

Catholic

the voice of the Roman Catholic Diocese of Peterborough



On 16 November 2016, seminarian Stephen DeCarlo was instituted in the Ministry of Lector at St. Augustine's Seminary in Toronto. The Most Rev. Robert Kasun, C.S.B., Auxiliary Bishop of Toronto, presided at the ceremony and our Vocations Director, Father John Perdue, was on hand to support Stephen as he continues his journey toward priestly ordination.

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EDITORIAL

Fr. Ray Rick

Listen to the Silent One

Oh how I would love to hear him speak, that silent figure lingering in the background on many a Christmas card and in every stable erected this season in church or in home! Of course, none of our artistic representations speak, but this great man utters no words in the Scriptures, either; he calls no attention to himself.

Our focus is primarily fixed, as it should be, on the new-born Lord. His most holy Mother, too, deserves our admiration for the singular role she played and the absolute commitment to the will of God with which she played it.

But what of the silent man? Can we not learn much about life and love from him? Surely, his actions speak loudly.

The first thing to be considered is his mysterious hesitation to marry the Blessed Virgin. While some suggest he was discouraged by her sudden and unexplained pregnancy, the early Church Fathers taught that he knew exactly what was going on and was humbly aware of his own unworthiness to be so deeply involved in the drama of human salvation. He was a faithful Jew who knew the scriptures and knew the messiah was to be born of a virgin; he recognized the signs. He merited to have an angel visit him and calm his fears.

What questions might he have asked that angel? How readily did he comply?

A command of the civil authorities compelled the couple to travel to distant Bethlehem just when his young wife was about to deliver her first-born Son. It was a hardship inescapable, but we don't hear him complaining. Pious art always depicts him on foot while Mary rides a donkey. Let us imagine that this is accurate; let us imagine that our hero found a way to mitigate the distress of his very pregnant wife, even though he could not afford a mount for himself.

No sooner was the holy child born than threats against His life arose and, again without grumbling, the silent one guided his Holy Family to the relative safety of Egypt. Were he to speak to us of those days, what might he reveal? Might he have asked the angel for a closer refuge where he could find friends or relatives, or at least understand the language? How did he provide for their needs? Did he find work? Did he beg int he streets? Could a young woman and an infant have survived that ordeal without the aid of a strong and capable father-figure?

Soon enough he was able to bring them back to Nazareth where his foster-son became a man — where his foster-son learned what it is to be a man. Perhaps by observing the one who is both fully divine and fully man, we can see something of the man who mentored Him.

As Christians, we spend our lives trying to see Jesus. And so we should. We listen to His words; we marvel at His deeds; we try to imitate His goodness, His kindness, His gentleness and strength. Let us recognize that He learned many of these qualities from a top-notch foster father. And if we have any success in imitating the Lord, we are very likely also imitating Saint Joseph. May our actions also speak loudly, showing that we trust God's provident will in our lives. ✠

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

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— Easter 2017 —

will be distributed to the parishes at the Chrism Mass, 10 April 2017.
Submissions must be received at the e-mail address below on or before March 1st.

Stories and photos of events from every parish and organization in the diocese are welcome. Photos should be sent as attachments, not embedded in a text document, and the bigger the image file the better. Submissions as PDFs often do not reproduce well. No contributor to the Catholic Herald is remunerated in any way.

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A Mercy Christmas to All

THE CHOIR LOFT

Kathleen Moquin



In *Misericordiae Vultus*, last year's *Bull of Indiction of the Extraordinary Jubilee Year of Mercy*, Pope Francis foresaw this Holy Year, which concluded November 20, 2016 on the Solemnity of Christ the King, as an opportunity to contemplate "the mystery of mercy . . . the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness" (*MV 2*). Pope Francis refers to the parables of mercy (cf. *Lk* 15:1-32), about the woman who lights a lamp to find her missing coin; the shepherd who leaves his flock in search of one missing sheep; and the father who welcomes home his prodigal son, as examples of God's joy amidst His mercy, which is "a force that overcomes everything, filling the heart with love and bringing consolation through pardon" (*MV 9*). Entrusting the Church to the Holy Trinity and the Lordship of Christ, Pope Francis desired that the Holy Year "be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God . . . as a sign that the Kingdom of God is already present in our midst!" (*MV* 5).

Apart from this papal bull, a motto and hymn ("Merciful Like the Father"), and scheduled liturgical events and pilgrimage opportunities crossing many Holy Doors throughout the Universal Church, it was Pope Francis who provided the most powerful witness to the spirit of mercy during this Holy Year. His weekly General Audiences on marriage and the family, which is surely ground zero for experiences in giving and receiving mercy, complemented his post-synodal apostolic exhortation, *Amoris Laetitia*, which was released in April. Visiting former Auschwitz death camp in July, he prayed alone at the underground cell of Maximilian Kolbe, a now-canonized Polish friar who offered his own life to save that of a fellow prisoner in 1941. On September 4, Pope Francis canonized Mother Teresa of Kolkata, whose life was devoted to showing God's goodness and tenderness to the world's poorest, most forgotten people.

image missing

In contrast to that of some of his publications, official visits, and canonization duties, media coverage of Pope Francis's Mercy Fridays highlighted the joy that the beloved pontiff shared at these monthly surprise visits during this Holy Year. Most of these Mercy Friday encounters, including visits to the elderly and abandoned children; former prostitutes; and recovering addicts, were not widely reported in the mainstream media. Following these events via my social media stream, I was repeatedly drawn to the accompanying photos that showed happy people with their happy pontiff. Check out the delightful slideshow from Pope Francis's Mercy Friday visit to Il Chicco, a residential community supporting 18 individuals with severe intellectual disabilities: http://www.iubilaeummisericordiae.va/content/gdm/en/news/evidenza/2016-05-13-pcpne.html. My favourite Mercy Friday photo series is that from Pope Francis's September visit to the neonatal care unit of the Ospedale San Giovanni in Rome. Wearing a green isolation gown and booties, Pope Francis stopped at every incubator to leave a small gift. And who doesn't smile at a newborn?!

Mindful of Pope Francis's genuine witness to joy during the Jubilee Year of Mercy, we prepare for a joyful Christmastime encounter with our merciful God, not as the father, king, and judge that He is but as the Infant Jesus. In the notebooks that introduced the faithful to Divine Mercy, St. Faustina describes her vision from Midnight Mass 1937, which was her last Christmas:

> When I arrived at Midnight Mass, from the very beginning I steeped myself in deep recollection, during which time I saw the stable of Bethlehem filled with great radiance. The Blessed Virgin, all lost in the deepest of love, was wrapping Jesus in swaddling clothes, but Saint Joseph was still asleep. Only after the Mother of God put Jesus in the manger, did the light of God awaken Joseph, who was also praying. But after a while, I was left alone with the Infant Jesus who stretched out His little hands to me, and I understood that I was to take Him in my arms. Jesus pressed His head against my heart and gave me to know, by His profound gaze, how good He found it to be next to my heart (*Diary*, 1442).

May we reach out to God this Christmas, and always, embracing his mercy and love and keeping Him close to our hearts. ✠

Dr. Kathleen Moquin lives with her family in Parry Sound.



Close of the Year of Mercy

Bishop McGrattan's Message on the occasion of the Closing of the Year of Mercy

The book of Leviticus ordained a "Sabbath Year" to be declared every seven years (Lev. 25:1-7), and a special "Jubilee Year" every 50 years, to sanctify Israel. In the Sabbath Year, each field was to lie fallow. But the jubilee was a more radical gesture. It was a time when all leased or mortgaged lands were to be returned to their original owners, and all slaves and bonded laborers were to be freed (Lev. 25:10).

Since the year 1300, it has been the custom of the Catholic Church to declare an ordinary jubilee every 25 or 50 years. However, popes have also declared extraordinary jubilees for special purposes in intervening years. The last jubilee year was held in 2000 during the papacy of Pope John Paul II and was known as "the Great Jubilee." The last extraordinary jubilee year was held in 1983 to celebrate 1,950 years since the death and resurrection of Jesus.

In announcing this past jubilee year, Pope Francis said, "I am convinced that the whole church — that has much need to receive mercy because we are sinners — will find in this jubilee the joy to rediscover and render fruitful the mercy of God, with which we are all called to give consolation to every man and woman of our time."

It was in this spirit of calling upon God for forgiveness and seeking a new beginning for all of humanity that Pope Francis declared the Jubilee Year of Mercy, which began on December 8, 2015, the fiftieth anniversary of the closing of the Second Vatican Council. The Papal Bull declaring the Extraordinary Jubilee of Mercy began with the words "*Misericordiae Vultus*", which mean "the face of mercy." "Jesus Christ is the face of the Father's mercy." Mercy is "the beating heart of the Gospel." In fact, Jesus inaugurated a perpetual time of mercy. With his death and resurrection, the yearning for a new day, and the cry for mercy and freedom, is fulfilled. Jesus has ushered in a new day, a new era — Easter Day! We continually live in the time of jubilee! However, in our modern world, we can easily forget this truth.



Holy Door at the Cathedral of St. Peter-in-Chains

During this past year in our diocese, and throughout the whole Church, there were visible signs of God's mercy and favour. In our Cathedral of St. Peter-in-Chains, and in every Cathedral throughout the world, a "Holy Door" was declared and left open. The thousands of pilgrims that passed through these doors prayed for themselves and for other people – family, friends, the poor and burdened, our Church and civic leaders. They brought with them the request for mercy. The door of God's mercy is always an open door that is never closed.

Pope Francis wanted to invite the entire Church into a special time when "the witness of believers might grow

> *Jesus Christ is the face of the Father's mercy.*

stronger and more effective." It was an invitation to convert and renew our faith.

However, this jubilee should not come to an end. We must continue to realize that every time we celebrate the Eucharist and the Sacrament of Reconciliation, we are the recipients of the mercy of God. Jesus is truly present in a special way in these Sacraments – we encounter Him and behold his face of mercy. I hope that one of the graces received this past year will be a renewed devotion to the sacramental life by the Catholic faithful, and I encourage the priests, deacons and catechists to help those preparing for the sacraments to experience the richness of God's love.

Understanding more deeply God's mercy for us, we will be strengthened as disciples in the world – to carry out the works of mercy, both spiritual and corporeal, which are:

- Spiritual works of mercy = counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.
- Corporal works of mercy = feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead).



They are works that are forever ongoing, and Christ Jesus is calling us to put these works of mercy into practice. We must become engaged as followers of Jesus to become the visible face of the invisible Father, who manifests his power above all through forgiveness and mercy.

Therefore, let us practice our Catholic faith with renewed energy and participate in the love that God has for his human family. If we accept the Holy Father's heartfelt invitation to each one of us to rediscover the joy that comes from the encounter with the tenderness of God's mercy, it will "reawaken us to new life and instill in us the courage to look to the future with hope."

Thank you for your faithfulness. As we begin the Advent Season, may the love of God experienced in this jubilee year grow stronger in your hearts. ✠

+William T. McGrattan
Bishop of Peterborough

> *Therefore, let us practice our Catholic faith with renewed energy and participate in the love that God has for his human family.*

Society of Saint Vincent de Paul Feast Day Celebration
September 24, 2016 hosted by St. Mary's Conference, Lindsay
By Glenda Klein















About 100 SSVP members gathered together to celebrate the feast day of our patron, Saint Vincent de Paul. The day began with coffee and muffins at registration in St. Mary's School Auditorium. The program opened for the day with the church bells ringing and the congregation singing The Bells of St. Mary's. This was followed by a brief but interesting talk by Fr. Tom Lynch about the church history and stained glass windows. The main celebrant for the mass in the church was Bishop William McGrattan. Each conference processed in; their banners which were displayed at the front of the church during mass. Following mass the banners were taken to the school for display throughout the remainder of the day. Fred O'Donnell and Dorothy Dow of Peterborough Particular Council gave reports on council business. Fr. Tom Lynch paid tribute to newly canonized Saint Teresa of Kalkota. Conference presidents shared one highlight of their local ministry to the poor. Zita Devan of A Place Called Home shared stories that might inspire other conferences to work toward forming a shelter for the homeless in their community. Zita was thanked by St. Mary's Conference President Marie Young. A delicious lunch prepared by members from all councils was shared.

The Catholic Women's League at St. Joseph's Bracebridge celebrated their 60th Anniversary on Oct 16, 2016 with the Installation of Officers. Spiritual Advisor Father Raymond Rick officiated.



We were blessed to have Frances Roberts (a charter member) in attendance to lead the CWL members in the processional and recessional. Coffee, tea and cake were served after the 9 and 11 AM Masses.

May Our Lady of Good Counsel grant us another 60 years.



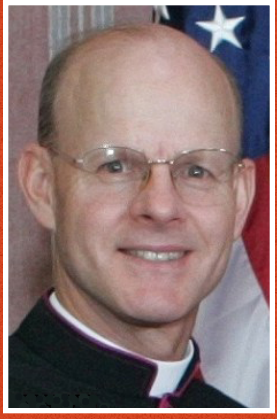




Building a Culture of Vocations

The Joy of the Priesthood

Recently, I had the opportunity to attend 'The Symposium for the Recently Ordained.' This is a gathering of priests in the province of Ontario who have been ordained 6 year or less. It is held every 3 years and is an initiative of the Assembly of the Catholic Bishops of Ontario (ACBO) aimed at continuing the formation of recently ordained priests and at strengthening their priestly identity and fraternity. Among the presenters at the Symposium was Monsignor Stephen Rosetti, a priest of the Diocese of Syracuse, NY and a licensed psychologist. Msgr. Rosetti has done the most extensive studies I have ever encountered surrounding the question of priestly wellness and priestly joy. His studies were conducted in 2004 and in 2009 and involved thousands of priests. He presented his findings by identifying some of the most common myths about the priesthood and then by showing the light his studies shed upon those myths. I would like to share some of his findings, because I think they will be surprising to some readers and are important for promoting vocations to the priesthood among our sons and grandsons.



1 The first myth is that priests are isolated and psychologically dysfunctional. To explore this idea, Msgr. Rosetti compared the position of priests to the position of the general population on BSI Pathology Scales and the SCL-90R, tests that measure things like anxiety, depression and general well-being. His results? Priests score slightly psychologically healthier than the general population and most have a network of healthy, sustaining relationships. Msgr. Rosetti attributes this, among other things, to the strong spiritual lives of priests and to their meaningful relationships with each other and the people they serve.

2 A second myth Msgr. Rosetti explored is that priests are unhappy. To explore this question, Msgr. Rosetti relied upon a 2001 survey of 1,279 priests conducted by the U.S. National Federation of Presbyteral Councils. This study found that 94% of priests reported being 'happy' or 'very happy' as priests. The LA Times conducted a similar survey of 1,854 priests in 2002, examining what percentage of priests were 'satisfied with the way [their] life as a priest [was] going.' The result? 91% said 'yes.' Study after study has identified clergy as the group with the highest level of overall satisfaction in their personal and professional lives, and if you would like more information I would encourage you to pick up Monsignor Rosetti's book 'Why Priests are Happy.'

All of the research presented begs the question – why is this not generally believed? Why are priests perceived as psychologically dysfunctional and unhappy? We had a very fulsome discussion of this question at the Symposium, and I hope the conversation will continue, but I do not have time to engage it here. I will say, though, that in my limited experience as a Vocations Director, I have found that many families want priests, but do not want their own sons or grandsons to become priests. And this is not born of ill-will. This is born of love, but perhaps love lacking knowledge. We love our sons and grandsons and so we want them to be happy. If the priesthood is not perceived as an authentic path to joy, then we do not want it for our loved ones. It is my hope that some will read this article and will be open to the truth that priesthood is a path to fulfillment, peace and joy, and that we should want it for our sons and grandsons, if it is God's will for them. Appropriating the truth that priests are happy will help dispel fears and will foster openness in our parishes and families. Thank you for taking the time to read this, and please spread the good news!



Vocations Office Update

Thank you all for your prayers for Vocations in our Diocese! Your prayers are bearing much fruit, and I earnestly appeal to you to continue praying and to invite others to do so as well. In particular, please consider joining the St. Joseph Vocation Society, an organization unique to our Diocese whose members commit themselves to praying for an increase in priestly and religious vocations through the intercession of Saint Joseph. You can register by visiting www.ptbovocations.ca/vocationsociety. As a thank you to those who register, Holy Mass is offered once a month for the intentions of all members. With the assistance of my Diocesan



Vocations Council, we have also begun a newsletter for members of the St. Joseph Vocation Society that is issued quarterly at no cost. Thank you again for your prayers!



On September 25th, the Vocations Office welcomed Rhonda Gruenewald from Galveston, Texas, for a workshop held at the Bishop Doyle Knights of Columbus Hall in Peterborough. This workshop was organized for our newly-founded Parish Vocation Teams (PVTs). Just under 20 of our parishes currently have either a Vocations contact or a Vocation Team working to promote vocational awareness at a parish level. These teams were brought together and inspired in their mission by Rhonda, who is the author of the book that is guiding our PVTs, '*Hundredfold: A Guide to Parish Vocation Ministry*.' All agreed that it was a wonderful workshop, and our PVTs were officially commissioned for their duties by Bishop McGrattan at our closing Mass. The



work of promoting Vocations is important for the life and future of the Church: if you are feeling called to help in some way to promote Vocations, please join your Parish Vocation Team, which can be done by contacting me, Father John.

Then, on October 15th, we celebrated the grand opening of the Saint John Paul II House of Discernment (JPII House). This new residence of Sacred Heart College gives young men the opportunity to live with me in a Christian community where we benefit from daily Mass, Holy Hour and meals shared in common. Residents also take courses at Sacred Heart College and are given the opportunity to discern the possibility that God may be calling them to the Priesthood. Please extend an invitation to your son or grandson to consider living for an academic term at JPII House – applications are being accepted for the January semester.



From October 21-23, the Vocations Office hosted a discernment retreat for high school-aged young women. This was held at Villa St. Joseph, the retreat centre run by the Sisters of Saint Joseph overlooking Lake Ontario in Cobourg. We had a great turn out of young women and they benefitted from great discussions and presentations on marriage, the single life and consecrated religious life. The games and the Fall outing seemed to be the biggest hit, though! Thank you to all of the volunteers who made the event possible, and to the Sisters of Saint Joseph for hosting us.



Please save the date for our first ever Saint Joseph Dinner, a new initiative in the Diocese that will continue raising awareness about Vocations and will raise funds for the important work of the Vocations Office. This year the dinner will be held on April 18th and details will be coming soon. If you are interested and have questions, contact me anytime.

Thank you again for your prayerful support of Vocations, and please keep in contact through the Vocations Office social media presence. God bless! ✠





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Our Lady of the Assumption Otonabee



Assumption's Parish Supper was held on September 24th, 2016.

It was a full hall for most of the evening as the Parish and community came out to support this annual event. And it was hard to tell what people look forward to the most: the selection of homemade pies or the succulent roast beef and pork.

St. Joseph's Douro



The annual District #29 Memorial Mass was hosted this year by Council #11486 (Douro) at St. Joseph's Parish on Sunday, November 6th, 2016. This Mass and Service were in memory of all the deceased members of the Knights of Columbus in District #29, as well as a memorial to all the men and women that serve and protect us and our freedom through both our military and emergency services.

District #29 includes the five Knights Councils of Norwood/Havelock, Ennismore, Douro, Lakefield/Kawartha Lakes and Assumption/Keene. All five Councils supported and participated in this year's service.

The above image captures the members of the 4th Degree Honour Guard with members from both the Sir Knight Aubrey Allen and Bishop Marrocco Assemblies of Peterborough. The Colour Corp Commander was S.K. Stephan Meinhardt (purple cape). In the gold cape was Former Master, S.K. Bob Lafleche. The Colour Guard was provided by members of the Douro Council. In the centre front row (L to R) is District Deputy, S.K. Rick Stankiewicz, Wreath Bearer and Korean War Veteran, Bro. Peter Doherty and Celebrant, Father Peter Wayow.

It is an honour and privilege to recognize all those that give so much and have gone before us and especially those that have given the supreme sacrifice.



St. Joseph's Bracebridge

Lest We Forget our Year of Divine Mercy

Pope Francis declared December 8, 2015 to November 20, 2016, the Jubilee Year of Mercy, an "invitation to love, kindness and generosity", with the request that we "open wide the doors of our hearts to forgive others".

An artist in our Muskoka community, Carole Ann Thur, has contributed her talents to our celebration of the Jubilee Year. In addition to assisting with the public recitation of the Divine Marcy Chaplet before Sunday Masses throughout the year, Carole graciously offered to provide St. Joseph`s Church in Bracebridge with her own painting, to replace a print with a new piece of original artwork. Carole followed Sister Faustina's directions (following a vision of Christ on February 22, 1931) with a few of her own interpretations, as every artist does. She began painting in October 2015, finally completing it with a multitude of prayers in March 2016. The result is truly remarkable: a reflection of ``the infinite love that Jesus has for one and all in spite of our imperfections and the mercy He has ready for all who want, ask for, and need".



I asked Carole what she found most difficult; her response was not what I expected. Looking at the complexity of her painting, I would have suspected the rays of colour emulating from the heart toward all mankind. No, she said; it was the door frame. Yet as I gaze upon her painting, I see that doorway is so important, with Christ inviting us to enter into His heavenly kingdom. I just know Sister, now Saint, Faustina, would be delighted with Carole's contribution to her cause.

The year of Mercy may have ended, however its memory and significance live on in our candle chapel within St. Joseph's Church with Carole's generous contribution. Every time one lights a candle for a special intention, there is Christ looking down with His divine blessings. Let us never forget.

— Diane O'Hara

Installation of Officer
4th Degree Knights of Columbus
Muskoka Assembly, 1832
23 October 2016
St. Joseph's, Bracebridge



Mother of the Messiah Mother of Christ

REFLECTIONS

Donald Graham



"Thus was it that she became the Mother of Christ, not in that way which pious women for so many ages had expected Him, but, declining the grace of such maternity, she gained it by means of a higher grace."[1]

As an Advent exercise, to prepare us for the mystery of Christmas, let us meditate briefly upon Mary's title as "Mother of the Messiah" bearing in mind that every Marian title, privilege and prerogative finds its meaning in the event of the Word made flesh. From the Christian perspective, this title brings to mind that Mary of Nazareth was the one about whom many in Israel had prophesied. For the title intimately associates our Lady with Israel's hope for redemption, that is, it associates her motherhood with the birth of the long awaited Messiah.

The title 'Messiah' is rendered in English as 'Christ' which derives from the NT Greek, 'Christos', which means 'the Anointed'. In biblical times, God often spoke to the Jewish people through those who exercised the tripartite ministries of priest, prophet and king. Persons selected for these services to the Lord and his chosen people – like Aaron, Elijah and David – were marked by a solemn anointing with holy oil in order to signify the grace of God given to them for the performance of their sacred duties. Part of our Catholic belief is that Jesus, the Messiah, exercised the sacred ministries of Priest, Prophet and King, not as external offices bestowed upon him, but as offices flowing internally from his mission as the God-man to establish the New Covenant: the priestly office was made visible in his perfect offering of himself upon the altar of the cross; the prophetic office was made visible in his historic fulfilment of all that had been foretold and his revelation of God's will and love; the kingly office was made visible in his establishing of God's kingdom, conquering death and bestowing the anointing of the Holy Spirit.

Amongst the Jewish people awaiting the birth of the Messiah inextricably entailed awaiting the birth of his mother. The question of when the Anointed would arrive was always conjoined with the question of who would be his mother. Moreover, this drama was set against the background of the salvific prophesy that a woman would crush the head of the serpent (Gn 3:15) and the witness of heroic women– e.g. Rachel, Judith, Hannah, Judith, Deborah, Esther– who, in history and story, came to symbolize the 'woman Israel' in her covenantal relationship with God. In the words of Joseph Ratzinger,

> Israel herself, the chosen people, is interpreted simultaneously as woman, virgin, beloved, wife and mother. The great women of Israel represent what this people is. The history of these women becomes the theology of God's people and, at the same time, the theology of the covenant. By making the category of covenant comprehensible and by giving it meaning and spiritual orientation, the figure of woman enters into the most intimate reaches of OT piety, of the OT relationship with God.[2]

What considerations might we take away from the above? First, the critical role of women in salvation history should renew our appreciation for womanhood and the proven capacity of women to participate at the deepest levels in God's work of liberation and freedom. Second, there is a way in which Mary of Nazareth, as a true daughter of Zion, sums up the Old Covenant, even as her 'yes' in the Annunciation inaugurates the New Covenant. The whole covenantal history of Israel, typified in the lives of great Jewish women, is recapitulated and personified in the purity, humility and fecundity of Mary's being so steadfastly attuned to God's promise and so receptive to his invitation. Third, the Messiah's path in the transition from Old to New Covenant is prepared for by anointing. For the Holy Spirit was mightily at work in the preparatory anointing we call Mary's immaculate conception and, most assuredly, at work both in the Messiah's conception and his virginal birth. Hence we should understand Mary's virginal motherhood of the Messiah as an event of the Holy Spirit par excellence. Finally, that OT prophesy and the typology of heroic women reaches a historical 'dew point' in person of Mary of Nazareth speaks to how concrete, real, and historical the mystery of Christmas really is. "Holy Mary, Mother of the Messiah, Mother of Christ, Mother of the Anointed One, Mother of God, pray for us." ✠



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).

[1] Blessed John Henry Newman, "Mary is the '*Mater Christi*,' The Mother of Christ," *Prayers, Verses and Devotions* (San Francisco: Ignatius Press, 1989), 146.

[2] Joseph Cardinal Ratzinger, *Daughter Zion. Meditations on the Church's Marian Belief* (San Francisco, Ignatius, 1983), 21.

Permanent Deacons

Are You Called to Ministry as a Permanent Deacon?

The diocese of Peterborough is richly blessed by the ministry of many priests, the witness of the consecrated religious, and by the ever-increasing role of the lay faithful in the Church's life.

In light of the teaching of the Second Vatican Council, the encouragement of recent popes, and consultation within the diocese, Bishop McGrattan is extending an invitation for more Permanent Deacons to serve in the local Church. Plans are already underway to establish a discernment and formation program for Permanent Deacons who will join the current deacons already serving in the parishes of our diocese.

What is a Permanent Deacon?

Deacons have existed since the time of the apostles (Acts 6) as ordained ministers who served the People of God under the direction of a local bishop.

The title "deacon" comes from the Greek word *diakonos* which means "servant." By baptism all Christians are called to "service," but deacons are called to serve the Church as a public sacramental sign of *Christ the Servant*.

Permanent deacons share in the sacrament of Holy Orders with the



Deacon Jan Sirek, assisting at the altar



Deacon Paul Dunford (with his wife, Annette), Baptism

New Program, coming soon



Deacon Ron McRae, with Book of the Gospels



Deacon Doug Penn at the pulpit

bishop and priests. Through ordination, a permanent deacon is publicly acknowledged by the Church as one who is called by God to serve the community of believers and to the evangelizing mission of the Church.

Like a priest, a deacon is a member of the clergy who shares in the ministry of the bishop. A deacon, however, may be married, have a family, and hold a secular job. Deacons do not celebrate Mass, hear confession or anoint the sick.

While they do assist at Mass and may celebrate baptisms and weddings, the role of the deacon is to extend the sacramental presence of Christ's service outside of the church and into the secular world. Wherever he is or whatever he is doing, a deacon serves as a permanent, public sign of *Christ the Servant*.

Information Meetings.

If you want to learn more about the Ministry of Permanent Deacons in the Diocese of Peterborough, public information sessions concerning the life, ministry and formation of deacons will be held during the month of May in each region of the Diocese. These sessions are open to everyone who is interested in learning more about Permanent Deacons and their service to the Church. Dates and locations will be announced in your local parishes during March and April, 2017. ✠



SAINT PROFILE

Fr. Joseph Devereaux

Hilary (Hilarius) of Poitiers

(c. 310 - c. 367)

Feast Day, January 13th

When we look around at nature, we see the magnificence of God. He is wonderful in all His creation. But He is even more wonderful in his saints, whose virtues show us the image of God (*imago Dei*) and give us an example to follow. In mid-January, we celebrate the feast day of one such saint, Hilary of Poitiers, Bishop and Doctor of the Church. He has been referred to as the 'Hammer of the Arians', 'Athanasius of the West', and the 'Doctor of the Divinity of Christ.' His name comes from the Latin word for happy or cheerful, which should be the dispositions of all Christians, even if they are persecuted for their faith in Christ.

St. Hilary was born into a wealthy pagan/polytheist family at Poitiers around 310 or 315. His early life followed the normal course of an upper-class youth. He studied rhetoric and philosophy, married and had a family (including a daughter, St. Abra). However, his self-study, especially of the bible, led him to believe in the necessity of good works for salvation, and in the existence of only one God. He literally read himself into Christianity. The turning point came when Hilary says he "chanced upon" the Hebrew and Christian Scriptures. Reading Exodus 3:14, the passage where God tells Moses that His name is "I AM WHO I AM," Hilary says, "I was frankly amazed at such a clear definition of God, which expressed the incomprehensible knowledge the divine nature in words most suited to human intelligence."

The Bible revealed to Hilary the nature of God – His power, concern, beauty and presence. In the gospel of John, reading "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God..." (John 1:1-2), Hilary learned that God the Father sent his Son, Jesus, to bring salvation and eternal life to those who believe. Hilary had found the truth he was seeking. He discovered the one true God revealed in Scripture and Incarnate in Jesus Christ – true God and true man.



Having become a Christian, Hilary was so respected by the people that he was unanimously elected as their bishop, in A.D. 353. Subsequently, he separated from his wife and devoted himself to pastoral duties, which brought with them a heavy cross and the great responsibility to teach the truth about the "nature" of Christ. History reports that the Arian Emperor Constantius banished Hilary to Phrygia in Asia Minor, because of his orthodox stance taken against the Arian heresy, which denied the divinity of Christ. In fact, he was probably initially exiled because of his support for individuals who were in opposition to the Emperor, especially Silvanus a contender for the throne. In his four-year exile, Hilary studied and wrote. He defended the stance of St. Athanasius and the Nicene Creed, which had provided a doctrinal statement of correct belief, or orthodoxy, with respect to the explicit affirmation of the co-essential divinity of the Son with the Father, i.e., "the Son is consubstantial with the Father" – the Father, Son and Holy Spirit are one God. The Arian heresy, which was held by many bishops and which had infected the Imperial Court of Constantinople, denied this truth we now take for granted.

Because Hilary in exile was doing the Arians so much damage by his theological writings, the authorities allowed him to return to his Diocese. Returning to the Diocese of Portiers, Hilary carried out his mandate of Bishop. He taught and defended the faith. In about 360 or 361, Hilary encouraged Martin, the future bishop of Tours, to found a monastery at Ligugé.

To great sadness of his people, Bishop Hilary passed from this life on January 13, A.D. 368 or 369. He was one of the most famous of the defenders of the Catholic Faith. St. Augustine of Hippo called him "the illustrious doctor of the churches." In Canada, especially in Quebec, his cult of veneration is evidenced by the many churches and streets that bear his name.

St. Hilary is also the patron saint of "children learning to walk" and is invoked "against snake bites." Let us also invoke his intercession that we too may remain safe against the falsehood that the "Serpent" plants in our time. As children of the light may we learn to walk next to Christ.

A few quotes from St. Hilary:

- "The time of Antichrist, disguised as an angel of light, has come. The true Christ is hidden from almost every mind and heart. Antichrist is now obscuring the truth that he may assert falsehood hereafter."
- "Little children follow and obey their father. They love their mother. They know nothing of covetousness, ill-will, bad temper, arrogance and lying. This state of mind opens the road to heaven. To imitate our Lord's own humility, we must return to the simplicity of God's little ones."
- For there have risen many who have given to the plain words of Holy Writ some arbitrary interpretation of their own, instead of its true and only sense, and this in defiance of the clear meaning of words. Heresy lies in the sense assigned, not in the word written; the guilt is that of the expositor, not of the text. Is not truth indestructible? *(On the Trinity Bk. 2.3)*

"We have been raised up, because he has stooped down to us."

PRAYER:
All-powerful God,
as Saint Hilary defended the divinity of Christ your Son,
give us a deeper understanding of this mystery
and help us to profess it in all truth.
Amen.
✠

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

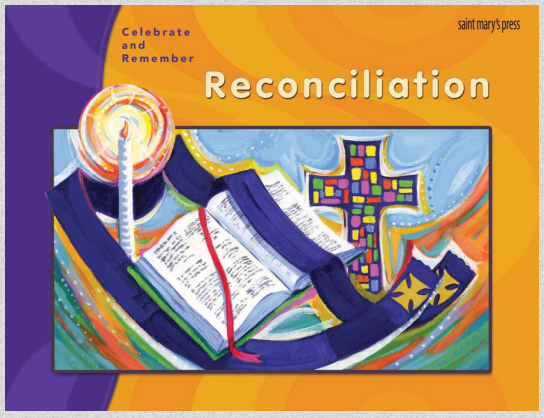


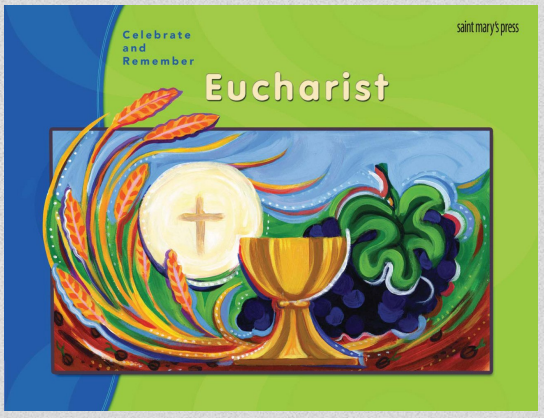
Sacramental Preparation First Reconciliation and First Eucharist

by Fr, Craig Cruikshank, Fr. Paul Massel, Fr. Bill Moloney and Deirdre Thomas

Sacraments are vital expressions of who we are as Catholics. They are powerful doorways to God's grace. When we receive them, we respond in ever deeper ways to Christ's call to discipleship. As Catholics, we take them seriously and need to prepare to receive them thoughtfully and with clear understanding. All sacraments are community events in that when we receive them, we are always in Communion with the whole Body of Christ.

On March 21, 2016, prior to the Chrism Mass, our priests gathered at the Bishop Doyle Knights of Columbus Hall for a day of study to prepare for the expansion of the program to all the parishes of the Diocese in September of 2016. His Excellency, Fr. Bill Moloney, Fr. Craig Cruikshank, Fr. Balonwu Okpe, Rebecca Brady, Christina Callaghan and Deirdre Thomas prepared a session about the new sacramental programs that included the experience of the city deanery in the





Parents are the "first educators" of their children in the faith, with the home, the primary place where our children experience and come to know God. Thus our sacramental preparation programs call for a strong partnership between families, parish and school with parents always taking on a central role.

Priests of the City Deanery met together in the summer of 2015 to review two possible programs presented by Fr. Bill Moloney and Fr. Craig Cruikshank, eventually recommending them to His Excellency for approval: Saint Mary's Press programs, *Celebrate and Remember Reconciliation* and *Celebrate and Remember Eucharist.* From August of 2015 until early spring of 2016, both were piloted in the Peterborough city parishes.

Fr. Jerry Tavares, Dean of the City Deanery, spoke about the pilot year affirming the goals of the programs: to prepare children for the fruitful reception of the sacraments, to further parent engagement in their children's faith development and the development of their own adult faith; to support the schools' role in partnership with the family and parish and, finally, to provide consistency for sacramental programs within the Diocese in alignment with the criteria set by the Canadian Conference of Catholic Bishops (CCCB).

pilot year; an overview of the sacramental programs themselves; an explanation of the parent sessions and technical support from Brendan Quigley and Jenny Leahy. This session supported all of the parishes to begin or to revise their parish-based sacramental preparation programs.



Moving Beyond a Pilot To the Whole Diocese

In September of 2016, catechist training sessions were held throughout the Diocese. Fr. Paul Massel, Fr. Bill Moloney, Fr. Craig Cruikshank, Sr. Advocata, Christina Callaghan and Deirdre Thomas along with parish priests from each area (Msgr. Michael Heffernan, Fr. Balonwu Okpe, Fr. Randy Foster, Fr. Dominic Mumba, Fr. Paul Hogan, Fr. Gerardus Hauwert, IVE, Fr. Andrew Ayala, IVE, Fr. Christopher Reynolds, Fr. Tom Lynch, Fr. Eric Mason, Fr. Joe Moran, Fr. Ray Rick) facilitated five catechist training sessions throughout the Diocese: Saturday, September 10th at St. Joseph's Parish in Bowmanville; Tuesday, September 13th at Immaculate Conception Parish in Peterborough; Thursday, September 15th at St. Mary's Parish in Lindsay; Saturday, September 17th at St. Paul's Parish in Gravenhurst and Wednesday, September 28th at St. Michael's Parish in Cobourg. Seventy-one catechists were trained throughout the Diocese to support parish-based sacramental preparation programs.



The goals for training sessions for Catechists in our new sacramental programs were:

- to develop a sense of the vocation of catechist and to explore the qualities needed to respond to that call,
- to develop basic knowledge, skills and abilities to communicate the Gospel message and teach it effectively,



- to understand basic Catholic doctrine in the Catechism of the Catholic Church related to sacramental preparation,
- to understand and implement the tasks of catechesis as described in the *Criteria for Catechesis*, CCCB, 2015,
- to experience the faith community in prayer, liturgy, witness and learning,
- to encourage ongoing study, growth, conversion and renewal, and
- to foster an evangelizing spirit and a faithful discipleship.

Feedback from catechists reflected their faith-filled commitment, noting that the training sessions helped them to experience a practice session; to know what their roles are as teachers and catechists; to discuss the program with other catechists and to receive hand-outs and online resources.

It has been an engaging and faith-filled task so far and a deeply fulfilling one. Feedback through Exit Cards will continue diocesan-wide so as to make these programs all they can be moving forward into the future.

A very warm thank you is extended to all who have been part of this great adventure so far. We appreciate your faith-filled ministry and hard work. To all who are preparing to receive the sacraments and to their families, we carry you in our prayers that our God may bless you with love and grace through the reception of His sacraments. ✠



Sacramental Preparation for Confirmation:

by Fr. Craig Cruikshank, Fr. Paul Massel, Fr. Bill Moloney, Fr. John Perdue, Fr. Roy Villas, Sr. Advocata, Nicolas DuBonnet, and Deirdre Thomas

The Sacrament of Confirmation is the special outpouring of the Holy Spirit and its effects are to:

- Root us more deeply in divine filiation (being children of God);
- Unite us more firmly to Christ;
- Increase the gifts of the Holy Spirit in us; (wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord)
- Strengthen our bond with the Church;
- Associate us more closely to her mission of bearing witness to Christ and
- Help us and more strictly oblige us to spread and defend the faith by word and deed.

Preparing to receive this Sacrament is an important step towards full initiation into our Catholic faith and it entails learning about and experiencing the life of the parish faith community.In January of 2016, Bishop McGrattan established a Sacrament of Confirmation Committee with the following members: Sr. Advocata, SSVM; Fr. Craig Cruikshank; Nicolas DuBonnet; Fr. Paul Massel; Fr. Bill Moloney; Fr. John Perdue; Deirdre Thomas, and Fr. Roy Villas. The committee was given the mandate to review the current parish-based Confirmation programs and to recommend a program for the Bishop's approval to be consistently followed in the sacramental preparation programs in the parishes of the diocese. Further to a program recommendation, the committee had the mandate to collect best practices from parishes throughout the diocese to enhance the program components.



The committee reviewed several Confirmation programs and surveyed pastors about other possible program choices. Pastors were also asked about program components they wanted to see in the new pilot program. After much consultation, they recommended the program, *Chosen: Your Journey towards Confirmation* and outlined additional components to complement the resource. The City of Peterborough Parishes, along with Our Lady of the Assumption Parish in Otonabee, under the bishop's direction began piloting the new program in September of 2016. The goals of the new program are to prepare youth for the Sacrament of Confirmation; to further parent engagement in their child's faith development and their own faith development as well; to support schools' role in partnership with the family and parish and to provide consistency within the Diocese in alignment with the Canadian Conference of Catholic Bishops (CCCB) publication, *Criteria for Catechesis*.

The program has these components: a Welcoming Rite; 3 catechetical sessions before Christmas; an Enrollment Rite; 3 catechetical sessions after Christmas and a full day of Retreat and Prayer.

Fr. Paul Massel, Fr. Bill Moloney, Kristin Boyd (Youth Minister at St. Joseph's Parish in Bowmanville) and Deirdre Thomas organized two catechists training sessions for the new Confirmation program. Twenty-two catechists were trained and their feedback following those sessions gives voice to their faith-filled commitment:

City Parishes Pilot a new Program

- "The sample video lesson helped me experience a deeper desire to allow God to move in my life to be a light to those around me."
- "This was interactive and engaging – a really well designed presentation and training session."
- "It helped me go through the curriculum and see what a lesson would look like and how it would go."

Pastors are collecting Exit Cards from parents and catechists are collecting Exit Cards from young people preparing for the Sacrament of Confirmation providing ongoing feedback for continued improvement. A couple of Exit Cards from parents speak to the experience of the pilot year as follows:

- "This session was a good source of information so that I can help my child with this important step."
- "This was very important and well explained – and the computer worked well!"
- "I would like more opportunity to talk about the gifts of the Holy Spirit in everyday life."
- "I was able to see the importance of my involvement as a parent and understand this involvement as my role."



The pilot year continues to seek feedback. Participants are encouraged to share their feedback on the Exit Cards so that we can support our young people preparing for Confirmation and everyone involved can also learn and grow in their faith. ✠



Let us go Rejoicing to the House of the Lord





"Let us go rejoicing to the house of the Lord." This was the response to psalm 122, used on the last day of the Jubilee Year of Mercy and also on the first day of the new liturgical year, the First Sunday of Advent – and what does it tell us? Well, it's quite clear: we should be rejoicing always! Why? Because God is Good, beautiful, and the fullness of all things is found in Him alone.

He is in His Church, fully and completely in the Blessed Sacrament. And if we cannot readily access a church, He is always accessible through prayer as He is also within us. But do we really believe that our Lord is in His church? And do we even know what that really means? Our Lord Jesus Christ said "*I am with you always, to the close of the age.*" (Matthew 28:20). In other words, He will never leave us, even until the end of time. Think about that for a second! The God of all the universe who created all things and knows all things in complete detail and circumstance, loves us so much that He desires to be with us always.

Servants of the Holy Name of Jesus



"The harvest is rich but the labourers are few." (Luke 10:2)

Are you being called to be a friar?

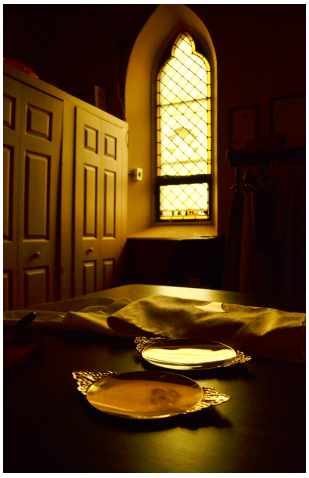
The **Servants of the Holy Name of Jesus** are members of the Roman Catholic Church, gathered together as priests and brothers. We are an association of men living a common life and seeking to labour in the vineyard of the Church through living a contemplative life of prayer and work. The general purpose of our community is **to grow in holiness of life** seeking to choose Jesus Christ by a life of poverty, chastity and obedience in accordance with the Gospels and our Constitutions.

The members of our community, under the authority of the local bishop, devote themselves to a life of prayer, work and hospitality. Our charism is accomplished through **praise**, **proclamation**, **intercession** and **practice**. The spiritual life of the Servants of the Holy Name of Jesus is above all evangelical and ecclesial, and within it the love of Jesus Christ is primary. We follow the **Rule of St. Augustine** with a shared love for the joyful spirituality of **St. Francis**.

Contact our Vocation Director, Fr. Anthony Lawrence Pilon, ssnj at padrepilon@outlook.com or write/phone Visitation of the Blessed Virgin Mary Parish, P.O. Box 599, Campbellford ON K0L1L0 (ph: 705-653-1093)

Would you desire to be with your loved one always? Now take into consideration the power of divine love. God loves us so much that He became one of us so that we can know Him and love Him and become Him. This is the pinnacle desire of love, that the two may become one. He desires us to know Him as He is, which is impossible unless we are as pure as Him. In Matthew 5:8 Jesus says "*Blessed are the pure in heart, for they will see God."* God, being completely pure, cannot be united to that which is not Himself. This unity between God and man is where the fullness of joy resides and is only limited in this life to the degree that we are united to that which is not God (eg. love of money, love of status, pride, love of worldly things). However, this doesn't mean that that we cannot have things of the world and use them. It just means we do not desire these things over God Himself and that we use them properly in their right place, time, and circumstance. The freedom of being a child of God is always available, but most often we are prevented from actually living and experiencing it because of attachment to our own ways of thinking, or attachment to the way of life we are currently living, or not wanting to give up to God the fullness of our lives. As result we live lives which are mediocre, joyless, fleeting, and never fulfilling.







What is it then that God asks of us? Simply to be human. Really? Yes! Because the definition of a human, what it means to be human, can only be a perfect human. Jesus Christ is fully God; He is also fully human. Therefore because of His divinity, and being the author of creation, He is the perfect human. In imitating Him in His earthly life, we can become more like Him and love Him more. Thus, through the passageway of His human life we have access to His divine life, to be united to the Blessed Trinity. This is the passage to pure love and pure Joy. Just as when you love someone you see their mark (style or signature) on the things that they have made like artwork, carpentry, music, writing, etc. So also you will really begin to see His mark or little reflections of Himself in all creation when you become more like God through love and detachment from that which is not God. Everything gets better. The way you look at others, the way you communicate, the way you think, the way you experience everything in every detail, becomes evidence of the infinite beauty and goodness of the Creator Himself. You begin to see that in Genesis, when God created everything and saw that it was good, He really did create all as a reflection of Himself. That's why it is good, no other reason. By union to the divine our love is enflamed towards God, and by consequence towards the other, as He is most present in the other, and also towards His dwelling place, the Church, where He is really and truly present.

Now the Church is the body of Christ, and those who have been baptized have become members of the one body, just as St. Paul teaches. All members of the body are united to each other by the fact that they together are one body, and the body is comprised of many members. In the Church of Christ, the Holy Catholic Church, we are tended to, guided, and purified to become holy, pure, and presentable to Christ Our Lord. All of this is for the pleasure of God, that we may be a delight to Himself and live eternally united to Him. His Church can also be looked at as a "saint factory", that has all the necessary plans (teachings of the Church and Holy Scripture), the labourers (the faithful) and a superabundance of material (the sacraments). And its prime purpose is to first glorify God, and secondarily become sanctified and thereby save souls, all of which is for the pleasure of God, the love of God. If we love someone, do we not seek always to please them at whatever cost to ourselves? Or do we seek to "love" for our good, which is no longer truly love. With a divine fire of love for God burning within us, one would desire the Church to be as pleasing to God as possible. We call this the liturgy, the official prayer of the Church, in which all the faithful are called to participate, according to their state in life. When the liturgy is done humbly, and obediently with love, it is very beautiful and invitingly presents to us the Pascal Mystery (the mystery of man's salvation by God), which demands awe, and joy can be brought to us. The liturgy must be like every part of the Church, and a reflection of the life of Christ. God must be in the center of our lives and if we truly believe so, it will be seen by others and they can be drawn to the fullness of life too. Do we, by our actions, allow others to know that Christ is truly the center of our lives?

Therefore, we can be truly joyful! God is present to us desiring, waiting and thirsting for us to come to Him, to drink from the stream of living water, and be pleasing to Him, which in turn is heaven. We will be truly satisfied knowing that we are truly satisfying to God. There alone lies the fullness of life, in Jesus in the Blessed Sacrament. **Let us go rejoicing to the House of the Lord!**

Happy Advent from the Servants of the Holy Name of Jesus. ✠



FROM THE PEW

David Beresford

Hunting

"I am a good shot you will be glad to hear." — G. K. Chesterton, *Manalive*

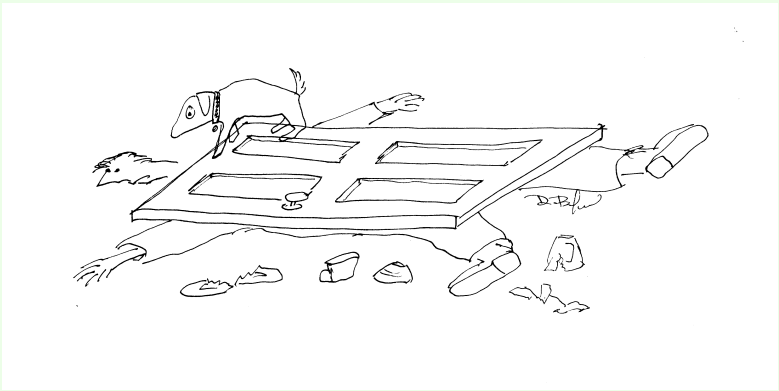
I have been hunting since I was 14 years old when I took up partridge and rabbit hunting. I lived in town as a kid, and to hunt I would put my shotgun across my handlebars and bike to the edge of town. Then I would lock my bike to a tree and walk up the railway tracks to the woods with my single-shot 20 gauge over my shoulder and my pocket full of shells. Those were different days (but not *that* long ago, thank you). I suspect that if a teen-aged kid was seen carrying a shotgun on his bike through town today there would be a fuss.

What to wear is important. I have always felt just a bit self-conscious wearing camouflage even when I go turkey hunting, although I know better hunters than me who only wear camo. I have no problem disguising myself when it matters though. For deer hunting, I adopt the universal (at least around here) practice of walking through cow dung to cover any odour from my boots. There are lots of different ideas about this. I know people who pay good money for fresh doe urine and others who think the whole thing is ridiculous. In my opinion, but what does it matter what I think? I'll tell you one thing about deer, they can see though walls, they have second sight, and they can hear the sound of your fingers as you curl them in your gloves to try and stay warm.

I always hunt alone; that way if I get skunked I do not suffer any more ridicule than I heap upon myself. Two friends of mine, both great woodsmen (although they would deny it), usually hunt alone or with their own children. Neither of these do much bragging, they just fill their freezers.

Hunting alone does have some perils, however. Last year, as soon as I got home from work I began my preparations for the deer hunt. None of my family was at home. I assembled all the necessary gear, filling my pocket with 30-30 bullets, my rosary, my hunting license (that curse of big government), and a sharp jackknife. I then dug through a pile of skates in the back of the closet for my coveralls, and shook the mouse nests from them. I have found from bitter experience that coveralls are the best thing for standing on a deer watch: they are warm, they keep the snow off my back, they do not get in the way of raising my gun to my shoulder, and they are roomy.

I only wear these coveralls for hunting, and these still had the scent of last year's buck on them, a good omen. I put my legs into the trousers portion, and then slipped my arms into the sleeves and tried to pull my coveralls up over my sweater and onto my shoulder. This did not happen. What did happen is that the coveralls got stuck half way up my back with my arms pinned behind me, rendering me immobile and helpless.



It is not usually fun being helpless, and it was not fun then. I flailed around the room with my arms stretched out behind me, knocking over the kitchen table and chairs. As I turned around in frustration my arm swept across the china cabinet and knocked the dishes off a shelf and onto the floor. I then fell backwards onto the pile of broken china beside the overturned chairs.

As I was lying there meditating, I had an inspiration. I rolled over onto my knees waddled over to the closet door. Then I hooked the coveralls behind me over the doorknob and threw myself forward onto the floor, tearing the fabric just as the door came bouncing off its hinges on top of me. I was bruised, but free!

It was just at this moment that the back door opened, and my family came into the kitchen carrying groceries. To the litany of questions: "Why are the chairs upside down? Why is the table knocked over? Why is the door on the floor? Why are your clothes all ripped? Why are there broken plates all over the floor" I just kept saying that I was getting dressed to go hunting.

It can be dangerous to hunt alone. ✠

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.

Christmas Greetings
from the Bishop

I offer my Christmas greetings and heartfelt prayers to all the faithful of the Diocese!

Each year, the Christmas season invites us to experience a new hope in the promises of God. In the words of Pope Francis, "It returns us to the horizon of hope, a horizon that does not disappoint because it is founded on the Word of God". The incarnate Word, the nearness of God which we celebrate on the Solemnity of the Birth of Jesus, has transformed human history and restored to each of us this profound gift of hope.

On December 8th, the Solemnity of the Immaculate Conception, we prayed "Father, the image of the Virgin is found in the Church. Mary had a faith that your Spirit prepared and a love that never knew sin, for you kept her sinless from the first moment of her conception. Trace in our actions the lines of her love, in our heart her readiness of faith". The patroness and devotion to the Blessed Virgin Mary guides many of our parishes. In my pastoral visits over the last two years, I have witnessed in countless ways how God continues to trace the lines of Mary's love throughout all our parish communities.



As I reflect on these experiences, I have witnessed firsthand the "readiness of faith" in the life and activities of our parishes. The Lord has blessed us as he did Mary in our parish and diocesan initiatives, tracing the lines of Mary's love in ways that have been both simple and extraordinary. Where do I begin? The work of our parish refugee committees, Saint Vincent de Paul outreach, Legion of Mary and the Rosary Apostolate, St. Joseph Vocation Society and the newly establish parish vocation committees, Edge and Life Teen youth groups, the work of the Knights of Columbus and Catholic Women's League, the Cursilio movement, Development & Peace, and the many humble ways that parishioners serve within the Liturgy, through parish activities and community outreach, and in the countless ways that they strive to grow in holiness. Like Mary's humble *fiat*, our souls are called to magnify the Lord and acknowledge all that he has done in and through our "yes". This "yes" has strengthened my ministry.

The Spirit continues to inspire several diocesan initiatives that are now underway: the welcome of new religious communities, the introduction of the religion curriculum, "Growing in Faith, Growing Christ" in collaboration with our Catholic School Boards, the expansion of Our Lady of the Wayside Catholic School in Peterborough, a new parish based sacramental preparation program, Catechesis of the Good Shepherd, the introduction of ongoing formation and study days for our priests, a commitment to pastoral planning, the development of a new diocesan Website, a renewed commitment to a formation program for the Permanent Diaconate, a dedicated focus on promoting vocations, the establishment of the John Paul II House of Discernment, university chaplaincy, the launch of a Diocesan Youth Commission in the New Year and the recognition of Sacred Heart of Peterborough by the Minster of Advanced Education and Skills Development, who has written on behalf of the government of Ontario to state their intent to grant consent to the College to offer a Bachelor of Catholic Studies program beginning in 2017. The potential benefits of these endeavours coming to fruition under the guidance of the Spirit hold much promise in touching the lives of our youth, their families, young adults and ultimately our parishes. In the future, may these good works be traced with the love of Mary who is the image of the Church.

This year is also unique since we have embarked on establishing a relationship with the Archdiocese of Keewatin-Le Pas. It is beginning in small ways and as Archbishop Murray Chatlain has stated, it must become reciprocal. As we reach out to support these First Nations parish communities financially with infrastructure and personnel, we must remember that they have much to offer us. They desire to give to us in ways that might enrich our own poverty as a diocese. This relationship should offer to both dioceses a new horizon of hope.

I conclude this Christmas greeting on a personal note and express my gratitude for the words of encouragement, support and prayers that I have received. I hold in esteem the witness of pastoral charity exhibited by the priests, the deacons who exercise the role of Christ the servant, the presence of the religious communities who offer their unique charisms and a witness to holiness, the co-responsibility of the lay faithful as a living sign of Christ in the world, the role of the teachers and catechists in our schools and parishes, and the essential gift of family life that is shared so readily in an expression of nuptial love and an openness to new life. Finally, to those working at the chancery and pastoral centre with whom I collaborate daily, I am grateful for the dedication and cooperation that has developed in our desire to serve the needs of the diocese. Daily, the Spirit calls to my mind the need to ponder these gifts in my life and ministry and to treasure them in my heart through prayer.

Therefore, it is my prayer that in this Christmas season, the proclamation of the Word and the celebration of the Eucharist may strengthen the faithful so that we will be confirmed in the Joy of the Gospel which is echoed in the song of the angels each Christmas… "Rejoice a Saviour has been born for us"!

May our humble witness of faith and service be the joyous gift we give to others this Christmas Season. ✠

We have been Twinned!

At a meeting of the Canadian Conference of Catholic Bishops in September, it was determined that some of the needs of remote, northern dioceses could be alleviated by twinning with southern dioceses. As a result, Peterborough, together with the Archdiocese of Kingston and the Diocese of Pembroke, have been asked to assist the Archdiocese of Keewatin-Le Pas.

While we still have our own challenges, we are being called upon for a charitable response to the even greater needs of struggling Catholic brothers and sisters right here in our own country.



Archbishop Murray Chatlain

Bishop McGrattan has received a request from Archbishop Murray Chatlain for priests to assist at various parishes and missions this Christmas.

Father Gene Shin will be filling in for three weeks and Fr. John Perdue for one week, over the Christmas season.

2013 statistics	Peterborough	Peterborough, Pembroke & Kingston (combined)	Keewatin-Le Pas
Priests *	86	214	18
Parishes	40	135	45
Catholics	61,000	256,600	47,458
Total area (square Km)	25,900	62,400	430,000

*** Number of Priests will include those who are retired and/or unable to serve for any reason.**

