

Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



Artwork by Neilson Carlin.com

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EDITORIAL

Fr. Ray Rick

This year has been declared a “Year of Consecrated Life” for the Universal Church. For the Diocese of Peterborough, Bishop McGrattan has also proclaimed 2015 “the year of the family,” providing opportunity and occasion to appreciate our families and to do whatever we can to ensure that they are pleasing to the Lord.

This year’s calendar is bracketed by two Synods of Bishops. At a Synod of Bishops, bishop-delegates from around the world meet with the pope, in Rome, to consider the Church’s pastoral plan for the real-life challenges facing families in the modern age. (See p. 31 for your invitation to participate.) In September, a World Meeting of Families is scheduled for Philadelphia; these meetings occur every three years, in different cities. Such gatherings are opportunities to reflect on our own experiences of family life and to seek God’s will.

The theme of the family is clearly on the mind of Pope Francis, who has been commenting on family and family life at his recent Wednesday general audiences. About fathers, on January 28th the pope said that “Jesus, by teaching us to call God our Father, gave new depth and richness to this relationship, so fundamental to the life of society . . . Today we can speak of an ‘absence’ of the father figure in society. Yet responsible fathers are so necessary as examples and guides of our children in wisdom and virtue.” Similarly, the pope has been tweeting about the family: “The family is the greatest treasure of any country. Let us all work to protect and strengthen this, the cornerstone of society. – Pope Francis (@Pontifex) January 16, 2015”

I suggest that Pope Francis’s focus on the family, the “domestic church” described by the Second Vatican Council, be the inspiration for our Lenten discipline this year. It is a common and praiseworthy practice for Catholics to make some extra sacrifices during Lent

Giving it up for the family

and to take on additional prayer, such as attending Mass more often during the week or following the Way of the Cross. During this Lenten season, let us put our family at the heart of such efforts by planning to pray together, whether at home or at church, and by “giving up” some personal pleasure in favour of spending time with an aged parent or grandparent. Even under our own roof might be found the opportunity to reach another who is feeling a bit neglected. Let us, then, in Lent seek to draw closer to God by drawing closer to the families He has given us.

May the Year of Consecrated Life also inspire us to encourage younger family members who might be discerning a religious vocation. Members of various Orders of Consecrated Life refer to themselves as “Sister” or “Brother” and to their organizational units as “Communities.” Indeed, the family is the primary community where we learn to live in harmony with one another and where we begin to understand something about God, Who is also a community of divine Persons living in complete harmony.

How wonderful it would be if all families could send off Brothers and Sister to live in Religious Communities, making God’s love known throughout the world! ✠

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

Vol. 12, No. 1 — February 2015

NEXT ISSUE

— Spring 2015 —

will be distributed to the parishes around the middle of June, 2015.
Submissions must be received at the e-mail address below by the end of May.

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.

The Catholic Herald is published three times a year in the Diocese of Peterborough, Ontario, Canada, for the edification and information of the laity and clergy in accordance with the heart and mind of the one, holy, catholic and apostolic Church.

The Catholic Herald is made available free of charge and is distributed in each of the parishes in the diocese. All content is subject to the criteria of the editorial policy and unsolicited manuscripts may not be returned.

Circulation: 10,000 per issue.

Advertising and mail subscription rates available upon request.

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The Holy Land

a pilgrimage

by Mary Macfarlane

Just after Easter last year, I was fortunate to be part of a tour of the Holy Land led by Father Paul Massel. To travel to this region of the world is to walk upon layers of history thousands of years old. The land holds sacred meaning for not only Christians but Jews and Muslims, and there is no escaping the realization that it has always been a land of conflict and occupation by various rulers.

One of the highlights of our trip was renewing our baptismal vows at the River Jordan. Nine couples also renewed their wedding vows at the chapel at Cana, the site of Christ's first miracle. As well Father Massel led us in prayer and Mass at the Church of the Beatitudes and in a beautiful chapel at the Mount of Olives (pictured). We travelled around the Sea of Galilee. It was very peaceful to wake in the morning and look upon the Sea of Galilee, then later that same day go out in a boat and look out upon the surrounding hills.

We went to Nazareth to visit the Church of the Annunciation. In the outer courtyard are works of art given by many countries in honour of our Blessed Mother.

At Capernaum we saw the excavation of what is believed to be the house of St. Peter.

We also journeyed to the lowest place on earth, the Dead Sea. It is difficult to describe the sensation of trying to swim in the Dead Sea where you can't help but float due to the high salt concentration.

When we visited Bethlehem we noticed a great change in the economics of the area since we were now in Palestinian territory. Christians are a minority of less than three percent of



the population here, yet the Church of the Nativity is one of the most visited Christian sites.

Four days were given to visit the ancient city of Jerusalem. Of course part of a day was given to walk the "Way of Christ" or the Via Dolorosa beginning at Pilate's Judgement Hall and ending at the Church of the Holy Sepulchre. I had taken with me the program and text that our Diocesan youth used for their tenth anniversary performing the Way of the Cross in Peterborough. We ended up using that text and took turns reading the reflections as we journeyed. To walk the way of Christ was a special moment for each person.

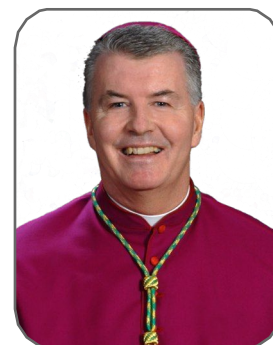
For some the trip ended in Jerusalem while others took an excursion into Jordan. One of the highlights in Jordan was to visit Mount Nebo where Moses ended his journey of forty years in the desert. On top of the mountain you could see for hundreds of miles as you looked out over the promised land. Also on top of the mountain is a large monument commemorating the visit of the Holy Father, Saint John Paul II, in the year 2000. In Jordan we also experienced desert life and admired the stunning natural beauty of Petra and Wadi Rum.

When visiting the Holy Land you realize that, although people of many faiths are raising a prayer and talking to God in many ways every day and every hour, it is an area rarely without tension. We were most fortunate to travel there in May before the most recent great tensions arose. Let us pray for peace and stability in this sacred land. ✠



The New Evangelization, Pastoral Planning and the Parish Pastoral Visit

by Bishop William McGrattan



In the last 7 months as the bishop and chief shepherd of the Diocese of Peterborough I have been able to meet and speak personally with many of you on my pastoral visits to the parishes, schools, nursing homes, ecumenical and cultural events. These encounters have allowed me to witness first hand “the faith of the Church” which we pray for at every celebration of the Eucharist. The gift of your faith, the welcome you have given to me has strengthened the gift of ordination to the priesthood and episcopacy. The exhortation of St. Paul to Timothy expresses in some way my own experience “I am reminding you now to fan into a flame the gift that God gave you when I laid hands on you. God’s gift was not a spirit of timidity, by the Spirit of power, and of love and self-control” (2 Tim 1:6-7).

The gift of episcopal ministry has allowed me to encounter the steadfast faith of many parishioners within the diocese. It is expressed in the promise to keep me in their prayers for which I am grateful. In others it is reflected in the questions that are posed. They are not simply looking for an answer but an openness to enter into dialogue. I have been encouraged by a persevering fidelity to the importance of families, the youthful joy and enthusiasm of our young people and the often hidden quiet, dutiful witness of those who come daily to the Eucharist in all of the parishes. The commitment of those who seek justice through serving the social, material and spiritual needs of others has also been very evident within our lay associations. At the same time, I have been confronted with many diocesan challenges which will be addressed in pastorally responsible ways that require self-control on my part in order to promote good stewardship, trust and

confidence. These initial pastoral experiences fill me with hope for the future of the diocese. There is not a spirit of timidity but one of confidence in the power of the Spirit who is inviting me each day to “put my hand to the plough” in love and service for the diocese.

Some of the questions which have been posed to me include: what is the vision for our diocese; will there be a pastoral plan; what are the priorities you see; what is the future of our parishes; how can we reach out to the youth and support families; why isn’t the Church more visible in our community in promoting justice, in outreach to the poor, protecting the unborn, advocating for end of life care, and recognizing the global issues. These are important and pressing questions. As Pope Francis states, this is the context of the new evangelization and the one in which we are being called to announce the Good News and witness to our faith in ways that are “new in ardour and commitment”.

In responding to the challenges of the new evangelization within the Diocese of Peterborough there is the temptation to act quickly, to adopt the approach of efficiency in seeking solutions to problems, to resist new possibilities, or to resign ourselves to a form of paralysis that prefers the status quo. We sometime fail to see that accepting the Good News or God’s will in our life means change or conversion. It is never a past event, for the call to conversion to follow Christ is a daily occurrence if we are to become “new in ardour and commitment” in living the Christian life. Although our present times are marked by the rapidity of change it is sometimes extremely difficult to embrace this change when it comes to structures, ways of doing things, that touch our life of faith either within the diocese or the parish. Any proposed change at both levels needs to be examined, to receive appropriate consultation, study, prayer, communication and implemented in pastorally prudent ways to strengthen the mission of the local Church of Peterborough and especially in our parishes.

In the Gospels Jesus often referred to the importance of discernment when speaking to those who would choose to follow him. “And indeed, which of you intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, ‘Here is a man who started to build and was unable to finish’” (Lk 14:28-30). Sitting down, working out the cost, laying of the foundations are essential steps in any building project and they are equally necessary in the development and implementation of any changes to the spiritual and pastoral structures of the diocese.

I have begun the process of planning for change by receiving, in both formal and informal ways, input from the priests and laity on the pastoral issues and challenges that we face in the next five years. Further study of certain pastoral issues, the planning of initiatives that would promote a new evangelization will build upon this initial step of consultation but will require more time and discernment. The collaboration of the laity in the financial administration and governance of the diocese has been solicited. As this continues the necessary changes of priority and policy will be identified and worked on in order to strengthen the diocese and parishes. It is a path which will require patient endurance, trust, generosity and a spirit of cooperation. This is the foundation which we must build upon in order for the diocese and parishes to

effectively work together in the future.

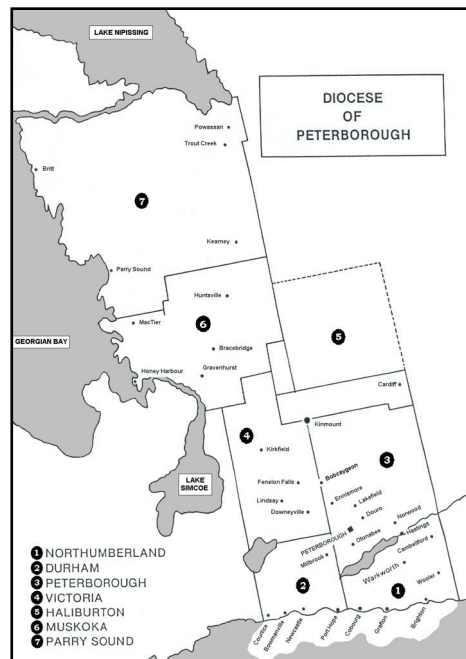
It may seem self-evident but the future of our diocese, the Church “passes by way of our parishes”. In December 2014 the Canadian Conference of Catholic Bishops (CCCC) published, through the Episcopal Commission for Doctrine, a document entitled “The Missionary Dynamic of the Parish Today” (available in PDF format from www.cccb.ca). It begins by addressing the *Current Situation* in Canada, the re-organization of parishes which may address maintenance issues rather than focussing on mission, the “cultural secularism” that questions the relevance of faith, the sacraments and the Eucharist, the demographic challenges of an aging community not to mention church buildings. However it also points out the history and adaptability of parishes to fulfill the mission and task of the new evangelization. Pope Francis also identifies this reality in *Evangelii Gaudium* 28:

The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community.

While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be “the Church living in the midst of the homes of her sons and daughters”.

In all of its activities the parish encourages and trains its members to be evangelizers. It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and the centre of constant missionary outreach.

Our Christian faith and life is to be experienced and celebrated as a living together. Sometimes this is created by personal choice and can become inwardly focused or a self-reverential experience of community that reflects ‘me’ or ‘I’ rather than ‘we’ or ‘us’. The parish is a community of communities, both rich and poor in material gifts, richly blessed through the welcome and outreach to the marginalized, open to young and old, to those who are progressive and conservative in thinking and practice, the privileged place where we “learn to live our faith as part of the ‘us’ of the Church” as Pope Francis states. Parishes are called to be missionary – not necessarily to foreign countries – but primarily to those communities where they exist. More and more the new evangelization means that our primary evangelizing is to our own cities and communities.



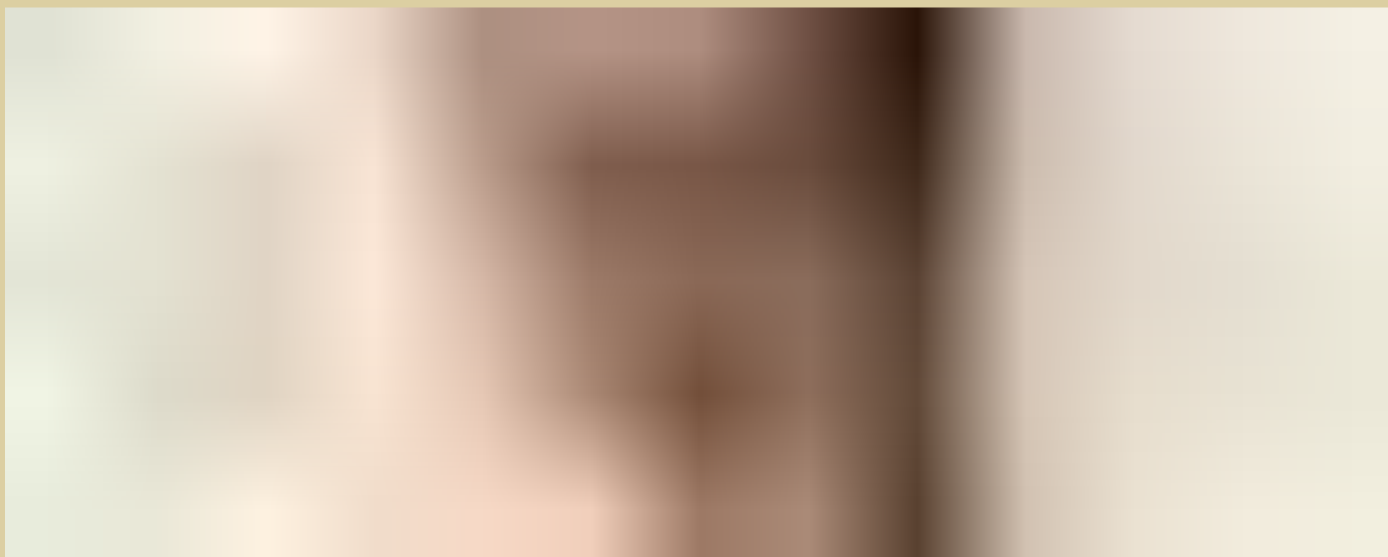
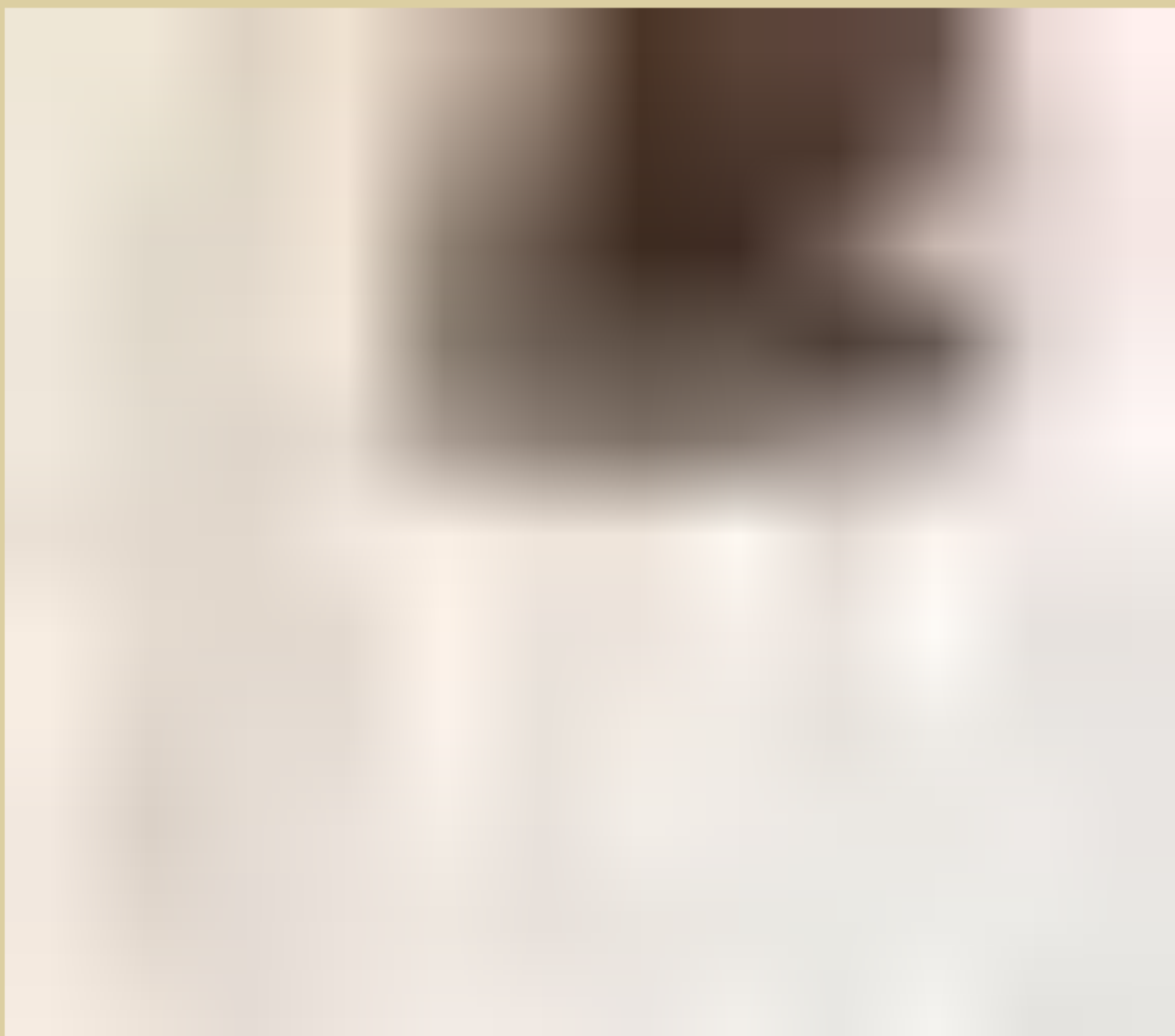
This is but one of the pastoral challenges that we face in the diocese, “that the parish is to be at the outward missionary thrust of the new evangelization, and the inward strengthening of its members for mission”. This is what defines the missionary dynamic of a parish which is lived and expressed in the three activities of evangelization: 1. Missionary initiatives - to those who are non-believers or who have distanced themselves from the faith; 2. Catechetical initiatives – to those who have embraced the faith but need to complete or strengthen their initiation; and 3. Pastoral initiatives – directed to the Christian faithful growing in faith with in the heart of the Christian community.

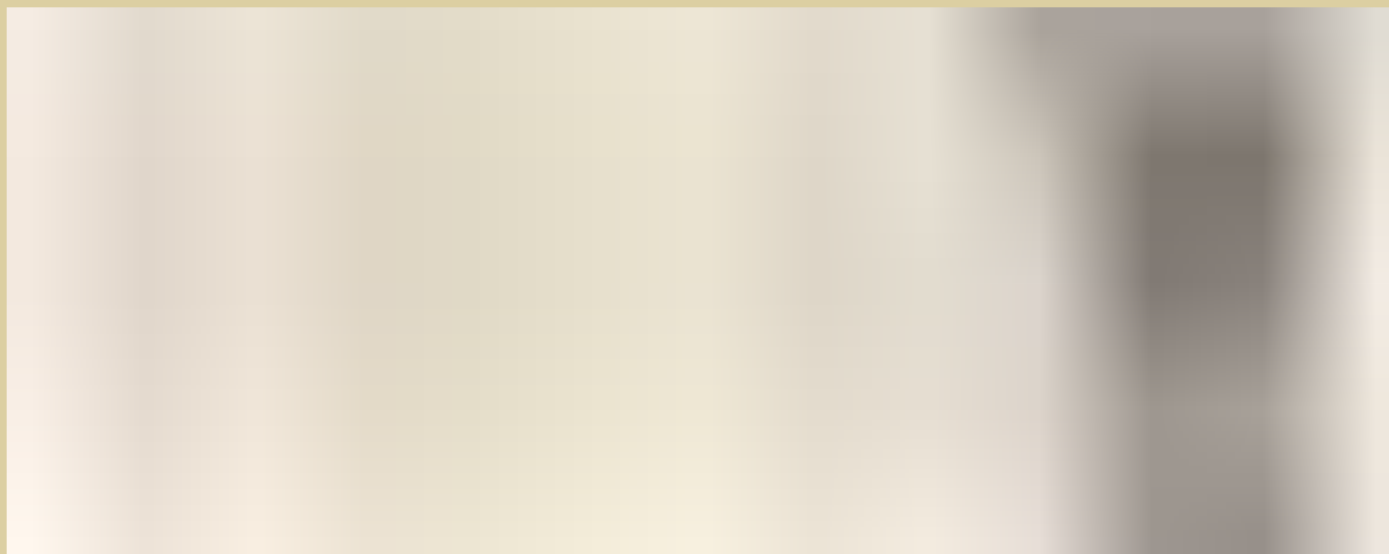
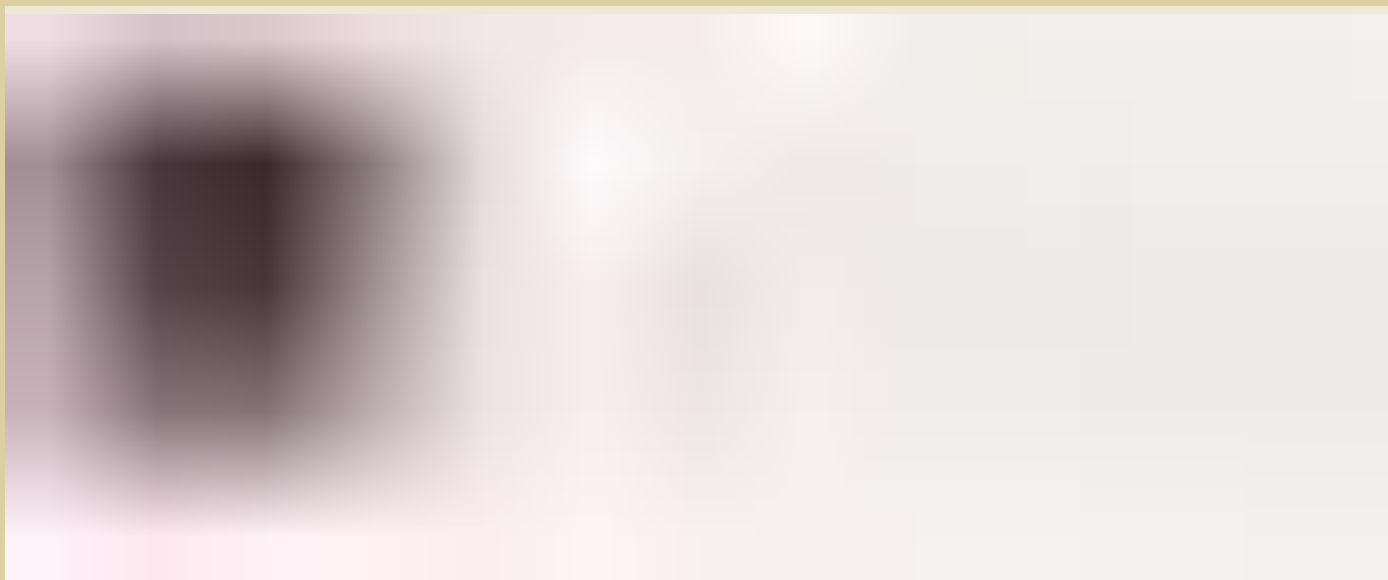
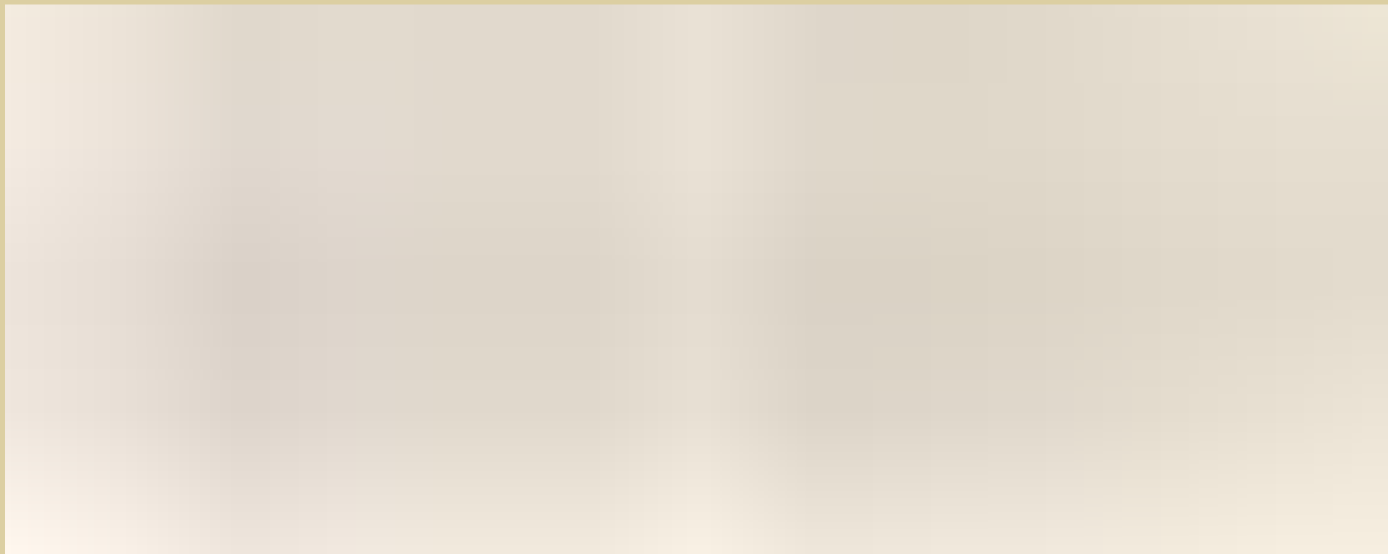
Beginning this year I have started what is known as a “pastoral visit” to our diocesan parishes beginning with those within the city of Peterborough. The

visits are coordinated through the pastor and I am assisted by a permanent deacon. It is my intention to complete a 2-3 day pastoral visit of all our 40 parishes and missions over the next three years. In the Directory for the Pastoral Ministry of Bishops it states:

The pastoral visit is one of the ways, confirmed by centuries of experience, through which the Bishop maintains personal contact with the clergy and with other members of the People of God. It is an occasion to rejuvenate the energies of those engaged in evangelization, to praise, encourage and reassure them. It is also an opportunity to invite the faithful to a renewal of Christian life and to an ever more intense apostolic activity. The pastoral visit helps the Bishop to evaluate the effectiveness of the structures and agencies designed for pastoral service, taking account of the circumstances and difficulties of the task of evangelization, so as to determine more accurately the priorities and the means required for overall pastoral provisions (at the diocesan level).

It may not appear at first glance that a pastoral visit of the parishes on the part of the bishop will bear much fruit when judged against the world of strategic planning or the setting of pastoral goals and objectives. However we always need to be reminded of the wisdom contained in the Gospels when judging any pastoral initiative. Jesus pointed to the mustard seed to explain the beginnings of his own ministry which would ultimately reveal the fullness of the Kingdom under the guidance of the Spirit and the blessings of the Father. Let those with the eyes of faith receive the potential benefits of this pastoral initiative. ✠







Exciting Year for

The Diocesan Family Ministries' Office is preparing for an eventful and exciting 2015! Already these important events are on the horizon here in Peterborough and beyond:

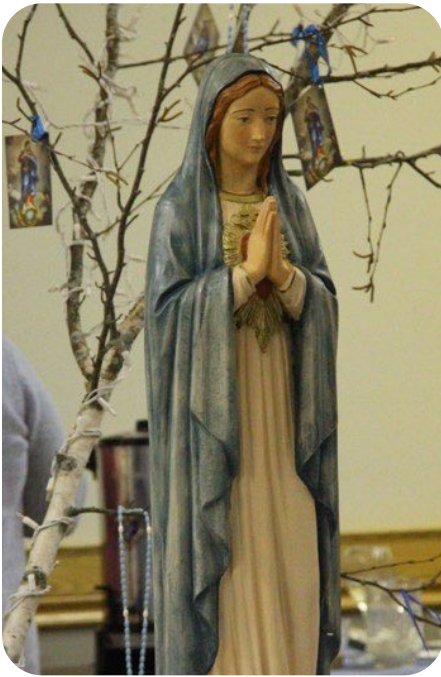
- At the Vatican, an important Ordinary General Assembly of the Synod of Bishops on "The Pastoral Challenges of the Family in the Context of Evangelization" (October)
- The World Meeting of Families (WMOF) in Philadelphia, welcoming Pope Francis to North America for the first time! (September 22-27)
- As an incentive to attend the WMOF, the diocese of Peterborough will support the Early Bird Registration for the week-long conference: 50% of the fee will be covered by our ministry and 25% through your parish. If interested please visit our website for more information:
<http://www.peterboroughdiocese.org/family/world-meeting-of-families-2015>
- Bishop William McGrattan has declared 2015 "Year of the Family" in the Diocese of Peterborough
- The "Feeding the Family" Catechesis Program, in which families in the diocese study Church teaching in union with many others preparing for the WMOF and also share a meal! (began in January)

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All images are from the monthly Community Rosary event on December 8th, 2014

Family Ministries



- The Annual Diocesan Family Conference will be held at St. Therese Parish in Courtice on Sunday, May 31! Please visit our website for more information! <http://www.peterboroughdiocese.org/family/for-families-2>

In honour of these “family matters”, local parishes are distributing cards with the icon of the Holy Family made especially for the WMOF. Some have helpful ideas or a special prayer for families.

Please pray for God’s blessing on all these events. A great place to start is the Community Rosary for Peace, which we began last year. Each month people gather in one parish to pray the Rosary together. On the great feast of the Immaculate Conception, on December 8th, we had the added blessing of Bishop McGrattan celebrating Mass after the Community Rosary, and then an elegant reception in the Bishop Doyle Hall. It was very well attended and a lovely time for all. We are truly grateful to the Knights of Columbus, CWL, and all the families who helped make this a very special event.

May Our Lady, Queen of the Family, guide us and make our work her own.

For more information, please call Robyn Henighan at 705-745-5461 or email at familyministries@peterboroughdiocese.org

<http://www.peterboroughdiocese.org/family/who-we-are>



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Lessons that Consecrated Life offers to all

Father Craig Cruikshank



One of the things I enjoyed

most about my time in seminary, and probably what I miss most, was the community life. There, I was part of a group of men who were all on a very similar journey sharing some similar experiences. Support in prayer, in study or in anything else was easy to find. Sure, there were moments of frustration whenever the personal quirks of another annoyed me or when I simply and selfishly didn't feel like giving myself to the community, but I have to admit that without spending those many years in community I would never have been able to properly discern my call to the priesthood; through my participation in community I grew in my understanding of what it means to be a member of the Church, in how the gifts and challenges I possessed as well as those of others complement one another in spreading the Good News.

Of course, a diocesan priest is not a priest without community. A diocesan priest belongs not only to the community of his parish but also to the community of the diocese and to a community of brother priests. Still, the

community found in the seminary is different from the communities that diocesan priests find themselves in and perhaps has more in common with the community found by those called to the vocation to consecrated life.

Currently, we are in the midst of celebrating a year dedicated to exploring the vocation to consecrated life. The Catechism uses the image of a great tree with many branches to describe the consecrated life. From the very early moments of the life of our Church, Christians would, while remaining rooted in Christ, gather together to fulfill some need in the world. Wherever the poor needed to be fed, the Gospel proclaimed, the sick healed, the faithful educated or some other work to be done, Christians would form themselves into communities devoted to fulfilling that need; this became their mission, their apostolate, their charism. By surrendering themselves to the community and the Holy Spirit, members essentially multiplied the effectiveness of their gifts and talents; supported by a community, these consecrated persons accomplished more than they could have done on their own.

Christians called to live consecrated lives practice charity,

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this service is done in a very visible way; we might consider the loving care that the Sisters of Our Lady of Leuca in Courtice give to the children in their daycare program or how the Servants of the Lord and the Virgin of Matará have dedicated their time and skills to the service of two parishes in Peterborough as well as to Sacred Heart of Peterborough college. We must also give thanks for the Sisters of St. Joseph who established schools and hospitals throughout our diocese and the country.

serve their Church and fellow men and women and take steps towards holiness through the communities in which they live and participate. Looking at the lives of the many saints who have followed their call to live as consecrated persons reveals how their service adds to our Church. During this year we remember those many saints and blessed who have gone before us who were also members of religious congregations. The Canadian Martyrs, St. Marguerite Bourgeoys and St. André Bessette remain excellent Canadian examples. These consecrated men and women served through the apostolates of their congregations during their lifetime here and they still continue to serve us today both as witnesses and examples that give us hope that we too can become holy and as men and women who pray to God on our behalf.

Our Church celebrates this year of consecrated life to give thanks to God for the many ways that we have been served by these communities of consecrated men and women. After all, the vocation to consecrated life, as with every vocation, is a vocation of service. Sometimes

Sometimes the service that members of religious congregations do for us is never seen at all in this life. During our diocesan pilgrimage to World Youth Day in 2011, our youth had the opportunity to celebrate the Mass in a chapel belonging to a cloistered group of Carmelite nuns in Avila. Since this particular community was cloistered, not permitted to mingle with people from outside the community, we were not able to meet any of the sisters, but they were present with us, behind a screen, praying for us. Throughout the world, there are groups of nuns and monks who spend their days praying for people whom they do not know. There's a good chance that somewhere there is a community praying for the

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faithful of our diocese at this moment. Their efforts are often unnoticed and done invisibly, but members of these congregations truly are serving a great many people.

Indeed, the communities of consecrated persons may look very different than the communities of our parishes, but they provide some lessons for our parish communities to

seriously consider. They remind us that, despite the sinfulness and limitations of an individual, each person has something to



add to their community and should be affirmed and encouraged to contribute and to grow through the community. They remind us how the service we offer for God or for others can be multiplied when it is joined with the offerings of service from others of our community. Finally, they remind us how the support of a community dedicated to a common purpose provides opportunities to

grow in our faith and to seek holiness.

P.D. Day Retreats



Back in January 2014,

the staff at VEYO began adjusting programs that were no longer being effective or fruitful. For the first time since we opened our doors we had to take a hard look at some of the programming we offered and found that certain elements were not meeting the test of time. Needs had changed and for the first time in many years numerous parishes had established youth ministry programs of their own; the youth who had started at VEYO were no longer around and were busy with school or family. The new youth we are seeing are looking for something different than what VEYO used to offer. After having to cancel a family pilgrimage to the city of Washington D.C., the staff spoke with the youth ministry coordinators and put forth an idea of holding retreats on P.D. (Professional Development) Days.

As a result, last March VEYO and the parishes with active youth ministries came together to run a retreat called *Faith Like a Child*, which explored how children discover and keep their faith in a simple love. On the heels of this success, we began to prepare and plan for additional retreats in the 2014/2015 academic year. So far this year we have had three –

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two by the time this article is written and another before the *Catholic Herald* will be released. Of the two which have already occurred, one was held in Bowmanville for the City, Central and Southern Deaneries and one in Huntsville for the Northern Deanery. Between these two retreats there were over

fifty youth participants and nearly twenty volunteers along with the VEYO and local support staff.

The retreats in the fall of 2014 were called “Amazing Love”, and were based on St. Paul’s three theological virtues: faith, hope and love. In Bowmanville the youth gathered in

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the parish hall in the morning and started by playing games, meeting friends and getting to know the leaders. The youth then gathered and began to listen as Sister Advocata, SSVM, spoke to them about the faith we share using the creed as a central focus. Following the first session, the youth made their way to the church for Mass before lunch. After lunch the youth went and spent time in the park across from the parish returning when their games were done. The next session started with the youth coordinator from St. Alphonsus in Peterborough, Nicolas DuBonnett, speaking to the gathered youth about hope in the love Christ gives us. Lastly the youth returned to the church for Adoration and a final lesson provided by Fr. Craig Cruikshank, the Director of VEYO, on Christ's love as shown in the Blessed Sacrament. Our host, the youth coordinator for Bowmanville, Kristin Boyd, provided a seamless connection throughout the day and with her CORE team provided music and support to the gathered youth. The retreat was a huge success for us at VEYO and for those who had the opportunity to participate. We witnessed new

volunteers and youth all having fun and participating in their faith. This retreat brought together youth from Peterborough, Bowmanville and Courtice in worship and fun.

A bright sunny day to accompany the retreat in Bowmanville was a sharp contrast to the cold, snow-squalling day in Huntsville. On November 24 the VEYO team drove north from Peterborough to arrive in Huntsville, finding it covered in snow. In a conversation with the principal of St. Mary's Elementary School, we found out that the students had just had not one but three snow days in a row! Despite this the youth arrived from around Huntsville, Parry Sound and Powassan. While the snow did stop a few of the youth who had signed up, those youth who came had a blast at the retreat.

The team that ran the retreat consisted of the youth coordinators and a number of high school students who were there for the youth. More importantly was that this was a retreat blessed by the presences of siblings; Rosi Downey was our host and emcee for the day, in addition to providing a portion of the music for Adoration, while her sister Maria spoke on the virtue of hope and got the youth and their adult chaperones creating fake television commercials and performing them for the group. It was a special gift to have

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at www.veyo.ca/fb



Maria with us for this retreat since by the time you are reading this article she will be serving as a missionary on NET Ministries Australia. Our first speaker of the day was Jacob Sullivan who spoke about faith. He used his own experiences as a youth leader as testimony and an example for the youth present. Jacob's sister Mary Frances was our worship leader for the day providing music for both Mass and Adoration. Throughout the day the youth stayed inside playing dodgeball, basketball, soccer and whatever else they could toss around the gym. They also helped to transform the library into a chapel for Mass and fit for the Blessed Sacrament. This was the first time in many years that VEYO had managed to make its way to the Northern Deanery to run a retreat for the youth there and, after the success and fun, it will not be the last.

Our January retreat is called "Epic" and will provide the youth with an opportunity to explore how Christ has redeemed us all and how each of us is called to Sainthood. VEYO will give an update after this retreat in the next edition of the *Catholic Herald*. If you would like to support or participate in any of these retreats please contact Ben at the VEYO Centre by emailing youth@veyo.ca.

Thanks and God Bless. ✠





Saint Thérèse of Lisieux Library Book Review

Favorite Father Brown Stories

By: G.K. Chesterton

Publisher: Dover Publications; 1993

ISBN: 0486454053

Pages: 89

Of the countless works written by G.K. Chesterton, the fictional stories of priest-detective Father Brown are perhaps his most famous. Father Brown is an astute sleuth, originating from Essex, eastern England; he is short in stature, and round in the face. His character is modelled after real-life English priest Father John O'Connor who was influential in Chesterton's conversion to Catholicism in 1922. Father Brown dresses in his characteristic black cassock, clerical shovel hat, and is never without his large black umbrella and eyeglasses. Although he may appear absent-minded at times, this 'Chestertonian version of Sherlock Holmes' is nevertheless quite intelligent.

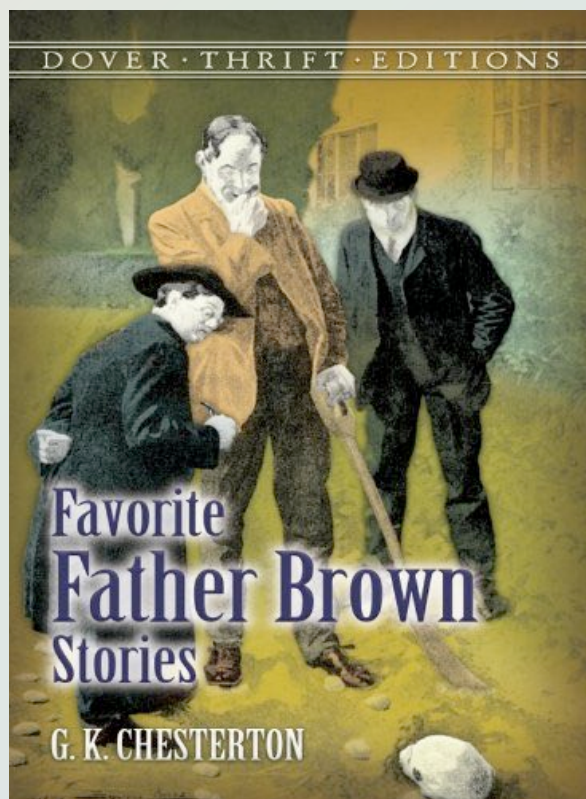
Favorite Father Brown Stories is an 89-page compilation comprising six short mysteries, each on average 14-pages in length, and taken from *The Innocence of Father Brown* (1911), and *The Wisdom of Father Brown* (1914).

In the first of the stories, "The Blue Cross," two main characters are introduced: Aristide Valentin, a world-renowned investigator, and chief of the Paris police; and Hercule Flambeau, a notorious criminal who is on the run from authorities. Despite Father Brown being the central character of the series, Valentin is the protagonist in this narrative. The tale begins with Valentin's arrival in London, England in pursuit of Flambeau. The city is hosting the Eucharistic Congress, and Valentin is convinced that the fugitive is

hiding amid the pilgrims. Although a master of disguise, Flambeau's towering stature could easily give him away. As we accompany the investigator in his search for Flambeau, several mysterious events transpire and a few strange characters are encountered along the way. Will Valentin catch Flambeau in the end?

The third story, "The Sign of the Broken Sword," begins with a detailed description of the area surrounding a churchyard. Father Brown and Flambeau approach a monument atop a hill. This is the final resting place of Sir Arthur St. Clare, an English general who is hailed as a hero and a martyr: his small army suffered a tragic loss against a much larger Brazilian force. The general was known as noble, brilliant, and as a man who read his Bible. Father Brown is perplexed at how a man of such integrity and intelligence would have chosen to enter a battle that was doomed for failure. What was so important that St. Clare would sacrifice all his men? And why is Flambeau helping Father Brown figure it out?

To read these stories, and four others — "The Sins of Prince Saradine," "The Man in the Passage," "The Perishing of the Pendragons," and, "The Salad of Colonel Cray" — check-out *Favorite Father Brown Stories*, available at the St. Thérèse of Lisieux Library. Fascinated by the works of G.K. Chesterton? Pay a visit to the library and see what other great books we have for you!





March for Life 2015
May 14, on Parliament Hill

Busing available from VEYO for families and youth.
 Cost is: \$20 for youth & \$30 for adults

To register visit: www.veyo.ca/m41

Registration closes May 7, 2015

For more information contact Ben at 705-749-0330 or youth@veyo.ca

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 For High School Aged Youth

Limitless
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 August 7-9 @ Roy Thompson Hall

\$325.00 For the Weekend
 Includes: Meals, Accommodations, Entrance and Everything else!
 To go contact your local youth ministry coordinator OR
 Contact VEYO to find out the closest parish going to you.

Host: Chris Stefaniek
 Speakers: Matt Pradd, Sr. Miriam Heidland and Cooper Ray
 Team Priest: Fr. Christopher Martin
 Worship Leader: Josh Blakesley



THE CHOIR LOFT

**Kathleen
Moquin**

Called to Order: Celebrating the Consecrated Life

In Ludwig Bemelmans' classic picture book series of the same name, Madeline is a precocious red-haired girl who doesn't look for trouble as much as trouble seems to find her. Sharing her many adventures, including a case of acute appendicitis, a rescue from drowning by a dog, and getting lost at the circus with Pepito, the Spanish ambassador's son, are Madeline's eleven little friends and Miss Clavel, the habited religious sister of her Parisian boarding school, to whom Madeline clearly owes her preserved health and welfare. Miss Clavel is perceptive ("In the middle of one night, Miss Clavel turned on the light and said, 'something is not quite right'") and loving ("Good night, little girls! Thank the lord you are well! And now go to sleep!" said Miss Clavel"). With gracious aplomb, and in rhyming couplet no less, Miss Clavel demonstrates enthusiastic fidelity to her religious vocation.

On November 21, 2014, Pope Francis issued an Apostolic Letter proclaiming the "Year of the Consecrated Life." Beginning on November 30, 2014, the First Sunday of Advent, and concluding with the Feast of the Presentation of Jesus in the Temple, on February 2, 2016, the Year of the Consecrated Life will "be an occasion for bearing vigorous and joyful witness before the world to the holiness and vitality present in so many of those called to follow Jesus in the consecrated life." Three aims of the Year of Consecrated Life, specifically that consecrated individuals "look to the past with gratitude . . . live the present with passion . . . and embrace the future with hope," echo the five general principles endorsed in *Perfectae Caritatis*, the Second Vatican Council Decree on the Renewal of Religious Life whose 50th anniversary is also marked this year: 1.

*"In an old house in Paris that was covered with vines
Lived twelve little girls in two straight lines
In two straight lines they broke their bread
And brushed their teeth and went to bed.
They left the house at half past nine
In two straight lines in rain and shine-
The smallest one was Madeline."*

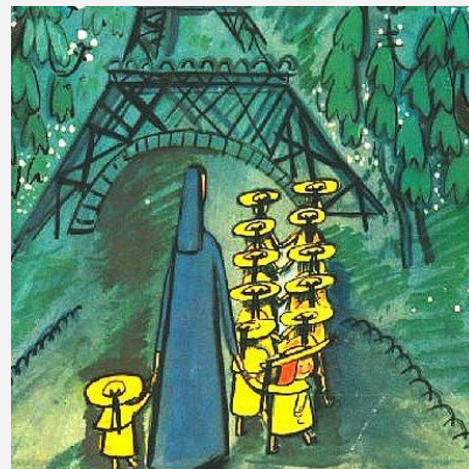
religious communities must follow Christ above all; 2. the spirit and traditions of the communities' founders must be "faithfully accepted and retained"; 3. all communities should share fully in the life of the Church; 4. members of

communities must understand the conditions of the modern world in order to help people more effectively; and 5. spiritual renewal must take first place.

In these pages and in parishes around the diocese, the faithful will have the opportunity to honour and celebrate our consecrated religious brothers and sisters during this Year of the Consecrated Life. In addition to prayerful remembrance and for places and circumstances where there is limited interaction with consecrated religious, consider exploring stories about the challenges and triumphs of religious life. Before he was murdered at Auschwitz in 1941, St. Maximilian Kolbe served the Conventual Franciscans in missionary work in Japan, China, and India in the early 1930s. Blessed Teresa of Calcutta earned the 1979 Nobel Peace Prize for her charitable work as a Missionary Sister of Charity, the order that she founded in 1950. Recommended reading includes Jean-Jacques Antier's biography of St. Teresa of Ávila, the Spanish mystic who reformed the Carmelite order at the time of the Inquisition; Evelyn Waugh's story about St. Edmund Campion, martyred Jesuit priest who evangelized Great Britain during the English Reformation; and Raymond Arroyo's book about Mother Angelica, the Franciscan nun who founded the Eternal Word Television Network. The devastating consequences of scandals associated with religious orders, like the Christian Brothers at Newfoundland's Mount Cashel Orphanage, Fr. Marcial Maciel and the Legion of Christ, and those managing Canada's residential school system, are commended to aforementioned prayer and the mercy of God.

For my part, reflecting on content for this column put me in mind of my own Miss Clavel, namely Betty Iris Bartush of the Sisters of Our Lady of the Missions, to whom I attribute my appreciation of the well-diagrammed sentence, affinity for the semicolon, and loyalty to the Oxford comma. After retiring from her teaching career in 1991, Sister studied Canon Law at St. Paul's University in Ottawa. She returned to serve as a judge on the Archdiocese of Winnipeg's marriage tribunal, from which she retired as its director, at age 83, in 2012. Hers is but one inspiring example of rich and rewarding service which will be deservedly celebrated during this Year of the Consecrated Life.

*And she turned out the light-
and closed the door-
and that's all there is-
there isn't any more ✠*



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

Consecrated Life

Introduction to the Year for Religious
Father Ken Rae
 (Bishop's Vicar for Religious)

The consecrated life of religious women and men is a gift which the Father has given to the Church by means of the Spirit so that, in faithfulness to the Gospel, the most characteristic traits of the life of his Son Jesus, the chaste, poor and obedient one (cf. Mt. 8:20; Phil. 2:8), and the unfathomable riches of his mystery (cf. Eph. 3:8), might be present in the world and might draw everyone toward the kingdom of God.

In the *Catechism of the Catholic Church* we read: the profession of the evangelical counsels, or vows, constitutes the consecrated life (914). In the consecrated life, the perfection of charity entails the obligations of chastity in celibacy, of poverty and of obedience, in a permanent state of life recognized by the Church. The religious state is a "more intimate consecration" of Baptism. The person serves the kingdom and proclaims the glory of the world to come (915-916).

This seed of consecrated life has brought forth a tree with various forms, lived in both solitude and in community. There are various religious families, which have spiritual resources for their members and for the Church.

From the very beginning, women and men have practiced the evangelical counsel. This has resulted in religious families accepted and approved by the Church. (917-919). Among these religious families who have a presence in our diocese today are, Sisters of St. Joseph of Peterborough, Passionist Sisters, Franciscan Sisters, Daughters of St. Mary of Leuca, Servants of the Lord and the Virgin of Matará, Incarnate Word Fathers and the Sons of Mary the Mother of Mercy. Several of these communities are profiled on the following pages and others will appear in subsequent issues of the *Herald*.

On Feb 2, 2014 Pope Francis spoke emphatically about the importance of religious life during his Sunday Angelis message. "Every consecrated person is a gift for the People of God on a journey. There is much need of their presence, that strengthens and renews the commitment to spread the gospel, to Christian education, to charity for the most needy, to contemplative prayer; the commitment to a human and spiritual formation of young

people, of families; the commitment to justice and peace in the human family.

Noting that February 2 is the World Day for Consecrated Life, Pope Francis continued, "consecrated persons are signs of God in diverse environments of life, they are leaven for the growth of a more just and fraternal society, prophecy of sharing with the little and the poor. As such understanding and experience, the consecrated life appears to us just as it is: a gift of God!"

It is necessary to value with gratitude the experience of consecrated life and deepen the knowledge of different charisms and spiritualities. We must pray, so that many young people respond 'yes' to the Lord who calls them to consecrate themselves wholly to him for service to their sisters and brothers.

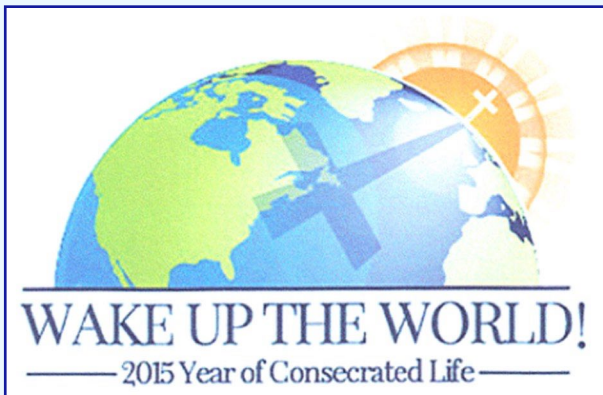
The consecrated life harmoniously combines "being" for God and "acting" in his service. The first witness asked of consecrated persons is always that of living and acting individually and communally in conformity with their consecration and charism, as expressed in their own legislation and recognized by the Church.

Consecrated persons help to make God's countenance visible through their compassion and love for the sick and suffering. In a world marked by activism and the loneliness of individuals, by indifference to silence and contemplation, and by the search for technological solutions to human problems, the witness of an authentic consecrated life is of great value because, rooted in constant and profound contact with God, it manifests values which transcend the material realm.

Throughout the long history of the diocese many other religious families have served the Church, among them the

Sisters Adorers of the Precious Blood, Ladies of Loretto, Daughters of the Immaculate Heart of Mary, Congregation of Notre Dame, Conventual Franciscan Friars, Redemptorist Fathers, Oblates of Mary Immaculate, Congregation of St. Basil and the Jesuits.

We recognize the tremendous contribution made to the diocese by all these Communities and assure them of our continued thanks and prayers. ✠





Congregation of the Sisters of the Passion of our Lord Jesus Christ. (*Passionist Sisters*)

"The love of the Crucified urges us".



**735 Woodland Street
Peterborough, ON K9J 4Y9
705/743-0229**

The Sisters, through faith, are meeting Christ in all people encountered in their ministry - with children in daycares and schools; with youth in catechesis, retreats, pilgrimages and camps; with sick and shut-ins in hospitals, nursing homes and residences. The suffering Christ is the Centre of the Congregation's spirituality.

A lasting and mature decision to embrace religious life follows several years of preparation:

- one year of postulancy
- two years of novitiate
- five years of juniorate

Our Congregation is presently in:

- Poland – twenty five communities
- Italy – Rome
- Germany – Ofteringen
- Cameroon – six communities
- Canada – two communities



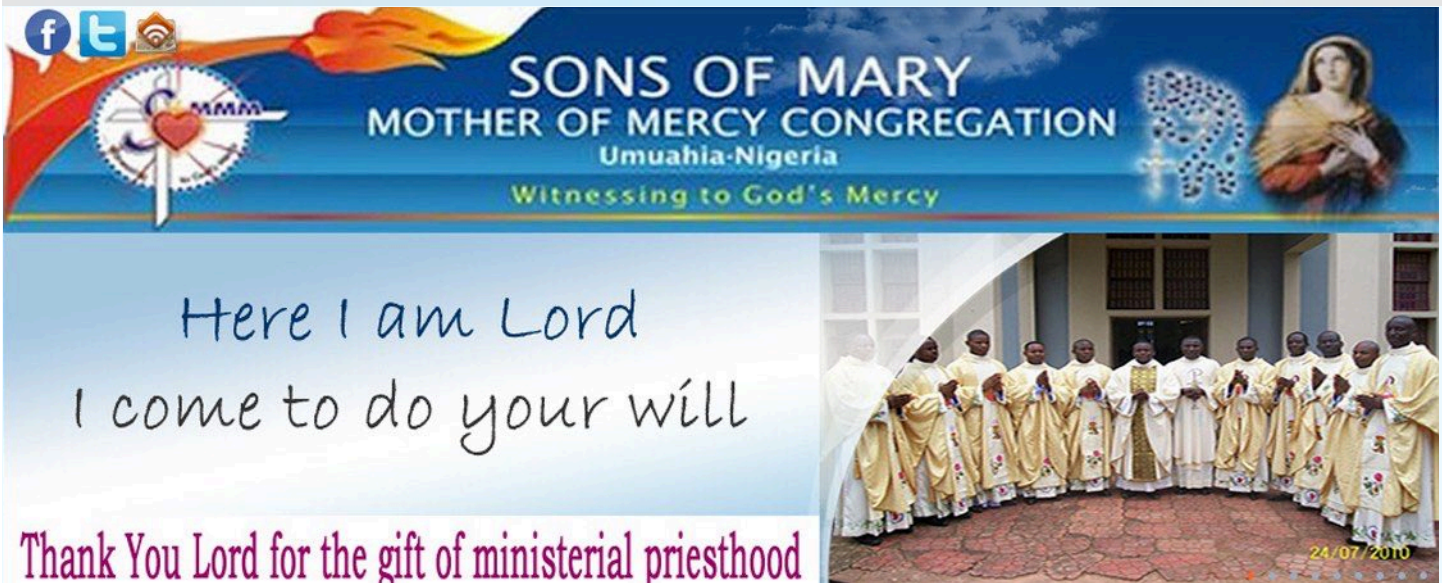
The Congregation of the Sisters of our Lord Jesus Christ was founded in 1918 in Poland by Venerable Servant of God, Mother Josepha Halacinska to serve God and His people through prayer, apostolate and sacrifice. Mother Josepha was able to fulfill the long calling from God for the Charisma pertaining to the Passion of our Lord. In Jesus' face she was able to see the precious value of humankind, redeemed by Christ's blood. Her desire was that the sisters would fully participate in the redemption of all people, through their prayer, apostolate and sacrifice; her desire was that the Passion of Our Lord be reflected in each Sister's life.

The richness of the passionist spirituality is experienced in various forms:

- contemplating the suffering Christ
- sharing in the compassion of the suffering Christ
- thanksgiving for Christ's salvation
- repentance and expiation for the sins of the whole world
- spreading devotion to the passion of Our Lord



Since 1978, the Passionist Sisters have fulfilled their apostolate in the Diocese of Peterborough working at the Chancery Office and maintaining Bishop's Residence. As we have been active within Polish community at Sacred Heart Church and from 2004 at Immaculate Conception Parish and John Paul II Polish School.



Here I am Lord
I come to do your will

Thank You Lord for the gift of ministerial priesthood

The Congregation of Sons of Mary Mother of Mercy is an Institute of apostolic religious life whose members take the three public vows of obedience, poverty and chastity. It is a religious order of Priests and Brothers; and the first indigenous Religious Congregation for men founded in Africa, by an African. It was founded in Nigeria on October 25, 1970 by Bishop Anthony Gogo Nwedo, Cssp (1912 -2000), the former Bishop of Umuahia Diocese, Nigeria. The Congregation has its Generalate House (mother house) in Umuahia, Nigeria.

Presently the Congregation has a total of 252 professed members, which includes 163 Priests, 6 Deacons, 7 Brothers, and 76 Seminarians. In addition, we have 10 Novices, 15 Postulants.

Our members are working in Nigeria, Austria, Belgium, Cameroon, Canada, Germany, Italy, Luxembourg United Kingdom and the United States of America.

The apostolate of the order includes caring for the poor and the needy, teaching in schools, catechesis, working in parishes and missionary apostolate.

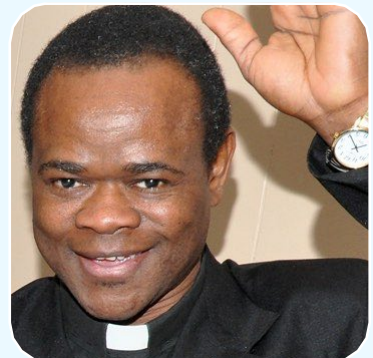
Our father founder Bishop Anthony Gogo Nwedo, in order to inculcate in us the manner of our apostolate, built hospitals and orphanages. The hospitals and orphanages are managed by our sister congregation, the Daughters of Mary Mother of Mercy, and with our support. Following the footsteps of the early European priest missionaries to Nigeria, our founder also built schools in order to help children and youths get good education nurtured with Christian values and ethics. This has become a weapon of liberation from ignorance and moral poverty.

Government took over the schools our founder established in the 1960s. That did not dampen his spirit. Instead it was a credit to him as one of the pioneer educators. He continued building more schools, most of which today belong to the dioceses where they are located. Following the spirit of our founder in his zeal to

educate the poor and as one of our apostolates; our order has established ten secondary schools. We give free education to students who come from poor families.

Charism is a dynamic force which responds to the needs of the time and circumstances. Our charism inspires our apostolate. The charism of our order is "witnessing to God's mercy". This we practice, following the footsteps of Christ, the merciful Saviour and Mary Mother of Mercy. This mercy is expressed in compassion, forgiveness and kindness.

— Fr. Placid Obiji, SMMM



“LOVE OF GOD AND LOVE OF NEIGHBOUR WITHOUT DISTINCTION” THE CONGREGATION OF THE SISTERS OF SAINT JOSEPH IN CANADA

“Do all of which woman is capable.” These words have a contemporary ring and yet they are the words of Jesuit, Father Jean Pierre Médaille to Francoise Eyraud and her five women companions, founders of the Sisters of St. Joseph in Le Puy, France in 1650.

There were many needs and much suffering in 17th century France. Famine, disease, violence and poverty marked the landscape. Into the heart of this misery the first Sisters of St. Joseph, a radically new type of religious community, emerged sharing compassion for their neighbours and praising God, proclaiming that love of God and love of neighbour are inseparable.

The new community would profess religious vows, live in small groups in Gospel simplicity, supporting themselves, having no special social prestige or external appearances. They were to dedicate themselves to the most perfect love of God “with their feet in the street”.

The community grew rapidly until the French Revolution when religious orders in France were suppressed. Sisters continued, in secret, their care for others. Many Sisters were imprisoned and some were guillotined for their faith. But the cross was followed by resurrection!

In 1807, Cardinal Fesch, Bishop of Lyons, asked Mother St. John Fontbonne, a Sister of St. Joseph who had endured imprisonment during the Revolution to re-found the Congregation. She did so with much love and energy.

In 1836, a courageous group of 6 Sisters set out on an arduous journey to found the first North American Communities of St. Joseph in the U.S.A. By 1851 the first Canadian community was founded in Toronto. Before long Congregations were established in Hamilton, London and in Peterborough in 1890. From Peterborough further Congregations were founded in Pembroke and Sault St. Marie.

The Sisters of St. Joseph were courageous, faith-filled, joyful women who were called to be “contemplative-in-action” – grounded in prayer, rooted in God’s love, at the service of all God’s people, witnesses to unity and reconciliation in God’s world. The invitation of this beautiful charism (a gift of God’s Spirit) flourished and does so to this day.

Sisters of St. Joseph have ministered in the Diocese of Peterborough for 125 years. They established numerous schools. They founded hospitals in Estevan, SK., Peterborough, Parry Sound, and Thunder Bay, Ontario and in Itacoatiara, Brazil. Sisters taught music, set up orphanages, cared for the elderly, served the poor. Sisters have worked in and administered parishes. They have staffed prisons, served the homeless, partnered with First Nations communities in works of social concern and spirituality. They established retreat centres. Branching out, the Sisters were to be found in

ministry across all the Canadian Provinces and Territories and in mission in Africa, Brazil, Honduras, Peru (where we still have a community). Sisters of St. Joseph were instrumental in building the great gifts of the Diocese of Peterborough and its outreach to those in need across the country and world.

Today, Sisters of St. Joseph are alive with the love of God. In community and prayerful contemplation we continue to listen to the promptings of God’s Spirit, reading “the signs of our times” with a new consciousness in the Church and world. We are called today to live in right relationship with all peoples and all of God’s creation. We are a community of women whose mission is to realize the prayer of Christ that all may be one. What a challenging and relevant charism for today!

Through a recent amalgamation of the Sisters of St. Joseph of Hamilton, London, Peterborough and Pembroke, the new Congregation of the Sisters of St. Joseph in Canada continues to serve. Sisters can be found today companioning those who are sick or poor through direct ministry and initiatives for systemic justice.

Sisters welcome those fleeing from oppression and violence providing a new start and practical support for refugees. We are in parishes, teaching in universities, forming young children in prayer through Christian meditation, working with women of the Muslim faith, providing faith-formation and spiritual accompaniment through retreats and spiritual direction. Sisters are involved in ecological projects, responding to the call to Christians to care for the Earth. In ever-deepening relationships between the 14,000 Sisters of St. Joseph across the world you will find us in international works for development, peace and reconciliation. Come partner with us, join us ... the hospitality that is at the heart of our Charism welcomes all! Visit us on www.csjcanada.org

— Sister Mary Rowell, CSJ



Sisters Linda and Christine, tending God’s Earth!

Above: Mother St. John Fontbonne

Some Sisters of St. Joseph from the Peterborough Diocese



Sr. Loretta LaPointe



Sr. Linda Gregg



Sr. Kathleen Harrigan



Sr. Mary Zilinski



Sr. Mary Rowell



Sr. Pat Moran



Sr. June Nash



Sr. Ruth Hennessey



Sr. Joan Driscoll



Sr. Rita MacDonald



Sr. Jean Smith



Sr. Joyce Murray



Sr. Irene Baker



Sr. Rosemary O'Toole



Sr. Helen Russell



Sr. Pauline Shea



Sr. Eileen McManus



Sr. Sandra Boyer



Sr. Dorothy Ryan



Sr. Shirley Tapp



Sr. Dianne Towns



Sr. Therese Roddy



Sr. Alma Lavell



Sr. Veronica O'Reilly



Sr. Alice Geneau

save this date:

Saturday, April 18th

Sunday, April 19th 2015

One Heart, One Voice, One Mission is the theme of the 2015 Peterborough Diocesan CWL Convention that will take place at St. Catherine School in Peterborough. St. Peter-in-Chains is the host council with support from other Peterborough councils as well as Otonabee-Keene.

As at all CWL conventions, this is a wonderful opportunity for fellowship, for reaffirmation of the great work that happens in our councils, for spiritual renewal and for learning more about the issues of the day.

Our own Bishop McGrattan, who is the National CWL Spiritual Advisor, will preside at an 11 a.m. mass on Saturday at St. Peter-in-Chains Cathedral. In attendance for our convention will be CWL Provincial President, Betty Colaneri. She may

present a workshop as part of the program for the convention.

We have an amazing guest speaker in the person of Moira McQueen. Moira is a professor of Theology at the University of St. Michael's College at the University of Toronto and Director of the Canadian Catholic Bioethics Institute. She has published and lectured in the areas of end-of-life care, reproductive technologies, stem cell experimentation, regenerative medicine, genetics, and mental health. Come and learn from this renowned Catholic woman.

If ever you thought about attending a diocesan convention, this would be the year to do it. You will return to your council refreshed and ready to take on new challenges. Come and be inspired.



Bishop McGrattan,
together with
Pastor of Parry Sound,
Fr. Vic Valles,
celebrates Mass
at Killbear Provincial Park
on Saturday, 30 August 2014



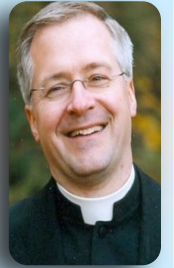
St. Hannah

Mother of the Prophet Samuel
Patron Saint of childless wives

Feast Day, December 9th

SAINT PROFILE

Fr. Joseph
Devereaux



I recently went on a private retreat to the Monastery of Bethlehem (“Our Lady in Beatitude”) in New York State. It is a contemplative monastery of women following the rule of St. Bruno (feast day October 6th), the eleventh century founder of the Carthusian Order, who is remembered for his great learning and sanctity. The female monks (*moniales*) at the Monastery in New York are mostly silent, except for the guest mistress who welcomes the visitors that come seeking a quiet environment for prayer. On my visit, Sr. Hania was my contact. Her name was one I had never heard before! But I knew it had to be a saint’s name.

Who was Saint Hania?

She is one the few women of the Old Testament to be considered a Prophetess. Since there are a dozen variants of the name, we English speakers will recognize her as Hannah, which is a girl’s name of Hebrew origin (חַנָּה) meaning “favour/grace” or “to be happy.”

Hanna’s story is told at the very beginning of the first book of Samuel. She lived in the twelfth century BC and was the barren first wife of Elkanah, who married a second wife, Peninnah, who bore him many children. Sacred Scripture records that



Elkanah felt deeply the pain that infertility caused Hanna whom he loved: “On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb. Her rival used to provoke her severely, to irritate her, because the Lord had closed her womb.” (1 Samuel 1:4 – 6)

Hannah, greatly distressed over her misfortune, prayed for an end to her barrenness, vowing to dedicate her child to God. She went to the Temple and prayed with tears that God would give her a child. The priest Heli thought that she was drunk and upbraided her for making a spectacle. But Hannah poured out her heart and Heli blessed her assuring her that God would grant her favour. Hannah conceived and gave birth to a son, whom she named Samuel (שְׁמוּאֵל) which means “God has heard”. When the child reached the age of boyhood, his mother presented him to the priest Heli to serve in the Temple (1 Kings/1 Samuel 2: 1-21). Leaving her child, Hannah prayed: “My heart exults in the LORD; my strength is exalted in my God. My mouth derides my enemies, because I rejoice in my victory. There is no Holy One like the LORD, no one besides you; there is no Rock like our God.” (See 1 Samuel 2:1-10 for the entire

prayer). Hannah disappears from the book of Samuel after the author tells us that the Lord blessed Hannah with three more sons and two daughters. Hannah is an example of complete faith in God’s goodness, mercy and compassion. She also reminds us of the sanctity of life and rich blessing of children.

Let us pray for couples “as they cope with the stress and depression that often accompanies the journey through infertility, may they know that they are in the company of biblical heroines including Sarah, Rebecca, Hannah, Anne and Elizabeth”, all whom God made fertile. ☩

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

Saint John Paul II:

“Motherhood involves a special communion with the mystery of life, as it develops in the mother’s womb. The mother is filled with wonder at this mystery of life, and ‘understands’ with unique intuition what is happening inside her.”

**Apostolic Letter
Mulieris Dignitatem
(On the Dignity of Women)**

CATHOLIC
ABCs

Krista Wood

Vocation: who, me?

What do you want to be when you grow up? This a question I heard a lot as a child, and one I often think about as an adult. As a child the answer was fairly straightforward, a teacher, a doctor, a rock star, a hockey player, or perhaps maybe all four! Now-a-days the question is slightly different: what do you want to do with your life? And the answer is not nearly as simple.

As Catholics the question is even more defined. It is not what do I want to do with my life, but rather what does God want me to do with my life? This is what we call a vocation, that scary word I prayed I wouldn't hear coming out of my guidance counselor's mouth as a teen! If someone had told me in my teens that I had a vocation to serve God my answer would have been a very abrupt, "who me?" Yet today, I live out that vocation through my ministry as a chaplaincy leader helping young people on that very same path as they discover God and the plans He has for them. It certainly wasn't what I thought I was called to do as a teen but God knows best, and I couldn't be happier to serve Him in this way.

For many young people, and even adults, the word "vocation" is thought to simply mean becoming a priest or religious, and I'll have to admit I was of much the same impression until my late teens. The word vocation comes from the Latin "vocatio" meaning calling. Our vocation is a calling from God, and though each and everyone one of us has a unique way of answering God's call, we are all united by a universal vocation or call to

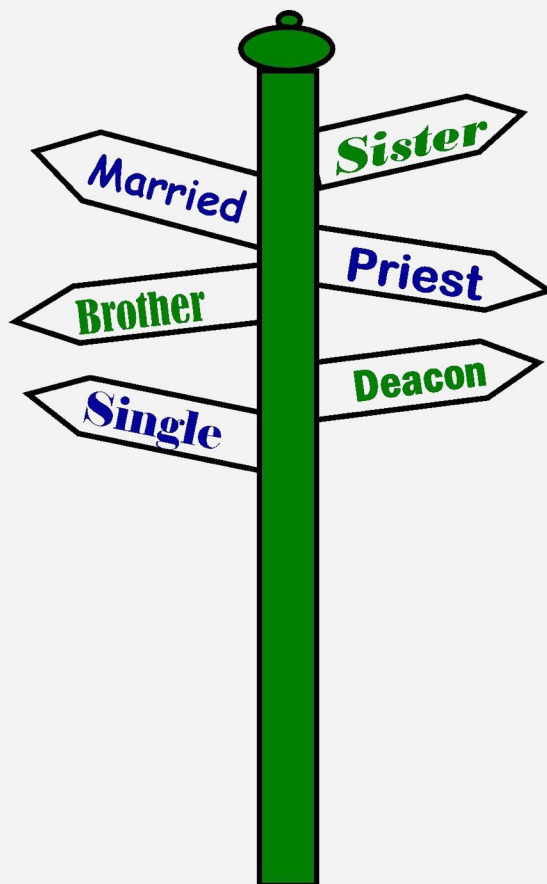
holiness. Our primary vocations (marriage, holy orders, single life, and the consecrated life) are different ways of expressing and sharing our call to love and serve God, His Church, and one another according to our particular states of life. Even within the same vocation, how we live it out in our daily lives can differ greatly.

For example, the vocation to the consecrated life is one which calls both men and women to serve Christ in a particular religious community. Members of religious orders make vows (most commonly vows of poverty, chastity and obedience) which free them to love Christ with undivided hearts while at the same time living in community with other like-minded individuals. What differs between religious communities is the way they choose to live out their call to serve Christ; this is often referred to as a charism. Some communities focus on catechesis and education, others care for the poor and vulnerable, and many others share the charism of prayer.

Discerning one's vocation is no simple task. It takes time, patience, prayer, and an openness to hear and accept the will of God. One of my favourite quotes to share with my students when discussing vocations comes from the Swiss theologian, Hans urs van Balthasar who said, "What you are is God's gift to you, what you become is your gift to God."

As we journey through Lent, let us take some time to reflect upon these words: What are the gifts that God has so graciously given to me? How can I use those gifts to their greatest potential to serve Christ and His Church? And am I ready and willing to serve God through my vocation answering His call not with a "who me?" but rather a loud, and joyful "YES!"✠

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.



The Sandbox

FROM THE PEW

David Beresford



Several years ago I worked as a renovator. Most of the jobs I did were in the countryside, fixing up nice little cottages into massive winterized houses. It was an enjoyable trade, for I spent the work-day beside lakes, in the woods, or on islands. I was spoiled, for most construction occurs in dusty or muddy subdivisions, building the same house, with variations, over and over again. Where I used to work, I could indulge in my hobby of catching beetles for my insect collection. And, in the fall, I occasionally bagged a partridge over the lunch hour.

On one job, we were required to put in a basement under a vintage wood-frame cottage. The cottage was surrounded by large oak trees so there was no room for even a small backhoe to dig, so we excavated the basement the old fashioned way with shovels and picks. At first, the basement had to be dug while lying prone beneath the cottage, as there was no headroom. However, the soil was sand and clay, with very few rocks, so the digging was relatively easy once we got a hole deep enough to stand in.

I found lots of interesting things digging under that cottage. The presence of the new hole acted like a magnet to all kinds of snakes, salamanders, and toads. I liberated several of these every morning, and my interest in natural history enabled me to identify what kind they were. “A blue spotted salamander,” I would pronounce, or “a redbelly snake, which feeds mainly on earthworms and other small arthropods,” and “*Bufo americanus*, the American toad, similar to the Fowler’s toad only more common, and slightly smaller.” The guys I worked with accepted these pronouncements stoically. I also tried to interest my co-workers in some of the more interesting fungi and beetles we encountered, but was told to “give it rest already!”

As we dug deeper into the basement, I noticed some yellow sand mixed in with the normal gray and brown stuff. I gathered some of this into a pail, and took it to the lake to wash it. It was heavier than the surrounding quartz and feldspar sand, and I began to feel a funny kind of excitement. Hurrying back to the others at the hole, I told them of my suspicions, and they got as excited as I was. The mere possibility that we were digging in gold seemed to invigorate us. Before, we had been digging steadily, drawing an hourly wage for honest labour. Now, we dug like possessed

fiends. During our lunch hours, coffee breaks, and after dark, the shovels sang as a steady stream of pails filled with sand were dumped into the truck to be divvied up at home.

We made an appointment with a geologist at the end of that week, and we confidently brought our prize in for a formal confirmation. I had already retired in my mind from construction to a life of luxury, doing what I liked best — I imagined the huge beetle collection that I could acquire with all the time I would have to travel up north.

“Mica,” the geologist said.

“Are you sure?” we asked in unison.

“Yup, mica all right, typically found in sand made from granite. Why, what did you think? That you had gold or something?” he asked, laughing good-naturedly. We laughed heartily with him at the thought that some anyone would be that stupid, we knew it was mica all along but we just wanted to be sure, we were just curious, ha ha ha.

Leaving the geologist’s office, I was told in plain language that there would be no more nature lessons about rocks, sand, or beetles. No more salamanders, no more snakes, and no more fungus. All was not lost, however, for I got eight wheelbarrow-loads of sand for the sandbox at my house. ☒

David Beresford teaches biology at Our Lady Seat of Wisdom Academy in Barry’s Bay, and lives with his wife Theresa and their seven children on a farm near Lakefield Ontario.



Youth Minister at St. Alphonsus Liguori

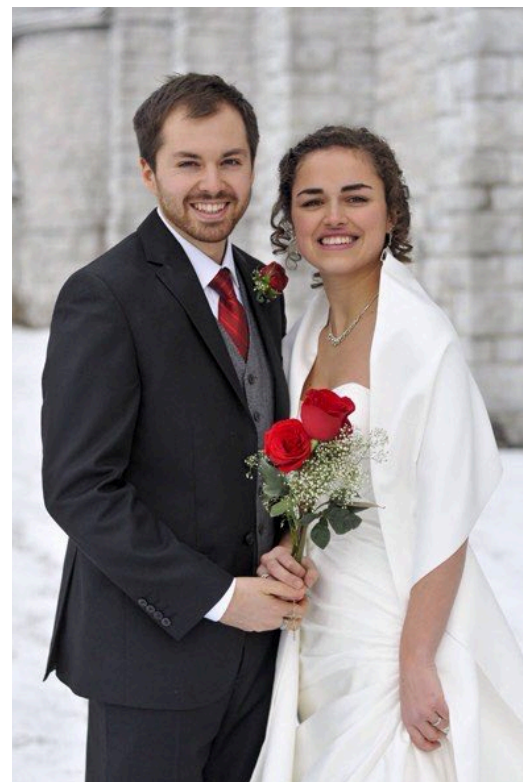
Hello friends in Christ!

My name is Nicolas DuBonnet and I am the Coordinator of Youth Ministry at St. Alphonsus Liguori Parish in Peterborough, Ontario. My wife, Anna-Michelle, and I moved from North Bay, ON, in September of 2014. We met at a youth group in North Bay which, until our move, we helped coordinate and in which we were quite involved. I come from a small family of 4: my dad, mother, sister and I. My wife comes from a somewhat larger Catholic family of 11: her parents and 8 other brothers and sisters. We have been married since Dec 2013 and we have a baby girl on the way. Due date is Feb 28, so please pray for us.

Growing up as a Protestant Pentecostal, I attended a Catholic high school and was actively involved with a Catholic youth group. By God's grace I was able to find the fullness of truth in the Catholic faith and was brought into full communion with the Catholic Church at the Easter Vigil. While it was a difficult journey, as I had many misconceptions and personal biases coming from the Protestant tradition, I had the help of many late nights reading books on the faith and listening to Catholic Answers Live. In an effort to prove the Church wrong, I discovered the real beauty and fulfilment that Christ's true Church has to offer... so the joke's on me I guess.

Once I was Confirmed, I thought about what I could do for the Church. I guess God had a plan for us. I saw the opportunity for being a youth minister for St. Alphonsus Liguori and I submitted my resume.

So here I am, and I have been tasked to bring young hearts to Christ in our community, and so far God has blessed us abundantly! At St. Alphonsus Liguori we run the Edge program from Life Teen International. It is an awesome program geared towards middle school youth that meets kids



where they are, and yet engages them to go deeper in faith and prayer. Each night is comprised of games and activities that are fun but, more importantly, there is time to listen to a talk on the night's theme given by a Core Member, to reflect on it and then split into small groups for discussion. This "semester" we have been going through the Old Testament Scriptures and learning about the many biblical figures and their stories and struggles, and how we can relate and learn from them. There are also many special nights where we have the opportunity to have Eucharistic Adoration, concerts or serve in outreach programs like Out of the Cold. God has very much blessed our ministry with young people; so far we have about 45 registered youth!

I also help with the Confirmation program and a number of kids that go through Confirmation have joined Edge. Edge has also been an excellent opportunity to get our youth more involved with parish life, like altar serving or for some of the older high schoolers by getting involved with ministries like reading at Mass.

We are excited to kick-off Life Teen in a few short weeks! Life Teen is a program that is geared for high school teens, and, while similar to Edge, the talks and programming are geared towards their age group. As a Eucharist-centered movement within the Roman Catholic Church, Life Teen leads teenagers and their families into a deeper relationship with Jesus Christ and His Church. With the Blessed Virgin Mary as our intercessor and guide, Life Teen seeks to unleash the fullness of the Sacramental power

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present within the young Church.

We have many more things that we are excited to launch, like Young Adult ministry and also different trips for the teens, such as to Steubenville Toronto, for example. We will be taking 20 youth this summer!

It is very exciting that there are so many things going on at St. Alphonsus Liguori. If you are in the area and would like to check us out, we invite you to join us. Edge is on Wednesday nights from 6:30-8:30PM and Life Teen is on Saturdays following the vigil Mass at 5PM.

Our parish and our pastoral team, being led Fr. Jerry Tavares, is committed to building up the next generation of Catholics. So please pray for me, our youth and most importantly our priests that they may continue to serve God's people with mercy and love. Be a saint, what else is there?

In Christ,
Nicolas DuBonnet
Coordinator of Youth Ministry
St. Alphonsus Liguori Parish



Clergy and Grand Knights in District #29, honoured at the Annual Clergy Appreciation Dinner hosted by Assumption-Keene Council #14032 on November 14th, 2014. This well attended event let the five Councils within the District recognize and thank the clergy that work with their respective Councils to serve the members of their parishes.

(Front row L to R) Field Agent Gerry Connolly, Fr. Andrew Broda, Bishop William McGrattan, Fr. Joseph Devereaux, Deacon Paul Dunford and State Representative Kevin Heffernan

(Back row) GK Peter Brewer, GK Harry Tasson, Fr. Christopher Reynolds, Fr. Ray Rick, Fr. Ken Rae, Fr. Craig Cruikshank, GK Paul Young, GK Bob Condon and GK Peter Clancy.

The Beauty of Marriage Prep.

by Frank Callaghan

Chaplain, St. Peter's High School, Peterborough

How beautiful the Catholic notion of marriage is! In my work, I often find myself presenting to classes of high school students on various topics relating to the faith. In all cases, I begin with an introduction of myself and inevitably (and proudly), I tell the students I am newly married. So far, the topics I have covered have not included marriage, but how I would love to have a full class just to propose the Church's tremendous sacrament of marriage to the students.

If you have been married in the Catholic Church, you will have gone through some form of a marriage preparation course. For my wife, Christina, and I, this was a beautiful experience. I am sure, like most things in life, you get out what you put into an experience. I imagine also that those who lead the course will have a tremendous impact on what you take a way from it.

Our course was hosted beautifully by Sr. Therese Roddy, CSJ, and the various topics covered were presented by half a dozen other couples and individuals from our diocese. Some subjects were presented by spouses together, which was very beautiful. Christina and I joined a handful of other, young couples for the three-day course. We explored topics such as

communication, finances, sexuality, family, teaching the faith to our children, God's purpose for marriage, among other things. All sessions began with a large group presentation or talk. Afterwards we were given time to have our questions answered by the leaders, then each couple would go off separately to answer designated questions regarding the topic. Some questions were answered personally, and would be shared with your fiancé later; most questions were answered together. Discussion as a large group was always encouraged and naturally led to tremendous and thoughtful conversations. Christina and I both feel it was a great benefit to take part in the course with so many other couples. As you can imagine, each pair came from different circumstances, different jobs, lifestyles, family dynamics, places in their faith, etc. All these factors facilitated wonderful conversations and varying insights. Throughout all our discussions we had the foundational experience and wisdom of the leadership team to ground our questions and findings.

I am quite confident if you were to ask any couple who have been married, even for a short time, they would promptly tell you that it is impossible, in a three day course, to learn all

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Bishop visits Campbellford

On August 27th, parishioners at Saint Mary's Church in Campbellford were delighted to welcome Bishop William McGrattan to our Community Pot Luck Picnic. Bishop McGrattan took the opportunity to speak to many parishioners who thought he was very generous with his time.



Chloe, Emmet & Kylie Kelleher presented Bishop McGrattan with a gift of local goodies.

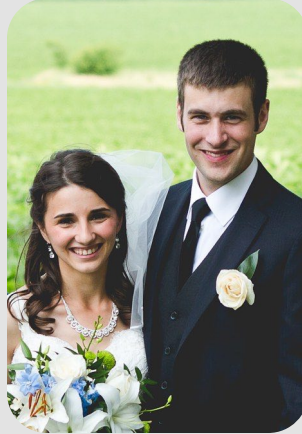
On August 28th, the Bishop also celebrated Mass and conferred the Sacrament of Confirmation on one of our new converts, Lucas Gibson. This was then followed by a reception in our Padre Pio Room.



Father Jean-Pierre Pilon, Lucas Gibson & Bishop McGrattan at the reception, following the Confirmation Celebration.

there is to fully prepare yourself for marriage. So what is the point? I am not sure the aim of a marriage preparation course is to answer every possible question; of course this is not possible. More realistically, I hope a good marriage preparation course opens one's horizons to the many facets of married life that perhaps engaged couples have not yet considered. Your marriage preparation course should inspire you to delve into these most important discussions with your future spouse. A beautiful marriage prep course also provides a joyful witness on behalf of the Church on how supportive and valued your marriage is to the Church. Our course with Sr. Therese did exactly that.

Christina and I are excited that this year's Synod in Rome is focused on the Family. In the document released from last year's extra-ordinary Synod, it was clear the Church recognizes the



great threats against the sanctity of marriage. Our hope following this year is that we experience even greater investment and gathering of faithful resources from the Church directed towards supporting engaged couples as they prepare for this vital sacrament within our society. How wonderful that would be.

To the engaged couples out there, congratulations! Take the time to find a good marriage preparation course, such as Sr. Therese's. Go with an eager heart. Invest in the days. Such a course will provide you and your fiancé with a beautiful opportunity to grow together.

For those married couples out there, thank you. Your witness is invaluable! Thank you for your witness to the sanctity of marriage. Young people in the world need to see it! ✠

Synod on the Family

In October 2015, bishops from around the world will meet with Pope Francis to discuss *The vocation and the mission of the family in the Church and in the contemporary world.*

You can contribute to the conversation. For information and to fill out a questionnaire go to www.peterboroughdiocese.org/survey

Homeschooling at the Cathedral

The Cathedral Homeschoolers marked the start of their school year with a Mass celebrated by Father John Perdue which was reverent, informative and beautiful.

The group, which has fifty children, meets twice a month. The children range in age from preschoolers to grade 8. Every First Friday after Mass, the group meets at the Bishop Doyle Hall. Every third Friday of the month, the group hosts an outing. Parents volunteer to create these opportunities for the children.

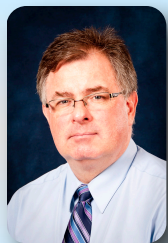
The children have practised the art of still life drawing with Miss Amy Dudman and had a poetry recital. Father Devereaux has spoken to them about the lives of the Saints and they have visited an apple farm and had a guided fall nature tour of Jackson's Park where they studied local wildlife and learned to pish for birds. They look forward to many more exciting events including a Christmas visit to Lang Century Village and a visit to a Carmelite convent in the spring.

If interested in learning more, please ask to join the Cathedral

homeschoolers Facebook page for further information.

"Homeschooling is not a race to the finish line, it's a journey of a million small discoveries that lead you upon the path God has marked out for you." J. Fulbright





REFLECTIONS

Donald Graham

The influence of secularism upon the body politic is evidenced by the manner in which governments, courts, schools, political parties, media, and intelligentsia reflexively oppose natural law positions which once flourished in Judeo-Christian soil. Examples abound.

The recently released draft policy on human rights by the Ontario College of Physicians and Surgeons coerces the consciences of doctors by requiring them to refer or to provide contraception and abortion. If legalized, does anyone doubt that this coercion will then include assisted suicide? Starting in 2003, Canadian law no longer recognized marriage as the permanent covenant between one man and one woman oriented toward, and open to, the raising up of a family. Hundreds of years of common law tradition were swept away as if a cobweb in the wind. This year witnessed the declaration of the starkly anti-democratic 'Trudeau doctrine' which excludes as candidates for the Liberal Party those who find abortion abhorrent and will not, legislatively or otherwise, support this scourge. Whereas the father, Pierre Trudeau – prime-minister, legislator of abortion, professor of constitutional law, and architect of the Canadian Charter of Rights and Freedoms – respected the right of Liberal members to vote their conscience, his son, Justin, current leader, insists that conscience should bow to the rite of abortion. The Quebec government is seeking to secularize a private Jesuit boys' secondary school, Loyola of Montreal, by forcing it to teach an ethics course inconsistent with a Catholic worldview. The case is before the

Supreme Court. The Wynne government in Ontario is poised to change curricular matters intimately touching upon sexuality without respectful consultation of parents and, from preliminary indications, in violation of Catholic sensibilities. In the face of organized dissent from some provincial law societies, the BC government has revoked its consent for Trinity Western University to offer a law degree program because this private university requires students to sign an agreement to abide by Christian norms regarding sexual behavior. In the societal spheres of medicine, law, politics and education there is plenty of evidence of shape-shifting.

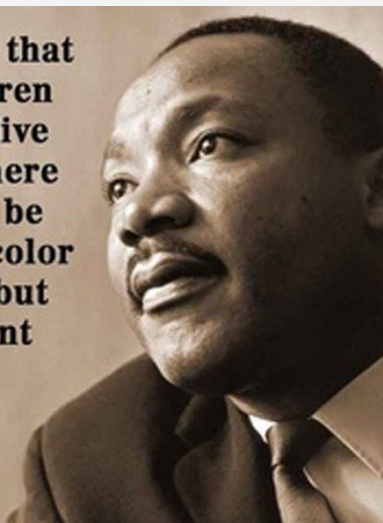
Most Canadians have a deeply embedded sense of justice. I think the overwhelming majority of citizens embrace Dr. Martin Luther King's hope that children "will not be judged by the color of their skin but by the content of their character."ⁱ However, it is less certain that these same citizens would consciously ground their views of human dignity upon anything more substantial than feelings or the positive, human law of parliaments, charters, and constitutions. But feelings ebb and flow, human laws are routinely revised by governments, and the high priesthood of the judiciary regularly re-interprets settled common law, and historical readings of the Charter, in light of emergent social trends. In contrast, Dr. King's "Letter from a Birmingham Jail" (16 April 1963) is self-consciously founded upon his belief that Christian faith illuminates judgments about enduring truths concerning human dignity and freedom which rest squarely upon natural law.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their

"thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco Roman world, so am I compelled to carry the gospel of freedom beyond my own home town How does one determine whether a law is just or unjust? A just law is a man made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law.ⁱⁱ

**I have a dream that
my four children
will one day live
in a nation where
they will not be
judged by the color
of their skin but
by the content
of their
character.**

Martin Luther King Jr.
August 28, 1963



When noted Catholic philosopher, Jacques Maritain (1882-1973), reflected upon his experience of helping to draft the 1948 United Nations *Universal Declaration of Human Rights*, he observed that though delegates had readily come to agreement

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i. Dr. Martin Luther King, "I Have a Dream," accessed 20 Dec. 2014

at <http://www.americanrhetoric.com/speeches/mlkihaveadream.htm>.

ii. Dr. Martin Luther King Jr., "Letter from a Birmingham Jail," accessed 16 Dec. 2014

at http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.

about the rights to be enumerated, they were in considerable disagreement about how to ensure that these rights were not shape-shifted by successive generations.

Notwithstanding the autocracy of premierships like those of Maurice Duplessis (1890-1957) and Joey Smallwood (1900-1991), Canadians have usually favoured a limited state in which government seeks to promote human flourishing, especially, by its embrace of the principle of subsidiarity, whereby the state strengthens rather than usurps the decision-making power of mediating institutions like marriage, family, church, synagogue, school, civic organization, union etc. The examples mentioned above disturbingly suggest that we may have reached a turning point. Often the state now seems poised to usurp rather than to strengthen the decision-making power of mediating institutions. In his recent address to the annual Red Mass dinner hosted by the Thomas More Lawyers' Guild of Toronto (October 2014), federal Minister of Employment and Social Development, Jason Kenney observed that

[o]ne does not have to be a Christian or a person of faith to recognize that trampling on the rights of conscience can open up a path to the abuse of power. We Canadians have been blessed to have been spared those consequences because our tradition of the limited State recognizes the rights of conscience must be respected. Indeed, the first liberty listed in our *Charter* is found in section 2 (a), freedom of conscience and religion, which is an echo of Article 18 of the *Universal Declaration of Human Rights* that "everyone has the right to freedom of thought, conscience and religion . . ."ⁱⁱⁱ

In view of the centrality of the natural law in our moral and social justice traditions, and because of our dual citizenship of birth and baptism, Canadian Catholics ought to meditate on these matters, dedicate our resources to support natural law truths, and exercise our right of conscience to oppose state intrusions into those personal-societal realms wherein, though it has not been invited, it rudely operates as if owed fealty. ✠

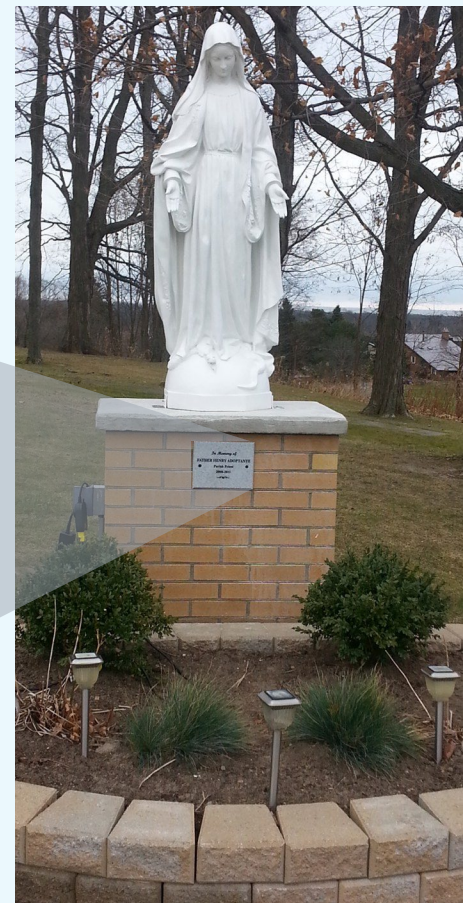
iii. Jason Kenney, "Conscience Versus the Spirit of the Age," *Convivium* (Dec. 2014-Jan. 2015): 14-18; citation at 15.

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).

REMEMBERING FR. HENRY

Through the kindness and generosity of an anonymous donor in Peterborough, the parishioners of the Assumption of the Blessed Virgin Mary Parish in Grafton purchased and erected a statue of Our Lady of Grace in the front garden of the Church. The statue is dedicated in memory of **Fr. Henry Adoptante**, who served as Parish Priest from 2008-2011, before his death at the age of 58 following several years of illness. He served the parishioners in his quiet and humble way, even during his suffering.

May Fr. Henry rest in peace!



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"I came that they may have life, and have it abundantly." John 10:10



Catholic Herald

Clergy Survey

In November 2014, at the request of Bishop McGrattan, an informal survey of the clergy was undertaken to obtain some rudimentary idea on the impression the *Herald* is making outside of the small circle of those responsible for producing it. A questionnaire was created and circulated prior to a series of Deanery Meetings, at which the results began to return.

We understand that this effort was completely unscientific and very limited in its scope. It is very likely that the clergy will respond to some questions in ways that their parishioners would not. Nevertheless, the opinions expressed provided information that we did not have before. While it would be beneficial to survey the whole diocese, it is unclear whether we have time and talent to conduct such an enquiry, much less analyze its results.

Twenty-seven surveys were returned. Here are the responses received (summarized in part).

Please ✓

When the Herald is made available to my parishioners, I think they mostly receive it:

Enthusiastically	6
Politely	18
Reluctantly	0
Unwillingly	1

When a new edition of the Herald arrives, I feel:
(✓ all that apply)

Burdened or inconvenienced	0
Connected to my diocese	16
Curious or intrigued	7
Enthusiastic	9
Frustrated	2
Other: _____	0

Which would be preferable?

A. The current magazine style	23
The former tabloid style	3
Neither *	1

C. More pictures and less text	1
More text and less pictures	3
About the same ratio of text and pictures	22

B. More frequent and thinner	4
Less frequent and thicker	3
Same frequency and size	18

Are you hearing any complaints about	
the text being too small for easy reading?	4
background colour making text hard to read?	0

* Neither was not an option provided on the form by was written in by one respondent.

A multiple-choice question asked which of our "regularly appearing columnists" (i.e. David Beresford, Fr. Joseph Devereaux, Donald Graham, Kathleen Moquin, Fr. Ray Rick and Krista Wood) are read always, sometimes or never. All writers scored highest in the "sometimes" column; all received some "always" and some "never" votes. Few obvious conclusions can be seen here.

Generally speaking, each edition should have more, less or none of...

	More	Less	None	Same
Parish events	18	2	0	1
Education:				
PVNCCDSB	11	6	0	1
Wayside Academy	4	13	3	1
Sacred Heart College	6	14	0	2
Groups & Organizations:				
CWL	11	6	0	4
Knights of Columbus	13	5	0	4
St. Vincent de Paul	15	5	0	0
Diocesan Offices:				
VEYO	19	4	0	2
Family Ministries	17	2	0	1
Financial (reports)	9	6	3	1

("Same" was a write-in response not anticipated on the form as circulated.)

What other writers should be asked to contribute?

In addition to five individuals specifically named, responses indicated a desire to hear from Retired Priests, members of Religious Congregations, "other" school boards, parishioners and lay groups.

We asked "The best thing about the Herald is..." and "The worst thing about the Herald is..."

A total of 22 points were made here, some of them contradictory or mutually excluding.

Generally, responses said the magazine is informative and ties the diocese together.

Some said it's not published often enough and focuses on unimportant matters. Some clarification on this latter point would be helpful.

	Yes	No
Is there too much focus on the Chancery?	5	16
Is there too much focus on the city deanery?	7	14
Should we devote an issue to each deanery in turn?	10	10
Should we ask your parish to provide a couple of pages once in a while?	20	2

We asked: "What are we missing?" and "What other advice would you offer?"

Responses were wide-ranging, numerous and, again, sometimes contradictory.

There seems to be some concern that young people are not adequately reached, whether on a diocesan or a parish level, and anything to improve outreach to them would be welcome.

While newsy articles about parish events is generally considered worthwhile, there could be more focus on teaching (about the Synod of Bishops or the Marriage Tribunal, for example; or on sacramental preparation such as Baptismal or Marriage; or on parish structures like the Finance Committee or the Parish Pastoral Council) and more should be said about social justice (Development & Peace).

There were suggestions that we need more content regarding Religious Communities in the diocese and about or from our retired priests. At the same time, some want to see good news stories about the way parish involvement is making a difference in the lives of those who volunteer for various ministries or organizations.

Letting Their Light Shine



On Sunday, 1 February 2015, the Vigil of the Feast of the Presentation of the Lord, many of the Religious Sisters and Brothers in the Diocese gathered at St. Mary's Parish in Lindsay to celebrate the Year of Consecrated Life, in the company of the Bishop and some of the secular clergy and lay faithful.

The first consecrated women to serve in this Diocese did so in Lindsay, which is also celebrating the 175th anniversary of the founding of the Parish.

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.