be a great increase in strong, united families. Of course, Joseph did not start being faithful at the Nativity, but shortly after the conception of Jesus. We fathers must do the same; we must be faithful to our spouse and our children from the beginning.

Practically, what does this look like in our modern families? First, we men will treat our wives like the queens they are. We must rejoice at the opportunity to serve, help and assist the woman we gave our lives to in marriage. As Jesus Himself said, He "came not be served, but to serve" (Mt. 20:28), and we need to interiorize this virtue. As an example, when she is sore and tired, we men should give her the foot rub

or make the dinner she wants and needs. I would imagine that Joseph spent each evening massaging Mary's feet; what an honour that would be, to relieve the discomfort of the Blessed Mother! Fortunately, we have an opportunity to do just that, through the care of our wives.

Secondly, we must be faithful to the Church Jesus built. This is important not just for ourselves, but for our families as well. Our children will never learn the faith of the universal Catholic Church if it is not modeled by their parents, and their father in particular.

Start simply, by going to Mass. According to a Center for Applied Research in the Apostolate (CARA) poll in 2008, close to 80% of Catholics don't even go to Mass on Sundays, and only 57% of Catholics believe in the real, true and substantial presence of Jesus in the Eucharist. These are basic steps towards displaying and conveying faithfulness in our families. We must also ensure our children attend Mass as well, even before birth.

We men must also acknowledge our weaknesses. We need to go to confession regularly. As far as I know, only Mary was immaculately conceived, and I know for sure that I wasn't. I need confession because I mess up, sometimes badly. I'm sure all fathers do, and we are all in need of forgiveness. Also, we cannot give what we do not have; that is, we cannot give forgiveness to our children if we ourselves have not received it first. Certainly our children will make mistakes and will look to their parents, especially their dad, to forgive them and help them to do better.

To fully realize human fatherhood, we must be in a state of grace, we must have the divine life within us. Of course, grace is dead in us when we are dead in sin, but through confession we can be made alive again. Personally, I've been raised from the dead many times, and I'm very thankful to all the priests through whom Jesus Christ resuscitated me. Our children look to their fathers as examples to follow, and a humble, faithful father can bring up humble, faithful children and families.

Being a parent is not easy. We need the grace of our Blessed Lord to help us, and we need a strong devotion to our Blessed Mother and her Blessed Spouse, St. Joseph. They have, quite literally, been there and done that. We can use them as guides, helpers, and example. After all, we are their spiritual children, through Christ. And the best time to start living that truth is right now. Men, if your wife is pregnant, begin being a faithful father NOW. Your children will receive graces you may never know about until you are re-united in eternity. If your children have all grown and started their own families, it's still not too late. The important thing is to model a devoted, Catholic faith and let God take care of the rest. ☩



## In October 2015, Pope Francis and the Bishops of the world met in Synod to discuss family life.

Below, newlyweds Jill Xiang and James Sherk, from Washington DC, met Pope Francis at a Wednesday general audience in Rome, April 2015. (Jill & James spent their summer holidays in "cottage country", in our Northern Deanery.)



A.D. 2015 was *The Year of the Family* in the Diocese of Peterborough by proclamation of Bishop McGrattan.

**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.**