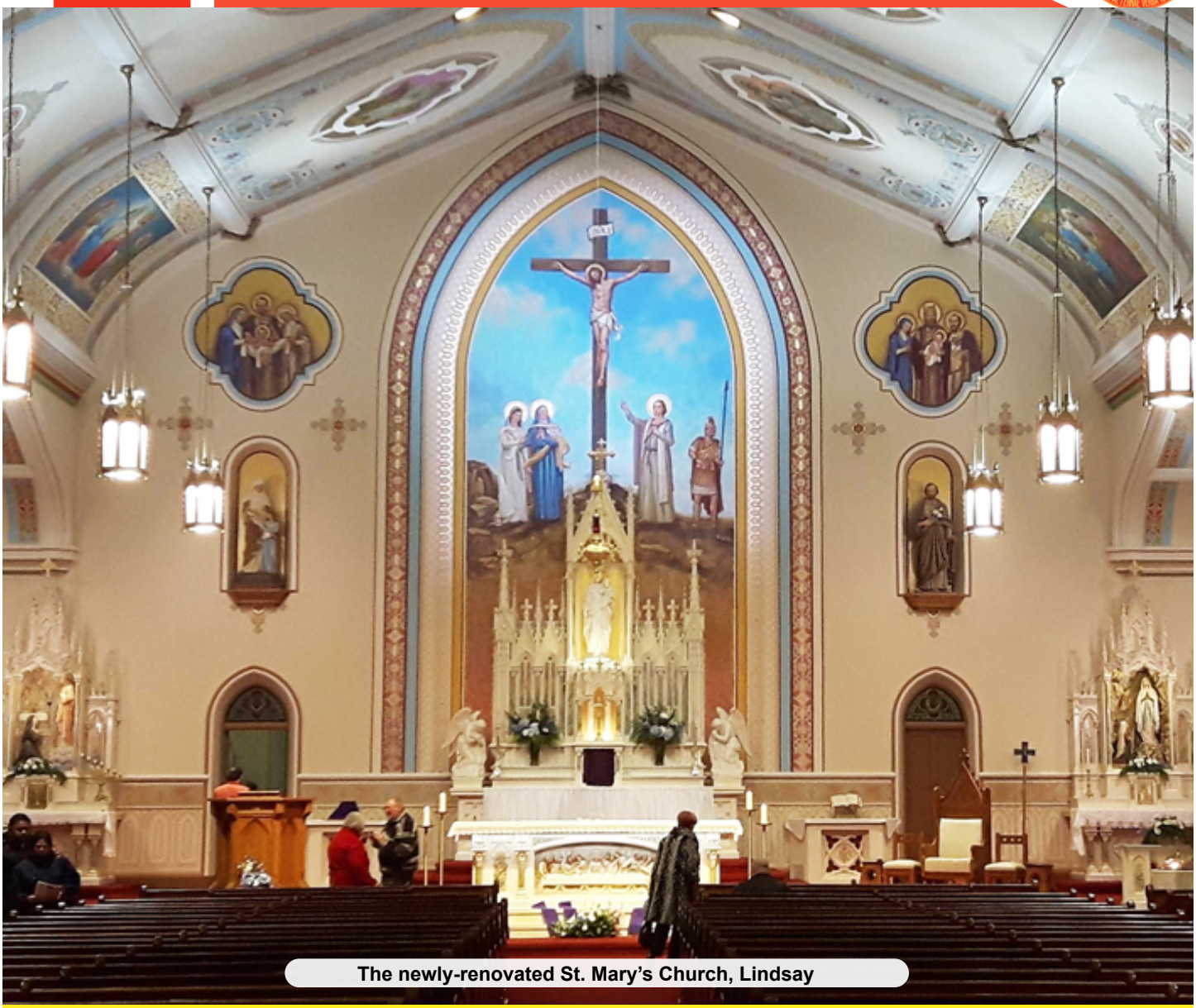
Easter 2018 www.peterboroughdiocese.org

Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



The newly-renovated St. Mary's Church, Lindsay

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EDITORIAL

Fr. Ray Rick

Conscience Rights in Ontario

As a snow-covered 2018 got underway, we were invited to participate in a letter-writing campaign to our Members of Provincial Parliament and to provide our e-mail addresses to the bishop. It seemed that we had entered into an exciting new era of political activism, but, as we approach Easter and springtime, some of that initial giddiness has faded.

Like many of my parishioners, I wrote to the local MPP to request that the provincial government pass legislation protecting the conscience rights of physicians and other health care professionals opposed to physician-assisted suicide. The College of Physicians and Surgeons of Ontario has made it clear that its members must make "effective referrals" for physician-assisted suicide upon the request of a patient. When a "referral" results in an outcome exactly contrary to the morals and ethics of the referring physician, this is known as material co-operation in evil, and must, in all circumstances, be avoided. Conscientiously objecting physicians have challenged the government to establish mechanisms that would allow them out of this dilemma, as exist in other provinces. This has fallen on deaf ears in Ontario. One of my doctor friends wrote to me, maybe a month ago, saying, "the college of physicians can fine me or they can take away my licence to practice, but I will not kill my patients!"

A properly formed Christian conscience is an inviolate sanctuary. That is, once you have understood the issues and analyzed all the options to determine God's clear expectation in the matter, you absolutely have to do what is right. No one, but no one has a right to push you into doing what you know to be wrong. Over the centuries, countless Christians have been persecuted, and not a few of them martyred, for standing up for God's laws. Somehow, we imagined that we might be living in safer times, when this kind of thing just doesn't happen. Clearly, we were wrong!

I have received no reply from our MPP, even though my letter explicitly requested one. When I called my local MPP's office, I was informed that the high volume of mail on this topic has made the business of replying a bit of a challenge. As time elapses, I'm beginning to wonder what the silence tells me about this MPP's personal stand on the issues and commitment to addressing the "high volume" of constituents' concerns.

Meanwhile, I continue to hope that the Bishops of Ontario will use our e-mail addresses to launch a campaign for morality in the public arena. Bishops are busy people with a lot on their plate, I'm sure, but I'm anxious on behalf of our doctors and nurses and waiting for something to happen is a bit stressful.

The good news is that this, too, shall pass. The truth about the sanctity of human life will triumph. Meanwhile, I'm pleased to highlight a testimonial letter from a Grade 8 student, entitled "Caring for Grandma," which appears on our back cover and shows how a solid understanding of right and wrong can take root in our younger generations. There is hope for the future!

Let us remain actively interested in the politics of our land, especially with a provincial election coming up in June, and let us continue to co-operate with the initiatives of our bishops. Perhaps, by the grace of God, a brighter future may arrive sooner than I imagine. ✠

Fr. Raymond Rick is Pastor of St. Paul the Apostle Parish in Lakefield and Editor of the Herald.

Vol. 15, No. 1 — Easter 2018

NEXT ISSUE

— Fall 2018 —

will be distributed to the parishes in mid-September 2018.
Submissions must be received at the e-mail address below on or before August 8th.

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.

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Financial Stewardship

A Four-Year Overview



Dear Friends,

I am pleased that we are presenting in this issue of *The Catholic Herald* a 4-year consolidated report on our Diocesan Finances. Prepared by our Diocesan Financial Administrator, Deb McRae, this report should give you a snapshot of our economic situation. It includes figures for the Diocesan Pastoral Centre, our Parishes, and the Priest Benefit Fund.

The financial resources of the Church come from all of us who make up the Church and those resources exist to serve our tasks of proclaiming the Gospel, teaching the faith, celebrating divine worship, and reaching out to the needy and the suffering. I hope that you will feel confident that what you so generously contribute is being carefully administered and put to good use for the Church's mission.

Our parishes rely on faithful and sacrificial giving from parishioners, and I know that our pastors and parish finance committee's work hard to ensure that both money and property are prudently managed. Many of our parishes are small and so must be diligent and creative in their fundraising to meet the many expenses that they face. A vibrant parish life, of course, is the greatest predictor of economic wellbeing.

You will see that the onerous long-term Diocesan debt has been paid down over the years, thanks to your generosity, the careful administration of Bishops De Angelis and McGrattan, the good work of our staff and the wise advice of the Diocesan Finance Council. It is good to be unhampered by debt and we remain very attentive to managing the diocese in ways that are fiscally responsible.

Great strides have also been made in reducing the unfunded portion of the Priest Benefit Fund. You will see that more work remains to be done in that area, if we are to adequately care for our retired priests in the future. For that reason, your generous donations to the annual collection for the Priest Benefit Fund (held this year on June 15th) is absolutely crucial. I know from speaking to people that they are grateful for the faithful service of our veteran priests, those retired and nearing retirement. Let us not forget about them but ensure that they are able to enjoy a secure and decent lifestyle in their latter years.

Once again, I thank you for your ongoing generosity to the Diocese of Peterborough, at the parish level and elsewhere. I am appreciative of our good staff, pastors and Parish Finance Committees, the Diocesan Finance Council, the Diocesan Property and Building Committee and I am sincerely grateful to all who contribute to the fiscal and spiritual wellbeing of the Church.

+Bishop Daniel Miehm

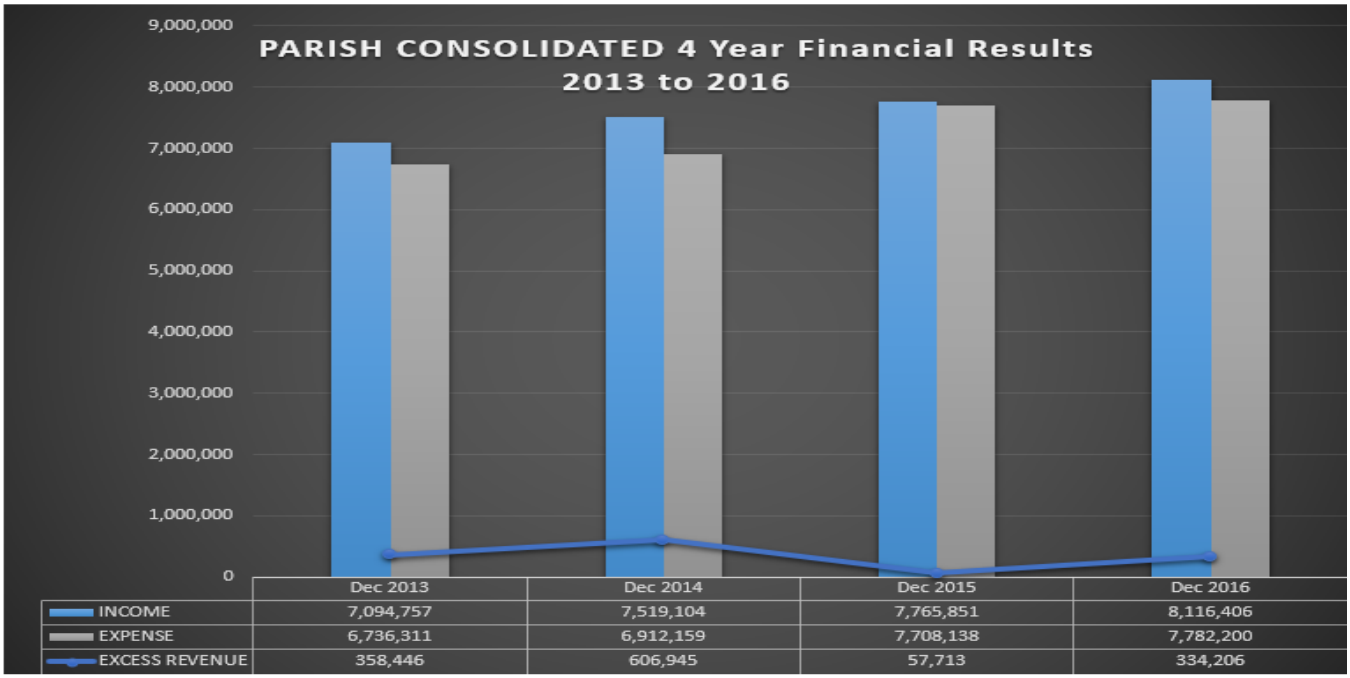
It is the Diocese's hope that in sharing the financial highlights on the pages following, it will summarize the story of sound financial stewardship, generosity and sacrifice. We can all have confidence that the path we are walking is bringing us closer to our goal of meeting the ongoing and future operating and capital needs of the Diocese, our Parishes, the Priest Benefit Fund, Vocation/Seminarians and Catholic Ministry needs. We thank all of you for your ongoing trust in the financial stewardship of the Roman Catholic Diocese of Peterborough along with your continued faith, worship and consideration.



Deb McRae,
Financial Administrator
Diocese of Peterborough

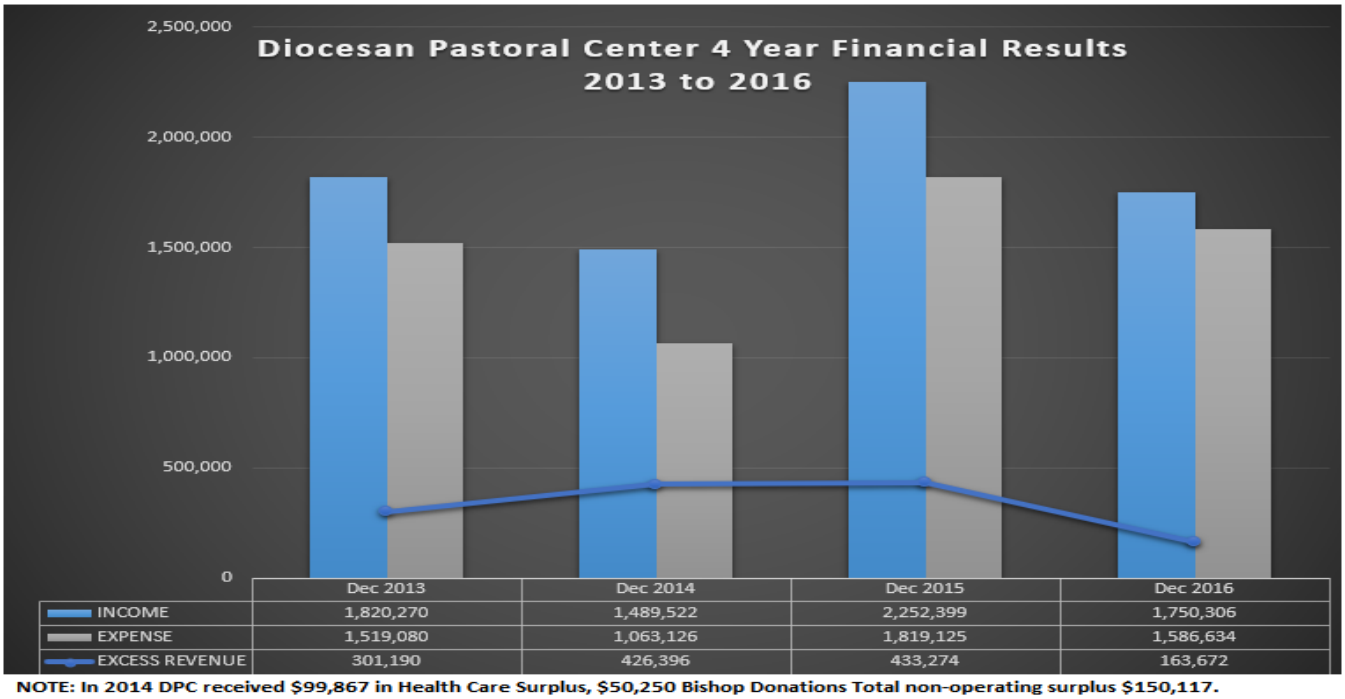
Diocesan and Parish Financial Stewardship

Annually, the financial administrator prepares, according to the directions of the Bishop of Peterborough, Most Rev. Bishop Daniel Miehm, a budget of income and expenditures foreseen for the governance of the entire diocese and at the close of the year to examine a report of consolidated receipts and expenditures.
This article serves as a Summary of Highlights of the last four (4) years for Parish, Diocesan Pastoral Center (DPC) and Priest Benefit Fund (PBF) based on annual unaudited financial statements.



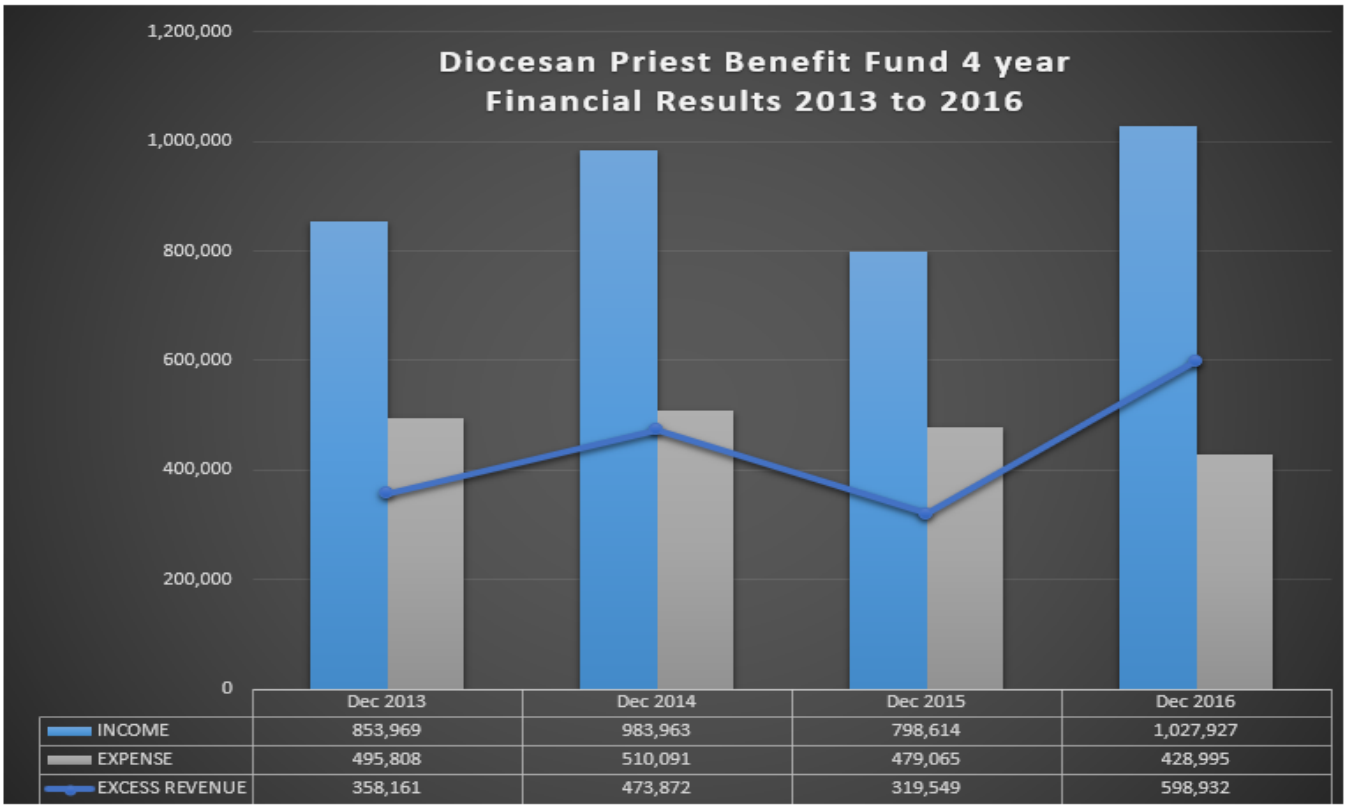
	Dec 2013	Dec 2014	Dec 2015	Dec 2016
INCOME	7,094,757	7,519,104	7,765,851	8,116,406
EXPENSE	6,736,311	6,912,159	7,708,138	7,782,200
EXCESS REVENUE	358,446	606,945	57,713	334,206

NOTE: In 2014 Parishes received $125K in Health Care Surplus along with Sale of Captial Assets $200K hence Total non-operating surplus of $325,498 Parish operating surplus are invested to assit in planning for future capital purchase and repair requirements.



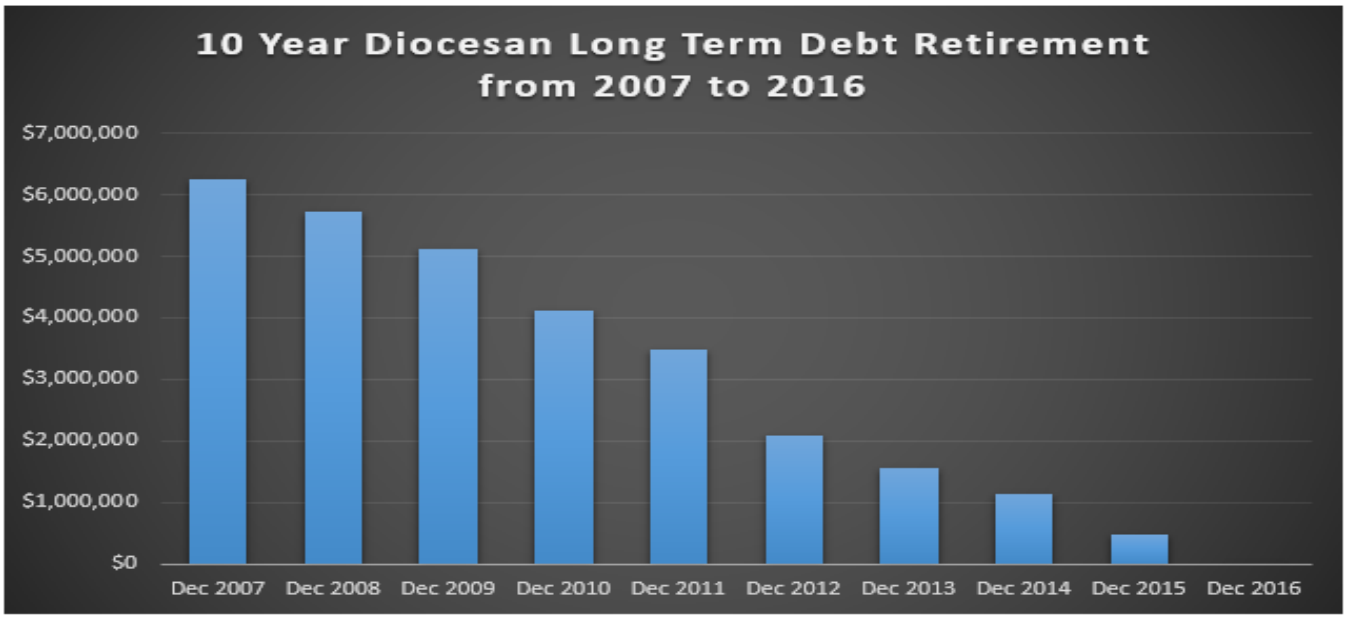
	Dec 2013	Dec 2014	Dec 2015	Dec 2016
INCOME	1,820,270	1,489,522	2,252,399	1,750,306
EXPENSE	1,519,080	1,063,126	1,819,125	1,586,634
EXCESS REVENUE	301,190	426,396	433,274	163,672

NOTE: In 2014 DPC received $99,867 in Health Care Surplus, $50,250 Bishop Donations Total non-operating surplus $150,117.
NOTE: 2015 surplus is mainly due from a shift in investment company/manager in June 2016 hence much higher return on investment derived with new.



	Dec 2013	Dec 2014	Dec 2015	Dec 2016
INCOME	853,969	983,963	798,614	1,027,927
EXPENSE	495,808	510,091	479,065	428,995
EXCESS REVENUE	358,161	473,872	319,549	598,932

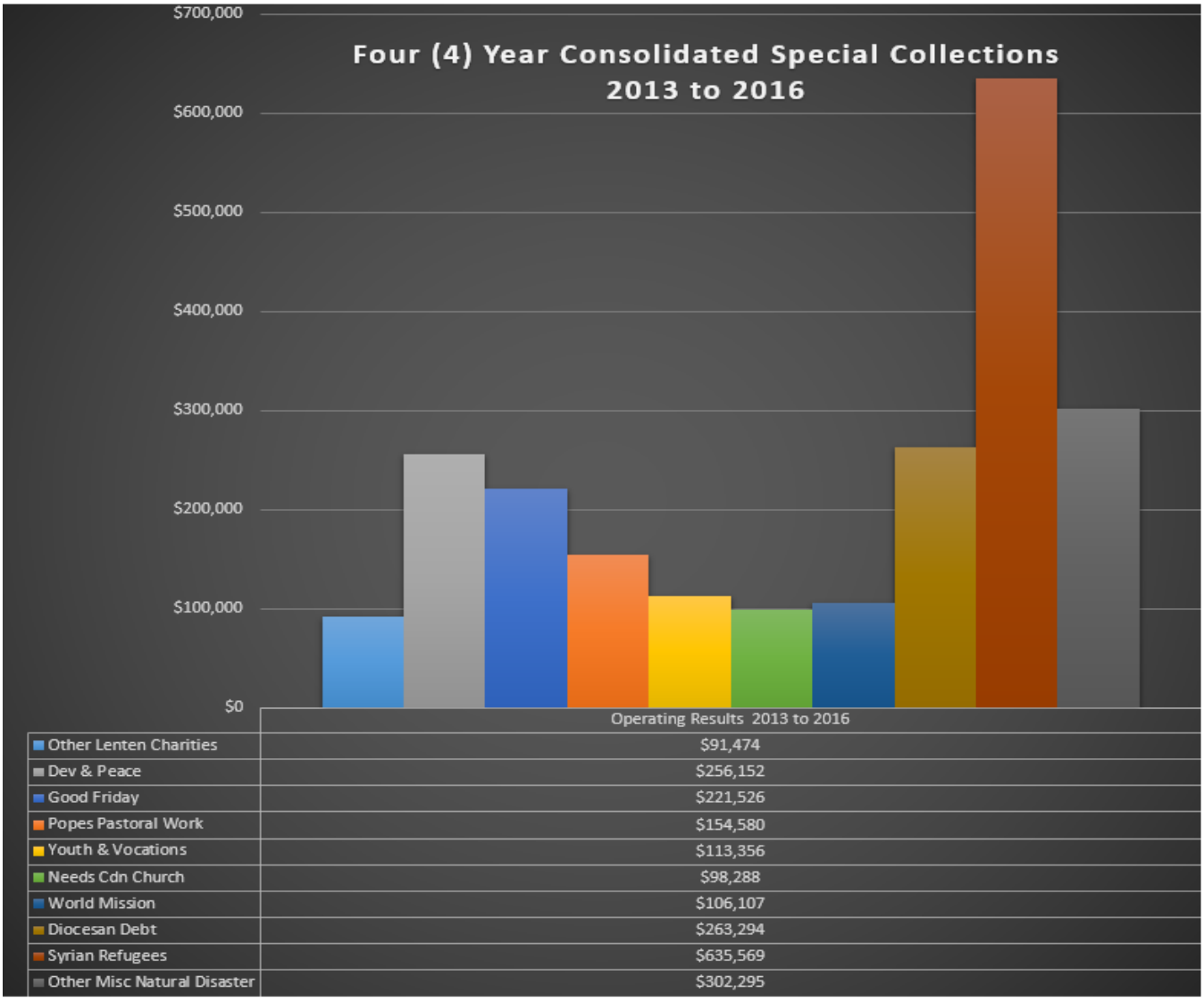
NOTE: The 2015 Acturial Study shows an unfunded PBF liaibility of 51.3%. A new actuarial Study is underway in 2018, positive progress has been made in reducing the unfunded priest retirement liability via a renewed investment strategy.



NOTE: Diocesan Debt was repaid by the following methods:

- **Sale of Property**
- **Private Donation Debt Forgiveness**
- **Term Deposits from Parishes**
- **Other Diocese Debt Forgiveness**
- **Diocesan Debt Special Collections**
- **Diocese General operating funds**

In late 2016 the Diocese took out an external loan to finance a major parish project. The parish repays the loan but the liability shows as a Diocesan debt on FS and has NOT been included in the graph.



	Operating Results 2013 to 2016
Other Lenten Charities	$91,474
Dev & Peace	$256,152
Good Friday	$221,526
Popes Pastoral Work	$154,580
Youth & Vocations	$113,356
Needs Cdn Church	$98,288
World Mission	$106,107
Diocesan Debt	$263,294
Syrian Refugees	$635,569
Other Misc Natural Disaster	$302,295

NOTE: The following annual donations were also made on behalf of the Bishop and Diocese of Peterborough to support global Catholic causes.

2013	Development & Peace	Syria	25,000.00
	Diocese of Calgary	Flood relief	5,000.00
	Archeveque De Sherbrooke	Rail disaster	5,000.00
	Development & Peace	Philippines typhon	30,000.00
	Development & Peace	Philippines earthquake	10,000.00
			75,000.00
2014	Development & Peace	Syria	20,000.00
	Canadian Conference of Catholic Bishops		20,000.00
	Catholic Near East Welfare		20,000.00
			60,000.00
2016	Archdiocese of St John's	Legal Council	10,000.00
	Archdiocese Keewatin Le Pas	Twin Diocese - Bishops Appeal	25,000.00
			35,000.00
2017	National Cathloic Women's League		5,000.00
	Pope Francis - Holy Land	Ad Limina Visit	10,000.00
	Syrian Refugee Crisis	Casa Maria & Parish Sponsor	7,750.00
	Canadian Catholic Campus Ministry	Campus Ministry	2,000.00
			24,750.00
	Five (5) Year TOTAL GLOBAL DONATIONS		194,750.00

Clergy Celebrations



Father Jim Sercely

(avid skier and hunter)
celebrated his 69th birthday
January 5th at St. Mary's in Huntsville



Fr. Tony Barol

marked his 40th anniversary
in the Priesthood on Dec. 29th
at St. Joseph's Parish in Powassan
with plenty of friends, food and laughs.

A certificate from Pope Francis now
proudly hangs in the Parish Rectory.







Annual celebration of Our Lady of Guadalupe at St. John the Baptist Church, Peterborough 10 December 2017





Shoulder Checks and Balances

THE CHOIR LOFT

Kathleen Moquin



I praise you, for I am fearfully and wonderfully made.
Wonderful are your works; that I know very well (Psalm 139:14 NRSVCE)

And then there's the human shoulder.

A flexible ball-and-socket joint formed by the junction of the upper arm and the shoulder blade, the glenohumeral joint is cushioned by cartilage covering the glenoid (socket) and humeral head (ball); stabilized by the labrum, a ring of fibrous cartilage around the glenoid; and reinforced by ligaments and tendons. The biceps tendon attaches the biceps muscle to the shoulder, and four short muscles, originating on the scapula, fuse together and insert on the humerus as the rotator cuff. For the most flexible joint in the human body, whose range of movement includes 180 degrees of forward flexion and 90 degrees of rotation, did God really mean to use four short muscles to affix the upper extremity against the torso? Don't misunderstand my wonder and awe at this detail of God's creation, but as a primary care physician, I am too familiar with the failings of the shoulder joint. In almost 30 years of practice, I have relocated acutely dislocated shoulders and still regularly inject many arthritic shoulder joints. The shoulder is a veritable workhorse, reliable yet overlooked until its function is compromised.

A bit of an unsung hero among body organs and parts, the shoulder is featured in a few songs, including toddlers' favourite *Head, Shoulders, Knees, and Toes*, John Denver's *Sunshine on my Shoulder*, and Paul Anka's 1958 love song, *Put Your Head On My Shoulder*. While I am not convinced that one's head is exactly the best fit against another's shoulder, I am moved when Josh Grobin's anthem *You Raise Me Up* asserts that, "I am strong when I am on your shoulders, You raise me up to more than I can be." The shoulders bear our burdens, both literal and metaphorical. The Old Testament prophesies the Incarnation: "For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6 NRSVCE). The four Gospel accounts mention only that Jesus was made to carry His cross and that Simon of Cyrene helped Him on the painful journey to Golgotha, but historical, archaeological, and forensic evidence about the Roman practice of crucifixion supports the graphic cinematic treatments given to Jesus' suffering and death in such epic films as Mel Gibson's *The Passion of the Christ*.

image missing

The *Catechism of the Catholic Church* affirms the Council of Trent's emphasis on "the unique character of the Christ's sacrifice as 'the source of eternal salvation' . . . the Church venerates his cross as she sings: 'Hail, O Cross, our only hope'" (CCC 617). According to tradition and legend, St. Helena, mother of Emperor Constantine, discovered the Remnant of the True Cross in Jerusalem in AD 326. Devotion to the wounds of Christ was established in the very early days of the Church, when St. John the Divine appeared to Pope Boniface II (d. AD 532) and revealed a special Mass in honour of Christ's Five Wounds. In the Middle Ages, relics of the True Cross and other elements of the Crucifixion, including nails and thorns, were brought to Europe by crusaders returning from the Holy Land. St. Bridget of Sweden (1303-1373) popularized the *Fifteen Prayers of St. Bridget*, a devotion comprising one year of daily recitation of fifteen prayers to equal the 5480 wounds that Jesus disclosed He suffered at the Crucifixion.

In a private revelation to Capuchin abbot and mystic, St. Bernard de Clairvaux (1090-1153), Jesus confirmed His greatest unrecorded suffering was "on My shoulder, while I bore My Cross on the Way of Sorrows, a grievous Wound, which was more painful than the others, and which is not recorded by men." At Good Friday's Veneration of the Cross, let us reflect on the Lord's sufferings as sorrowfully expressed in St. Bernard's Prayer to the Shoulder Wound:

> O Loving Jesus, meek Lamb of God, I, miserable sinner, salute and worship the most Sacred Wound of Thy Shoulder on which Thou didst bear Thy heavy Cross, which so tore Thy flesh and laid bare Thy Bones as to inflict on Thee an anguish greater than any other wound of Thy Most Blessed Body. I adore Thee, O Jesus most sorrowful; I praise and glorify Thee, and give Thee thanks for this most sacred and painful Wound, beseeching Thee by that exceeding pain, and by the crushing burden of Thy heavy Cross to be merciful to me, a sinner, to forgive me all my mortal and venial sins, and to lead me on towards Heaven along the Way of Thy Cross. Amen. ✠

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

Back by Popular Demand

Men In Black (+Plus)





*The talented Priests of the Peterborough Diocese (along with **Some Surprises** and **Special Guests**) will showcase their talents during an enjoyable evening of song and skit. Join us for this fundraiser for Sacred Heart Church which needs your help To raise funds to paint a portion of the interior of the church.*

Friday, May 4th 2018 at 7:00 pm

Sacred Heart Church (Romaine & Aylmer Streets)

Admission $12.00 Wheelchair Accessible

Tickets available at your Parish Church Office or by calling 705-868-6307



Saint Michael the Archangel Church in Cobourg is in final stages of completing the beautiful murals on the ceiling in the nave of the Church.

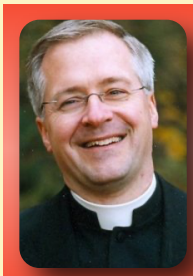
Carlos Nunes and his team from FPDR Ltd. are in the process of removing these 100-year-old murals, touching them up and rehanging them, which began in 2005. Raising funds to complete this job began again in the fall of 2016 and is continuing to date.

Carlos, in consultation with Fr. Gerardus Hauwert, Pastor, and Fred Stegmayer, Chair of Property/Building Committee, along with many volunteers, are diligently working toward finishing this restoration (May 2018).

Next time you find yourself in Cobourg, please visit our beautiful church and see this transformation for yourself.







SAINT PROFILE

Fr. Joseph Devereaux

Saint Columban

bron c. 543, Ireland - died 615
Feast day: 23 November

In the rural part of southwestern Ontario where I grew up, the village of St. Columban was a stone's throw away from by parents' farm. The little hamlet was dominated by the parish church after which the village is named. It was settled by Irish immigrants in the early 1800's, before the Irish Famine in 1847, and was originally called Irishtown. I suspect the parish and village were named after **St. Columba (or Columcille of Iona)**, who is considered one of the patrons of Ireland and who is interred in Downpatrick along with St Patrick and Saint Brigid, Ireland's other patron saints. But this little vignette is about another Columban (or Columbanus) – twenty years junior to the other Columban. He was an Irish monk, abbot, writer, and one of the greatest missionaries of the Celtic church, who initiated a revival of spirituality on the European continent.

Most of what we know about St. Columbanus (Latinised form of *Columbán*, meaning *the white dove)* is based on his own works and *Vita Columbani* (*Life of Columbanus*) written between 639 and 641 by Jonas of Bobbio, who relied on firsthand reports of monks who knew Columban.

Columban was born in the Kingdom of Meath, Ireland in 543 — the same year Saint Benedict died at Monte Cassino. Prior to Columban's birth, his mother was said to have had visions of bearing a child who, in the judgment of those interpreting the visions, would become a "remarkable genius". Indeed, his life was to be marked by learning, civil and ecclesiastical influence.

Columban was favoured by the King of Burgundy, in whose region he founded a monastery in an abandoned Roman fortress. Despite its remote location, it became a popular pilgrimage site that attracted so many monastic vocations that two new monasteries had to be formed to accommodate them. During his twenty years in Gaul, Columbanus became involved in a dispute with the Frankish bishops who may have feared his growing influence and who indicted him before a synod of French bishops for keeping Easter according to the Celtic usage. Having rebuked Theuderic II for living with a mistress, Columban earned the wrath of Theuderic's grandmother, who had declared herself his guardian and controlled the governments until he came of age for the throne. A royal marriage would have threatened her own power.

Forcibly removed from his monastery, Columban wrote: "They come to tell me the ship is ready. The end of my parchment compels me to finish my letter. Love is not orderly; it is this which has made it confused. Farewell, dear hearts of mine; pray for me that I may live in God."



He went to Switzerland, where he preached to pagan Germanic people. Again, forced to leave, he arrived in Italy where he was warmly greeted by the King and Queen of the Lombards. While in Milan, Columban first heard of Bobbio and its ruined Church of Saint Peter. The King offered him the site for a new monastery. Columban gladly accepted the King's offer. The terrain was wild, well-watered, wooded and remote – well suited for a monastery. With his monks, the seventy-year old abbot cut timber for the construction of a new monastery, in which he would live only for a short time. In the early hours of Sunday, November 23, 615, Columban died. The monk who become a great missionary to Europe had reached the end of his road, the end of his missionary journey. He was buried near the altar of his former cloister.

Pope Pius XI expressed the immense importance of Saint Columban's mission and its widespread significance for the Church as a whole when he wrote: "The more light that is shed by scholars on the period known as the Middle Ages, the clearer it becomes that it was thanks to the initiative and labors of Columban that the rebirth of

continues, bottom next page





Polar Paddle

February 3rd was crisp and cold. There was lots of enthusiasm in the air for the race about to begin. Eight teams showed up for the Lakefield's Polar Fest — Polar Paddle event; including St. Paul's "Push Your Priest Around" team.

Our team ran 2 good races against strong teams and came a close second in both. Fans from the parish and community cheered them on enthusiastically.

Many thanks to our participants who pushed the canoe down the main street and to all of those who came out to witness the event. Many thanks too, to Fr. Rick who "volunteered" to be in the canoe.

— Maryann Clancy

Christian Values and the return of civilization over a great part of Gaul, Germany and Italy took place."

Columban's life is characterized by individualism, austerity and great loyalty to Rome and the successor of Peter. He was both the friend and enemy of Kings and Queens. He refuted heresies, defended the Divinity of Christ, and was a builder of monasteries. As death approached, he retired to his cave on the mountainside overlooking the Trebbia river at Bobbio, where he died on 23 November 615.

The remains of Columbanus are preserved in the crypt at Bobbio Abbey. Many miracles have been credited to his intercession. Columbanus is named in the Roman Martyrology on 23 November, which is his feast day in Ireland.

In art, Columbanus is represented bearded and bearing the monastic cowl, holding in his hand a book with an Irish satchel, and standing in the midst of wolves. Sometimes he is depicted in the attitude of taming a bear, or with sunbeams over his head. Columbanus is the patron saint of motorcyclists.

Like St. Columban, may we too have the desire to live in God. Let us also pray that, as at the end of the 6th century, God may rekindle enthusiasm for Christianity, which will lead 21st century men and women to devote themselves to a more austere existence as monks, as hermits, and as missionaries to our pagan western culture. ✠

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

I beg you, most loving Savior,
To reveal yourself to us
Who beseech you, so that knowing you,
We may love you alone,
Desire you alone,
Contemplate you alone,
By day and night,
And ever hold you in our thoughts.
May your charity possess
All our inward parts,
And love own us all,
And may your affection
Fill our senses. Amen

(From a prayer written by St. Coumban)



FROM THE PEW

David Beresford

More Flags

I was out shopping for some necessary items, good tea, shortbread, mustard. I go a small place called the British Shop in a plaza in the south end of town. You can buy a good tea pot of any size, darts, various foodstuff such as the Yorkshire tea that brought me in, and flags. I looked at the flags. There was the Welsh Dragon, several sized Unions Jacks of course, England's flag with St George's cross on it, and at the end of the row was a flag of Scotland, St Andrew's cross also known as the blue blanket. I knew I had a welsh flag which I flew on St David's Day, and St George's cross for St George's day, but this was the perfect chance to pick up St Andrew's flag, so I added it to my cart placing it on top of the mustard and tea.

"Can you do special order flags?" I asked. I was hoping to get a St Piran's flag for Cornwall, and a St Alban's flag for Mercia. I had just set up a new flag pole in the front yard and I wanted to recognize the feast days of these early saints of Christendom.

St Piran was an abbot from the 5th century, the patron of tin miners, and was most likely the same man as the Irish Saint Ciaran. He was a hermit, and his first disciples were a badger, a fox, and a bear. Why these animals were his first disciples I do not know. Do I believe this? That is a good question. If we change the word disciples to pet animals then it is reasonable and that a saint would have three animals as friends is not surprising at all.

My ultimate flag ambition is to fly the flag of the Five Holy Wounds. This was the flag under which Cornishmen fought to defend their right to hear mass said in Latin. Cranmer's English language mass was being forced upon them first by Henry VIII, then Edward VI, and the bloodthirsty Elizabeth I. In the aftermath Cornwall was raised, thousands of Cornishmen, women and children were slaughtered, the Cornish language suppressed and almost made extinct, and Cornish independence extinguished – until this century. A new Cornish independence movement has sprung up with a revival of the Cornish language, culture, under St Piran's flag.

As to Mercia, it was the country where my ancestors lived in the area around Manchester. St Alban was the first British martyr and the patron saint of Mercia. His flag is a blue background with a yellow cross similar to the St Andrew's cross. St Alban lived in the 3rd or 4th century and was martyred by the Romans in Britain, somewhere near London. He impressed one of the Roman soldiers who converted during the martyrdom, refused to behead Alban, and who was beheaded as well. The soldier who did the beheading was blinded and his eyes fell out of his head to the ground. Where the saint's head fell a spring welled up.



St Andrew was one of the apostles, and he asked to be crucified in an X-like cross called a saltire because he did not think he was worthy to die the same way our Savior died. Scotland, by the way gets its name from Scota, an Egyptian princess who gave the Scots the stone which was Jacob's pillow, now known as the Stone of Scone. During one of the wars in the 9th century in what is now Scotland, just before the battle between the Scots and the Angles, when the Scottish king Angus was praying he saw a vision of St Andrew which gave him hope to persevere. The next morning, his men looked up into the sky and saw the clouds form a white cross in the blue sky, and went on to defeat the Angles handily. Scholars and historians tell us that there never was a king called Angus, although they do say that there was a king variously called Oengus, Onuist, Hungust, or Unust who lived at the same time, proving that being intelligent is not the same as being wise.

Anyway, seeing St Andrew's flag, it was too good to pass up all this history, so I bought it. When I got home I set my treasures on the kitchen table to be put away later. From my chair beside the fire I watched my wife busy herself with each item ("You do not need to do that, I will put them away later" I offered), and we chatted about my day's purchases, me tossing in bits of Scottish history, and she going into the pantry with one item after another.

Then she picked up the flag and opened a drawer where she keeps a random assortment of important things.

"Good thing you got this new flag, we would not want to be caught short" she said, and held up four un-opened St Andrew's flags in the same clear plastic packaging. ✠

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.

Diocesan Online Communication Another Way to Keep Informed

By Deirdre Thomas, Assistant to the Bishop

The new Diocese of Peterborough website was launched in April of 2017, the Facebook page launched in February of the same year along with the Twitter account. If you haven't had the chance to check out the online profiles, here are the links so that you can take a look.

Website: www.peterboroughdiocese.org
Facebook: Roman Catholic Diocese of Peterborough
Twitter: @DiocesePtbo
Instagram: rcdioceseptbo

The Instagram account is just starting out. It is the youngest member of the social media accounts for the Diocese of Peterborough.

Sometimes, people wonder about the reasons for seeking and maintaining a presence on the social web. Sr. Helena Burns, DSP, gave a series recently at a parish on the use of social media to further the new evangelization. Sr. Helena believes that media can be a primary tool for sharing God's love and salvation. Similarly, Neil McCarthy, Director of Communications for the Archdiocese of Toronto says, "It is a parish with another door."



Indeed many people are accessing the website and social media accounts of the Diocese of Peterborough for all kinds of information. What are they looking for? Some want to do tasks like registering for marriage preparation, requesting a sacramental certificate or donating to their parish, the Diocese or another cause. And you can do all of that through the website – safely, securely, easily and, in the case of donations, with the income tax receipt provided automatically.

But what else are people looking for? For sure, every Friday, people check the page under the Bishop's Office for the latest issue of, *From the Vineyard*. They find the latest edition there, with a dropdown menu to check past issues they may have missed. It's a great way to observe some the less-well-known ministries of our bishop.

Additionally, there is a lot of web traffic on the pages about Catholic Education, the Priests' Directory, Respect for Life, Care of Creation, the Sacraments, the Prayer Life of the Church, Traditional Prayers, and a growing interest in the information about Truth and Reconciliation. The main page has all kinds of general links to current information – liturgical seasons, campaigns of the Catholic Church, Vatican letters, – you name it. Then there are four major pull down menus: "How do I Find"; "Life and Faith", "Get Involved" and "About Us". Take a tour through the webpages associated with each of the menus. There are links to email priests, deacons, the Diocesan Pastoral Centre and even a spot for "Ask a Priest". Many questions are submitted through the website and a dedicated priest answers each one.

Do we get criticism through the website? Well, of course. It is difficult to avoid criticism in life. Sometimes, the criticism alerts us to something which is unclear or needs to be improved. These are moments which help us pursue excellence. Other times, the criticism does not hold that intent and we carry the sender in our prayers.

What about the Facebook account? You would be surprised how many people have Facebook accounts. When posts go up, the Diocese receives "likes" and "shares". Thank you for that! You are helping to spread the good news! The posts are mainly celebrations of Diocesan or parish events or posts for a feast/solemnity. Sometimes, the Diocese will share the posts from a parish or the Vocations Office or a Catholic school or a Catholic organization. It is a way that nicely connects people of faith and strengthens the community. On Christmas Eve, a family visiting the area sent a message through Facebook Messenger asking about the Mass times for a parish in the Diocese. Another family wanted to know the nearest Byzantine Rite Church. Answers were sent to the families along with good wishes for the holy season of Christmas. A gift to be able to reach out to the faithful seeking to pray and worship!

Over the past year, the traffic on the website continues to increase and the Diocese of Peterborough is thankful for the way the website along with its social media accounts are engaging the faithful. Please keep this "parish with another door" in your prayers that God will use it for His loving purpose. ✠

THE NATIONAL ASSOCIATION OF VOCATION AND FORMATION DIRECTORS (NAVFD)

"TO ACCOMPANY IN JOY AND HOPE"

Sr. Mary Rowell



The members of NAVFD are especially excited about the upcoming vocation and formation conference entitled, "To Accompany in Joy and Hope" to be held in Hamilton, April 22-25, 2018. Many of our Sisters across the neighbourhoods and Federation are already registered for the Conference. Sisters Mary Rowell (President) and Nancy Sullivan (Executive Director) of NAVFD are working hard with many generous colleagues and partners to make this year's conference a time of encouragement and new life in the ministry of creating a vibrant national vocation culture. Special thanks are expressed to the planning committee facilitated by Nancy, now working in "high gear" to finalize plans. Our own Sister Dianne Oberele is part of this wonderful Committee along with, Sisters Elaine Arsenault SSS, Jeaneth Villegas RPB, Fr. Toby Collins CR, and Mr. David Quinton of the Hamilton Serra Club.



Cardinal Lacroix

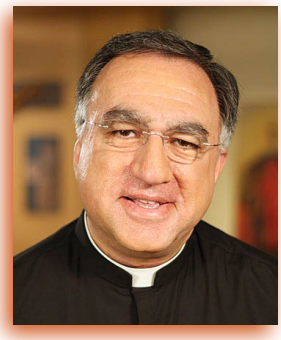
The conference this year will be facilitated by Sr. Susan Kidd, CND from PEI. Keynote speakers are Cardinal Gérard Lacroix, Archbishop of Quebec, Sister Nathalie Becquart from Paris, Director of the National Service for Youth Evangelization and Vocations, Bishops Conference of France and Vice President of the European Vocations Service and Fr. Tom Rosica, President of Salt and Light T.V.

Additionally, there are significant workshops planned on a variety of relevant topics: praying with young people, engaging young adults, dialogue on visibility (co-presenter is Sr. Costanza Romano of SSM), best practices for the reception of international candidates, seamless transitions between initial and continuing formation, celibate loving and social media.



Sister Nathalie Becquart

The conference will also mark exciting "stepping stones" in the development of NAVFD to a truly national organization. The initial report on the cross Canada research on Vocations that NAVFD initiated will be reported by NAVFD's Project Manager, Mr. Héctor Acero Ferrer. It is also the first opportunity to provide significant French translation generously funded by the Sisters of St. Martha of Antigonish. It is with delight, therefore, that NAVFD moves into this conference as a springboard for vital national strategic planning, greater inclusivity, expansion and partnership for the life of vocation ministry in Canada and beyond.



Fr. Tom Rosica



Bishop Crosby, Sister Mary & Sister Nancy



Building aCulture of Vocations

A Parish's Pride in Her Sons

by Fr. John Perdue

This coming May, our Diocese will be blessed with the ordination of Deacon Stephen DeCarlo to the priesthood. This is a time of great joy for Stephen, for his family and for our Diocese.

It is also a time of great joy for the Parish of the Sacred Heart of Jesus in Peterborough, Stephen's home parish. We have all heard the expression "it takes a village to raise a child". When it comes to Vocations, "it takes a parish to raise a priest". Sacred Heart Parish is the place where Stephen was baptized and began his Christian life; Stephen's faith was fed and his sense of the Christian Community grew as he attended Sunday Mass at Sacred Heart; the pastors of Sacred Heart parish assisted in preparing him for the Sacraments of Confession, Holy Communion and Confirmation; in recent years, the parish has shared Stephen's joy as he has passed from stage to stage on his journey toward the altar. Indeed, the story of this new Vocation for our Diocese has been tightly intertwined with the people, the history and the faith of Sacred Heart of Jesus Parish.



Deacon Stephen DeCarlo
at St. Augustine's Seminary, Toronto

Deacon Stephen reflects on the parish's role in his budding vocation: "I remember having lots of contact with priests in my parish. The Franciscans were there when I was a boy, and I can remember four of them off the top of my head. Over the years I had lots of priestly examples and even encounters with the priests in my neighbourhood." Deacon Stephen grew up on Aylmer Street, just North of the Church, and he would ride his bike around the neighbourhood, often seeing his parish priests out for a walk. Deacon Stephen also reflects that the parish's effort to keep the "Sacred on display" was impactful for him. He comments that Sacred Heart is a physically beautiful Church, and that the priests, liturgical ministers and lay faithful work together to create a liturgy that is beautiful to be seen and heard. This promoted young Stephen's sense of the Sacred and his desire to encounter God.

Father Ray Rick was pastor at Sacred Heart of Jesus from 2005 to 2008, which encompasses the time when Deacon Stephen decided to enter the House of Discernment and then the seminary. Father Rick says that a pastor is delighted to learn that a young man in his parish is considering the priesthood. "It is very affirming, when you have committed your life to the priesthood, to have someone else come along who is seriously interested in doing the same. It is reassuring for us, as priests." Father Rick also saw the positive impact on the parish; "it is very good for a parish to have a son enter the seminary. It creates enthusiasm in the parish. It's a sign of the vitality of the church as a whole, but certainly for the parish from which he came."

Father Andrew Ayala, IVE, is the current pastor of Sacred Heart of Jesus in Peterborough. Father Andrew confirms that Stephen's Vocation is certainly a point of pride for the parish. Fr. Andrew has been edified to see Stephen's eagerness to serve the parishioners of his home parish whenever he comes home. Fr. Andrew remembers that it was in his home parish, at Sacred Heart, where Deacon Stephen preached his first Homily after being ordained a deacon on May 7, 2017. And it was well received! "The people love him," says Fr. Andrew.

When Stephen was ordained a deacon, the Sacred Heart Catholic Auxiliary raised money and purchased him a chasuble to serve him in his priestly ministry. Parishioner Jan Burke says the Catholic Auxiliary stays in regular contact with Stephen through emails, cards and visits when he is home. "The Parish

is very proud of him. It's been a long journey for Stephen and we just want to support him."

And Deacon Stephen's is not the first priestly Vocation that has been supported and nourished at Sacred Heart Parish. Father Clair Hickson provides the following list of men who, at the time of their ordination to the priesthood, were members of Sacred Heart of Jesus Parish in Peterborough:

- **Monsignor John Joseph O'Leary** (1892-1970), ordained May 12, 1918
- **Father Joseph Clare Moloney** (1895-1975), ordained February 8, 1925
- **Father John Thomas Finn** (1898-1948), ordained February 11, 1923
- **Father Henry Aloysius Black** (1899-1974), ordained May 30, 1926
- **Father William Christopher McCarney** (1901-1985), ordained May 30, 1926
- **Father Patrick Joseph Lynch** (1902-1959), ordained June 12, 1927
- **Father Stephen Joseph Coffee** (1906-1959), ordained March 15, 1930
- **Father Francis Leo Rishea** (1908-1954), ordained May 21, 1932
- **Monsignor Herbert John Fitzgerald** (1911-1974), ordained June 15, 1935
- **Father Michael Joseph Lynch** (1914-2006), ordained May 30, 1942
- **Father John Francis Corkery** C.Ss.R. (1918-2007), ordained 1942.
- **Father Clair Leo Hickson** (born 1933), ordained May 29, 1965.
- **Father Peter Stanley Seabrooke** (born 1944), ordained May 6, 1972.
- **Father Paul Gemmiti**, ordained May 27, 1994.


Msgr. H.J. Fitzgerald

Among this list are men who served in every region of our Diocese; there are men who distinguished themselves as caring pastors, as noted academics, as courageous chaplains in World War II and more. Indeed, there is much for Sacred Heart Parish to be proud of in this list. In May, a new name will be added to this roll call, and, please God, Father DeCarlo will further the pride of the parish in her sons.

My attention, however, turns to the question: what enabled Sacred Heart Parish to raise up so many priestly Vocations? How does a Parish work together to ensure that their young men are open to the priesthood? A considerable amount of ink has been spilled on this topic in recent years, and I would like to propose a few ideas from my reading on the subject. The following are some means through which a parish can encourage Vocations to the priesthood. Please read this over and consider 'what could we do, in our parish, to encourage priestly Vocations?'

1) Bringing young men into contact with priests. If our young men never see or get to know priests, how can the priesthood be a viable option for them? It is essential that we encourage these encounters through Sunday Mass attendance, youth groups, retreats, priests' visits to schools and inviting priests for meals.
2) Love of the priesthood and love of our priests. The family environment must be one where the priesthood is spoken of positively as a joyful, fulfilling and worthwhile way of life. For more information on the joy of the priesthood, consult the work of sociologist Monsignor Stephen Rosetti.
3) Visible Vocations materials and frequent prayers for Vocations. Are there posters or pamphlets about the priesthood on display anywhere in our parishes? And do the prayers of the faithful often include petitions for 'an increase in Vocations to the priesthood and religious life?'
4) Parish Vocation Teams: over the past two years, teams of lay people, priests and religious have sprung up in several of our parishes with the sole purpose of promoting Vocations. Guided by their handbook, *Hundredfold: a Guide to Parish Vocation Ministry,* and supported by occasional workshops, these Parish Vocation Teams are doing meaningful work to foster Vocations. Contact me, Father John Perdue, for more information.

This is by no means an exhaustive list of the things that can be done to promote priestly Vocations in our parishes. But these are a few proven tactics that I encourage you to consider. We, as a Diocese, share the pride of Sacred Heart of Jesus Parish in their son, soon to be ordained a priest, and we pray that other parishes will be graced with the gift of Vocations to the priesthood in the near future.

Return of the Flying Fathers

On Monday January 29, the Flying Fathers hockey team returned to the ice in Ennismore, winning their first game in 10 years before a packed house. Founded by Fr. Brian McKee and Fr. Les Costello in 1963 in North Bay, ON, the Flying Fathers are a team of hockey-playing priests who raise funds for charity. They combine hockey with hilarious antics and have



been called the Harlem Globetrotters of hockey. While interest in the team was still high in the early 2000s, a decrease in priestly vocations meant that there weren't enough hockey-playing priests to continue.

When I was in seminary, with the help of Mr. Frank Doyle, I helped arrange an annual hockey game between the seminarians from St. Augustine's in Scarborough and young men from Peterborough. That game grew in popularity to the point that we needed a tournament, and the last two years have seen 6 teams face off in what is now called the "Father Costello Classic", in honour of the well-loved founder of the Flying Fathers, from Timmins, ON, who won the Stanley Cup with the Leafs in 1948 before feeling a call to priestly ministry. When the Costello Classic organizing committee met last year to plan for the tournament, the idea was floated that we should have a team of priests. This is where Frank Quinn comes in.

A parishioner of the Cathedral of St. Peter-in-Chains in Peterborough, Frank played with and managed the Flying Fathers for over 30 years. Frank joined our organizing committee and helped to make it possible to 'resurrect' the Flying Fathers. This year, the winners of the 6-team Father Costello Classic had the honour of playing against 12 priests comprising the new Flying Fathers team. The team from St. Joseph's Parish in Douro took home the Costello Classic trophy and played the Flying Fathers on January 29th in Ennismore. The young men did not know about the Fathers' antics, and much comedy ensued. After a few pies in the face and trick goals from Smitty the Clown, the Douro lads got into the fun, even creating some antics of their own. A great deal of fun was had by all, and I believe some positive light was shed on the humanity and joy of the priesthood. Please God, the Flying Fathers will find a new GM and will continue playing a few games a year in the future.



Like all Priests, the Flying Fathers welcome a little help from others — here, **a clown and a Flying Nun.**

Discerning God's Call

"Can you find out the deep things of God?
Can you find out the limit of the Almighty
It is higher than heaven – what can you do?
Deeper than Sheol – what can you know?" (Job 11:7-8).

To truly begin to seek out the enduring love of God and the plan that He has for us is to enter into a life-long journey. There will be storms; there will be clear sunny days; most importantly there will be the knowledge that we will be comforted by the Almighty when we allow Christ to enter our daily lives.

Of the many things that I have learned while living at the John Paul II House of Discernment, one of the most relevant facts is that God will always provide. God will show me the path He has set before me when I am diligent in both my academic and spiritual duties. Being able to attend Mass and Eucharistic Adoration in the St. John Bosco chapel of the house five to six days a week has enabled me to speak to God and to contemplate my faith and my priorities in life.

Any young man seriously discerning priesthood needs to expect the busy life of interacting with the Catholic community on an almost hourly basis. Residing at the JPII House and assisting Fr. John Perdue and the Catholic community is a fruitful beginning to discerning if ordained life is suitable for the individual.

I patiently look forward to what God has planned for me throughout the future and I pray that many more young men will think and pray about a life in service of God through diocesan or religious priesthood.

In Christ,
Nick White



Nick White is in the Social Service Worker program at Sir Sanford Fleming College and is a resident of the Saint John Paul II House of Discernment

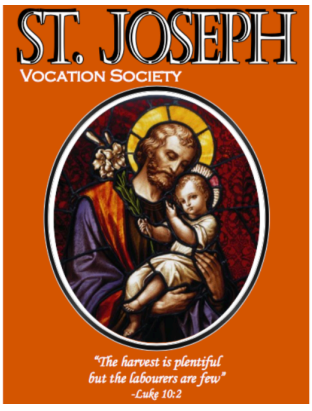
Second Annual St. Joseph's Dinner

The Second Annual St. Joseph's Dinner in support of campus ministry was a great success. The proceeds of the dinner go to support Catholic campus ministry at Trent University and Sir Sanford Fleming College.

At both institutions, a growing number of students are attending Masses on campus, participating in small group Faith Studies and networking with peers who can support them in their efforts to live Christ-centered lives.

Guests at the St. Joseph Dinner enjoyed speeches from students at Trent, Fleming and Sacred Heart College, as well as a keynote address from Bishop Daniel Miehm. Thank you to everyone who came to the St. Joseph Dinner, to everyone who sponsored a student's attendance, and to our sponsors, notably to Gold Sponsors Paschal McCloskey and Mayor Daryl Bennett. Please pray that campus ministry will continue to grow and that students' hearts may be drawn into deeper relationship with Jesus Christ.

see photo of Trent, Fleming & Sacred Heart students, bottom next page



Mark your calendars and invite your family and friends to these upcoming events hosted by the Vocations Office

May 4-6

The Sisters in Christ High School Women's Discernment Retreat

Young women in high school are invited to the next Sisters in Christ discernment retreat. Called 'Mary & Me', the talks at this retreat will help young women deepen their relationship with the most heroic woman in our faith tradition, the Blessed Virgin Mary. The retreat will be held May 4-6 at Villa St. Joseph in Cobourg. Registration is $25 before April 20, $30 afterwards. Register at www.ptbovocations.ca/sic

August 19

The Vianney Fair

A family-friendly day to celebrate and promote religious vocations! Hosted on the beautiful property of Paschal and Sylvia McCloskey (2097 Heritage Line), the Vianney Fair features live music, swimming, children's games, supper, and a chance to meet many different Religious Orders. Registration is $10 for individuals and $30 for families. We start with Sunday Mass with Bishop Miehm at 1PM - register at www.ptbovocations.ca/vianneyfair

August 22-25

Young Men's Discernment Retreat (18-35 yrs)

Come and spend some time in peace and prayer in beautiful Muskoka. Hosted at a landmark mission church overlooking Lake Rosseau, this retreat gives young men an opportunity to think and pray about their Vocation and to hear meaningful talks about the spiritual life and discernment. If men are able, they can come from August 22-25 for days of fraternity and relaxation. The formal retreat begins August 25 and lasts until Sunday Mass on the 27th. Those who can't get time off work can come for the weekend only. Contact Father John if you are interested.

Father John Perdue
Director of Vocations
Diocese of Peterborough
(705) 874-1871
www.ptbovocations.ca
www.peterboroughdiocese.org/vocations
vocations@peterboroughdiocese.org

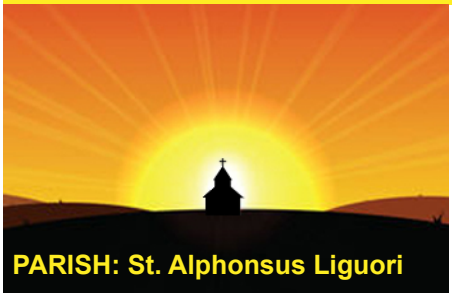
YouTube Fisher of Men

@PTBOVocations

@PTBO_Vocations

@ptbovocations







Catholic Divorce?

There seem to be more and more questions being asked about annulment in the Catholic Church these days.

On February 9th, St. Alphonsus Liguori invited Fr. Raymond Rick, Diocesan Canon lawyer, to come and speak on this subject in the Parish Hall. Fr. Rick spoke to about 25 people. He was very clear and spoke in layman's terms so we could all understand, beginning with the terminology around the "declaration of nullity" and its process.

After his talk there was opportunity for questions. It was a very informative and dynamic evening! Thank you Fr. Rick.



NEW EVANGELIZATION

New Evangelization Summit

Mark your calendars! St. Alphonsus Liguori will once again be hosting the Summit live from Ottawa via webcast in the Parish Hall, 810 Frank St. (at Ford), Friday evening, April 27th and all day Saturday, April 28th.

Get your tickets now! Go to www.newevangelizaiton.ca and scroll down to 'Get Tickets', then select Peterborough from the drop-down menu.

Presenters this year are

George Weigel
Curtis Martin
Michael Dopp
Sr. Ann Shields
Patrick Madrid.

We will be part of an event being live streamed across North America. More information can also be found on this website. Don't miss it.

Message Series

At St. Alphonsus Liguori, our weekend experience is central to our strategy for evangelization, and the weekend message is central to the weekend experience.

There are so many topics that need to be addressed and explored to deepen the faith of our parishioners and we found it very difficult to convey important truths about the faith and how to implement these truths in our everyday lives, all packaged into the span of a single homily. We decided to implement Message Series. Message Series follow the lectionary and liturgical year and each Series dives into a central topic over the course of 4-6 weeks.



At the time of writing, we've just wrapped up what could have been our most popular and well received series to date, a series we called "A Way Forward". This was a Series topic that both I and Samantha (our lay pastoral assistant) thought could not be shied away from and needed to be addressed, especially in our culture (even church culture) where many don't know God's plan on this topic. This series was on love, relationships, intimacy and sex. Yup! Sex! In fact Jesus had much to say on the topic. In this series we laid out some of Jesus' teachings on sex, and connected that teaching back to the Gospel; what exactly did Jesus say? We know that when Jesus taught, He taught with authority. Therefore, despite all the differing thoughts on the matter, it is to our benefit to follow Jesus' teaching on sex because He knows and understands how life works.

We initially thought we'd get a lot of pushback, and we were apprehensive to do this Series, but people really found it relevant, informative, and healing. Some parents even brought their 20-something adult kids to listen with them!

A few other Series we have done are

- **"You're Dead… So Now What?"** n which we dove into what scripture and the Church has to say when it comes to the three possible places we can go when we die: Heaven, Hell and Purgatory. In this message we sought to draw out the longing we have for eternity and to reimagine heaven.
- **Angels,** during the Advent season. Dispelling the myths, seeing the ultimate role these spirits played was always in service and it is our role to emulate them in that service.

We have done Message Series for well over a year now and have found it a great evangelization tool in bringing people back to church and challenging regular church-goers to dive deeper into their faith. If you would like to check out any of our past Message Series, we have full video recordings of them that you can check out by visiting our website at www.stalphonsus.net and clicking on the Message Series banner.

Nicolas DuBonnet
Youth Minister



For the past several years we have collected old palms and burnt them on the Tuesday to use the following day, **Ash Wednesday**.

Youth Ministry at St. Alphonsus

A few years ago I wrote an article for the *Herald* about youth ministry when I was still a noob. Well this September will mark the beginning of year 5 and I can still say without a doubt that I often still feel like a noob! I may have a bunch of experience behind me but the culture is always changing and ever challenging to engage with.

EDGE, our middle school ministry still runs Wednesday nights in our hall. Life Teen, our high-school Ministry, runs Saturday nights after the 5PM Mass. Our focus is to lead young people closer to Christ. We do this by having fun games and activities, but also relevant and engaging talks and small group discussions to explore and deepen their faith in a way that they understand, so they can take home gospel truths to live out in their daily lives. We also have a young adult group called Radiate which meets twice a month for socials, bible studies and more to have that bridge between high-school and post-grad.



When it comes to successful ministry, people may be interested in numbers. And although important when it comes to healthy growth, what's more important is that the youth experience a living encounter with the Lord, and ongoing catechesis and relationship-building to keep them plugged into their faith and their parish. Big events like Lift Jesus Higher and Steubenville and Life Teen retreats also build on this and provide a big jolt of excitement and energy to help keep the faith alive.

All in all, I feel youth ministry here at St. Alphonsus is successful inasmuch as we are keeping our eyes fixed on Jesus and His Church and pointing the youth to Him and not just the super fun games and events that help them get there. If you have any questions or would like to get involved in youth ministry at St. Alphonsus, please contact me at nicolas@stalphonsus.net

Nicolas DuBonnet
Youth Minister

Peterborough Alpha

"Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize." - Pope Paul VI, *Evangelii Nuntiandi*

St. Alphonsus Liguori is a church that strives to build up community not only by enriching its own members, but to build up and give the gift of encounter and faith to everybody it can reach. Our most effective outreach ministry - and our most popular by far - is Alpha.

Alpha provides an encounter with the basics of Christianity in a conversational, casual environment. This is exactly the environment the average Joe needs to feel comfortable enough to explore Jesus' teaching and relevance to their own lives. It follows a simple format: dinner, talk, and discussion. We share a meal together to break down barriers and form personal connections; we watch a dynamic, professional-quality video that educates, evangelizes, and convicts everyone from cradle Catholics to atheists; then we tie it all together by allowing ample time for guided small group discussion.

Having been the coordinator of the past 2 Alpha programs run at our church, I can say that I have personally witnessed Christ's impact on countless souls who have come to Alpha. People have returned to faith who were away for years. Healing has occurred, spiritually and emotionally. Alpha has also helped bring people into the Church through R.C.I.A. And lifelong bonds of fellowship have been formed.

Alpha runs annually, beginning in late September. There is no fee, no intrusive follow-up, and childcare is even provided. For more information visit www.peterboroughalpha.com

Samantha Wigglesworth
Lay Pastoral Assistant



Fr. Jerry Tavares and the Anointing of the Sick

Kids Ministry at St. Alphonsus

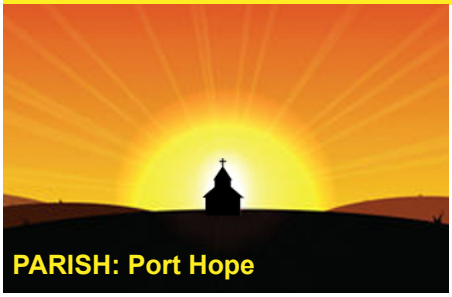
It always seems like the same thing when you go to children's liturgy: "Let's read a Bible story and do a craft. The end." Every. Time.

We at St. Alphonsus saw greater possibilities in this often-overlooked and underappreciated ministry opportunity. Our **Kids Church** program is so dynamic and informative that even parents sitting in with their kids have expressed that they see aspects of the faith in a new light because of it. We involve a prayerful atmosphere with simple (but still truth-filled) proclamation of the Gospel, related activities and games, and even a challenge of the week to help them apply these truths to their lives. Everyone, no matter how young, can begin to have a relationship with Jesus Christ!

In fact, this drew us to create a unique program we call **Tiny Disciples**. Parents will drop their kids (ages 2-5) off with our great volunteers, who take time during the whole length of the Mass to play with and engage the kids in simple faith-based activities. Whether it's reading from the children's Bible, colouring in faith-based pictures, teaching the kids to make the Sign of the Cross, or even watching a video on the life of a saint, the Tiny Disciples program gives children the opportunity to encounter God at the earliest stages… and it gives parents a much-needed reprieve and the ability to fully enter into the Mass experience!

Kids Church runs at every 9am and 11am Sunday Mass. Tiny Disciples runs at every 11am Mass.

Samantha Wigglesworth
Lay Pastoral Assistant



Filling a Purse For a Sister

The St. Vincent de Paul Society at Our Lady of Mercy, Port Hope, undertook a wonderful initiative for Christmas: "filling a purse for a sister", in which the people of Port Hope were encouraged to donate a purse, new or old, full of ladies toiletries, a flashlight, candies Tim's gift card, pen and notepad.

It was something that really took off in the local community. Through it all, we were able to collect over 500 purses and distribute them to our own SVDP female clients, women's shelters, the Salvation Army, Beginnings Pregnancy Centre, St. Mary's (SVDP) in Grafton and the Women's shelter in Colborne. The Church basement, according to one observer, "Looked like a Sears going out of business sale." Not an empty space was found anywhere. What a wonderful example of thinking out of the box!

What will SVDP come up with next year?



One Day At A Time

Guest column by Mindy LeBel
Our Lady of Mercy, Port Hope

The decision to homeschool our children came about after our family had moved to Port Hope from a smaller town in eastern Ontario. There were so many school choices to choose from it was hard to decide which model would be best for our children.

Being Catholic, it was the obvious choice that our child would receive a Catholic education, but which one; English, French immersion, French? We knew with our French background we could ensure they would get this cultural aspect, but what about the rest? We made a list of pros and cons to all these options but when we came down to it, they all missed out on two key aspects that we felt were important to us: an individual curriculum that was tailored for each child which provided ample time for them to explore their interests and church involvement, all the while providing a complete education with basic subjects such as Math, English and Reading.

After much discussion with each other and other

homeschooling families my husband and I decided on the *Seton* curriculum. *Seton* offers a wide variety of materials that cover all your basic subjects (math, reading, history) as well as a few others (art, music) but the main focus is Catholic religion and its incorporation of God in every subject that is taught. As well as *Seton*'s religious materials, we also opted to include the *Growing In Faith, Growing In Christ* curriculum, which is taught in the local Catholic schools, and a selection of religious texts that were referred to us by our local priest, Father Gerard McMahon.

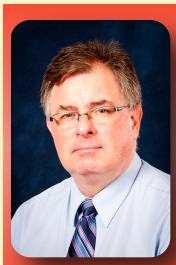


Considering that our children are still very young, free play is very much a part of our daily routine. The children wake up and play until breakfast. After a morning prayer and breakfast our oldest chooses what subject he wants to do first. This is either an independent lesson like journaling or spelling/English or an instructional lesson such as science, history or math. After the 10-20 minute lesson is complete, he engages in free play, either independently or with his younger sister. During this time, I either review the work he completed or engage in an educational activity with his younger sister. We complete 2-3 lessons in the morning before heading out to our daily activity. These activities vary every day but are usually the same every week, with few variations depending on the occasional field trip or the need for a 'down day'. Upon returning from our activity, the children play quietly, either together or independently while I play alongside them or plan for the next day's events. Afterwards, we complete the rest of our academics, usually 1-2 lessons depending on how many were completed in the morning and then it's free play the rest of the day until suppertime. After supper, when dad gets home from work, we share with him our completed school work, talk about our daily activities and have family time. This involves grocery shopping, playing games, reading books, or watching TV. This is also the time we speak the most French and incorporate other daily lessons to ensure comprehension and understanding.

Since the curriculum is delivered with an individual approach it provides ample time for extra-curricular activities. Through our local homeschooling group, Northumberland Homeschool Group, we participate in a weekly library program as well as a physical education class. On top of this, our children participate in individual music and piano classes, swimming lessons and altar serving during school and weekend masses.

Our lives may seem busy and overly structured, but for us, it is this type of routine that helps us grow and learn together. Our days do not always run smoothly but we're doing it together; one day at a time.





REFLECTIONS

Donald Graham

Needed: 'Clear Heads and Holy Hearts'[1]

We live in a world in which science and its technological children dazzle. Situated in Peterborough between three adult children who work and study from sea to sea, I am regularly reminded of the wonders of Skype, text and cell which melt the miles to make them present. Day surgery has removed my father-in-law's cataracts so now his eyesight is strong. Our long Canadian winters are made bearable by the warmth of my gas fireplace. My second career is more manageable due to opportunities within the online world of teaching, networking and researching. I am grateful to those who participate in science and those who apply its results for the betterment of our lives.

Setting aside questions concerning the morality of specific experiments or technologies, Catholics embrace the scientific quest for knowledge as a subspecies of the broader human quest for truth. In a wonderfully wrought turn of phrase, Blessed John Henry Newman spoke of the ultimate ground of this quest exclaiming, "The Author of Nature is the Author of Grace." The God who fashioned the cosmos is the self-same God who entered into his own creation. Notwithstanding our creaturely limitations and fallen state, the luminosity of human reason dispels much darkness to make reality visible.

In the fourth chapter of *Dei Filius*, the Fathers of the First Vatican Council (1870) reiterated the Church's understanding of the complementary relationship between faith and reason.

> But, although faith is above reason, nevertheless, between faith and reason no true dissension can ever exist, since the same God, who reveals mysteries and infuses faith, has bestowed on the human soul the light of reason; moreover, God cannot deny Himself, nor ever contradict truth with truth.

Like my progressive lens enhance rather than conflict with my vision, faith does not compete with reason but graciously corrects, clarifies and extends its vision. Truths discoverable by the scientific method, at length, will never contradict truths proclaimed by Revelation.

Many moderns incorrectly believe that official Church teaching is hostile to science because of the Galileo affair and misapprehensions that evolutionary theory fits uncomfortably with the creation stories of *Genesis*. Does faith require the surrender of reason? Hopefully, I have already said enough about the latter to forestall such conclusions. On the reconcilability of evolution and a Creator God, one may profitably consult Pope John Paul II's 22 October 1996 *Message to the Pontifical Academy of Sciences: On Evolution.* However, a few words about the Church's wrongful censure of Galileo are in order. For though the incident was not actually about the Church squashing science, this is the impression in the popular mind.



In the aftermath of the Reformation, sensitive to Protestant polemics about Catholics paying improper attention to Sacred Scripture, the Church was reluctant to change its traditional interpretation of geocentric passages in Scripture unless science had *proven* the heliocentric theory true. Galileo's initial publication espousing the Copernican system, *Letters on Sunspots* (1612) was praised by Cardinal Maffeo Barberini, the future Pope Urban VIII. In 1624, Pope Urban received Galileo in Rome to meet with cardinals eager to discuss scientific matters, to bestow upon him gifts and to issue a statement of papal patronage. Ultimately, the matter turned upon Galileo's insistence that the Church conform her interpretation of Scripture to his scientific hypotheses **before** he was able to prove their truth. In this regard, Cardinal Robert Bellarmine remarked:

> If there were a real proof that the sun is the center of the universe . . . and that the sun does not go round earth but the earth round the sun, then we should have to proceed with great circumspection in explaining passages of Scripture which appear to teach the contrary, and rather admit that we did not understand them than to declare an opinion false which is proved to be true. But as for myself, I shall not believe that there are proofs *until* they are shown to me.

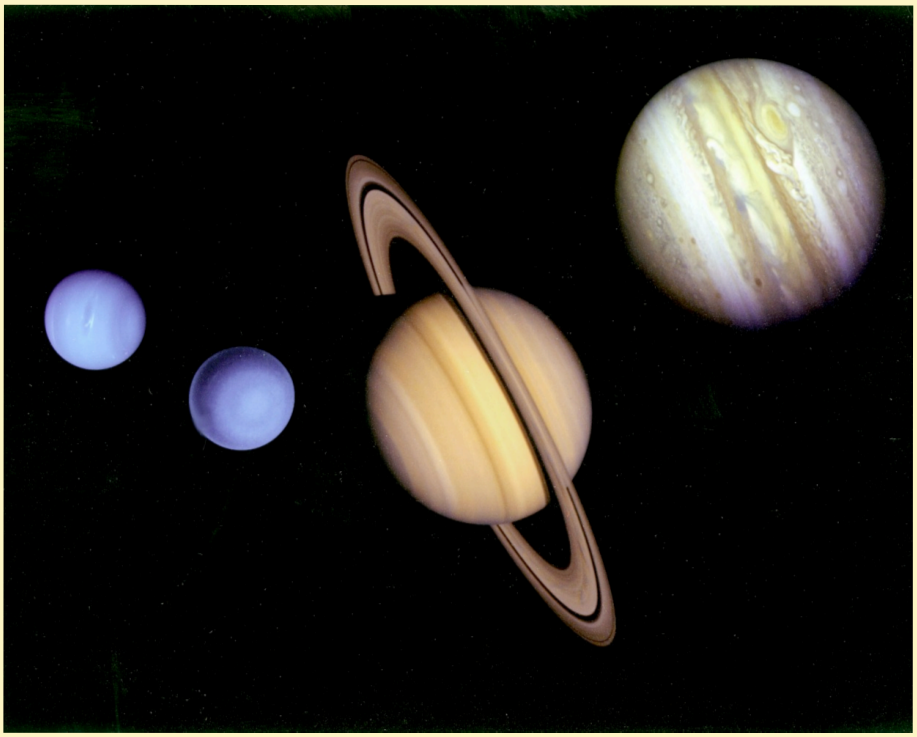
In short, the Church opposed Galileo's public demand to revise her theology on the basis of his hypotheses. But the Church never opposed his conclusive, scientific

[1] A phrase of Blessed John Henry Newman.

findings. For while truth may not contradict truth, it is possible that hypotheses might contradict truth.

Twentieth century historians of science, Pierre Duhem and Fr. Stanley Jaki have convincingly shown that the Catholic Church made indispensable contributions to the rise of science in the West. In recent memory, this witness has been eminently embodied by Gregor Mendel (1822-1884) and Georges Lemaître (1894-1966). Alongside his Augustinian vocation as a friar and abbot, Mendel is celebrated as the modern Father of genetics for establishing several of the rules of heredity through his 1856-1863 pea plant experiments. Alongside his vocation as a priest, Lemaître is celebrated as the world class astrophysicist of the Catholic University of Leuven who correctly proposed theories about the beginning of the universe (Big Bang) and its expansion before more well-known giants in the field, like Edwin Hubble and Albert Einstein.

In October 2017, Her Excellency the Right Honourable Julie Payette was installed as the 29th Governor General of Canada. Astronaut, engineer, scientific broadcaster,



corporate director, Ms. Payette is a person of singular accomplishment, courage and scientific training. During the 9th Canadian Science Policy Conference (1 Nov. 2017), Payette sarcastically stated:

> Can you believe that still today in learned society, in houses of government . . . we are still debating and still questioning **whether life was a divine intervention or whether it was coming out of a natural process let alone, oh my goodness, a random process.** And so many people – I'm sure you know many of them – still believe, want to believe, that maybe taking a sugar pill will cure cancer, if you will it!" [https://www.youtube.com/watch?v=TbvRPazFsts].

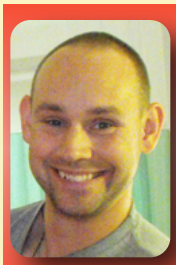
Should Catholics blithely accept Payette's pitting of belief in Divinity over and against belief in science as a blunt binary option? Georges Lemaître, no scientific slouch, had no difficulty reconciling his scientific theory of Big Bang with his belief in God as Creator. For he knew that nothing comes from nothing, that the origin of time and space coincide with the event of the Big Bang and, therefore, whatever originates Big Bang, as anterior to it, is itself neither material nor finite and, therefore, by definition not subject to the scientific method. These are not matters about which science can adjudicate, even if science provides relevant data upon which we can cogitate.

Canada needs scientific literacy and technology. But, Canada also needs the ability to think in reasonable, non-scientific ways, if only for the sake of directing power wisely. As Martin Luther King observed, we live in a world of "guided missiles and misguided men." And, Canada needs God. Let us be mindful that the "Author of Nature is the Author of Grace". Let us reject the false binaries of science or religion, reason or revelation, evidence or faith. Let us serve our country by living our Catholic Faith as a robust religion of 'both/and'. Let us live with "clear heads and holy hearts."

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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).





DOMESTIC CHURCH

Luke Procter

So, Your Kid Cries in Church! Adventures in Child-Rearing

Over the next several issues, I'd like to discuss various challenges faced by parents when trying to raise their children in the Catholic faith. By the time you're reading this, I will be dad to three children, all under the age of four, so I admit my experience is limited. Clearly, I have not had to deal with the decisions involved in schooling, or the challenges that come with teens. However, I have no doubt that the challenges my family have faced are surely reflected in a number of other families within our parishes. The first challenge that I'd like to consider is the decision to bring your children to Mass.

We've all heard it at Mass: a child cries, or makes some noise, or loudly yells "no" followed by someone's subtle (or sometimes not so subtle) "shh!" Sadly, in many parishes, and many Christian faith communities, those sounds are becoming somewhat less common, as parents choose not to bring young children to Mass, or send them off to the 'nursery' or default to the 'crying room.' There seems to be such a fear of even possibly distracting or annoying someone else that parents will deprive their children of Mass or stop coming altogether. This is sad.

It's also understandable. After all, how many parents have had someone come up to them during or after Mass, and criticize their children, their parenting, even wonder aloud why they bother to bring their children to Mass at all. My wife and I have experienced all of them – the truly curious, the gentle critics and the outraged church-goers. The comments run the gamut from wondering why I'd put myself through the ordeal of controlling a small child, to extreme frustration and even fury, at not being able to hear every word spoken during Mass due to the disruption of the children around them. As upsetting as these comments can be, I honestly believe that the critics of children at Mass are sincere. They love the Mass, as do I, and they truly desire to receive what is offered them by Christ, whether through the words of the homilist or through the ritual of the Mass itself. And they are not alone, nor unique; after all, the early disciples were no different.

We can see this when we look in the Scriptures. Matthew, Mark and Luke all relate this same event: People bring their children to Jesus, and the disciples rebuke them and attempt to send them away. Jesus responds by saying: "Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these" (Matt 19:13-15, Mark 10:13-16, Luke18:15-17) I'm always reminded of this whenever someone refuses to bring children to Mass, or is critical of those who do.

Some may ask "Why should young children even go to Mass? After all, they can't receive communion or any of the sacraments." This is true; however, God is not limited in the graces He can bestow on His children. Quite simply, young children receive the graces they are able to receive; we do not know how much good they may receive from attending Mass. As the Church has said in *Lumen Gentium,* "all take part in this liturgical service, not indeed, all in the same way but *each in that way which is proper to himself.*" (LG 11, emphasis added). I suspect our children receive graces that sustain them throughout their lives, and their parents do as well. After all, did we not



promise to educate and immerse our children in the Catholic faith at their baptism? As such, we have a responsibility to ensure that we are doing everything we can to teach our children the Catholic faith. The celebration of the Eucharist, the "source and summit" (CCC 1324) of our faith, is one of the best ways we do that.

Others have criticized parents with small children by saying something like "You shouldn't be here! I couldn't hear anything Father said!" This frustration is very understandable. It is a testament to the quality of our priests' and deacons' homiletic skills that Mass-goers find them very edifying. Thankfully, for those that may find children distracting, technology can help. Many parishes in our diocese record and post homilies on their parish websites, or even Youtube. These can then be accessed any time, and listened to many times; I often download and listen to the homilies again, as trying to keep children reasonably quiet can distract myself from hearing the message.



Of course, that doesn't erase the pain and hurt that an angry critic can cause to a young family. I think I can safely echo all parents and say that we are trying our best. Truly, no parent goes to Mass intending to have their child disrupt or distract others. Parents also know their children better than anyone else; we should trust them to use their judgement on when and how to parent. Often, in my experience, removing a child who might be misbehaving can be more disruptive than remaining in the pew and quietly re-directing the child.

I have also found that the most frustrated (and embarrassed) people in the church when a child is being disruptive are the child's own parents. We all desire to participate and receive what we can from Mass attendance, perhaps even more so as parents. After all, we have not only ourselves to edify but our children as well. We desire for them to learn the faith and the Mass is an excellent way to do that, so the pressure, perhaps, is turned up a little bit on parents.

There are a number of parents who simply do not attend Mass anymore, due to careless, or even rude comments from critics. When told their child is very distracting, what we often hear is "children are not welcome," and/or "you are terrible parents." It's one thing to not feel welcomed in a parish, it is quite another to hear point-blank that you are not welcome. I must clarify that this comes from individual church-goers, not from priests or church leaders; all the priests I know are very welcoming and accommodating to children. However, that sense of being unwelcome is strong, and I know personally several families that have left the faith due to uncharitable comments.

Lastly, some advice for parents that I've personally found helpful. If someone does criticize your children, I recommend responding with a simple "Thank you for your concern," or perhaps "I'm sorry you felt distracted." Remember, though, you generally do not need to apologize for your young children; they are just acting like young children. I also find it helpful to speak with the pastor, or the priest that said the Mass you attended. Be humble, and mention what was said (but not who said it). In my experience, the response from priests has unequivocally been something to the effect of "You were fine, I'm sorry that person spoke to you or treated you like that." Let me be clear: every priest I know loves having children at Mass, it really makes the Mass alive.

In conclusion, I'd like to share a story showing the effects of encouragement and discouragement to young people. Many years ago, on the other side of the world, a young boy was serving Mass for his bishop, when he dropped a glass cruet on the floor. The bishop reacted cruelly, yelling at the boy and telling him never to return. On this side of the world, a young boy was serving Mass for his bishop, and he dropped a glass cruet; he later recounted that there is nothing louder than glass crashing to a cathedral's marble floor. His bishop encouraged him after the Mass, expressing confidence in his future within the Church, predicting that he would eventually become a bishop like himself. One boy was viciously wounded, the other was graciously built up. The boy on the other side of the world was Joseph Stalin; the boy on this side was named Fulton Sheen. Words matter. Let's use ours to uplift and encourage. ✠

Luke Procter is a father of three and writes from Lindsay.





Caring for Grandma

Many people may be wondering what some of the consequences of the legalization of euthanasia will be to the elderly and those with health conditions that make them vulnerable and dependent on care from others. My family and I witnessed first-hand how those sick and dying are no longer viewed with the proper dignity of a human person.

Two years ago this spring, my Grandma passed away peacefully at home. This is the story of my family's hard work and sacrifice and the moral choices we had to face in caring for my Grandma to give her the right to die in God's time and with the dignity she deserved.

My Mother was the sole caregiver for my Grandma for as long as I can remember. During Grandma's last few years of her life, she was unable to walk, care for her personal needs, and even see very well. It was a daily sacrifice and a lot of hard work for my Mom and our entire family. One Sunday in April 2016, Grandma got a bad infection in her shoulder and was taken to the hospital to get it treated. In the hospital she was treated and showed slight signs of recovery. However, the next step required invasive and painful procedures which included surgery. Yet Grandma was 96 and did not wish to go through it, and Mom did not think that Grandma would be able to survive it. The antibiotics continued to relieve the pain, yet we all knew it was only a matter of time.

The doctors wanted to move Grandma to palliative care which was ok with my Mother until she heard the conditions. They insisted on removing the hydration tube and the antibiotic which would likely hasten her death. My Mother wasted no time in bringing my Grandma home, where the hydration tube and the antibiotic were continued. We cared for Grandma around the clock for eighteen days until she died, in God's time not ours.

My Grandma died with dignity and was surrounded by love. Was it easy? No. Was it worth it? Yes. My family has no regrets about caring for my Grandma. In no situation should anyone ever be denied the necessities of life.

by Grace Holmquist
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