



Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



Feeding the Family



Fathers Dominick Mbah, Bill Moloney, John Perdue, Bishop McGrattan & Fr. Ken Rae
at a Year of the Family catechetics event of the City Deanery, 12 April 2015

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EDITORIAL

Fr. Ray Rick

After terrorists struck the offices of the French satirical paper *Charlie Hebdo* in Paris on January 7th, killing 17 and wounding many others, the knee-jerk reaction of westerners, especially those in the media and entertainment industries, was to assert support for the freedom of expression without limitation, chanting “Je suis Charlie.” Pope Francis, a week later on his flight to the Philippines, responded to this by saying if someone insulted his mother, he would be tempted to physical violence. While the pope has a point, we know that violence is never an answer to anything; he is challenging us to use this violent episode as motivation to look deeper into ideas of freedom and free speech.

Freedom is not the same thing as licence. Freedom without responsibility is chaotic and destructive. While the freedoms that we enjoy today allow us to say, or draw, things that Pope Francis and Muslims would consider insulting to his mother and to their Prophet respectively, we must restrain ourselves, especially when the law of the land refuses to do so.

Speaking in Italian, the Pope said, “One cannot provoke, one cannot insult other people’s faith, one cannot make fun of faith.” For faith, after all, is a highly personal matter, something to be cherished. Aggressive words or gestures toward another person’s religious convictions invite a reaction and, given our fallen human nature, the impulse to strike back, to get even, or to get ahead, comes all too readily. Sooner or later, someone is going to react badly, making matters worse rather than better. This is what happened in Paris on January 7th.

We Christians, especially, need to exercise love of neighbour, as the Lord taught, understanding that there is no limit on who qualifies as “neighbour”.

If you love the pope, don’t insult his mother. Toward non-Christians, too, we need to show consideration and respect of things sacred to their particular belief systems. If we are not deliberately provocative about things that our non-Christian brothers and sisters hold dear, we may win them over to the love of Christ and into the Kingdom of Heaven. Our refrain should be: “Je suis Jésus.” ✠

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



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NEXT ISSUE

— Fall 2015 —

will be distributed to the parishes around the middle of September, 2015.
Submissions must be received at the e-mail address below by the beginning of August.

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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Introducing

ignite

young adult ministry

at the Cathedral of Saint Peter-in-Chains



Here is the IGNITE team volunteering with the Mount Community Center
Feburary 28th, 2015

A group for young adults ages 18 to 35
Monthly meetings combining faith with service in the community

For more information contact President Kory Shaughnessy at
koryshaughnes@trentu.ca



New Evangelization:

Pope Francis dedicated this year to the celebration of Consecrated Life in the Church. In these last two editions of the Catholic Herald we have come to know, and I hope appreciate, the witness of the many women and men religious who serve in the Diocese of Peterborough. Their charisms of community life and apostolic service strengthen our own diocese and the universal Church. The call to holiness and the radical embracing of Gospel values are most often reflected in the life and vision of their founders and foundresses as it is lived today. Many have been officially recognized as saints in the life of the Church. We owe these religious communities our gratitude for the gifts they offer us through education, healthcare, pastoral administration, care to the young and elderly, outreach to refugees, and to those who are marginalized both materially and spiritually in our society. This witness has become part of the history and fabric of our diocese today. It is through the example of these religious men and women that the new evangelization can offer the seeds of joy and confidence in announcing the Good News and the living of our faith in ways that are “new in ardour and commitment”.

On numerous occasions Pope Francis has pointed out *the path of attraction*, of contagion, as the sure path of growth for the Church, and ultimately the path of the new evangelization. In addressing the religious men and women he echoed this same message. “The Church must be attractive. **Wake up the world!** Be witnesses of a different way of acting, of living! It is possible to live differently in the world [...] It is this witness I expect from you”. [“Be Glad!” – A Letter to consecrated men and women in preparation for the year dedicated to Consecrated Life – Pope Francis]

In responding to this challenge of the new evangelization, Pope Francis is entrusting the task of **waking up the world** not just to the religious but to the entire Church. **In this same spirit we need to wake up the diocese!** The radical living of our baptism call is not the sole responsibility of those vowed to consecrated life but all the baptized. The Christian life rooted in baptism is a continuous call to follow Christ, to be made like him in the lives we live. The call to meet the Lord is an invitation to move out of ourselves, to leave aside self-absorption, the preoccupation with me, and to see the other with God’s love. A relationship with Christ is never static, nor is it focussed on self. “Because when we put Christ at the centre of our life, we ourselves don’t become the centre! [...] We are not at the centre; we are, so to speak, relocated. We are at the service of Christ and of the Church”. [Be Glad! – A Letter to consecrated men and women

in preparation for the year dedicated to Consecrated Life – Pope Francis]

Waking up the diocese, willing to be relocated in service of Christ and the Church means that we need to be open to change. Not simply change for the sake of change but of conversion, of turning to Jesus Christ, of being open to a renewal of spirit, of allowing our parishes, schools and families to become a path of attraction in which all encounter Christ and in which we draw others close to Him. Pope Francis urges us to approach the men and women of today in the light of two pastoral categories that have their roots in the newness of the Gospel: **closeness** and **encounter**. They are the two ways through which God has revealed himself in history and which find their ultimate expression in Jesus, who is the incarnate love of the Father.

The new evangelization, the Church’s missionary activity, still represents the greatest challenge for our diocese. If we are to embrace this reality and allow it to take root in our parishes then we must draw upon and explore new pastoral strategies of **closeness** and **encounter** if we are to create a path of attraction for families, the young, for men and women.

This missionary activity must include those members of the faithful who preserve a deep and sincere faith, expressing it in different ways but seldom take part in worship. It needs to reach out to “the baptized whose lives do not reflect the demands of Baptism, who lack a meaningful relationship to the Church and no longer experience the consolation born of faith”. Finally, it must embrace those who do not know Jesus Christ, who have always rejected him or who have become indifferent to religious traditions but who are quietly seeking God, yearning to see his face, in countries and societies which are becoming secular or simply holding on to the vestiges of ancient Christian traditions. As Pope Francis states “all of them have a right to receive the Gospel ... [and]... Christians have the duty to proclaim the Gospel without excluding anyone”. (*Evangelii Gaudium* no. 15)

In becoming parish communities that are missionary disciples and a path of attraction, we must first begin by asking ourselves very straight forward questions: Am I willing to change or relocate so that my service in the parish, school and family brings about a growth in faith for myself and others? How can we become more attractive to others through witnessing to our faith? Do we have a desire to show mercy, the fruit of our own experience of the Father’s infinite mercy? Are we involved through word and deed in people’s daily lives, touching the suffering flesh of Christ in others? Do we support people at every step of the way to Christ, no matter how difficult or lengthy this may be? These are not simple



“Waking up the Diocese”

questions, yet if the new evangelization is to become a catalyst in reviving the Church as Pope Francis is calling for we must also become familiar with the virtues of “patient expectation and apostolic endurance”. He goes on to state that “evangelization consists mostly of patience and disregard for constraints of time”. (EG. 24) Two virtues that must become manifest in my own pastoral leadership of the diocese and in the life of our parishes.

An evangelizing community of missionary disciples is filled with joy; it knows how to rejoice always. Evangelization with joy can become the beauty experienced in the liturgy of our parishes. The Church evangelizes and is herself evangelized through the beauty of the liturgy. The celebration of Eucharistic liturgy, the proclamation of the Word, preaching, music, community outreach and support, and the formation of the laity in the roles they exercise in the liturgy must become a priority for each of our parishes. Pastoral liturgical formation workshops for the laity and the clergy will begin this Fall and continue over the next few years so that our parish liturgies might be filled with joy and the profound sacramental encounter of Christ in the Word and Sacrament that was envisioned by the Second Vatican Council.

An evangelizing community of missionary disciples, in our parishes and schools, must exhibit humility and collaboration in the task of catechesis and the religious instruction of the faith to our children and young adults. The religious instruction that takes place in our publicly funded and private Catholic schools needs to be supported and strengthened by the involvement of the pastor and parishioners. The role of the parish catechist and the importance of parish based preparation for the sacraments in collaboration with the Catholic schools must be addressed. New strategies that are developed will reflect the impetus of the new evangelization. Patience and endurance in implementing such strategies will assist parents in passing on the faith and allowing this natural transmission to bear fruit in the lives of our young people and their families.

An evangelizing community of disciples in our parishes must be led by a shepherd who knows and loves those entrusted to his care. As Pope Francis has stated the priests of the diocese must take on the “smell of the sheep” and to be open to the challenge of renewing their parishes so that “the sheep are willing to hear their voice”. In light of the new evangelization the priests must become convicted of this way of pastoral leadership and to promote such initiatives through ongoing formation and study days. This Fall the priests will gather for three days to discuss and reflect on the book *Divine Renovation: From a Maintenance to a Missional Parish* by Fr.

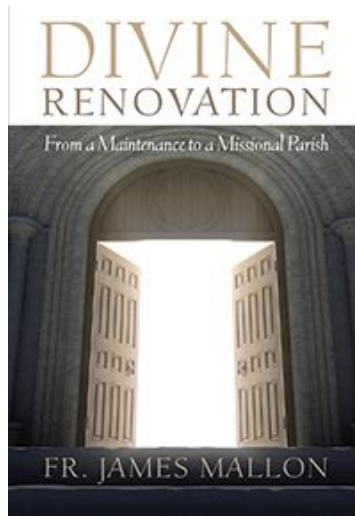
James Mallon of the Archdiocese of Halifax. They are taking responsibility to plan, organize and facilitate this important discussion with the hopes that they might find new ways to move the parishes from maintaining the status quo to a missionary impulse that is capable of transforming their communities in ways of the faith.

An evangelizing community of disciples seeks out opportunities of closeness in promoting programs of support for the family such as the *Feeding the Family* catechetical initiative which was undertaken by the city parishes of Peterborough. The pastoral care of the family is becoming critical and we need to continue our efforts to offer this formation in new and attractive ways. The engagement of youth and outreach to them through the parishes needs to be re-examined. The establishment of VEYO has served the diocese for the last number of years, however I believe it is time to re-focus our diocesan efforts and resources to collaborate where possible in promoting vocations and in strengthening our outreach to the youth and families. The Family Life and Youth ministries will be located and administrated from the chancery as we examine the mandate of both offices in this coming year. The importance of the lay movements and associations in our parishes needs to also be reinvigorated since they offer many of charisms and pastoral strategies of closeness and encounter and unique paths of attraction through the devotional life of the Church, community outreach and/or service.

Finally, Sacred Heart of Peterborough has officially begun the process of seeking accreditation for the recognition to grant two degrees - Honours Bachelor of Arts, Catholic Studies and Religious Studies. This is an example of a missionary impulse in the field of higher education for young people. The resources of VEYO that were dedicated to evangelization will be transferred to the college in this coming year. The college has the potential

to expand its support to the diocese in offering non-degree and certificate courses in theological studies. In addition to this the coordinating of formation for ministry for permanent deacons, catechists, youth ministers, and the ongoing support and education for many Catholics who work in the fields of healthcare, education, and social services.

In this coming year it is my hope that these initiatives will begin to wake up the diocese and especially our parishes, so that we might become a community of missionary disciples. May the virtues of “patient expectation and apostolic endurance” guide our efforts in waking up the diocese, allowing our Church to become a renewed path of attraction by promoting a closeness and encounter with Christ and one another. ✠

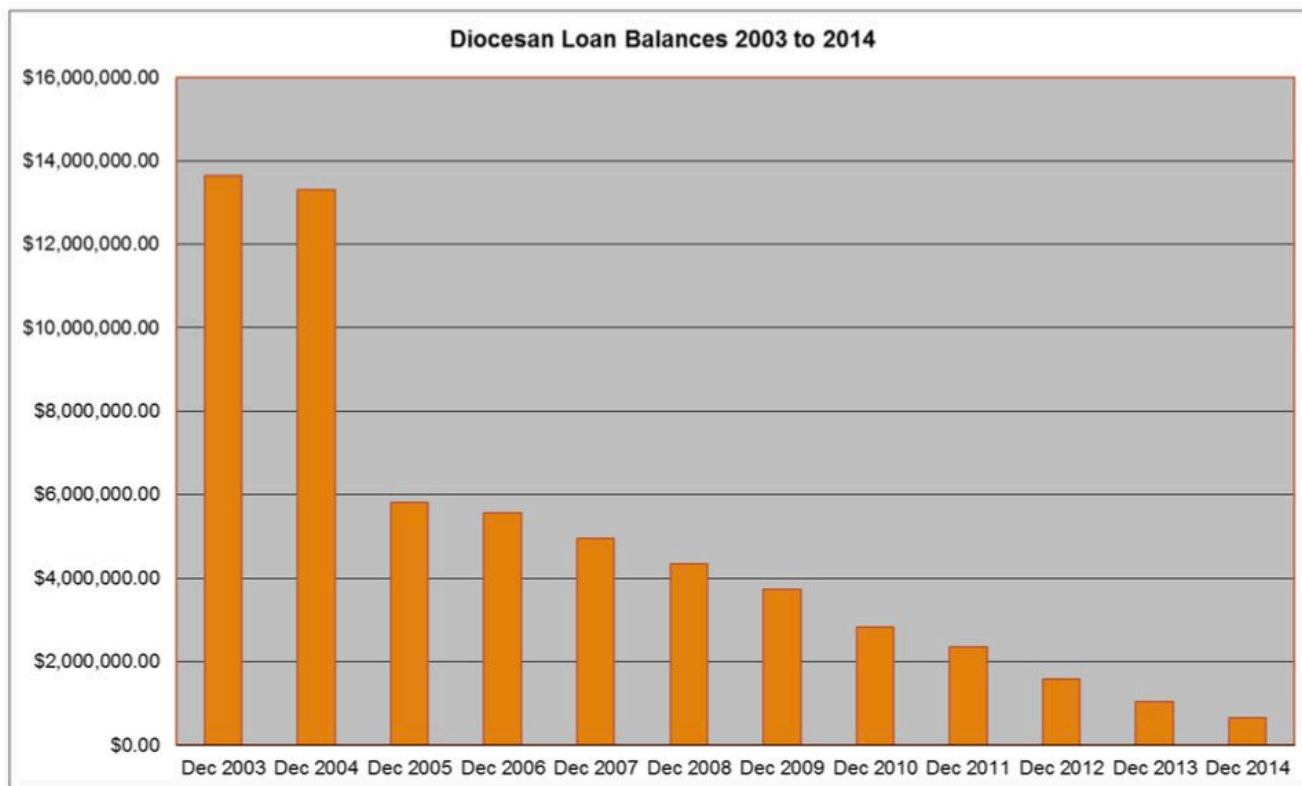
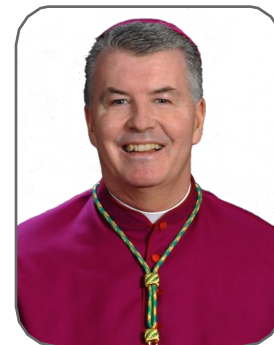


Diocesan Financial Stewardship

1. Mortgaged Debt Repayment History

In 2003 when Bishop De Angelis was appointed Bishop of Peterborough the Diocese was faced with a mortgaged indebtedness of approximately \$14 million dollars which in his words “was crippling the diocese”. Now almost 12 years later it appears the goal of eliminating the debt we owe to financial institutions will finally be realized. This is a remarkable story of solidarity, generosity, sacrifice, prudent financial management and the trust that for a short while we have to forego certain pastoral priorities.

Where to begin in sharing this good news! First of all, let me acknowledge with gratitude the perseverance of Bishop De Angelis who did not shirk his responsibility in addressing this enormous challenge. Secondly, there is the commitment and expertise of the Diocesan Finance Committee, under the competent leadership of David Gray. Thirdly, there was the solidarity of



2003 to 2014 repayments

FIGURE 1

other dioceses in Ontario, religious communities and individual benefactors from outside our diocese who offered resources toward retiring the debt while extending the forgiveness of repayment. Finally, there has been the generosity of the lay faithful of our diocese who have given through the annual special collection since 2007 to assist in reducing our mortgaged indebtedness.

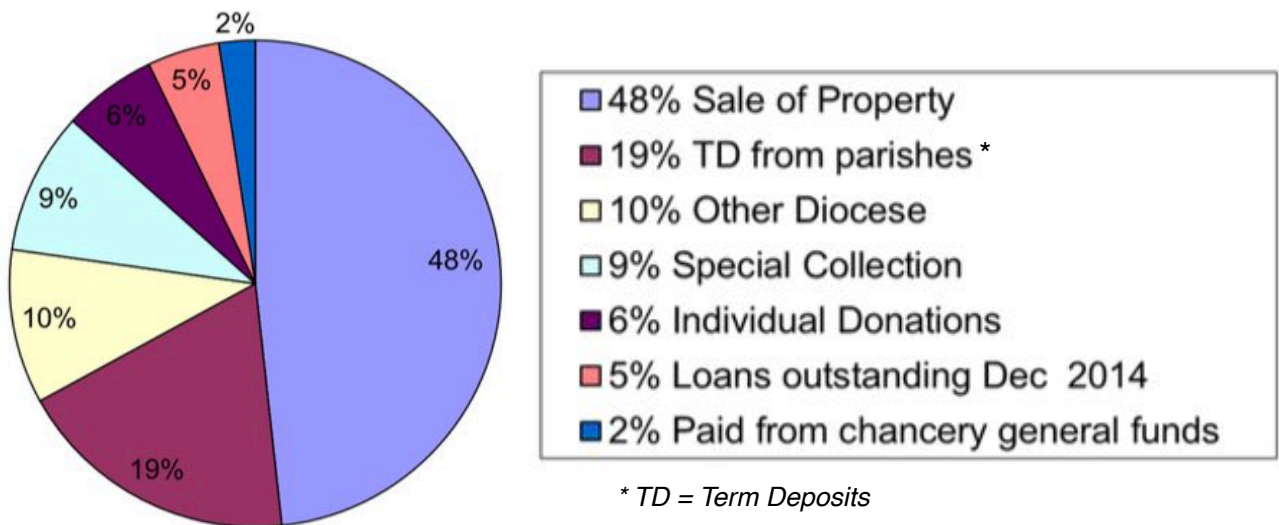
They say that “a picture is worth a thousand words” and so I think that it might be helpful to confirm these contributions and accomplishment that have quietly taken place behind the scenes in retiring the diocesan debt. (Fig. 1) is a bar chart that illustrates the downward trend of Diocesan Loan Balances from 2003 until 2014.

As of December 2014 the external mortgaged indebtedness of the Diocese was \$648,630 vs \$13,650,333 million in December 2003. The goal is to have the debt eliminated by April 2016, when the remaining loan agreement(s) term is over. (Fig. 2) is a pie chart illustrating the percentage (%) of sources of

funding the repayment of mortgaged debt while (Fig. 3) lists the actual dollar amount applied to the debt from each source.

Note: The history of the special Diocesan Debt collection that has been taken up annually in the parishes from 2007 until 2014 is shown in (Fig. 4). The sacrifice and generosity of the parishes has contributed just shy of \$1.3 million in reducing the debt, representing approximately 9.5% of the overall sources that have contributed to the debt repayment. 2015 will represent the final year of Diocese special debt collection which is scheduled for July.

**2014 financial figures noted are pre final financial statement completion*



Source of funding for the repayment of mortgaged debt

FIGURE 2

Sale of Property	\$ 6,590,549.11	48.28%
Term Deposits from parishes	\$ 2,553,811.76	18.70%
Other Diocese	\$ 1,400,000.00	10.26%
Special Collection	\$ 1,285,288.26	9.42%
Individual Donations	\$ 847,656.25	6.21%
Loans outstanding Dec 2014	\$ 648,630.00	4.75%
Paid from chancery general funds	\$ 324,397.38	2.38%
	\$13,650,332.76	100.00%

Specific Sources of Repayment

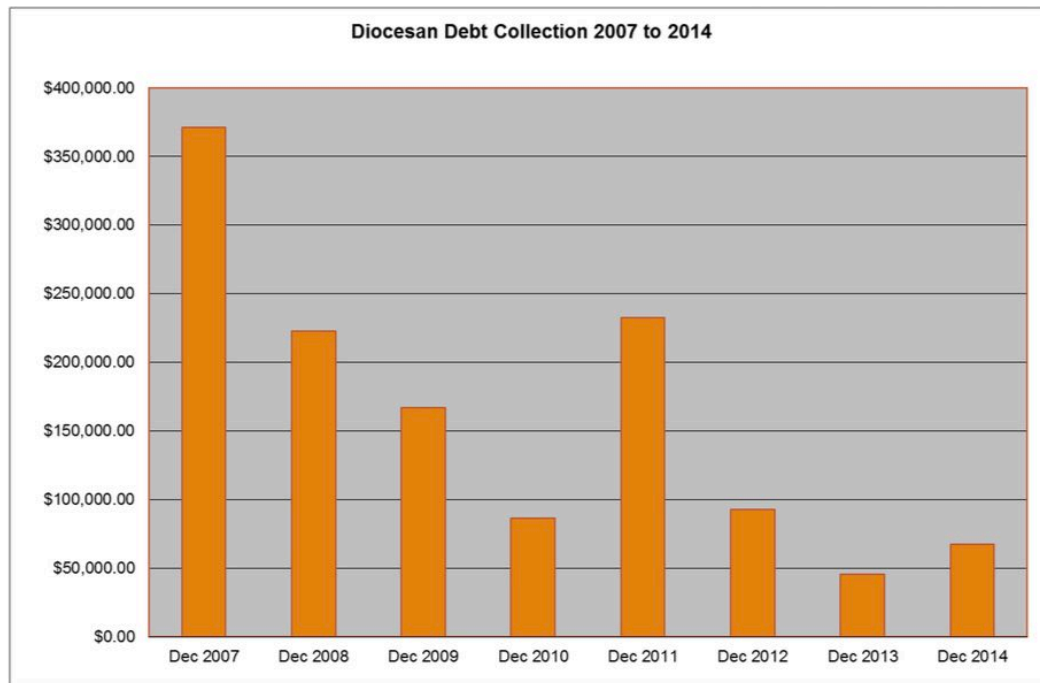
FIGURE 3

2. Priest Benefit Fund

In addition to this diocesan debt repayment history we have also been able to stabilize and to address the sustained growth of the Priest Benefit Fund for the needs of our retired clergy. (Fig. 5) shows an encouraging trend of growth over the last 12 years from approximately \$1,024,000 in the fund in 2003 to now in excess of \$4.8 million as of December 2014. We are presently in the midst of an actuarial study to determine the financial sustainability of the Fund based on projected future needs of our current retired and active clergy who are eligible to receive pension benefits. The policy and guidelines of the Fund are also being reviewed to ensure that our retired clergy receive just, equitable and compassionate care. When this analysis and information is received the Diocese, we will be sharing it with the priests, parishes and parishioners, and in future articles of the Herald to all the lay faithful.

It is my hope that in being more transparent, by sharing this story of sound financial stewardship, generosity and sacrifice, we can all have confidence

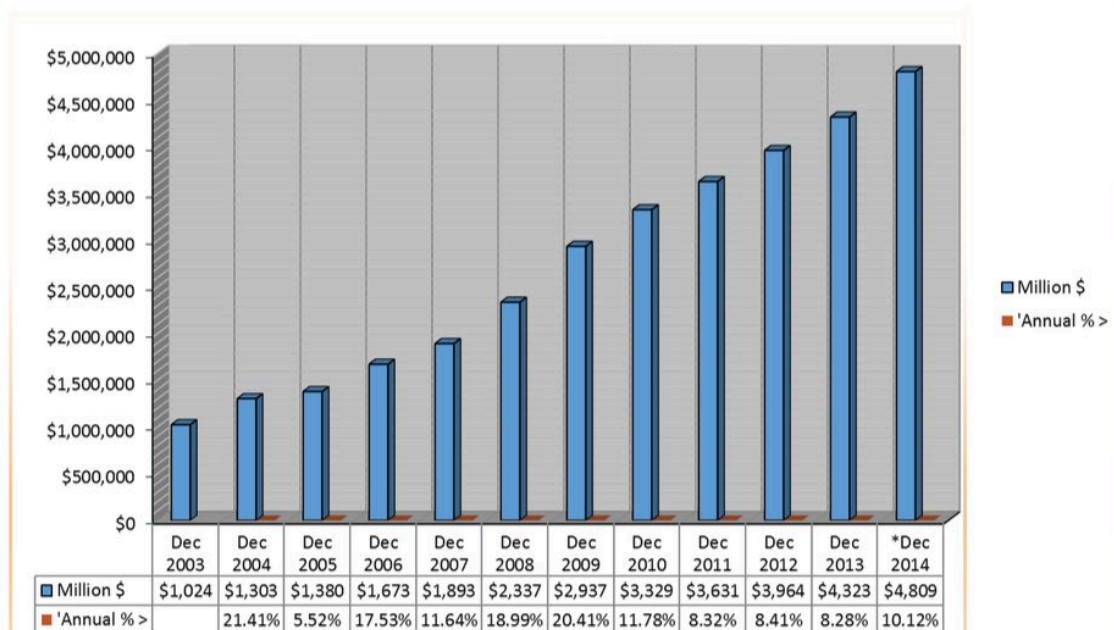
that the path we have walked is bringing us closer to our goal of meeting the ongoing and future needs of the Diocese. I thank you all for your ongoing trust in the financial stewardship of the diocese in these difficult times. I am indebted to many of you for the financial sacrifices you have made in generously giving to the annual diocesan debt collection and to the leadership of the pastors who have made it a priority in the last seven years. It is my hope that this year's collection will allow us to reach our funding goal by December 2015, the diocese's fiscal year end. Does this mean that this collection and the sacrifice of the parishes for such future needs that we will face come to an end? For the diocesan external indebtedness ... Yes ... For the future ... No ... for we will have many new endeavours and diocesan priorities which have been placed on hold while we devoted our time, energy and financial resources to this pressing need of repaying or mortgaged indebtedness. Thank you to all who have contributed to this wonderful good news story. ✠



Diocesan Debt Special Collections

FIGURE 4

Priest Benefit Fund Growth over 12 years



Priest Benefit Fund

*2014 Year-end statements are not yet finalized

FIGURE 5



Feeding the Family Catechesis

Family Ministries Office

The **Feeding the Family** catechesis is a thriving program designed for the entire family that has been undertaken in the city of Peterborough for the Year of the family announced by Bishop McGrattan. The idea developed from the World Meeting of Families, which will take place in late September of this year in Philadelphia and will welcome Pope Francis for his first visit to North America. Archbishop Charles Chaput of Philadelphia and his staff published a preparatory catechesis for the World Meeting. This text is a small book called *Love is Our Mission: The Family Fully Alive* and it highlights the purpose of life, the beauty and truth of love & human sexuality and the role of the family. The majority of the material is an excellent summary of Church teaching from various documents and quotations from recent popes. Bishop William McGrattan and the Family Ministries Office of the Diocese of Peterborough wanted to aid families in studying and learning this material for their own formation. They also wanted Peterborough to join with the Universal Church in preparation for the World Meeting of Families and the visit of our Holy Father.

The format of the program is a simple one. Families gather at a given parish on a Sunday afternoon every two weeks and pray briefly as a group. Then they divide into three age groups — adults, youth and children — receive a talk, power point or activity based on one of the *Love is Our Mission* chapters. The presenters are all lay people from local parishes. For the youth, young married couples give presentations on dating and married life; simultaneously, the

toddlers and the adults are given their lessons in age-appropriate terms. After all have been “fed” spiritually, the families reunite for a meal provided by the parish to be fed yet again, only physically! There has been a joyful, family spirit and high attendance — between 150 to 200 people — in all of the sessions at our six city parishes. The dinner allows families from different parishes to meet each other and to discuss the material. The basic format also allows fathers and mothers to see that they can truly be apostles for other married couples and for youth, which Pope St. John Paul II so often encouraged. The final catechesis is scheduled to take place at the Cathedral of Saint Peter-in-Chains on Sunday June 7th.

Thank you to all the priests who helped develop and coordinate **Feeding the Family**, as well as all the presenters and those who helped in food-preparation and service, child care, set up, cleanup, or in any way at all. It is a blessing that we can come together in the churches of our city to work for such an important goal as the education and formation of our children and families.

Please continue to pray for all families, for the World Meeting of Families in September and the very important General Assembly of the Synod of Bishops on the theme of the Family, taking place in Rome this October. The **Feeding the Family** program was indeed a helpful reminder for all of us of these words of Pope Francis at World Youth Day 2013 in Brazil: “How precious is the family as the privileged place for the transmission of the faith.” ✠

News Flash!

SAVE THE DATE!

In union with the Pope being in North America, please join us for a **Peterborough Pope Party and Potluck on September 27th** at St. Alphonsus Church with live streaming of the Pope’s closing Mass (courtesy of VEYO) great food and fun! More details will be circulated to parishes for inclusion in their bulletins, or keep an eye on our website: www.peterboroughdiocese.org/family

Hope you can make it!

Family Conference 2015

Families Fostering Vocations

The year 2015 is an exciting time for families! As the Church and the world are preparing for the **World Meeting of Families**, and Pope Francis' first North American visit from September 22-27 in Philadelphia, the Family Ministries Office of the Diocese of Peterborough held its own Family Conference on Sunday, May 31st, at St. Thérèse Parish in Courtice. Our hope was to focus on the family in union with the themes of the coming WMOF in Philadelphia and the Year of the Family announced by Bishop McGrattan here in our diocese and also to tie in the Year of Consecrated Life, which the Universal Church is celebrating now. Thus, we decided on the theme: "Families Fostering Vocations".

The Holy Spirit seemed to approve of this theme because, shortly after we decided upon it, we received the wonderful news that the parents of St. Thérèse of Lisieux, at whose parish we would hold this year's Conference, will be canonized in October 2015! The important General Assembly of the Synod of Bishops on the theme of the family will be held from October 4-25 and Pope Francis is planning for the canonization at that time. What better example of a family fostering vocations than the first married couple ever canonized, who had 5 daughters become religious and one (St. Thérèse) a Doctor of the Church. In fact Pope St. Pius X once called St. Thérèse, "the greatest saint of modern times."

The day included keynote speaker, Deacon Pedro Guevara-Mann, speaking to adults in his joyful, energetic style, along with Fr. Eric Mason and Sr. Mary Catherine Purdue speaking to youth. It was a blessing to have a newly ordained priest, ordained just on May 29th, with us to share his enthusiasm and the graces of his priesthood. Sr. Mary Catherine has worked in Canada for several years and is also the sister of Fr. John Purdue of our diocese, which added

nicely to the idea of "Families Fostering Vocations." There were games and activities for children, provided by the Daughters of St. Mary of Leuca. Later Sr. Alphonsa, also of the Daughters, spoke to the adults about her vocation and about fostering vocations in families.

In the afternoon there was a lovely Rosary procession in honour of the Feast of the Visitation and Our Lady's Month of May. Then all gathered for a special Mass with Bishop William McGrattan, followed by a wonderful meal and live entertainment. Keeping with the theme of the Year of Consecrated Life, all enjoyed the singing of Fr. Paul Massel and Fr. Andres Ayala, IVE. There was a joyful and festive family spirit and great conversations.



Blessed Azélie-Marie
"Zélie" Martin, née Guérin



Blessed Louis Martin



St. Thérèse of Lisieux

The Family Ministries Office is truly grateful to all who helped in this project, especially for St. Joseph's intercession. A special thanks to Bishop McGrattan for his support, to the priests and sisters and to the staff and helpers at St. Thérèse Parish. Thank you to the parish administrator, Fr. Anthony Ezeonwueme, to all the Knights of Columbus, The Catholic Women's Connection and all who helped in so many ways. Please note that Century Transportation Ltd. donated the bus at low cost and Mr. Robert Kazcmarek donated his driving services. May God bless all of you and all of the religious and families of our Peterborough Diocese! See you next year! ✠

VEYO

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Some things we've been up to...

Father Craig Cruikshank



Ordinandi Dinner

On March 3rd, a group of youth from the diocese as well as our bishop went to Toronto to the Ordinandi Day and Dinner. The day began with some prayer, talks by men who are expected to be ordained to the priesthood this spring and music intended to remind young men and women that they have each been made by God with a purpose in mind, and that through prayer, listening for God and watching for signs, they can come to discover, to discern, how they are called to serve and love God and others.

After a mid-day celebration of the Mass, the main part of the day, the dinner, began. The dinner not only featured great food, but gave the opportunity for us to show support for the ordinandi, those men from St. Augustine's Seminary, including our own Deacon Eric Mason, who will be ordained this spring. The ordinandi also spent some time sharing their journey, what has led them to the point of ordination.

We prayed for these men and will continue to do so.

Way of the Cross

Once again, hundreds came out to participate in the celebration of the Way of the Cross through downtown Peterborough on Good Friday.

Each year the celebration improves upon the previous year's. In addition to general costume and prop upgrades, the





event concluded inside Immaculate Conception church in East City instead of outside on the steps as was done in previous years. This small adjustment made it possible for people to spend some time praying and reflecting on their experience of the reenactment and on the love demonstrated by the Lord Jesus through His passion and death.

We thank the hundreds who came out to participate and support



our youth who led the celebration, as well as those who offered their time to make it both touching and beautiful — those who worked in the forefront as well as those who worked in the background. Most of all, we thank those youth who generously sacrificed and offered their gifts to help make this year celebration so great. I had the opportunity to spend many, many hours with these young people in rehearsals and enjoyed every moment of it. We're already looking forward to next year's celebration!

Altar Servers Mass and Lunch

(See also the back cover of this publication.)

During the Mass, everyone has the opportunity to make an offering to God, especially the offering of ourselves. For most of us, this offering is seen in the offertory, but many make offerings in other ways as well. Our altar servers provide to us a great example of what it means to offer up our gifts and allowing God to use these gifts for His glory.

In early May, the bishop invited the altar servers from across the diocese to join him for Mass and a lunch at Sacred Heart church in Peterborough. Here, the bishop thanked our altar servers for their service and encouraged them to never give up on serving, in one way or another, their parishes and Church assuring them that their service is appreciated and does indeed contribute greatly to the life and worship offered by their parish and the whole Church.



The day concluded with a great game of soccer and a brief reminder about how God makes each person with a plan in mind and how, through our service to others, we can discover that plan.



And some upcoming changes...



SONfest

Over 11 years ago, the diocese facilitated an annual summer youth festival, SONfest. That first festival was a success, and since then, many hundreds of youth have been touched through the amazing guest speakers, great music, discussions and fellowship that were featured at each annual SONfest.

As time moves on, so do the needs and lives of the young people who we are called to serve. Many things occupy the time offered to youth in the summers, and SONfest has been



observing a significant decline in participation since 2009. In appreciation of this trend and with an outlook towards new ways of ministering to all youth and meeting youth where they are, there will not be a SONfest this summer. We thank all who have participated in SONfest in the past as well as those individuals



and groups who have generously given to these festivals.

We look forward to spending the summer months preparing for the upcoming academic year, and especially look forward to working with parishes and youth groups in their efforts to lead youth to Christ.

Migration of the St. Thérèse of Lisieux library

For close to a decade, the St. Thérèse of Lisieux library has opened up many opportunities for the faithful of the diocese to deepen their faith by making many books, videos and other resources available for anyone to borrow. However, more can always be done to make the collection of over 4000 volumes more accessible to a greater number of people. So, during the upcoming months, the St. Thérèse of Lisieux library will be merging and migrating to Sacred Heart of Peterborough College.

Through this move, students of both Sacred Heart of Peterborough College and Trent University will have access to this unique library and it will become possible to better catalogue and index the resources of the library and make the catalogue available online. To help us with this move, we ask that anyone who might still have materials from the library to please return them as soon as possible. ✠





Saint Thérèse of Lisieux Library Book Review

Roses Among Thorns: Simple Advice for Renewing Your Spiritual Journey

By: St. Francis de Sales

Editor/Translator: Christopher O. Blum

Publisher: Sophia Institute Press (2014); 111 pages

Reviewed by: Stephen Retallick

Among the innumerable

saints in heaven, we count many of the Church's most prolific spiritual writers. Indeed, for centuries, the words of these holy men and women have guided our lives, nourished our souls and led us to sanctity.

French bishop, St. Francis de Sales (1567-1622), was no exception. The volumes of spiritual advice written by this man of God, whose repertoire includes *Introduction to the Devout Life*, *Finding God's Will for You* and *Treatise on the Love of God*, to name a few, have touched the hearts and souls of Catholics the world over, and are still very much relevant in this day and age.

Now, at a time when it's needed more than ever, comes *Roses Among Thorns: Simple Advice for Renewing Your Spiritual Journey*. Translated for the first time in English and published in 2014, this guide comprises sixty short meditations on various spiritual themes drawn from thousands of St. Francis' personal letters and provides simple, yet sound advice.

In his forward, Most Reverend James Conley, Bishop of Lincoln, Nebraska, recalls his "lifelong admiration for St. Francis de Sales" and explains, "Today ... Catholic men and women need clear instruction in the path of Christian discipleship." He goes on to say, "St. Francis de Sales gives direction in prayer, devotion, discernment, and mortification, in a way that can be understood and implemented in the midst of ordinary life."

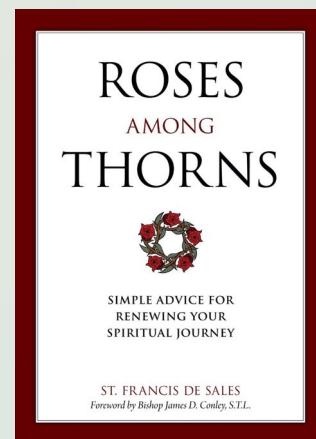
For those times when it's difficult to remain committed to prayer, meditation #18 — "Too Busy to Pray" offers practical tips to improve one's prayer life. "In the morning, when you rise, you should bend your knees before God to adore him, make the Sign of the Cross, and ask him for his blessing for the entire day; this can be accomplished in the amount of time it takes to say one or two Our Fathers." It continues, "In the evening, before the meal or just after it, you can easily find the time to make a few fervent prayers, throwing yourself before our Lord for as long as it takes to say one Our Father — for there can hardly be an occasion that holds you so bound that you cannot tear away such a little bit of leisure."

As the virtue of patience is scarcely practiced nowadays, meditation #59 — "Be Patient" is particularly insightful. "Be

patient with all, but especially with yourself. Do not trouble yourself about your imperfections. Always have the courage to pick yourself back up and begin again every day, for there is no better path to success in the spiritual life than always to begin again and never to think that you have done enough."

Nothing précisés this work better than that written on the back cover. "If you find it difficult to live amid the clamor of the world with your eyes fixed on Christ alone, let St. Francis de Sales teach you how to live as a true rose among thorns ... absorb the wisdom in these holy pages, and you'll soon make sure progress on your spiritual journey and navigate with confidence the treacherous waters of our secular world."

Roses Among Thorns: Simple Advice for Renewing your Spiritual Journey may be purchased online at sophiainstitute.com; or, amazon.ca.



Thank you.

With the closure of the St. Thérèse of Lisieux Library and the merger of its collection with that of the Griffiths Library at Sacred Heart College, I would like to take this opportunity to thank all of the dedicated patrons who chose St. Thérèse of Lisieux as their source for orthodox Catholic literature. Moreover, I would like to thank the numerous donors for their generosity over the years. Without them, the library wouldn't have been blessed with such an assortment of quality resources. Finally, I wish to acknowledge the countless volunteers for their many hours of assistance; their support has been indispensable.

In Christ,

Stephen Retallick



Beginning a new Mission



My name is Maryrose Doucette; I am a parishioner at Saint Anne's Parish, and I have the great honour of serving as a NET missionary this coming year!

NET (National Evangelization Team) is a growing movement of Catholic young adult missionaries who bring youth to Christ across Canada. They take a year away from school and employment to travel across the country, facilitating retreats in parishes and schools. Through skits, witness talks, music, prayer and conversation, they evangelize the youth, sharing with them what Christ has done in their lives, and inviting them to share that same relationship with Him. They proclaim the truth, and invite, form and equip youth to embrace the life of the Church.

I believe that the joy I feel whenever I am with a NET team and the attraction I have to this missionary life, to this sacrifice of love, is the voice of Christ. He is inviting me to share Him with youth in my own country who long for Him so ardently, many without knowing who He is. I am so excited to be setting out on this adventure; this radical and counter-cultural mission is an opportunity that few people get to experience.

Below is a link to my fundraising page; you can also find my name at www.netcanada.ca/support-a-missionary. You can visit this site to read more about NET Ministries and why I think Christ wants me to be a NET missionary. If you feel so inclined, I would greatly appreciate a donation, as I am expected to raise \$6500 to cover the travel and administration costs for this year; the site to make a donation can be found below. Of course, even your prayers are just as (or more) vital to this mission. I will pray for you all as well. To God be the glory.

<https://www.gifttool.com/athon/MyFundraisingPage?ID=1185&AID=1515&PID=485960&Preview=Y>



Maryrose Doucette, a parishioner of St. Anne's Parish in Peterborough and recent graduate of St. Peter's high school in Peterborough, has been serving with VEYO and with pro-life groups for many years now. Additionally, Maryrose assisted in this year's Way of the Cross in downtown Peterborough by playing the part of Mary.

Visit us on **facebook**.

Find us at www.veyo.ca/fb

March For Life

Ottawa
14 May 2015



Perpetual Adoration

Fifteen Years in Peterborough

Perpetual Adoration of the Blessed Sacrament was officially started in Peterborough on February 13, 2000. Ever since, the presence of the adoration chapel, located at St Alphonsus Liguori parish, has been a light and solace to countless members of the Catholic community.

Preparation began in late 1999 by the Secular Franciscan Order in Peterborough, connected with the US-based Missionaries of the Blessed Sacrament. This organization contacted Fr. Asisclo Podelino, who was then pastor of St Anne's parish in Peterborough, about getting the movement started in the city. Fr Podelino contacted Fr Leo Coughlin, then pastor of St Alphonsus, about a joint effort between the two churches.

It wasn't long after that a seminarian from this missionary order came to speak at all the Sunday Masses at both churches, and a large number of people signed up to commit one hour a week as an adorers. Bishop James Doyle was exceedingly happy about this response and, following a meeting with the pastors, made the decision to use an existing chapel at St Alphonsus that was separate from the church, for security reasons.

The hours of adoration are 7 a.m. to midnight, Monday to Saturday, and noon to midnight on Sunday. There are many

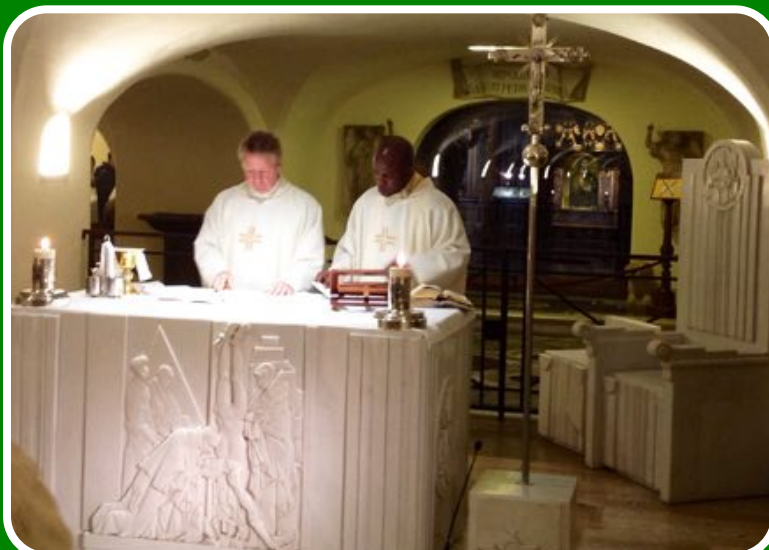
committed adorers from other parishes, inside and outside the city, who have joined the list. The scheduled adorers are guardians of the Blessed Sacrament, and their presence is very necessary to keep the door open for others to drop in as they feel the need.



Each person who spends time in the presence of Jesus in the Most Blessed Sacrament grows in holiness. Communally, increased Mass attendance, conversions, the return of fallen-away Catholics and vocations to the priesthood and religious life are among the many fruits of Perpetual Adoration. Through the Holy Hours of prayer, the Holy Father declared that we are contributing to 'the radical transformation of the world.'

This is one key way in which the laity have an important role to play in the ongoing mission of the Church. If you have not yet been to the chapel, please feel free to drop in any time during the hours cited above. The chapel is located off the parking lot beside the church office. Next to the entrance is a sign marked "oratory." The chapel is tiny, with one kneeler and six chairs, so you are always physically close to Jesus.

— Bernadette Beggs.



Fathers Paul Massel and Emmanuel Okpataku celebrate Mass in a Vatican grotto near the tomb of St. Peter, 7 April 2015

PARISH:

Cathedral

Meet the CAST



We are so proud of our CAST members! Who are the CAST? They are the Cathedral Altar Servers Team. This exciting new group of young parishioners, led by CAST leaders Eric Belanger, Siobhain Doyle and Francis Doyle, have been learning the 'ins & outs' of the art of altar serving.

Two hours each week has produced great results; 1 hour of instruction in their responsibilities and positions and 1 hour of games, treats and getting to know one another. They have participated in the Chrism Mass, Holy Week, Easter Sunday

and all Sunday Masses.

A special toboggan trip was enjoyed by all and they are looking forward to a Bowling Challenge with the altar servers from Immaculate Conception parish in East City. These events are possible through the help of the Adopt a CAST Member program, supported by Cathedral Parishioners.

This is a wonderful group of our youth that are the seeds for tomorrow. Please continue to support our dedicated young people through your prayers!

Sister Addresses Educators

Sister Joan Driscoll of the Congregation of Sisters of St. Joseph attended a staff meeting at St. Thomas Aquinas Catholic Secondary School in Lindsay, Ontario early this year and shared her insight on what it meant to live a consecrated life.

Her address, an intimate and personal reflection on her own calling to consecrated life, deepened the knowledge and appreciation of staff who listened to her witness.

Greeted by her former students, and those staff members whose families were touched by her vocation, Sister Joan reminded us of how we are still connected with those religious and priests whose influence we still feel very strongly in our Catholic schools.

When Pope Francis declared this the Year of Consecrated Life, he illumined the unique charisms of religious women and men who have so faithfully contributed to Catholic education.

From those who hold them with grateful hearts, may they know with certainty how their efforts and those of their communities continue to serve and support our mission today.

—
Gerard Winn, Vice Principal
St. Thomas Aquinas Catholic Secondary School



Sister Joan Driscoll
with Principal Laurie Corrigan
at St. Thomas Aquinas

The Life of Religious

Father Ken Rae
(Bishop's Vicar for Religious)

The love which the Holy Spirit pours into the hearts of Religious, giving them a share in the charism (or spirit) of their founders, should direct all their energies to this one aim: TO FOLLOW CHRIST AS MARY DID, in their lives of love for the Father and for others. Religious live out that ideal in community.

By profession of the vows of chastity, poverty and obedience, a religious commits individually to live the evangelical counsels (vows) and lives them out in a community of religious women or men. This commitment calls each religious to be witness to, and a servant of, the Kingdom of God. This is a twenty-four hour a day commitment – not just when it is in the individual's favour.

The vocation as a religious is a special call to live sisterhood or brotherhood in Christ with everyone, especially with those with whom they live and work, loving them with a selfless love.

Marian Spirit

Often Religious live a Marian charism and live out her spirit in everything they do. Religious are convinced that it was Mary who has done everything for them and they need to call upon her to be their 'Ordinary Resource' and their 'First Superior'.

To make Mary's spirit their own, each religious contemplates the life of the Blessed Mother and Model and then strives to interiorize it and to live it. Their ways of being and acting draw their inspiration and guidance from the attitudes that made Mary the perfect disciple of Christ. Imagine Mary at the foot of the Cross with her dead Son in her arms – even after that, Jesus and Mary still love us unconditionally – should we do any less?

Since God gave His Son to the world through Mary, religious are called to make her known and loved as one who will lead them (and all of us) to Jesus. In this way, each religious puts into action the motto: "All to Jesus through Mary; all to Mary for Jesus."

Humility, Simplicity, Modesty.

The three Marian virtues of humility, simplicity, and modesty come to us from the lives and actions of many of the saints. These virtues give a quality of authenticity and kindness to the relationship of a religious with those with whom they live and work, and with people they meet. Religious often express and live these virtues in their daily lives.

They willingly put their lives and their talents at the service of the Church and of the world, doing good quietly. They strive to be aware of their limitations, yet, trusting in God and in Mary, they can undertake difficult tasks and carry them through to a successful completion, as their founders did before them.

Family Spirit

In calling themselves religious, they proclaim that they belong to a family united in Christ's love.

The home at Nazareth is the model for their family spirit, which consists of love and forgiveness, support and help, forgetfulness of self, openness to others, and joy (Colossians 3:12-15). It draws its strength and warmth from the Lord's love for the Sisters and Brothers whom He Himself has given them. It pervades their attitudes and behaviour to such an extent that it makes itself felt wherever they are.

This spirit finds expression and gains strength in a special way in love of work, which is often one of the characteristic features of Religious.

Spirituality

The spirituality bequeathed to Religious is both Marian and Apostolic with an emphasis on prayer, apostolate and community. It flows from God's love for them, gains strength as they give themselves to others and leads them to the Father. In this way, their apostolic life, their life of prayer and their community life are blended into harmony.

Jesus was the whole focus of Mary's life; He is to be the focus of each religious. In whatever they do, they act as Mary did, with her discretion, her sensitivity and her respect for each person.

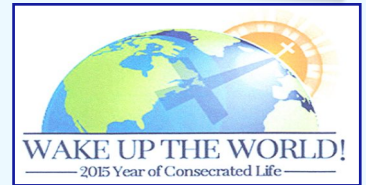
Following the example of the founders and the sisters and brothers before them, Religious live in the presence of God and draw their dynamism from the mysteries of the Crib, the Cross, and the Altar. Religious endeavour to be content to leave the results of their work entirely in God's hands, convinced that "if the Lord does not build the house, in vain do the builders labour." (Psalm 127)

Union With The Church

A Religious' consecration unites the individual in a special way to the Church and its mystery. In the midst of the People of God, Religious give prophetic and joyous witness of a life dedicated to God and to others. True to the desires of the founders, Religious collaborate in the pastoral action of the local Church.

Religious strive to have a deep respect and love for the Holy Father, whom they must recognize as their highest Superior. They express their faith and contribute to the unity of Christ's Body by holding firmly to the teaching and directives of the Church.

A religious extends charity to all others working within and for the Church. With them, their desire should be to see the Church illuminated by the spirit of Mary. ✠



Sisters of St. Francis

Inspired by the vision of St. Francis, we commit ourselves to the Gospel as our way of life. Like Christ, like Francis, we seek to become instruments of peace – peace makers.

As Sisters of St. Francis we are consecrated women with private vows of poverty, chastity and obedience under the Bishop of the diocese. After the example of Jesus and St. Francis, we try to live a simple lifestyle, always willing to give of our time and possessions to anyone in need.

Deeply conscious of our obligations to share in the life and mission of the Church, we are called by Christ to continue His work on earth. Christ was poor and Christ was crucified; we seek to share in His poorness and His sufferings. We commit ourselves to the service of the poor and whatever work the Lord asks of us.

Before we retired, our main work was in the parishes, helping the priests wherever we were needed. We cleaned rectories, prepared children who were not in the Catholic school system for the sacraments of Eucharist and Confirmation.

A Drop-In at St. Joseph's Church in Bobcaygeon was started, so seniors, (and others), could have their "special place" for relaxation, conversation and fun.

We taught and made religious art, especially through ceramics and other mediums. This art was displayed and sold in many parishes in the diocese, in the hope that they would bring a blessing to homes and families.

In making our way through life, we are guided more by simplicity, humility and littleness rather than by power, prestige and status. Joy sustains our lives and fulfills them; we seek the same for others.

As St. Francis was the patron saint of ecology and animals, we too strive to imitate him by growing everything organically and by taking loving care of our pets, birds and other animals.

In a Franciscan spirit we pledge ourselves to respect and are for each others' physical and spiritual needs, holding each other up in prayer and worship; striving to love each other as Christ loves us.



Sr. Joyce Walsh & Sr. Lillian Ferguson

We also pledge ourselves to be faithful to the people the Lord sends us, receiving each one as we would receive Jesus Himself, and opening our hearts to them by our loving concern and prayer. We recognize the dignity and the infinite value of every human being and are grateful for our vocation to love and serve.

Like St. Francis, our life is a life of dependence on God; its fruit is our work for others. We are called to follow Christ, the Servant, to take upon ourselves the burdens of others,

to share their fears and anxieties.

To achieve all this can sometimes be difficult, hence we need Christ's Eucharist, and personal, communal and liturgical prayer.

Acknowledging the guiding presence of the Holy Spirit, we declare our loyalty to the Church in a spirit of dialogue and co-operation with her shepherds.

As Sisters of St Francis we are in pilgrimage (like all God's children) trying to reach our Father, trying to live a life of love. We have not yet arrived; we are sinners, but we are called to be saints. Like Isaiah says, "They that hope in the lord will renew their strength; they will soar as with eagles' wings; they will run and not grow weary, walk and not grow faint" (Is. 40:31).

We lovingly rely on our Lady's help in carrying out our commitment, and we place our Community under her protection.



Daughters of St. Mary of Leuca

a history

We trace our roots back to the work of our late Emeritus Mother Elisa Martinez who founded the Congregation of the Daughters of St. Mary of Leuca (*Figlie di Santa Maria di Leuca*) in 1938 in the Diocese of Ugento, Italy. Since this time, the Congregation has established houses and apostolates in Italy, France, Spain, Switzerland, Canada, Portugal, India and the Philippines. The Mother House of the Congregation is situated in Rome, Italy.



Our Sisters came to Canada in 1960 arriving in Chambly, Quebec where the Sisters worked in an orphanage and later opened a home for immigrant children in Montreal. In 1970, a Convent was established in Toronto, working with the Italian Catholic Missions of Scarborough, the parishes of St. Catherine of Sienna and St.

Lawrence. With such a desire to work among the immigrants, we opened a daycare in Mississauga.

In 1995, a few Sisters came to St. Thérèse Church in Courtice to assist at the Parish and later built the Daycare and Convent situated behind the Church. For many years the Congregation has been operating daycare centres and serving families from the different countries and denominations here in Canada and elsewhere. As Sisters, we strongly believe that no matter what languages we speak or which religion we are raised in, we are all children of God.

Today, our Congregation is a growing family of Sisters of various nationalities, bound together with the common desire to uphold and live the Gospel in the Spirit of love and service. We are very proud of our roots and history and as such, the Sisters are trained in the Italian language and culture. Inspired by the imitation of Christ's life and following his example, we serve the poor, the helpless, the weak, the needy, orphans, the abandoned, the children of immigrants and those who suffer in any way. As social workers, nurses and teachers, we give motherly love and care and serve in daycare centres, nursing homes, give ambulatory care, assist in parishes, support families and provide guidance to unmarried mothers and their children.

We are thankful for the many blessings that have been bestowed upon us in our vocation by the Divine Master, St. Mary of Leuca and our Foundress, the beloved Mother Elisa Martinez.



Religious Family of the Incarnate Word (IVE)

In the name of Christ, we desire to be a religious family whose members are willing to radically live the demands of the Incarnation, the Sermon on the Mount, the Last Supper and the Cross. Our objective is twofold: we seek the glory God and the salvation of our own souls, and those of our brethren. We specifically pledge all our strength to inculcate the Gospel, to extend the Incarnation "to all men, in the whole man, and in all the manifestations of man." (John Paul II).

By stating that our purpose is to dedicate ourselves to evangelization of the culture, it means to work through the power of the Gospel to transform: man's criteria of judgement, determining values, points of interest, lines of thought, sources of inspiration, and models of life. It is the gift of making each person like a new Incarnation of the Word, thus fulfilling our essential call to be missionaries and Marian. The "inculturation" of the Gospel is to evangelize all cultures in order to bring Christ to the entirety of man and to all of mankind. Thus we desire to adopt everything good and beautiful in a culture (and get rid of the rest) so that it can be better conformed to Christ. We desire to do this in utter conformity with the teaching of the Church, and we want always to cultivate a genuine missionary spirit—i.e., we don't see ourselves as "social-workers," but as missionaries, and we want to win souls for Christ.

The Institute of the Incarnate Word was founded in San Rafael, Argentina on March 25, 1984 by Fr. Carlos Miguel Buela. The priests of the IVE seek to be devoted to preaching the word of God — sharper than any two-edged sword (Heb 4:12) — in all its forms, by: studying and teaching Sacred Scriptures, theology, the Church Fathers, liturgy, catechesis, and ecumenism; conducting outreaching missions and preaching the spiritual exercises of St. Ignatius of Loyola; focusing on the education and Christian formation of children and young people;

and spreading the word through verbal and written communication.

Given the interest that was shown by a number of women in also living this charism, Fr. Buela also founded a female branch to the order, called the Servants of the



SSVM Sisters in Guyana

Lord and the Virgin of Matará (SSVM) on March 19, 1988. The name of the "Servants" (or *Servidoras*) refers, first of all, to the faithful women who stood at the foot of the cross. The second inspiration for this name comes from St. Louis Marie Grignon de Montfort, who, in his *True Devotion to Mary*, described the children of Mary as, "servants... who like a flaming fire, will enkindle everywhere the fires of divine love." The second half of the name, "of the Lord and the Virgin of Matará" (*del Señor y la Virgen de Matará*) refers to the Cross of Matará, worn by the sisters, and the Crucified Lord and His Mother found thereon. The Cross of Matará, carved in 1594 by an indigenous artist who was catechized by Jesuit missionaries, is understood by our religious family as an example of evangelization of the culture. The images on the cross signify the complete dependence of our sisters, for everything, "through Jesus

and through Mary; with Jesus and with Mary; in Jesus and in Mary; for Jesus and for Mary." The Servants of the Lord have, as their primary vocation, to be "Spouses of Christ" (*sponsae Christi*), analogous to the priests of the Institute, whose primary call is to be in the person of Christ (*in persona Christi*) in the sacraments.

The IVE and the SSVM became religious congregations of diocesan right in 2004 (Diocese of Velletri-Segni, Italy). These two religious

Institutes share the same



An IVE priest celebrates Mass on a mountain in Argentina

charism, have twin constitutions, and include both active and contemplative branches. Together with the members of the Institute's Third Order, they make up the Religious Family of the Incarnate Word. Today the IVE has missions in over 50 countries around the world, in many challenging places—from Greenland to Russia to Papua New Guinea to Paraguay. In all our apostolates, it is Christian charity and the desire to bring souls to Christ that is at the heart of our missionary activities, and the joy we manifest in the missions is a fruit of that love.

SSVM — Vocation Processes



Sister Mary of the Infant of Prague (Martha Marrocco) entered the Servants of the Lord and the Virgin of Matará in 2012. A member of Our Lady of Mount Carmel Parish in Hastings before she entered, Sister Infant taught at Wayside Academy in Peterborough. Here she is pictured on the day she received her habit and the white veil of a novice.

After completing her novitiate year, Sister Infant moved to the Juniorate House of Studies in Washington DC. She recently professed the religious vows of poverty, chastity and obedience on November 3rd, 2014 with nine other sisters.

When a sister professes her first vows she changes her white veil for a blue veil.



After six years of temporary vows, a sister may make her perpetual profession. Sister Advocata Nostra, a member of the community of sisters residing at St John the Baptist Parish in Peterborough, made her perpetual profession on September 15th 2014. Here she lies prostrate with three of her classmates, while the congregation invokes the intercession of the saints on their behalf.

Sister Infant with her mother, Mary Marrocco, at the party following first vows.



A number of friends of the sisters traveled from the Peterborough area to the National Shrine of the Immaculate Conception in Washington DC to be present at these special ceremonies. This picture was taken September 13th, 2013 at the Perpetual Profession of Mother Parousia, local superior of the community in Peterborough.

Reading Between the Lines

THE CHOIR LOFT

Kathleen
Moquin



To Benjamin Franklin, American inventor, journalist, and statesman, is attributed the aphorism, about the universal human experience, that “in this world nothing can be said to be certain, except death and taxes.” Permit me to add my own observation, call it the “Moquin Maxim” if you insist, that none of us will shuffle off this mortal coil without having stood, and then waited, in a line. The nurturing of children lends itself naturally to this queue-phenomenon. I cannot have been the only thirsty grade-schooler who has ever impatiently waited in line before a hallway water fountain. Despite the determination of primary teachers to queue us according to our height or the alphabet, standing in line never seemed so bad when you could hold your best friend’s hand. In meandering checkout lines throughout my summer tourist town, however, there is often no love lost between summer weekend cottagers making impromptu grocery store drop-ins for marshmallows and hot dog buns and local folks who are restocking their pantries at the conclusion of a busy workweek. Check out the late comedian John Pinette’s memorably quotable stand-up routine, about how lines drive him crazy <https://www.youtube.com/watch?v=GUf1F05gTA>. Hint, get out of the line!

We are privileged to have to wait our turn in line to purchase food from an abundance of grocery store offerings, since impoverished persons and disaster victims exit charitable food and relief lines with only essential provisions. In many developing countries, women and children walk long distances and endure many hours in long lines for basic prenatal care and routine immunizations. Our First World willingness to wait in line for things that are important to us, like Apple product releases and premium tickets to music and sporting events, has attracted the interest of retailers and marketers. An article published in the August 2010 issue of the



Journal of Marketing Research summarized study findings showing that the value of a product increases as more people line up behind a person and that having people in line behind them results in increased spending by queuing customers. Still, a growing industry of professional line-sitters (see <http://www.sameolelinedudes.com/>) speaks to a preference against joining a line altogether. Who hasn’t sighed in relief when rush-hour traffic gridlock finally clears and the cars start moving?

Defined as the ‘act of moving along or proceeding in orderly succession or in a formal and ceremonious manner,’ the procession is something behind which, figuratively and literally, Catholics stand. The *Catechism of the Catholic Church* states that “religious sense of the Christian people has always found expression in various forms of piety surrounding the Church’s sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc.” (1674). In the earliest days of Christianity, the faithful visited tombs of the martyrs to celebrate the Eucharist, and St. Gregory the Great fixed the order of *statio*, station churches holding martyrs’ relics, to which sixth century Christians in Rome processed, with their clergy and the pope, to celebrate Masses during Lent.

Assigned to the Sunday after Trinity Sunday, the Solemnity of Corpus Christi is highlighted by procession of the Blessed Sacrament following Mass. Decades of prayerful veneration of the Eucharist by St. Juliana of Mont-Cornillon, a Norbertine nun and mystic, inspired the first celebration of Corpus Christi in the Diocese of Liège, Belgium in 1246. In 1264, Pope Urban IV’s Bull, *Transiturus de hoc mundo*, made this Feast a holy day of obligation for the universal Church. The Ecumenical Council of Trent (1545-1563) used the term transubstantiation to decree that Christ is “truly, really, and substantially contained under the species of those sensible things,” and recommended procession on Corpus Christi as a public profession of the Catholic faith in the real presence of Christ in the Holy Sacrament. In his 2004 Apostolic Letter, *Mane nobiscum Domine*, St. Pope John Paul II invited Catholics to participate in a procession for the Feast of Corpus Christi during the forthcoming Year of the Eucharist, during which his successor, Pope Benedict XVI described the visitation of the Virgin Mary, “the living Tabernacle of God made flesh,” to her cousin Elizabeth as the first ‘Eucharistic procession’ in history. In 2008, Pope Benedict XVI further endorsed the Corpus Christi procession which “teaches us that the Eucharist seeks to free us from every kind of despondency and discouragement, wants to raise us, so that we can set out on the journey with the strength God gives us through Jesus Christ.”

Aligning with rich, longstanding Church tradition, let us enthusiastically join the queues in various Corpus Christi processions throughout the diocese this month to bear reverent public witness to the truth about the Real Presence of Jesus in the Blessed Sacrament. ✠

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

CATHOLIC
ABCs

Krista Wood

Sacraments 101

Although I could not be more grateful to have been born and raised in a Catholic home, there are times when I look at my friends who have entered the Church as adults and think to myself, “I hope they know how blessed they are!” I am in many ways envious that they were able to receive the sacraments as adults, more fully aware of the gifts they were receiving at the time. Few Catholics can remember what it was like to receive the Sacrament of Confirmation and even fewer remember the experience of their First Communion or Baptism.

As a child I remember preparing for First Communion, Reconciliation, and Confirmation. I could tell you some of the activities we did, the crafts we made, the lessons we learned, but I would be hard pressed to remember the actual experience of receiving those sacraments. Somewhere along the line I forgot what it meant to receive a sacrament and I began to neglect the incredible gifts that I had been given.

The word sacrament comes from the Latin *sacramentum* meaning “as sign of the sacred.” They were instituted and given to the Church to administer by Christ himself. The Catholic Church celebrates seven sacraments: The Sacraments of Initiation: Baptism, Eucharist and Confirmation; the Sacraments of Healing: Penance and Anointing of the Sick; and the Sacraments of Mission and Service: Marriage and Holy Orders.

Though the celebration of each of these sacraments looks different, they are all visible signs of an invisible grace. When a sacrament is celebrated there are outward signs we can see and words we can hear, that help us to recognize the invisible grace that is being received. For example, in Baptism water is poured over one’s head as a visible sign of the invisible cleansing our soul is receiving.

Baptism cleanses us from original sin, cleaning our souls, much like water cleans the body.

The invisible grace received in the sacraments is a gift from God, freely and undeservingly given. In Baptism and Reconciliation we receive a special type of grace known as sanctifying grace. It is the grace God gives to save us from sin. In Baptism, sanctifying grace restores, for the first time, our relationship with God that was cut off by original sin. Later, when we cut ourselves off from God through our own sin, the sacrament of Reconciliation restores the sanctifying grace that had been lost. The other five sacraments allow us to expand our own ability to receive God’s

grace. God doesn’t hold back his grace from us, however without the sacraments we would not be fully prepared to receive God’s grace on our own. Imagine trying to pour a litre of water into a small glass, it would overflow because the glass simply can’t contain that much liquid. When we receive the sacraments, God is helping us to expand our ability to receive his grace, much like giving us larger and larger containers, only in this case God’s grace never stops pouring!

Some of the sacraments also grant what is known as an indelible mark, meaning when they are conferred upon an individual they leave a permanent effect on the soul. This special mark is given only in the sacraments of Baptism, Confirmation, and Holy Orders- sacraments we can only receive once! It is a mark that can only be seen in Heaven and Hell and it signifies to all that we are Christians. It also gives to the soul a “quality” which it previously did not possess. In Baptism we are given the ability to receive and absorb the grace of the other sacraments; in Confirmation we receive the power to profess our faith and share it; and in Holy Orders the priest is given the power to celebrate Mass and administer the sacraments to others.

It is an incredible gift to receive the sacraments and it is also a great privilege to bear witness to another receiving the sacraments. If someone close to you, whether it be a child, family member, or friend, is preparing to receive a sacrament, take it as an opportunity for you to relearn and renew your own understanding of the sacrament.

When sacraments are celebrated we are experiencing a small piece of eternal life here on earth. Cherish those experiences and live them as fully as you can. It’s not about capturing the event with pictures or videos; it’s about taking in the moment and accepting the gift of God’s love in our lives! ✠

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



Diocesan CWL 2015 Annual Convention

By Linda Ainsworth, Communications Chair

The theme of the 94th Annual CWL Diocesan Convention echoed the national theme of *One Heart, One Voice, One Mission*. The opening mass, celebrated by Bishop William McGrattan, Bishop of Peterborough and National CWL Spiritual Advisor, was very uplifting with the Bishop's inspiring homily, beautiful choral music and bell ringing. It was heart-warming to see several spiritual advisors in attendance. Before mass, Father John Perdue provided delegates with a history of the Cathedral and led a tour of the crypt under the church. Anne McKinnon received her Life Member pin and was congratulated by the Bishop.

St. Catherine School proved to be an ideal convention site with its school sign warmly welcoming delegates as they gathered in the spacious, beautifully decorated gymnasium. On the last convention day, Vice-Principal Christine Brodie gave a tour of the new addition to the school, which



delegates thoroughly enjoyed.

As the keynote speaker, Dr. Moira McQueen captured the attention of everyone with her presentation on recent Supreme Court decisions regarding end of life. Maria Fitzgerald touched many hearts as she spoke about the Rosary Apostolate. Liz Stone, Executive Director of Nijkiwendidaa Anishnaabekwewag Services Circle, spoke

to delegates about her work among First Nations people and with gratitude received donated items for mothers and babies collected from parishes for use locally as well as in Sioux Lookout.

Betty Colaneri, Provincial President, addressed the delegates, as did Margaret Ann Jacobs, Organization Chair and President-Elect of National CWL. Those present heard reports from Diocesan Officers, Father Tom Lynch, Diocesan Spiritual Advisor, and Council Presidents, all delivered with passion and determination to carry out the mission of CWL.

The ladies of St. Peter-in-Chains and St. Alphonsus Liguori, Peterborough, deserve many accolades for their organization of this truly memorable 94th annual convention. The assistance of Our Lady of Assumption and Sacred Heart rounded out the team.

God bless us all as we continue to work together in CWL with One Heart, One Voice, One Mission! ☩



St. Jerome's 60th Anniversary

On Nov. 21st, 1954, 25 women from Warkworth and the two missions of Burnley and Harwood became the founding members of this newly formed Council of the Catholic Women's League. The weekend of All Saints' and All Souls' Days seemed a most fitting time to honour our past League members and celebrate this milestone. On Sat. Nov. 1st, 2014, special tribute was paid to these first members who laid a solid foundation, upon which our present members continue to build.

Our new Bishop, Most Rev. William Terrence McGrattan, was the celebrant for the Saturday 4:00 P.M. Mass, which was offered for Living and Deceased members of St. Jerome's CWL. What a joyful celebration, with St. Jerome's Church packed for the occasion! Over 200 voices singing and praising God was a most fitting way to begin a very special evening. We were very pleased to have Maria (Battaglini) Fitzgerald, who grew up in Warkworth, as guest soloist sing Ave Maria during Communion time.

Following Mass, a roast beef dinner was enjoyed at St. Paul's United Church's Gathering Place. The United Church Women were given a standing ovation for the bountiful and delicious meal, and the women commented on the spirit of all who enjoyed this evening's events, with one saying they'd "never seen this place so abuzz! There must be something to Catholicism."

Among those attending were a number of families of early members. Many of these had travelled considerable distances – from Tillsonburg, Burlington, Toronto, Ottawa, and Kingston – to celebrate with us and honour their mothers, grandmothers, aunts!

In addition to Bishop McGrattan, who is National Spiritual Advisor for the CWL, and Fr. Tom Lynch, Diocesan Spiritual Advisor, all members of Peterborough Diocesan CWL Executive celebrated this anniversary with us. Fr. Lynch shared a very powerful and dynamic talk on Culture – Past and Present.

Mary Dudley, the only one of our Founding Members still living, was unable to be present to receive her 60-year pin, but is ever faithful in prayers for so many! Other pins were presented to Barbara Taylor – 50 years; Lucienne Decommer and Cathy Harwood – 40 years; Stella Stacey and Lorna Stahl – 25 years. Other members were recognized

for active membership between 25 and 40 years. Lucienne Decommer received a certificate and standing ovation for her special gift of encouraging residents of the local Nursing Home and others!

Maureen O'Grady, President of St. Jerome's Council, shared a brief history of the parish and the League over these past 60 years. As members of this national organization, rooted in gospel values, we strive to live out our mission statement through service to the People of God in our everyday lives, for God and Canada. Our 24 members are a

very close group, with over 1/3 attending regular meetings, and all pitching in wherever needed – providing meals for seniors, visiting the sick, Eucharistic Ministers to the Nursing Home and shut-ins, resident care at the Bridge Hospice in Warkworth, cleaning the church, Lectors for parish Liturgies. A new Lectionary was a gift of our Catholic Women's League on this special anniversary.

Sketch artist Denis Newman, of Belleville, presented St. Jerome's CWL and parishioners with a sketch of the first church in Warkworth, a former wagon shop which had been converted to a 'proper church' with steeple and cross in the early 1850s, and another of the 'new church' built in 1902. These are now treasured mementos of our 60th Anniversary!

The evening closed with a rousing 'How Great Thou Art' and 'This Little Light of Mine' accompanied by St. Jerome's Pastor, Fr. Tony Barol, and by frequent summer visitor to St. Jerome's, Ravi! Thanks to all who made this 60th Anniversary of our

CWL such a special occasion in the life of St. Jerome's! ✠



Barbara Taylor receives her 50-year pin from Moira Mooney



Fr. Tony Barol, Denis Hamilton and Maureen O'Grady



PARISH:

Otonabee - Keene



Parishioners of Our Lady of the Assumption Parish, Otonabee celebrated the Solemnity of St. Joseph (Patron of the Universal Church and of Canada — 19 March 2015) with the hope that devotion to the “Forgotten Saint”, who is next in greatness only to the Mother of God, might be revived in our parishes and families.

A delicious potluck supper followed.



Over 51 years ago, Peter Clancy was born 2½ months premature. His mother Patricia (shown here with her son) was told by the doctors at the time he would not live. His parents did not lose hope or faith in their

precious gift from God. They all battled through those early days, months and years for Peter to become the man he is today, an active member of his church and community and Grand Knight of Council #14032.

Peter and his mother took a moment to stand with the Pro-Life Peterborough display set up at a Muffin Social hosted by the Knights of Columbus Council #14032 of Assumption-Keene, at Our Lady of the Assumption Parish Hall, on March 15, 2015. This is a moving testament to the power of God's creation and a family's will to survive against the odds.

This incredibly thoughtful Pro-Life display was provided free of charge and is available for other venues by contacting Tom Mockler at (705) 243-4133.

St. Germaine Cousin

1579-1601

Patron for victims of child abuse

Feast Day, June 15th

SAINT PROFILE

Fr. Joseph
Devereaux



The prophet Isaiah utters the mind of God saying: “For my thoughts are not your thoughts, nor your ways my ways, says the Lord” (Isaiah 55:8). Oftentimes, and understandably so, it is easy for us to be more attuned to the secular world and human activity than to see the unfolding of God’s plan around us. However, having just celebrated Easter and now observing the beginning of life which each spring generates, it is a perfect time to reflect upon the transformations that God wishes to bring about.

The mysterious plan of God was revealed beautifully in the life of Saint Germaine Cousin. She was born in 1579 of humble parents at Pibrac, a village about ten miles from Toulouse, France. From her birth she seemed marked for suffering. She was born with a deformed hand and the disease of scrofula (an infection of the lymph nodes and associated with tuberculous). Her mother died when she was an infant, and her father soon married again. The new stepmother treated Germaine with much cruelty. Under pretence of saving the other children from the contagion of scrofula she persuaded the father to disallow Germaine from associating with her half-brothers and sisters, and so, at the age of 9 or 10, Germaine was hired out as a shepherdess and spent all her days alone in the fields. When she returned at night, her bed was in the stable or on a litter of vine branches in the attic.

Life was very hard for Germaine, but she bore it with humility and patience.

She was gifted with a marvellous sense of the presence of God and of spiritual things. To her already difficult life, she added voluntary mortifications and austerities. She possessed a great love for Jesus in the Blessed Sacrament and for the Virgin Mother. When the church bell would ring for Mass, she pushed her staff into the ground and told her guardian angel to watch over her sheep; and, even though the surrounding forests teemed with wolves, Germaine’s flock never came to harm, as she daily attended Holy Mass.

Her spiritual devotions consisted of the Rosary, and she recited the Angelus with the greatest devotion. Like many saints, she was at first the object of scorn. However, because of her utter goodness and miracles that occurred around her, the local people, even her harsh stepmother, began to love and revere her. Eventually Germaine’s parents asked her to return to the house to live, but she begged to be allowed to remain in her humble surroundings. Shortly thereafter, one morning in the early summer of 1601, her father realizing that the sheep had not been taken to the pasture, went to the stable and found Germaine dead on her pallet of vine-twigs. She was 22 years.

Her remains were buried in the parish church of Pibrac in front of the pulpit. In 1644, when the grave was opened to receive one of her relatives, the body of Germaine was discovered fresh and perfectly preserved. It was exposed for public viewing near the pulpit, and eventually a beautiful casket was requisitioned by a woman who had been miraculously cured through the intercession of St. Germaine. This began a long series of wonderful cures wrought at her relics. In 1661 and 1700

the remains were viewed and found fresh and intact by the vicars-general of Toulouse, who have left testamentary depositions of the fact.

Expert medical evidence determined that the body had not been embalmed, and experimental tests showed that the preservation was not due to any property inherent in the soil. In 1793 the casket was desecrated by soldiers of the French Revolution, who threw lime and water on the body and buried it in sand. However, after the Revolution, Germaine’s body was found to have remained mostly intact, even though it ought to have decayed.

Hundreds of miracles and cures of every kind have been attributed to this great saint’s intercession – from multiplication of food in time of famine to recovery from grave sickness. On 7 May 1854, Pius IX beatified Germaine, and on 29 June 1867, enrolled her list of saints. Her feast is kept in

the Diocese of Toulouse on 15 June. She is often represented in art with a shepherd’s crook or a distaff, a watchdog or a sheep, or with flowers in her apron.

Miracles always have as their primary purpose the glorification of God and the calling of people to salvation. The Bible tells us that God’s ways are as different from man’s as are the distance of the stars from the earth (Isaiah 55:9). May we once again marvel at the wonders of God and imitate the great love that the saints possessed for the Holy Trinity and the Communion of Saints. ✠

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





REFLECTIONS

Donald Graham

Proverbial Wisdom: Family & Health

A celebrated Chinese proverb proclaims,
If there is light in the soul, there will be beauty in the person.
If there is beauty in the person, there will be harmony in the house.
If there is harmony in the house, there will order in the nation.
If there is order in the nation, there will be peace in the world.

Given the ancient Chinese veneration of ancestors and love of family, the expression, “harmony in the house” is most readily understood as harmony in the inter-generational family of mother, father, children, grandparents and relations. Proverbs serve as conduits of cultural wisdom and repositories of the moral law God has written upon our hearts. Unsurprisingly, this saying testifies that one of the world’s oldest civilizations holds the institution of the natural family to be vital for the health of the nation.

An observant person with a modicum of experience understands that people who love come in many forms, imperfection watermarks life, and people often do the best they can. Loving in the midst of imperfection and striving for what one perceives to be best should not be minimized and can be shot through with holiness. Life happens; less than ideal human arrangements may (or may not) be necessitated by circumstance, instantiate love, demonstrate care and approximate the family. Still no arrangement finally replicates the natural family’s unique, fundamental, irreducible contribution to human formation and nurture, even if some dissemble. For example, Kathleen Engebretson, Associate Professor in the School of Religious Education at Australian Catholic University, favours this flawed definition of family in *Catholic Schools and the Future of the Church*.

Family. **However it is expressed or understood**, the family is cherished and fostered as the primary unit of belonging in society. It assumes personal values of identity, love, commitment and self sacrifice for the sake of the family unit (emphasis added).¹

While not excluding blood ties and marriage bonds from her definition of family, Engebretson fails to make them constitutive. Now what is optional in the exercise of definition is ultimately dispensable. Engebretson’s definition is so malleable one may mould it into whatever is desired. Contrarily, St. Pope John Paul II spoke of the family in his Apostolic Exhortation, “On the Role of the Christian Family in the World” (1981) as formed by blood ties and the marriage bond in a manner incompatible with amorphous understandings of family, “however it is expressed or understood”. As Papa Wojtya said,

[k]nowing that marriage and the family constitute one of the most precious of human values, the Church wishes to speak and offer her help to those



who are already aware of the value of marriage and the family and seek to live it faithfully, to those who are uncertain and anxious and searching for the truth, and to those who are unjustly impeded from living freely their family lives. Supporting the first, illuminating the second and assisting the others, the Church offers her services to every person who wonders about the destiny of marriage and the family (FC 1).

Contemporary scientific evidence verifies the proverbial wisdom that the health of the nation relies upon the health of the natural family. In a comprehensive survey article, “Human Wellbeing, The Natural Family and Natural Law,”² Allan Carlson, president of the Howard Center for Family, Religion and Society, cites numerous sociological, psychological, and medical studies, often from ‘progressive’ European and Scandinavian countries, which show that “[t]he path to good health is largely determined by certain behaviors”:

- (1) Have the good fortune to grow up in a home with both of your natural parents, who are married;
- (2) Have the good fortune to have numerous siblings

¹ Kathleen Engebretson, *Catholic Schools and the Future of the Church* (New York: Bloomsbury Academic, 2014), 48; my reference was accessed by way of Google Books.

² Allan Carlson, “Human Wellbeing, The Natural Family, and Natural Law,” *Communio* (Fall 2014): 564-582; accessible at <http://www.communio-icr.com/articles/view/human-wellbeing-the-natural-family-and-natural-law>.

(3) Attend religious services weekly, throughout your life; (4) Remain sexually chaste until marriage; (5) Marry at a relatively young age; (6) Remain married and faithful to your spouse throughout your life; (7) Have and raise children of your own; (8) . . . Breastfeed your children for extended periods; (9) (For women again) Focus your labor first on the home, with outside paid work considered secondary; (10) Do not smoke tobacco, nor use illicit drugs, nor drink alcohol to excess The negative lessons regarding human health, as taught by the sciences, are equally clear. To the degree that such matters are within an individual's power of choice, avoid: (A) single parenthood, (B) childlessness, (C) divorce, (D) the "one child" family, (E) the life of the adult singleton, (F) unmarried cohabitation, (G) step or blended families, (H) infant formula, (I) alcohol, tobacco, illegal drugs, (J) secularism, (K) sexual experimentation, (L) and non-marital sexuality.³

In the Church's, 'Year of the Family', shriven of snobbery, ready to receive and apply the salve of mercy, and eager to share the gifts of marriage and family with all whom we meet, the New Evangelization calls us to define and defend, to support and share the natural family, lest it become one more piece of silly putty in the hands of today's social engineers. It is a matter of health for our neighbours and nation. ✠

³ Carlson, 565; for ease of listing, this text has been stylistically amended by substituting numbers for bulletin points, and inserting capital letters.

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).



Adopt-A-Road Clean-up Otonabee

Saturday, May 2nd, was the 10th annual County Rd. #35 "Adopt-A-Road Clean-up" for the Knights of Columbus (Council #14032) of Our Lady of the Assumption Parish.

The whole Parish Family really got behind this effort on a perfect day for being outside. Young and old and whole families got involved, with a record 47 volunteers participating. In a little over two hours of effort, this crew cleaned 9.5 km of roadway, removing 48 bags of garbage and 18 bags of recycles, with a total weight of 260 kg.

Everyone seemed to really enjoy themselves and the local Hwy #7 Country Style Bistro donated refreshments for everyone too.

What a great feeling to see the fruits of our efforts. We would like to thank all those that supported this amazingly successful community service program. Your efforts do not go unnoticed.

— Rick Stankiewicz
Past Grand Knight

People That Inspire

Fr. Paul Massel

It has been a tremendous blessing over these past 10 years to travel with Dr. Hardy Friesen and the Peterborough Medical Brigade to many countries of the world bringing medical and spiritual care to those who live in poverty. We have travelled to the Honduras, to Indonesia, Uganda and the Philippines. This year on February 13, we made our third visit to the Philippines travelling to the province of Aklan and the major towns of Malinao and Kalibo.

For two weeks, we travelled to small villages with five doctors, a dentist, five nurses, myself as chaplain and support staff. We would see over 200 people a day. Everyone left with a month supply of vitamins made possible through the generosity of the people of St. Joseph's Parish and the schools of Bowmanville. More than any of our destinations, I am always so inspired by the faith of the Filipino people. This year they were especially riding high following the visit by Pope Francis.

The countryside is beautiful with the land blessed with lots of rain, assuring three crops a year of rice. On our journey every morning, we passed rice fields at various stages of growth: from miniature buds in water-soaked soil to tall green plants with wheat-like blossoms, all seeds eventually separated from the plant and placed on the side of the road to dry in the sun before separating the shell from the grain itself. Rice is served at every meal along with fish and fruit and small amounts of meat.

Most people would be lucky to see a doctor once in a lifetime. When issues arose of a serious nature on our brigades, the doctors would call me in to meet with their patient. I prayed and counseled three young mothers told their child would be still born. I prayed with a lady battling stage-4 breast cancer. In every case, faith and their faith community were the source of their strength. Even after Typhoon Yolanda two years ago, the community worked hard together to rebuild their homes made of bamboo. Unlike the west, that seems to prize the individual first, clearly here the community was of greatest importance, the individual second. And they were happy and so



The Brigade Team and Volunteers

grounded in that belief.

Yet there was still such a reverence and respect for every human being and the highest call was service to the community at large. Every town had a church, visited by a priest usually one weekend a month. What a delight for me to conduct a liturgy and distribute ashes on Ash Wednesday in a little town called Numancia. People came from far and wide when they heard a priest would be in town. Most town squares had outdoor Stations of the Cross. In the larger urban town of Puerto Princesa, there were 13 Masses on Sunday, all standing room only. When the Blessed Sacrament was elevated, all hands lifted towards the sacrament. It was very touching to see.

Most of all, the Filipino people live a life of service to each other. And for their Canadian visitors, they just couldn't do enough. Their words were filled with love and respect and with a joy and a smile that transformed us all. They live well with so very little, far less than we could ever imagine. But with a strong commitment to their faith, they live lives of spiritual wealth. The Western world could learn much from their example. ✠



Ash Wednesday



Station One in the Town Square



Homes by the Sea

Cynicism is an Individualism

guest column by Deacon Mike Roy

How would you like to come to Mass with me? I asked.

Why should I? he asked.

Well, because you are Catholic and it's been a while since you've been; why not come back?

I don't think so, he replied.

May I ask why?

He said the following: *I have heard you speak about your faith and the Church. You are never positive or excited about it. I have heard you complain about everything, criticizing this and that. Why would I want to return to Mass? You seem like YOU don't even want to go. So why would I want to? You seem miserable and implacable. No thank you.*

Even though we be blessed with the splendour of truth, with the Sacraments and a beautiful liturgy, we are not always filled with optimism, positivity and hope when attending Mass. Why? It is easy to criticize and complain about the Church, easy to find fault. However, we need to consider whether our acrimony, our opinions and negative comments, accurately testify to the actualities of the Holy Catholic Church.

My cynicism does more damage to the Holiness of the Church and to fellow Catholics than any physical attack could ever hope to achieve. Negative attitudes are not just a reality among some laity but, sadly, among some clergy as well. We may be tempted to justify our cynicism by arguing that this phenomenon plagues all denominations and congregations. Yet the Lord God has clearly said His People may not copy the bad example of the majority (Ex 23:2).

Cynicism needs to be distinguished from criticism, which can be a healthy and necessary form of discourse for any faith community. Even criticism however, cannot go unchecked. In the charitable society we are called to build, it must be:

- supported by accurate, verifiable data
- constructive, with posited solutions
- goal-oriented toward growth within the Church
- a tool of faith.

Criticism without pathways to solutions is merely emotional opinion. Emotions are truly a gift from God but can easily cloud rational dialogue and thus venture into the prison of cynicism.

I need to take responsible for the cynicism that lives in my heart. It is largely about the self and is, therefore, a kind of individualism. It is a product of my judgement (which itself is less perfect than I generally care to admit) that things aren't measuring up to my expectations. I cannot pass blame for what lives in my heart onto others, or social media, or anything else. I am responsible for my attitude toward my faith, and toward my Church. If it is an attitude of distrust and suspicion, it is because I allow myself to be comfortable with that attitude. Even if I feel that my cynicism is for what I deem to be good reasons, I need to recognize the consequences my bad attitude can have on those around me.

The Big Picture! The Catholic Church does not exist in a vacuum; it exists in a fallen world. Although we are held to high standards of morality and social responsibility, meeting those standards is a constant struggle requiring sacrifice from all who worship within her walls. Cynicism is always a pathway that leads to disparaging the motives of the Church in all aspects of her authority and life. Cynicism lacks hope and possibility; it is self-defeating and an enemy of truth which cries out for prayer and confession. The Good News is that Christ has triumphed over death and called us into joyful communion with God and one another. God's love for us and our responding in kind ultimately needs to trump our bad attitudes. ✠

Father Roy Villas
has survived
his first winter!

Fr. Roy comes from
the Archdiocese of Palo
in the Philippines and
arrived here last
September 15th.

He spent the winter
at the Cathedral and is
now the Associate
Pastor at St. Alphonsus
Liguori in Peterborough.



Events run all weekend, but come especially
for supper (3:00 - 6:00) and the Quilt Draw,
Labour Day Monday, September 7th



click "Douro Doings" at
www.stjosephsdouro.com

Altar Server Appreciation Day at Sacred Heart

On Saturday May 2nd, Bishop McGrattan and the VEYO Office hosted an altar server appreciation day at Sacred Heart Parish in Peterborough. Altar servers from all of the parishes of the diocese were invited, and approximately 100 showed up!

The servers had Mass with Bishop McGrattan, pizza lunch, a soccer game and then a number of activities and talks that centred on the theme of vocations. Please pray

that these young people will be open to continuing to serve God throughout their lives, in whatever vocation they are called to!

May 2nd was also the 29th anniversary of the ordination of Bishop McGrattan to the priesthood, so the altar servers were happy to wish him happy anniversary! Thank you and God bless you, 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 and include the date, place and names of persons depicted. The Herald is published three times a year.