



Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



Bishop Miehm with three men discerning their possible vocations to the ministerial priesthood: Deacon Stephen DeCarlo, Jason Willis and Peter Lukow

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EDITORIAL

Fr. Ray Rick

In anticipation of the arrival of a new bishop, my Easter 2017 editorial reflected on the providence of God. Tending to the needs of the diocese, God relies on the trust we place in the shepherds He sends us. Even in the uncertainty which arises during times of change, we are called to trust.

Since his installation, Bishop Miehm has made very positive first impressions. I am confident that my colleagues share my commitment to trust him, which is an important attitude as many of us open new chapters in our respective journeys to the Kingdom of God. I'm writing this on the eve of my transfer to a new parish. Having served in St. Joseph's, Bracebridge, for less than 26 months, I have been reassigned to St. Paul's, in Lakefield. Let us trust that this change is good, not only for me but especially for both parishes. These sentiments are shared for other parishes experiencing a clergy move this autumn.

The upheaval that accompanies a fresh start is not necessarily a bad thing. Anybody who plants a field or a garden knows that you must dig up the soil, and any weeds, before anything good can grow. Shaking up the ground allows water and fertilizer to get in and work their magic. To those parishioners who felt this sense of upheaval at news of my reassignment, and expressed unhappiness about it, I said the first thing that sprang to mind: "you'll like your new Pastor; you just don't know it yet."

Something similar could be said to anyone with apprehensions about the new CWL President or the new K of C Grand Knight who may be beginning her/his tenure in the parish. Something similar could be said to the student entering a new school or facing a new teacher in September. Something similar could be said to those parents getting their first exposure to the new

Sacramental preparation programs. Is it unfamiliar to you? Maybe. Is it a bad thing? Perhaps not. God is simply tilling the earth that you are, shaking you up a little so that He can work His love and grace into your life. You might even like these changes; you just don't know it yet!

Let us trust that Bishop Miehm's appointments are Spirit-guided and that the plans and programs he puts in place will bear good fruit. Let us undertake new times full of hope that good things will grow in and around us. ☩



*"Truly charity has no limit; for the love of God has been poured into our hearts by His Spirit dwelling in each one of us, calling us to a life of devotion and inviting us to bloom in the garden where He has planted and directing us to radiate the beauty and spread the fragrance of His Providence."
(St. Francis de Sales 1567-1622)*

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Vol. 14, No. 2 — Fall 2017

NEXT ISSUE

— Advent 2017 —

will be distributed to the parishes in Mid-December 2017.
Submissions must be received at the e-mail address below on or before November 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.
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The Catholic Herald is published three times a year in the Diocese of Peterborough, Ontario, Canada, for the edification and information of the laity and clergy in accordance with the heart and mind of the one, holy, catholic and apostolic Church.

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

Circulation: 8,500 per issue.

Advertising and mail subscription rates available upon request.

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Happy Birthday, Sisters!



A birthday party was held at Mount St. Joseph in Peterborough on July 24th 2017 for two Sisters who celebrated their 103rd birthdays this year: Sister Roseanne Stupendek (standing), in April, and Sister Emerilda McNamara (seated), in July.





Roman Holy Days

The Lord himself said that the good shepherd does not abandon the flock. So, it's a little awkward for me to admit that two days after being installed as the 13th Bishop of Peterborough, I was boarding a plane for Rome! In my defense, let me say that this was not desertion but my very first duty as bishop, and one of the most privileged.

A diocesan Bishop is expected to make a visit every five years or so *Ad Limina Apostolorum* – literally “to the thresholds of the Apostles.” After preparing and submitting a report to the Holy Father on the state of the diocese entrusted to him, the Bishop is to go to Rome personally. There he is to present himself to the Roman Pontiff and venerate the tombs of the Apostles Peter and Paul.

First caveat: The Bishops of Ontario were delayed well beyond the usual five years to make this “quinquennial visit.” Given the frail health of Pope Benedict XVI in the latter part of his papacy, the transition to Pope Francis and then the celebration of the Jubilee Year of Mercy, the visit kept getting pushed back. Not since 2006 had the Ontario Bishops been on an *Ad Limina* visit. To say that we were primed, ready and eager would be an understatement.

Second caveat: I almost didn't go, at least as the Bishop of Peterborough. When it was announced in early March that I would replace Bishop William McGrattan, I could see that the timing would be, well, challenging. I tinkered with the idea of pushing back my Installation as Bishop here until after the *Ad Limina* visit: I would go to Rome as the auxiliary Bishop of Hamilton nearing his sell-by date. Thankfully,



some wise people advised against that course. “You want to go as the new Bishop of Peterborough,” they insisted, “not a lame-duck auxiliary from somewhere else!” So, even though it meant a bit of a sprint to organize the Installation before April 21, that is what we did. God always provides, and certainly provided the people here to pull off such a feat of planning.

Once in Rome, the nearly two weeks flew by as we were shuttled from one meeting and event to another. Still, the whole visit had the feeling of a pilgrimage, not a mere tourist jaunt or business convention. To be in the Eternal City where Peter and Paul gave their lives for their faith in Jesus, and where Peter's successor now resides, is always a special time of grace.

What a joy it was for our group of Bishops to meet with Pope Francis for nearly two hours. I had met him briefly in 2013 when he was very new in his job and I was a new Bishop. This meeting was a more open “round table,” as we quite literally sat in a circle, conversing with the Holy Father. He was open to the questions we asked and spoke genuinely, fraternally and with great candour. On behalf of our group, Bishop Fred Colli of Thunder Bay presented Pope Francis with a stole crafted by First Nations people in his diocese. At the two-hour point, the Holy Father said he was willing to go longer, but remarked that it was nearing lunch time! Since none of us were slow on the uptake, we could see that was the signal for the wrap-up. It was a tremendous time of fraternity and discussion, Bishops of Ontario with the Bishop of Rome and Vicar of Christ.

Our group of Bishops had the grace to celebrate Mass at all four Major Basilicas in Rome, where we were received warmly. It was particularly moving to venerate the tombs of St. Peter and St. Paul (at St. Peter's Basilica and St. Paul-outside-the-Walls respectively.) At those special moments, I really had the sense of fulfilling the mandate

The *Ad Limina* Visit to Rome

— Bishop Daniel Miehm



of this visit to the threshold of the Apostles. In both places, I asked their prayers and intercession for me in my ministry and for the priests, religious and faithful of the Diocese of Peterborough.

And what would such a visit be without meetings? Over the course of our days there, we had meetings with about a dozen or so of the Vatican Congregations and Councils. Candidly, I had planned to “play hooky” from a bunch of them. My excuse was that I knew I would be tired from all the hectic pace of the week before, settling in Peterborough. But once there, I never made good on my planned dereliction! It turned out that those meetings were so interesting and informative that I didn’t want to miss a one.

Among the most prominent were our gatherings at the Congregation for the Doctrine of the Faith, the Congregation for Catholic Education and the Congregation for Bishops. The Cardinals, Archbishops and officials with whom we met were very interested to hear about the life of the Church in Ontario. We tended to revisit many of the same themes in the different places: the pressures on the Church in a secular society; the problems imposed by the new Canadian law on Physician-Assisted Suicide; and our response to the global refugee crisis.

We capped it all off with a three-day retreat in Assisi, preached for us by a very fine Dominican priest, Father Paul Murray. Those days of prayerful quiet were the perfect finale



to a most wonderful and moving visit to Rome.

I was also fortunate to meet with my predecessor, Bishop Nicola De Angelis, now retired in Italy. He came down to Rome one evening to join with our group at a dinner at the Pontifical Canadian College. In between the many courses and glasses of wine, I was able to pick his brain on a whole host of subjects! He was most gracious and helpful, and was curious for news of the Diocese. I am also happy to report that he is enjoying good health.

Let me say that those who advised me to land fully in my new diocese and then go to Rome were right. It was a thrill to introduce myself at the various places and especially to Pope Francis as the Bishop of Peterborough, even if I didn’t quite believe it myself! The *Ad Limina* visit is one of the most privileged duties of a diocesan Bishop. I was able to fulfill this at the very start of my ministry in Peterborough, something I will always count as a special grace and blessing from God.

Saints Peter and Paul, pray for us. ✠

Parish:
Warkworth

St. Jerome's, Warkworth a brief history

by Maureen O'Grady

Percy Township records indicate Warkworth was settled in the early 1830s and an 1833 headstone marked a burial behind the location of St. Jerome's Catholic Church.

As early as 1840, Warkworth's Roman Catholic community was served by Father Vaughn, a priest who travelled in a circuit from one settlement to another.

Prior to the building of the first Catholic Church in this area, Mass was celebrated in the home of Michael O'Sullivan and in the home of John O'Sullivan of Myersburg, in a wagon-shop in Warkworth, and in the home of Thomas O'Reilly of the seventh concession of Percy Township. Masses and other services were also conducted in an inn at Christie's Corners, southwest of Hastings. In the parlour of this roadhouse Mass was celebrated, marriages solemnized and infants baptized.

In 1847 Father Bernard Higgins became the first permanent pastor of Hastings, from which he attended the villages of Norwood, Campbellford and Warkworth.

In 1852 with the addition of a tower and steeple, the former wagon shop became a respectable church, the first St. Jerome's Catholic Church in Warkworth, 165 years ago.

Known as St. Jerome's Mission, it was affiliated with the Parish of Burnley under Father Nolan. In 1901, a "new church committee" was formed by Fr. O'Connell. Stone was quarried from the rock bed of John O'Sullivan's farm at Percy Boom and the next summer it was cut by Richard Sheehy of Peterborough and Father O'Connell, himself a skilled stone cutter.

The cornerstone was laid July 13, 1902, and by Jan. 11, 1903 Mass was celebrated in the completed church by Fr. F.J. McGuire, at which time he officially dedicated the new church to St. Jerome. Famous for his garden parties which paid off the church debt, Fr. J.B. Ferguson's pastorate lasted for 34 years, from 1916 to 1950, during which he had electricity installed, as well as other improvements.

In 1968 Bishop Marrocco reorganized the parish to include the Warkworth Penal Institution, with Father Joseph O'Sullivan as chaplain.

Today, with smaller rural families, St. Jerome's is once again returned to Mission status, with Father Christopher Reynolds as pastor for Warkworth, Wooler and Brighton.

On July 15, 2017, Fr. Reynolds celebrated a Mass on the lawn of St. Jerome's church, beside a Memorial Wall created with gravestones (cleaned and repaired) from the hillside pioneer cemetery. ☩



Qualities of a Dynamic Dad

by Luke Procter

In recent issues of the *Herald*, I have discussed the first two of what I consider to be four signs of a dynamic dad. These signs, based on Matthew Kelly's excellent book *Four Signs of a Dynamic Catholic*, are:

- Regular Communication
- Educate Yourself
- Generosity
- Radiate the Joys of Fatherhood

Generosity

When it comes to fatherhood, I want to stress that generosity does not mean just giving your children money or gifts. Buying things is not a sign of a dynamic dad. Believe it or not, gifts and material things cannot satisfy what children truly need: acceptance, love and security. While it is a father's duty to support his family, you cannot buy your way to perfect kids; in fact, I would suppose the exact opposite could occur.

I propose that generosity of time and energy and of self are signs of a dynamic dad. Every dad knows how little time there is in a day, especially after work, school and extracurricular activities. Indeed, in my home, I only have about 2-3 hours to spend with my family each day. These hours are precious, and it is here that a dynamic dad will be generous with his time and energy.

After a day of work, many dads are tired, and rightfully so. Especially if mom stays at home, there can be a tendency for the dad to want to relax and read the paper or check social media. Of course, as any mom can tell you, mothering is the toughest job in the world and if dad thinks he is tired now, he should try taking care of the kids for a day. This is when dads need to step up and generously give of themselves – take care of the kids and let mom have a shower, a few minutes to herself, or the possibility to get out of the house for a while.

As Pope St. John Paul II expressed in his *Theology of the Body*, men are made for self-giving. They are made to give themselves away to family and to God. But a common perception among men today, it seems, is that they should have a cigar and a drink, surrounded by women in various stages of undress. However, a more accurate image of manliness, I would propose, is to be holding the baby in one hand and changing a diaper with the other, surrounded by innumerable books, toys and the ever-present parental minefield - Lego pieces! This is generosity in fathering terms. Dads must give themselves to their families in more ways than just working

and supporting them financially; they need to be present and engaged with their families in the limited time available.

What are some ways we fathers can all increase our level of generosity within our families? First, let's review my thoughts on the first sign: regular communication. I suggested one way of accomplishing that involved having specific routines with children. The same applies to generosity as well; when you arrive home from work, have a specific routine in place whether it's reading a book to your children, playing with them, or even simply just changing their diapers. By starting out with pre-defined self-giving actions, it makes it a little easier to become more engaged with the family.

In his well-known book *The Way*, St. Josemaria Escriva writes briefly about the 'heroic minute... that strengthens the will but does not weaken the body.' (No. 206) He is referring to getting up in the morning (as opposed to hitting the snooze button eighteen times); the same can be applied to fathers when they get home. Seize this heroic minute and center on someone else. Forget your aches and pains (they're nothing compared to your wife's) and forget your exhaustion (ditto), but remember your vocation as a father.

Before you have a chance to relax, ensure you stick to whatever routine or duties you have committed to do on return home. Change that diaper, take out that garbage, do whatever it is without complaint. The most generous members of our parishes surely don't complain about donating their money and time to the church; likewise we dads should not complain about what *we are supposed to do anyway!*

I have heard any number of excuses from different dads as to why they can't engage with their wife or kids, and in most cases it is because they 'have' to do something essentially selfish. They may claim that it's just 'who they are.' To quote St. Escriva in *The Way* again, "Don't say 'that's the way I am - it's my character.' It's your lack of character. *Esto vir!* - Be a man!" (No. 4) Sacrifice whatever luxury you desire and give of yourself. You will be a better man, a better father and your family will thrive.

To this end, I would like to challenge every father reading this to take up the heroic minute task. Send me a message ([facebook.com/lprocter1982](https://www.facebook.com/lprocter1982)) and let me know what your heroic minute entails. It doesn't matter how simple or small it is. As Catholic fathers, we need to encourage each other to be the heroes our families so desperately need. Together we can all become better men and better fathers for our children.

Next time, I will look at the fourth sign: Radiating the Joys of Fatherhood. ✠





Building a Culture of Vocations

by Fr. John Perdue



Kindling a Desire for Vocations in Peterborough

Kindling holy desires is an important part of Catholic spirituality. If we do not develop our desires and express them to God, we do not create room for Him to come and satisfy our longings. Jesus commands His followers to ‘ask’ and it will be given to them, to ‘seek’ and they will find, to ‘knock’ and the door will be opened for them (Mt. 7:7). Now behind every request made is a desire – a longing – for the thing requested. Every search begins with the recognition that something is missing and that it needs to be found. We knock on doors because we need shelter or we have a desire to see the person(s) within. Each of these commands from Jesus, therefore, begins with the recognition of something that is lacking and a desire to rectify the situation. And the desire must be strong enough to compel us to action – to ask, seek and knock.

When it comes to priestly vocations, I am not convinced that we, as a Diocese, have kindled our desire enough to compel us to action. I believe we need to stir up in our parishes a greater sense of the need for good young men to come forward and to lay down their lives in service of God and the Church. Only once we are collectively aware of the need for vocations will we be moved to action – to ask, to seek and to knock. So I wonder, ‘How badly do you want priests to serve our parishes?’ Do you deeply long for future generations to have someone to baptize them, the preach the Gospel to them, to heal them of their spiritual wounds in the Sacrament of Reconciliation, to feed them with the body and blood of Jesus in Holy Communion? Do you burn with desire for priests the way Saint Paul burned with desire for people to preach the Gospel: “How are they to call on [God] in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent?” (Rom. 10:14). We must desire that many will be sent

– that our sons, grandsons, nephews and great nephews will be sent, by God, as labourers into the vineyard.

And once our desire has been kindled, it will express itself in action. Once we long, as a Diocese, for vocations to the priesthood, we will see a surge in

- the number of people praying for vocations
- the number of Masses offered for the intention ‘an increase in Vocations to the Priesthood in our Diocese’
- the number of prayers of the faithful that include petitions about vocations



Deacon Stephen DeCarlo and Bishop Miehm

More photos from the Ordination of Stephen DeCarlo as Deacon on p. 11

- the number of families encouraging their young people to attend discernment retreats
- the number of Parish Vocation Teams in the Diocese and the number of people on these teams.

These will be signs that the desire for vocations in our Diocese is swelling and becoming a communal 'asking, seeking, knocking.'

If your desire is being kindled, I encourage you to join us in praying for vocations through the Saint Joseph Vocation Society (www.ptbovocations.ca/vocationsociety) and to join your local Parish Vocation Team – these teams pray for vocations and work to spread awareness about vocations with my support. Thank you for your prayerful and practical support of Vocations ministry in the Diocese of Peterborough.

And now I would like to leave you with an update on some of the initiatives that your prayers are supporting.

On Sunday, May 7, Bishop Miehm presided over his first ordination as Bishop of Peterborough, ordaining Stephen DeCarlo to the transitional diaconate. The ceremony took place at Deacon Stephen's home parish, Sacred Heart in Peterborough. Many of Stephen's classmates, friends, family and the parishioners of his home parish were on hand to pray for him and to celebrate. Deacon Stephen was assigned to St. Joseph's Parish in Bowmanville for the summer, where he has done a fine job exercising his new ministry. Stephen now returns for his 4th year of Theology studies at St. Augustine's Seminary in Scarborough, with a view toward priestly ordination this coming May.

Seminarian Peter Lukow has completed his Philosophy studies and is beginning 1st Theology at St. Augustine's Seminary this September. Peter worked at Camp Northern Lights for the summer, where he served as Assistant to the Director.

I am happy to announce that we have a new seminarian for the Diocese of Peterborough. Jason Willis, from St. Martin's parish in Ennismore, will begin Philosophy studies at St. Peter's Seminary in London in September. Please keep our

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

September 16

Parish Vocation Team Workshop

Get involved with your Parish Vocation Team by joining us for this workshop on Saturday Sept. 16 at the St. Alphonsus parish hall in Peterborough. Our keynote speaker will be Sister Theresa Joseph, SOLI. Contact Father John for details.

October 21

Annual gathering of Altar Servers

All altar servers in the Diocese are invited to a gathering on October 21 to say 'thank you' for your ministry. We will have Mass (hopefully with Bishop Miehm), games, sports and lunch. More details to come!

October 27-29

Sisters in Christ Retreat

From October 27-29, high school aged young women are invited to the Villa St. Joseph in Cobourg for a discernment retreat with guest speakers and visitors from several religious orders. Fun excursions are always a highlight of these weekends – encourage the young women in your life to come!



Peter Lukow and Stephen DeCarlo
(in 2015)



Jason Willis

seminarians in your prayers, asking God that they will be good and holy priests.

The Diocesan Vocations Council for the 2017-2019 term has been finalized. This team of laymen, laywomen, priests and religious support and advise me in my role as Vocations Director. The team members are Father Roy Villas, Father Eric Mason, David Graham, Frank and Francis Doyle, Angus Leahy, Peter Bagnall, Mary Marrocco, Sister Donatella and Sister Rosenda, DML, Valentina Berlingeri, and Mother Parousia, SSVM.

Parish Vocation Teams are thriving in some of our parishes, and getting off the ground in others. These teams



◀ Some of the men who attended Fr. John's monthly Quo Vadis discernment group last year. Newcomers are always welcome

▼ Father John Perdue with students involved with campus ministry at Trent University and Sir Sanford Fleming College

of people work to raise awareness about and promote vocations at the parish level. They are guided by the book *Hundredfold; a Guide to Parish Vocation Ministry* and supported by a fall and spring workshop. Your help with a Parish Vocation Team would be sincerely appreciated, so please consider joining; contact me for details and to join the fall workshop, which will take place Saturday Sept. 16 at the St. Alphonsus parish hall in Peterborough with keynote speaker Sister Theresa Joseph, SOLI.

Applicants are always welcome for the Saint John Paul II House of Discernment, a residence for young men (18-35) who are working or studying but also discerning a possible call to the diocesan priesthood. Residents live with Director Father John Perdue and Assistant Director Father Peter Wayow and are offered daily Mass, daily holy hour, communal prayer and fraternity. Find out more at www.ptbovocations.ca

Your support and promotion of these other initiatives is also greatly appreciated:

- Quo Vadis monthly discernment groups for college/university-aged men and FIAT monthly discernment groups for college/university-aged women. Contact Fr. John to get involved.
- Chaplaincy at Trent University through the Catholic Council of Trent and at Sir Sanford Fleming College through the Fleming College Catholics.



Thank you again for your prayerful and practical support of these important initiatives! ☩



Fisher of Men



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7 May 2017, Sacred Heart Parish, Peterborough



Cross Lake (Keewatin-Le Pas) Revisited

by Fr. John Perdue

Being a priest for the Diocese of Peterborough has introduced unexpected and exciting adventures into my life.

As some readers may remember, last year it was announced that the Dioceses of Peterborough and Pembroke, together with Archdiocese of Kingston, have been twinned with the Archdiocese of Keewatin-Le Pas in northern Manitoba and Saskatchewan. As a first gesture of support and camaraderie, Father Gene Shin and I travelled to the Archdiocese of Keewatin-Le Pas to minister to some of the people there over Christmas. Father Gene was in the town of Brochet and I was in the town of Cross Lake, 700 km north of Winnipeg.

That was a very meaningful experience for me and I established several relationships in the town of Cross Lake. Modern means of communication – predominantly Facebook – make it much easier to keep long-distance relationships alive. I have several Facebook friends from Cross Lake including the pastor, Father Guru Prasad. My Cross Lake friends have been very insistent that I should come out and see Cross Lake in the summertime, when there is swimming and hunting and fishing, camping, canoeing and more. My summer plans were developing – I had it in mind that I was going to drive my motorcycle, a 2003 Honda Shadow, to a retreat centre

continued



somewhere quiet to spend a few days on a personal retreat. Then the idea struck me that perhaps I could drive somewhere west for my retreat, and continue my journey all the way to Cross Lake.

That's how my latest priestly adventure began! I arranged to spend a few days in silence and prayer at the Anishinabe Spirituality Centre in Espanola, ON, and to leave from there for Cross Lake.

What a drive! I went south of Lake Superior, for a total of 2,761km through Michigan, Wisconsin and Minnesota. Along the way, I visited a fellow Vocations Director and University Chaplain named Father Ben Hasse in Northern Michigan. Father Ben was staying at a wilderness retreat centre run by the Companions of Christ the Lamb, who own 1,200 acres on the Upper Peninsula in northern Michigan. I spent a day of prayer in a 'Poustinia', a term the founder borrowed from Catherine Doherty of Madonna House, and I joined the group for Mass and evening prayer, for swimming in the creek and campfires. Then I headed west again! I spent long hours on the motorcycle and camped along the way. There are too many funny anecdotes to share about the trip but I will only mention that my over-ambition caused me to run out of gas once, east of Bemidji, Minnesota, and I was helped by a Department of Forestry worker who saw me carrying a 5-gallon jerry can along the highway – thank God for Good Samaritans!

I arrived in Cross Lake, Manitoba and was very happy to see the pastor and the people again. I celebrated the Sunday



Mass and preached twice as part of the 3-day wake service for a parishioner who had died. I was able to re-visit the homes of friends I had made and to see Cross Lake by boat as well as by land. One meaningful experience came after a morning of fishing on Cross Lake. Roy, our guide, found a grassy spot to stop the boat and to prepare a fire. We ate sturgeon and potatoes cooked over the fire, together with campfire tea and Bannock, a flat bread that is an important part of First Nations culture. I prayed grace and was truly grateful to God for these unique experiences.

Father Guru had encouraged me to arrive in time for the 'Cross Lake Treaty and Indian Days', which celebrate the



culture and traditions of the Pimicikamak First Nation, to which the people of Cross Lake belong. The ‘Indian Days’ also commemorate the signing of important treaties protecting indigenous lands and hunting and fishing rights. I did arrive in time for some of the festivities, and I wanted to join in. I noted that the next morning, after my arrival, there was a 26 km foot race. I like to jog and I often run 10 km or more, so I thought I would register. I arrived at the starting line the next morning and discovered that there was a typo in the program, and the race was actually 26 miles – a full marathon! I second-guessed myself for a minute, but then thought ‘you only live once!’ and off I went. Later I was told some funny stories from people listening to the play-by-play on the radio: in Cross Lake, most homes will have the radio on in the background, tuned in to the local station that tells what is happening in the community. People were intrigued that there was a priest running in the marathon, and apparently I had unknown supporters cheering me on. They listened and cheered as the commentator announced ‘Father John is in second place..... Father John is in third place.....Father John is in fourth place....’ And the number kept getting higher! At kilometer 30

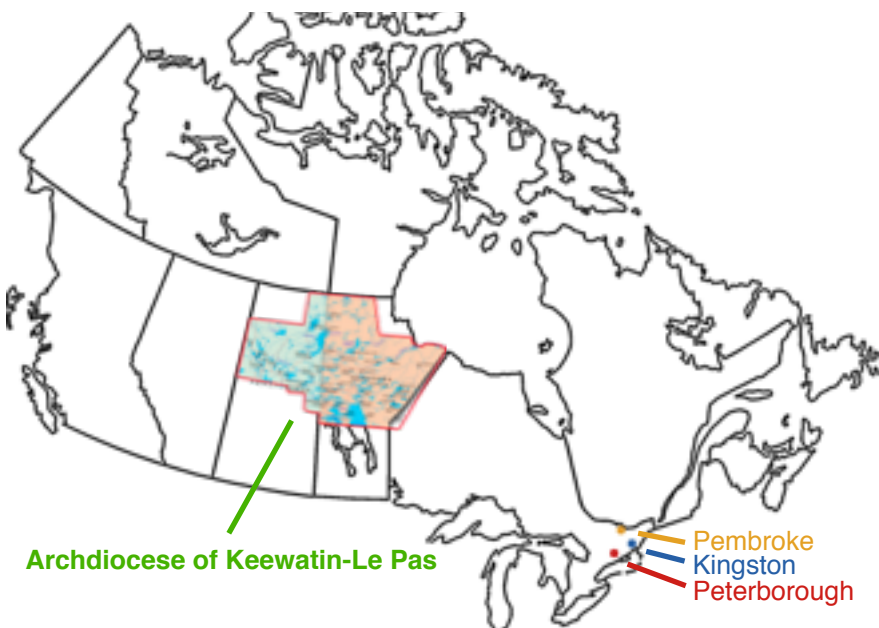


my legs told me that they could go no further, and I had to stop. It was a great experience, though, and afterward, many people in town asked me if I was the priest who ‘almost’ finished the race!

I was sad to leave Cross Lake after only a short stay, and I drove home along the north shore of Lake Superior, 2,844 kilometers. On what was supposed to be my last day, it rained and I was prevented from making it the full way home, so I stopped as soon as I was back in our Diocese, at Holy Family Parish in Britt. Father Neil Campbell and his parishioners were very welcoming; as Father Neil said, “it’s not often that one of our priests is just ‘passing by Britt!’” Thank you, Father Campbell, for your hospitality.

All told, it was a great adventure, and I share my experiences with you to raise awareness about our relationship with the Archdiocese of Keewatin-Le Pas and also because I am the Vocations Director and I am keenly aware of the need our country has for priests; the Archdiocese of

Keewatin-Le Pas is entirely staffed by missionary priests – there are no local vocations. The priesthood has brought me fulfillment and unexpected adventures, and we, as a Diocese, should be bold in encouraging our young men to consider this meaningful vocation. ✠





THE CHOIR LOFT

**Kathleen
Moquin**

Things I used to know how to do: solve integral calculus problems, drive a standard transmission, and tie a one-handed surgical knot. Things I still don't know: how to turn on our home theatre system and why bad things happen to good people.

God has blessed us with intellect and curiosity. At all times and in all circumstances, we are learning. It is a privilege to grow in knowledge, even if it's only to make us less of an embarrassment to our children. That my teenagers were triggered to dismissive sniggering and eye-rolling when I used my right index finger for smartphone messaging prompted me to learn how to text using my thumbs. Coordinating my opposable digits has definitely resulted in more efficient web surfing and texting on my iPhone. Although the children scorn my preferential attachment to Facebook, following them on Snapchat and keeping current with the texting lexicon reflect my humble efforts to narrow this household's generational gap regarding social media culture. And FWIW (for what it's worth), it's been fun. I have a playful respect for the emoji, "a small digital image or icon used to express an idea or emotion in electronic communication" (*Oxford English Dictionary*). Variations on the Smiley Face – note that the Face with Tears of Joy emoji was the *Oxford Dictionaries* Word of the Year 2015 –; the Thumbs Up emoji; and icons of hearts and kisses highlight my own limited emoji repertoire. I love that the handy texting toolbar recommends emojis so that, in addition to being spelled correctly, my comments about weather, dinner menu options, and congratulatory wishes may be festooned with umbrellas, balloons, and pizza slices.

The emoji that appears in the toolbar for thanks is Person with Folded

Hands. In Indian and Japanese cultures, folding your hands in front of you expresses *please* and *thank you* to another. It is a polite, self-effacing gesture. Given that *prithēe*, a corruption of the phrase "pray thee (I) ask you (to)," is the archaic root of *pray*, the folded hands posture is wholly appropriate for the Christian offering prayerful supplication, praise, and thanksgiving to God.

Even if obliquely referenced to St. Augustine, the idea that "(he) who sings prays twice" (*Catechism of the Catholic Church* 1156) encourages pew-dwellers, ever seeking to improve their prayer lives, to participate in singing at Mass. One of my favourite hymns of praise and thanksgiving is "For the Beauty of the Earth." In 1864,



29-year-old Folliott Piermont wrote the text to this joyful hymn as an emotional, grateful response to the unrestrained praising of the Creator he witnessed in sweet songbirds, vibrantly coloured hillside, and a peaceful winding river near Bath, England on a lovely day in late spring. Set to the melody of William Dix's hymn "As with Gladness Men of Old," this hymn first appeared under the name "Sacrifice of Praise," since it was also inspired by Scripture:

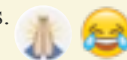
"Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name" (Hebrews 13:15 *NRSVCE*). I love singing this hymn in the summertime and at Thanksgiving, when I am most mindful of the glories of God's handiwork that is Georgian Bay and the riches of my life: *Lord of all, to Thee we raise/this our hymn of grateful praise.*

Check out the Cambridge Singers' performance of John Rutter's setting of this beautiful choral piece <https://www.youtube.com/watch?v=JVQFEgT7E6c>.

Note that the final verse of eight verses comprising the original 1864 text acknowledged Jesus in the Sacrament of the Eucharist.

*For Thy Virgins' robes of snow,
For Thy Maiden Mother mild,
For Thyself, with hearts aglow,
JESU, Victim undefiled,
Offer we at Thine own Shrine
Thyself, Sweet Sacrament Divine*

With folded hands and open hearts do we welcome Jesus into our lives, thanking him for the gift of Himself in the sacrifice of the Mass.



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

DEACONS' BBQ



On Saturday, July 29th, Deacon Paul Dunford and his wife Annette hosted a pot-luck BBQ at their home in Douro, providing a lovely and informal opportunity for the Bishop to meet the Permanent Deacons of the Diocese.

The Bishop even got an impromptu lesson in 'Divining' (for water) from Deacon Paul, who is a veteran of the practice and reputed to have an unblemished record of success.

We currently have eleven Permanent Deacons in the Diocese, three of whom are retired. Plans are unfolding to add to their ranks in the coming years with the creation of our own Permanent Diaconate Formation program. Inquiry sessions were held in each of the Deaneries in May and four candidates thus far have been invited to proceed to the Application phase of the process which starts in September. The actual program itself is slated to begin in September of 2018 and will involve 4 ½ years of discernment, study, and spiritual development.

There will be Deacons on hand at the upcoming Vianney Fair (August 27th) to speak to interested candidates. ✠



Sacred Heart Parish, Peterborough



MARK YOUR CALENDARS

Back by popular demand.

The talented Priests of the Diocese of Peterborough will be showcasing their skills during an enjoyable evening of song and skit.

Sacred Heart Church, Peterborough

Friday, May 4th, 2018 at 7:00 p.m.

Details to follow

Parish:
Assumption

CWL Fashion Show



In April, 2017 the Assumption — St. John Evangelist Catholic Women's League held a Fashion Show in the parish hall, featuring clothing modelled by these 5 CWL ladies. All proceeds were donated to Hospice Peterborough's Campaign for Palliative Care.

Convention Synopsis

by Louise Moran

On the weekend of April 28-30, 2017, Huntsville, Ontario had an influx of members from 31 Catholic Women's League Councils, arriving to enjoy the 97th Annual Peterborough Diocesan Convention.

On Friday afternoon, St. Mary of the Assumption parish was the scene of the Northern CWL convention committees setting up, decorating and cooking in preparation for the convention under the theme: 'Inspired by the Spirit, Women Answer God's Call.'

At St. Mary's, at 10:30 Saturday morning, after registration, coffee and treats, there was an opening mass commencing with a procession of CWL Presidents from the parishes participating, entering the church with their banners, followed by the honor guard of Knights of Columbus in full regalia. Also in the procession, accompanied by rousing hymn-singing, was Father Damian Smullen, CWL Diocesan Spiritual Advisor, who celebrated the mass with support from Father Theo Nnorom, Huntsville; Father Ray Rick, Bracebridge; Father Tom Lynch, Lindsay; and Father John Perdue, Vocations Director.

You cannot have a convention without amazing food and this convention was no exception. After mass, a great lunch was had by all in the St. Mary's Convention hall. Everyone was



More on the
Diocesan Convention
see p. 18

welcomed by St. Mary's CWL President Diana Snowden and June Anne Crawford, co-chair.

After the Crowning of Mary, Father John Perdue spoke about his passion of encouraging vocations in the Peterborough Diocese. He spoke about the establishment of the Saint John Paul II House of Discernment in Peterborough to assist young men to grow in their Catholic faith while understanding and discovering a potential call to the ministerial priesthood.

After the Introduction of Officers, Life Members and guests, we were all privileged to have Patti Key Hanrath, Empowerment Mentor, speak to the convention about 'Amazing Women's Attributes.' Patti started her address by telling about some of the struggles in her personal life. She had the crown in the palm of her hand as there were many women who could identify with her personal battles. We were all inspired by the story of how she chose to overcome the chaos with the help of God's love. Her leadership in helping others through their darkness, by embellishing a woman's personal attributes, was truly inspiring.

Pauline Krupa from Thunder Bay, Provincial President, greeted everyone. Margaret Anne Jacobs, National Council President, greeted the assembly and spoke about God's love and the gift of love that is given to all of us. Saturday afternoon ended with a business section and a Closing Prayer Service.

That evening saw members, who lived in Huntsville or stayed at the Best Western, flocking to local restaurants for dinner. At 7:30 pm the party room at the hotel filled up with about 100 members, some of which were spectacularly dressed in period costumes, celebrating Canada's 150 year anniversary. We all sang, munched, socialized and some of us tried our hand at golf! (No windows were broken.) Even Father Damian joined in a rousing rendition of 'When Irish Eyes are Smiling.'

Sunday morning was met with more coffee, treats and registration in St. Mary's hall. There was a business session followed by a presentation given by Pamela Bryson Weaver, while her husband, Dr. Perley Weaver, and son John, who has been affected by autism, looked on with encouragement. This amazing woman started her power-point presentation about autism with a show of hands of women in the audience who have been affected by autism in any personal relationship; it was amazing how many hands were raised!

The most notable contribution by Pamela is a resolution on Autism she passed via the Catholic Women's League of Canada. Resolution 04.08 was successfully passed nationally in 2004.*

Mass was held with the Huntsville congregation at 11:00 am, followed by lunch and a workshop by the Provincial President celebrating 'Who We Are.' This was followed by the Presidents of the parish Councils, each giving a report about their activities from the recent year. These reports confirmed that our CWL Councils encompass very busy, caring women.

At 2 pm the convention was adjourned with good-byes and best wishes. It was followed by a post-convention meeting of the Council Presidents.

The 97th Catholic Women's League of Canada Peterborough Diocesan Council Convention was a first for this author. I need to say that it was an amazing experience with lots of friends, fun and inspiration. Thank you to the Huntsville team and all the northern helpers for hosting and working so hard to provide a successful and motivating event. ☩

* Resolution 04.08

Whereas, Autism is one of the most common developmental disorders and its root cause(s) remain the subject of research; therefore, be it

Resolved, That the national council of The Catholic Women's League of Canada, in 84th annual national convention assembled, urge the federal government, in conjunction with provincial/territorial governments, to

- adequately fund research to determine the root cause(s) of autism
- promote awareness of the special needs of autistic persons
- provide resources for diagnosis, early intervention, effective treatment, and family support systems; and, be it further

Resolved, That the national council of The Catholic Women's League of Canada in 84th annual national convention assembled, encourage provincial councils to urge their provincial/territorial governments to address the needs of autistic persons by providing adequate funding for diagnosis, early intervention, treatment and family support systems.



Lynn Donnelly, President,
St. Joseph's CWL, Bracebridge,
receiving 60th anniversary certificate

For the
Provincial Convention
see p. 20

2017 Peterborough CWL Diocesan Convention

April, 29th & 30th, Huntsville



With parish presidents processing in carrying their council banners, more than 125 women gathered on Saturday April 29th in St. Mary of the Assumption Church Huntsville, for opening Mass with celebrant, Diocesan Spiritual Advisor, Fr. Damian Smullen and fellow priests and deacons. Along with invited guests, the Provincial and National Presidents, several parishioners provided a warm welcome and others shared their musical talents.

The members were pleased to have six Life Members attend. A Life member has served as Diocesan CWL President and as a member of the Provincial CWL Council. They continue to be active supporters of CWL initiatives at the local, diocese, provincial and national CWL.

A presentation of gifts for new mothers and babies was made by each president. Several items were distributed to aboriginal reserves in Northern Ontario as well as pregnancy centres throughout the Diocese. A remembrance ceremony was held for deceased members as part of the Crowning of Mary ceremony. From donations collected, four different mental health organizations were provided a contribution. A most welcoming display of quilts and blankets were blessed by Father then donated to organizations.

The members heard presentations from Fr. John Perdue, Vocations Director for the Diocese, who updated the group on upcoming events that support the diversity of vocations. Patti Hanrath gave a most inspiring talk on the topic of *Amazing Women's Attributes* and our *WHY*. Provincial President Pauline Krupa brought





greetings from the Ontario Provincial CWL Council. National President, Margaret Anne Jacobs elaborated on her choice of the new national theme and logo; Inspired by the Spirit, Women Respond to God's Call. She also brought greetings from the National Council and spoke of the exciting new direction the CWL is heading into.

As Canada is celebrating 150 years as a country, everyone was asked to dress in period costume or in red/white for an evening of fun, singing and dancing.

Some members brought musical instruments. There was certainly a showing of patriotism that night in the room, a sea of red and white.

On Sunday, Pamela Bryson Weaver, author, Autism Advocate and parent of an autistic son, spoke to the gathering about 'Autism'. She shared her autism journey with us.

Susan Perna made a presentation about the *Catechesis of the Good Shepherd*, a program for young children preparing for mass. Several parishes are presenting this program in their parishes and Susan encouraged other parishes to take this program under consideration for their communities.

Members joined the Huntsville parishioners for morning Mass. During mass the officers reaffirmed their commitment to the CWL. Following lunch, Provincial President Pauline Krupa led a hands on workshop, "Who We Are", based on the fruits of the Holy Spirit.

A great weekend was had by all — lots of fellowship, spirituality and friendship!



the Catholic Women's League Ontario Provincial Convention

by Joanne Hough



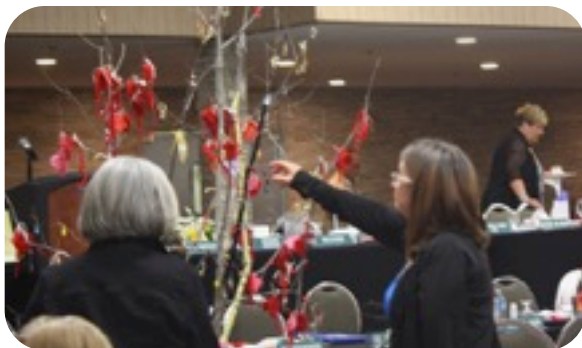
Peterborough Diocesan President, Wendy Tedford, presented a car load of donations to Colleen Martin, Spiritual Development Officer for the Ontario Provincial CWL Council. Colleen works within reserves to the north of Thunder Bay. She is also on the Board of Mininakoos Children's Fund which provides breakfast programs and resources to northern reserves in Ontario.

The afternoon opened with the blessing of quilts donated by each CWL Council to be given to the Aboriginal Grandmothers (Elders) and to centres for families or palliative care. The quilts were beautiful and truly demonstrated the talent and generosity of CWL members. Bishop Coli blessed the quilts and extended a blessing to those who would receive them.

President, Pauline Krupa, announced that the quilt submitted by Peterborough Diocesan Council has been chosen to be brought to National as the Ontario Donation. We are most honoured!

Jody Porter, award-winning journalist and reporter for CBC and Thunder Bay News, gave a compelling presentation outlining the challenges for families and friends of missing or murdered aboriginal women. She told the journey of the family and the community of a young aboriginal teen who lost her life. In addition to the loss of a young person, the family and community are faced with challenges related to racism, police reaction, lack of empathy and understanding and disagreement with the causes of death.

Over the lunch hour, attendees were invited to remove the name of a murdered or missing woman and replace the name with a single earring on a symbolic 'Tree of Life'. The 400 names represented women from the provinces of Ontario,



Response to Aboriginal Sisters



Quebec and Manitoba. The names are to be remembered in prayer when attendees return home.

Cindy Crowe, a Healing Consultant of the Blue Sky Community Healing Centre, presented the importance of the Circle and medicine wheel to the indigenous peoples' culture. She emphasized the serious plight of indigenous people and thanked everyone for their overwhelming support she was seeing and hearing.

The convention attendees were invited to journey around the building to join a circle and participate in a smudging ceremony. Sage was used as part of the smudging. Tobacco ties were distributed as a sacred item. Water, brought in small containers from communities throughout Ontario, was collected from everyone around the circle and poured into large jars. The water later journeyed and was poured into Lake Superior following the ceremony. Several journey stories were shared by the grandmothers and members of the circle. Tears were shed by many. The ceremony closed with the sharing of snacks and fellowship.

Several women accompanied the Grandmothers to the waters of Lake Superior. The water jars were emptied into the lake as part of a prayer service. The flood canal was the site of the recovery of bodies of two young people who lost their lives very recently. The Grandmother drummers and singing added to the reflective atmosphere. Many women felt it was an honour to have attended and to have had an opportunity to support the aboriginal women in the loss of missing and murdered youth and women through this symbolic service.

A letter will be sent on behalf of the Ontario Provincial CWL Council indicating the continued prayer support for families and friends of murdered and missing indigenous women to associations providing support to aboriginal women. ✠



Refashioning Reality

guest column by D.Q. McInerny

There is a war on, a war of truly monumental proportions, for it is being waged against reality itself. This war which we are now witnessing, which, indeed, we are very much caught up in, is most unusual for the fact that only one party to the conflict, human beings, is doing the fighting; the other party, reality, is not lifting a finger because it has no need to; its victory is assured, and in fact it was a foregone conclusion even before the first shot was fired. It is human beings who have unilaterally declared war on reality.

In what precisely does the war consist, what is it all about? It boils down to this: the aggressors have made the determination, quite irrationally, to repudiate the way things actually are, and are committed to the Pickwickian project of refashioning reality, that is to say, of reconstituting the way things are, so that they will then reflect their fantastic notions of the way they think things should be. But the problem for them is this, and it is not small one: the way they suppose things should be stands in stark contradiction to the way things actually are, and the way things actually are is not about to capitulate. Men are attempting to replace reality with unreality, the rational with the irrational, which is of course itself the height of irrationality. Nature remains unimpressed and unflustered; it will not cease to be itself in order to accommodate the wacky whims of ideologues.

Now, the spectacle of man vainly warring against reality, though very sad, is scarcely new: it is in fact as old as Eden. And even before Eden there were those tragic angels, whose rally cry was *Non Seviam!* who chose to take up arms against the divinely established order. But man's war against reality, albeit as old as the human race itself – sin, at bottom, is no more than a rejection of the real – has taken on entirely new dimensions in our day. There has been an intensification of irrationality; madness has been raised to unprecedented heights. More and more people have gotten it into their heads that they can refashion reality

so as to suit their own benighted ideas. But while the war will prove to be extremely costly, for men, there is once again, no doubt as to its outcome. Reality always wins.

What are some of the characteristics of this war? How, in other words, are some people today attempting to refashion reality to bring about a Brave New World of their own making? There are many aspects to the war, but three are especially prominent and worthy of special note. The first of these has to do with the gratuitous manufacture of entirely specious rights, such as, for example, the right to abortion. There is no such thing, in fact, as a right to abortion; there never was, and there never can be. “But,” it will be protested by the warriors against reality, “it’s a law!” And does that make it right? Americans would do well to remind themselves that slavery was once perfectly legal in this country. Did that make it right? The laws made by men can be immoral, as history amply shows, and the law that claims there is a “right” to abortion is immoral; it is a pseudo right, as phony as a three-dollar bill.

A second prominent aspect of the war against reality is the promotion of the grotesque fiction of same-sex marriage. Marriage is a holy institution which was instituted by God Himself, and it was raised by Christ to the elevated status of a sacrament. Marriage, we might say, is the logical corollary to the fact that “male and female He created them.” It is the divinely instituted means by which human beings fulfill the mandate to “be fruitful and multiply.” It is a crude mockery of marriage, then, to make its shadow imitation a vehicle by which social legitimacy and approval is being sought for what is deeply

While this article is written from an American perspective, it would be difficult to argue that the social situation is much different, let alone better, in Canada.

— Editor

human beings have unilaterally declared war on reality

“ **... nature remains unimpressed and will not cease to be itself in order to accommodate wacky whims** ”

aberrant behaviour. The name, “marriage,” can be grossly abused, by supposing that it can be applied to whatever arrangement a mind alienated from nature might choose, but the reality of the institution itself, its intrinsic and unalterable meaning, will not be in the least bit altered. We might derive perverse satisfaction in calling a sparrow a spade, but the sparrow remains a sparrow nonetheless.

A third prominent aspect of the war against reality offers us a breathtaking example of preposterousness pushed to positively mind-boggling extremes. I speak of the notion that we can alter our basic biological identity, as male or female, simply by fiat. If one doesn’t like being one or the other, no problem; all you have to do is to declare yourself to be the opposite of what in fact you are, and *voila!* it is done. Simply thinking it so makes it so. Gender, according to this bizarre way of mis-thinking, is but a social construct, not a given of nature, and a person can therefore switch sexual sides with the same ease with which he abandons on political party and joins another. But as in the case with the manufacture of specious rights and the making a mockery of marriage, here too reality is not going to budge an inch so as to cater to our egregiously tasteless tastes.

Those who choose to war against reality can at times gain what on the surface seem to be strategic victories, as when they succeed in getting the media and the managers of popular culture to buy into their fantasies, but such victories will prove to be Pyrrhic. Because those who war against reality cannot defeat reality, their only expedient is to attempt to establish an ersatz reality, a fabrication of their own fervid imaginations. They create a phantom land, a make-believe world, wherein which they ensconce themselves and endeavour to live, not without a certain degree of quiet desperation, as if everything were just hunky-dory, as if unreality were reality, as if the unnatural

“ the name can be grossly abused but the reality will not be in the least bit altered ”

were natural, as if what they earnestly but erroneously want to be the case were in fact the case. It puts a great strain on the human psyche to maintain an elaborate fiction of this kind for any length of time, unless, that is, at some point one decides simply to turn one’s back definitively on one’s foundational identity as a rational creature.



Where are we to look to find the explanatory sources of the war against reality? We can always safely start with the fundamental fact of original sin. One of the general effects of man’s darkened intellect is that it gives him a dimmed vision of reality itself. He simply does not consistently see things as they really are, and then his pride can go to work, leading him to replace one or another aspect of reality with his purely subjective and twisted substitutes.

There is another, more particular, explanation for the war against reality, especially in terms of the peculiar forms it is taking today, and that is to be found in modern man’s attitude toward nature. He is either only vaguely aware of the very idea of nature, understood as the objective order of things, or he rejects the idea altogether.

Protagoras was an ancient Greek philosopher who made the bold claim that “man is the measure of all things.” No, Mr. Protagoras, man is not the measure, he is the measured; he is measured by nature, by the objective order of things. And whenever he forgets that, whenever he begins to think that his ideas are the standards by which the world is to be ordered, then he becomes a foreigner to truth. He may persuade himself, in his pride, that he is the master of nature, the dictator of reality, but what in fact has happened – and he is always the last to see this — is that he has

“ man is not the measure of all things, he is the measured ... when he forgets that, he becomes a foreigner to truth ”

become the deluded denizen of a make-believe world.
Dr. McNerny is Professor of Philosophy at Our Lady of Guadalupe Seminary in Denton, Nebraska

Parish:
(Lakefield)
Young's Point

Our Lady of Good Counsel 150th Anniversary

In 1825, Francis Young, his seven sons and two daughters from Tipperary, Ireland, landed in the bay just a few hundred yards east of where the church would be built and said, "I will go no further." Thus began the hamlet of Young's Point.

In 1856, Francis Young II and his wife, Mary Houran, donated the two acres of land on which the church and cemetery sit. In 1865, James Kearney hewed the timbers to begin the church building and in 1867 the first mass was celebrated. The completed church was dedicated to Our Lady of Good Counsel and became known as St. Mary's.

Young's Point was the first community to establish a permanent church within the territory of what is now St. Paul the Apostle Parish, Lakefield.

The cemetery continues to serve the parish.



Bishop Miehm

One hundred and fifty Years later, on August 11th 2017, the pristine little white church and cemetery grounds, surrounded by water on three sides, was the location of an historic celebration. A large group of clergy, descendants of the original builders of the church, as well as parishioners past and present were in attendance for the celebration to commemorate the 150th Anniversary of Our Lady of Good Counsel. Bishop Daniel Miehm officiated at Holy Mass in the packed church. Also celebrating the mass were Vicar General Fr. Joe Moran, Pastor Fr. Peter Selvaraj, Fr. Keith Wallace, descendant of Francis Young, and Deacon Paul Dunford. Overflow guests participated in the mass via a video link in a large white tent erected on the grounds for the event. After mass, the celebration continued in the tent with presentations from dignitaries and a



**Our Lady of Good Counsel Church
 (2017)**

bountiful repast put on by the ladies of the parish CWL. Guests mingled with clergy and dignitaries and socialized for hours afterward.

A team of dedicated parishioners has kept this church alive and vibrant for years, realizing the historic value of the church and cemetery. Their hard work and dedication made the historic 150th Anniversary event such a success. The spirit of the Lord works through them.

Information gleaned from: Aileen Young; Frank Corkery; Edgar J. Boland's book, *From the Pioneers to the Seventies*; and MaryEllen Clark-Hearns.



Restoration Committee members: President MaryEllen Hearns, Tuulikki Earon, Barbra Wallace, Paul Enright, Father Peter Selvaraj, Rita Harrington, Brian Harrington, Charles Russelle.

Life in Rural Ontario

FROM THE PEW

David Beresford



We live in Douro-Dummer township on a derelict farm on rocky land surrounded by woods and swamps. We have foxes, coyotes, skunks, and deer. Bats occasionally climb down the old chimney and get into the house, which adds to the adventure of living here. Even though the neighbours all say they see bears, we have only seen one on our land. There is a bittern nesting in our pond, woodcocks in the fields, and humming birds in the garden.

Some of the most beautiful things are the most overlooked, like the weeds growing out of cracks in the pavement, or the red and yellow lichen on the fenceposts. I always want to catch hold of these in my mind, and am alternately disappointed and surprised by how fleeting these visions are, only to be replaced by fresh miracles of beauty. These are like a series of snow flakes that melt in your hand even as you try to peer into their intricate designs, lost forever. If snowflakes were rare, the design of each one would be copied in detail. We seem to value rare things and dismiss the common ones, which is a mistake, for these glimpses of abundant beauty argue for the extravagant generosity which exists in the heart of reality.

At night, hundreds of different moths fly around our back light at the kitchen door, landing on the clapboard wall. They are banded and spotted, with red and yellow and white and brown patterns. The small moths are the most brilliantly coloured. The night sky is black, punctuated by thousands of sparkling stars that burn in brilliance. Fireflies dot the grass, drawing pale green neon designs in the air that linger a moment before fading away like the Cheshire Cat.

In the early morning, the cobwebs on the wire fence and on the corners of the door are covered in dew. These glisten against the sun as it breaks the horizon. I never realized how many spiders there were until I saw the thousands of dew-covered webs stretched out on the tops of the clover in the field beside the house. These moments of beauty would still be there even without any one to see them, of course. The grim purpose of the nets does not rob them of their splendour, but adds to the enigma.

Why is beauty so abundant? Surely in order to be appreciated. Yet the beauty in a thing is there whether appreciated or not. All good craftsman strive for beauty as well as utility in what she or he makes – beauty is inseparable from useful things. No carpenter is satisfied with an ugly tool; the plumbers I know create clean soldered joints and straight vent pipes even if these are to be hidden behind a wall. The rudest country furniture, whether a three-legged stool or a shelf or a barn door, has proportions that are pleasing.



Last summer there was a drought, and the pond dried up, becoming a damp spot of mud. Tadpoles were left stranded and dying, food for birds and flies. Under the rocks on the bottom of the pond the crayfish dug into burrows to keep alive. This summer, with more rain than anyone wanted, the pond is full. Tadpoles and small frogs are everywhere. The most intriguing thing has been the young tree frogs — dozens of them half an inch long, emerald green, sunning themselves on the red currant leaves and on the sunflowers and potato plants in the garden. They blend in so well that they are easily overlooked. Yet, while we were picking beets from the garden, once one was noticed, suddenly tiny green frogs were seen all around us, bright green jewels resting on the leaves.

What strange creatures we are, that we can perceive the momentary beauty of these things. These moments take me by surprise like a never ending series of birthday parties. Walking through the field to feed the chickens, I pass deep blue-purple cow vetch, the white lacy yarrows, and smell the scent of mint that arises from being crushed under my feet. Delicate catnip, pink and purple, and yellow buttercups and cinquefoil seem to be everywhere. Yet the grandest of them all, towering up to six feet in height, are the purple bull thistles, with blue and pink flowers the size of eggs nodding on thin, spine covered stalks. These give the pleasure of their flowers, and a further pleasure of gold finches who feed on their seeds all summer. ☩

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.



REFLECTIONS

Donald Graham

Previously, I spoke of the natural law as that way in which human reasoning, formally and informally, participates in God's eternal law. The finest results of this reasoning are sedimented in the mores of past civilizations and, occasionally, (but increasingly less so) reflected in modern legislation. Through God's grace, the natural law is luminously revealed in the Ten Commandments and, as circumstances require, the Catholic Church can interpret it in an authoritative and definitive manner. One of the most fundamental articulations of the natural law, which most intuitively grasp, is 'do good' and 'avoid evil'. Notice that this is neither a question nor a declarative statement. Rather, natural law unveils itself as an imperative. In daily living, as opposed to arm chair philosophizing, 'doing good' and 'avoiding evil' materializes in concrete, practical decisions about big and small matters which engage one's freedom and contribute to, or detract from, human flourishing.

Speaking of the natural law in a relativistic society runs against the cultural grain. If everything is relative, then moral judgments are reducible to temporary, historically-conditioned perspectives on a continuum of preference. You prefer monogamy, someone else prefers looser more fluid arrangements . . . 'who am I to judge'? But the false note sounds when the theme involves less culturally acceptable practices. You prefer paying for goods and services, someone else prefers stealing . . . 'who am I to judge'? Well the cat is out of the bag. Try stealing from a relativist and see how quickly she tells you (quite properly) that you have violated a moral norm.

Our age approaches the reality of natural law – even if it is never called this – as something oppressive; that is, something necessarily in tension with

Friends not Antagonists

my freedom because it arbitrarily seeks to limit my choice, like the adolescent who believes Mom and Dad impose rules for the sake of rules! When this stunted understanding of the natural law dominates, he looks for ways to rebel not to obey. This immature view misunderstands that natural law is not the capricious design of an arbitrary deity limiting my life, but human reason's participation in God's counsel about how to protect fundamental human goods, promote human flourishing and light up a path of life. Part of this misunderstanding is traceable to our truncated view of freedom itself.

Starting in the late Middle Ages, a confluence of factors encouraged the rise of individualism in the West. Enlightenment thinking injected a certain robustness into this dynamic. Individualism now forms part of our cultural frame and is closely associated with our contemporary 'rights-culture'. Today, we reflexively reduce our



view of freedom to the raw, unencumbered notion of 'my personal ability to choose'. Yet, freedom is more fulsomely understood as a threefold braid: freedom *to*, freedom *for* and freedom *from*. Without question, freedom is the power *to* choose, to say "yes" to this or "no" to that. If this facet of freedom is lacking than the reality itself is lacking. Freedom exists *for* a purpose: it is supposed to be directed toward goals or ends which makes us more human, which build us up, which make us, and our communities better,

which support that which is truly good, true and beautiful. Exercised improperly freedom destroys, tears down and wounds. In short, freedom exists *for* human flourishing. If choice is exerted oppositely, it undermines the very purposefulness of freedom itself to deface human dignity. Finally, the freedom to choose for a good purpose requires that we are "free" *from* that which oppresses us, which potentially compromises our decision-making directed toward a good end, and which makes it more difficult to choose what is good true and beautiful. For example, freedom from violence, hatred, fear, addiction and alike increase the odds of choosing the good.

When we grasp freedom as *to*, *for* and *from*, we reject our culture's misconstrual of this precious power. We speak more reasonably about what it means to be human, how we are called to share in God's very life, and how the moral law far from limiting our freedom enables us to choose wisely what fulfills us. Rather than perceiving the moral law as a restriction, we see it as a wise "tutor" teaching us about what truly leads to happiness. We discover that freedom and the moral law are friends not antagonists. ✠

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)

St. Mechtilde (or Matilda) of Hackeborn

c. 1242-1298

Patron of blindness

Feastday: November 19th

SAINT PROFILE

Fr. Joseph
Devereaux



“Tell me your enemy, and I will tell you what you are. Tell me your hatred, and I will tell you your character. Do you hate religion? Then your conscience bothers you. Do you hate the wealthy? Then you are avaricious, and you want to be wealthy. Do you hate sin? Then you love God. Do you hate your hate, your selfishness, your quick temper, your wickedness? Then you are a good soul.” (Archbishop Fulton Sheen)

If healthy environments bring benefits, then the famous Benedictine Monastery of Helfta is especially noteworthy. This convent is famous as the residence of several important nuns/mystics: Mechtilde von Magdeburg (d. 1282), Abbess Gertrude von Hackeborn, 1251-1291, and her younger sister Mechtilde von Hackeborn, an important visionary (d. 1298), and St. Gertrude the Great von Helfta, who wrote *The Herald of Divine Love* and *Spiritual Exercises*.

This article discusses only St. Mechtilde and borrows from the thoughts of Pope Benedict XVI, who in 2010 included Mechtilde in a series of teachings on some of the great women saints of the Middle Ages. St. Mechtilde of Hackeborn, was the sister of St. Gertrude the Great, who is the only female saint with the title *Great*. Mechtilde was born in 1241. When she was 7 years old, she and her mother visited her sister, Gertrude, at the convent in Rodersdorf. Mechtilde was so enthralled by the environment there that she ardently desired to be part of it. She entered the convent first as a pupil and became a nun at the convent in 1258 and flourished spiritually.

Pope Benedict describes her as a true teacher, exemplary in all she did, because of her radical commitment to the Gospel and her apostolic zeal. She was gifted with many natural and spiritual qualities, such as knowledge, intelligence, literary expertise, and a wonderfully soft voice — though very young, she became the director of the convent’s school as well as the convent’s choir director and novice mistress.

“Her life of intense prayer led her to an intimate union with Christ, expressed in devotion. She stood out for her humility, fervor, kindness, transparency and innocence, as well as for the intensity and the familiarity with which she lived out her relationship with God, the Blessed Virgin and the saints.”

Her contemporaries record that “her teaching flowed with an abundance that had never been seen before in the convent and, alas, we fear greatly that something similar will never be seen again. The nuns met with her to listen to God’s word as they would a preacher. She was the refuge and consoler of all, and she had, as a singular gift of God, the grace of revealing freely the secrets of each one’s heart. Many people — not only in the convent, but also strangers, religious and laypeople arriving from afar — attested that this holy virgin had freed them from their sorrows and that they had never experienced so much consolation as they did by her side. She also composed and taught so many prayers that if they were all collected they would surpass the volume of a psalter.”

At the age of 50, she experienced a serious spiritual crisis and physical suffering. In the midst of this situation, she confided to two of her fellow sisters the special graces with which God had guided her since her childhood. She was unaware that they

made a written record of this conversation. When she discovered what they had done, she was plunged into anguish and turmoil; however, the Lord consoled her and helped her to understand that everything that they had written down was for God’s glory and for the benefit of her neighbour. The last eight years of Mechtilde’s life were marked by serious illness. Even during life, her work and her reputation for holiness spread quickly.

The liturgy was this saint’s great school of spirituality. Her life was rooted in prayer and contemplation. She constantly referred to sacred Scripture, with a preference for the Gospels. She was devoted to the canonical hours and to the celebration of Mass, especially Communion when she was often caught up in ecstasy. In one of her visions, Jesus himself recommended the Gospels to her. Opening up to her the wound of his most gentle heart, he said: “Consider how great is my love! If you want to know it well, you will not find it expressed more clearly anywhere than in the Gospel. No one has ever expressed feelings stronger or more tender than these: As my Father has loved me, so have I loved you (John 15:9).”

Pope Benedict says “the message of St. Mechtilde for us today is the need for personal and liturgical prayer, especially the Liturgy of the Hours and the holy Mass, which were at the root of St. Mechtilde of Hackeborn’s spiritual experience. Allowing herself to be guided by sacred Scripture and nourished by the bread of the Eucharist, she followed a path of intimate union with the Lord, completely faithful to the Church at all times. ... She invites us to praise the Son with the heart of his mother and to praise Mary with the heart of her son.” ☩

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



Prayer for the Consecration of Canada to the Immaculate Heart of the Blessed Virgin Mary on 1 July 2017

During this 100th anniversary of the apparitions of the Blessed Mother to the three shepherd children of Fatima, and in time for Canada's 150th birthday, the Canadian Conference of Bishops invited each of their member bishops to consecrate his portion of the people of Canada to the Immaculate Heart of Mary. Below is Bishop Miehm's prayer, which he circulated to each parish for possible use at Canada Day, and which may be appropriately recited again during the month of October — traditionally dedicated to our Lady and the final month of the Fatima event.

(Removed from the text below are the few lines proper to the bishop himself.)

— Editor.

Blessed Virgin Mary, Mother of God and Mother of the Church, when the first Christian believers came to these shores, they planted a Cross made of the fresh timber of the New World as a sign of their faith in your Son and the power of his Resurrection, placing their lives under your maternal protection and venerating you as the Immaculate Conception. You show us how to live a life free from sin in Christ Jesus and, by our baptism, we hope to share fully with you in the *freedom of the glory of the children of God*. You have accompanied us on our path through history, in times of peace, conflict, and reconciliation, and as we arrived at a greater sense of unity and nationhood.

With full confidence we come before you today giving thanks to God on the 150th anniversary of the Canadian Confederation. Gathered in the communion of the Father, Son, and Holy Spirit, we place ourselves completely in the sanctuary of your Heart and commit the past, the present and the future of Canada to your maternal care.

For this reason, I consecrate the people of our country to your maternal Heart which teaches us to trust in God's loving plan.

Immaculate Mother of God, we find ourselves at a crossroads in our history; we are grateful for advances in science and new discoveries, yet we know the human heart is tempted by selfish interests and false ideas about the human person and freedom. Help us, as Catholics, to live in peace with all people of good will and to dialogue with respect and friendship.

Loving Mother of Our Lord, help us to uphold religious freedom in Canada, and the natural rights of parents and families; inspire us to protect the unborn, to help the poor, the



marginalized, and to give support to the infirm and elderly. Weighed down at times by our concerns, but hopeful for the future, we turn to you, the new Eve, Mother of all the living, for help and for strength.

Your Son is the beginning of God's New Creation and you are his Masterpiece: intercede for our Churches, for all our people, especially the Indigenous Peoples, the first stewards of this land of Canada, and all who come here to live, take refuge, or visit.

May the Cross of your Son, planted on Canadian soil and in Canadian hearts, be known as the Tree of Life, whose fruit is visible and available to all in the garden of this world.

Mary our Mother, we place our country Canada in the sanctuary of your Holy Heart for we know that there we will find Jesus, who lives and reigns with the Father in the unity of the Holy Spirit, one God, forever and ever.

Amen.

Litany for Canada

Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of the Church,
 Sacred Heart of Mary,
 Immaculate Heart of Mary,
 Star of the Sea,
 Our Lady of Roc Amadour,
 Our Lady of Recovery,
 Our Lady of the Cape,

pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.

Our Lady of Victory,
 Our Lady of Good Help,
 Our Lady of the Rosary,
 Our Lady of Sorrows,
 Our Lady of Good Counsel,
 Our Lady of the Snows,
 Our Lady of the Prairies,
 Our Lady of Guadalupe,
 Our Lady of Perpetual Help,
 Our Lady of Canada,

pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.
 pray for us.

Mary of Peterborough

Created by Brother Michael McGrath, OSFS

While others may see additional elements suitable for meditation and prayer, a few things stand out:

- the cross of her Son dominates her identity
- the Holy Spirit is co-located with her heart
- her hands support the keys found in the diocesan coat of arms, the keys of St. Peter, who is the Patron Saint of Peterborough.

— Editor.





SACRED HEART COLLEGE

CARITAS ET VERITAS

MEDIA RELEASE – SACRED HEART COLLEGE

JULY 14, 2017

Sacred Heart College's Board Executive is pleased to announce the appointment of Rev. Father Thomas Lynch as Principal for Sacred Heart College effective Thursday, July 13, 2017. Fr. Lynch assumes this role in addition to his current parish duties at St. Mary Parish in Lindsay.

Fr. Lynch brings a wealth of academic and pastoral experience to this role. Fr. Lynch holds the canonical degree of STL (summa cum laude), a Master's of Divinity from St. Peter's Seminary in London and a Bachelor of Arts from the University of Western Ontario. Fr. Lynch is an Adjunct Professor at St. Augustine's Seminary and has taught in the areas of bioethics, sexuality & marriage, and social justice. As Dean at the Seminary, Fr. Lynch furthered the Diaconate program, developed online courses and established local learning hubs to support continuing education and community outreach. Fr. Lynch brings his experience and expertise in these areas to Sacred Heart College as the College achieves degree granting status, seeks to expand adult faith formation programs and introduces a Diaconate Formation program.

Fr. Lynch is a devoted pastor and serves as the President of Priests for Life in Canada. Having served as a Board member of Our Lady Seat of Wisdom, Fr. Lynch brings this governance experience to his leadership role at Sacred Heart College.

Sacred Heart College's Board Executive thanked Fr. Joseph Devereaux, Judicial Vicar and Chancellor of Spiritual Affairs for the Diocese of Peterborough, who served as Interim Principal at Sacred Heart College.

Most Reverend Daniel Miehm, Bishop of Peterborough, Chancellor of the College, says, "Fr. Lynch brings many rich academic and pastoral skills to the role of Principal. I know that the leadership of the College will be in faithful and capable hands. I thank Fr. Joseph Devereaux who served as Interim Principal at Sacred Heart College. Fr. Devereaux took on this role in addition to his regular duties to further the mission and advancement of the College."

Media Contact: Deirdre Thomas, Assistant to the Bishop, Diocese of Peterborough, office - 705 745-5123 x 24; cellular - 705 872-6764.

Upon his appointment yesterday, Fr. Lynch says, “I am eager to get started. I have been learning about Sacred Heart College. I see its potential and I am thankful that the Board has placed its trust in me to carry forward the College’s vision of “charity and truth.” There has been a lot of good work to lay the foundations which will now support the growth of the College.”

Earlier this year, Sacred Heart College announced that it received consent from the Assistant Deputy Minister, David Carter-Whitney under the authority of Minister of Advanced Education and Skills Development, Deb Matthews to grant the Bachelor of Arts (Honours) degree in Catholic Studies. On June 23, 2017, the College celebrated the achievement of degree granting status and awarded the first three Sacred Heart College medals.

Bishop Nicolas DeAngelis was awarded the Sacred Heart College Medal for his leadership and service in carrying forward the vision of Pope Benedict XVI to found a Catholic College in Peterborough.

Prof. Tom Symons was awarded the Sacred Heart College Medal for his leadership and service in serving as the first Chair of the Board of Trustees and continuing to serve as Chair Emeritus.

Bishop William McGrattan was awarded the Sacred Heart College Medal for his leadership and service in serving as the second Chancellor of the College and the Interim Principal.

Sacred Heart College is currently housed at 208 Romaine Street in Peterborough and will continue to operate from this location during its founding years. Sacred Heart College has formulated a slate of courses for the 2017-2018 school year. Course descriptions and registration information are posted on the College’s website www.sacredheartcollege.ca or available by calling (705) 745-5549.

Media Contact: Deirdre Thomas, Assistant to the Bishop, Diocese of Peterborough, office - 705 745-5123 x 24; cellular - 705 872-6764.



**CATHOLIC
ABCs**

Krista Wood

Patience...

God's time, not mine!

Patience. Perhaps not something many of us call upon when we're waiting in the Tim Hortons lineup on our way to work or when we're late for an event and get stopped at a train track or red light, but it is one of those gifts of the Holy Spirit that we could all make use of a little more in our daily lives.

I'm often described by others as a particularly patient person and I suppose it is one of those gifts that I make use of often, particularly when traveling in a van with my parents, sister, and 5-year-old nephew on an 18 hour road trip to Prince Edward Island, which is the situation I find myself in as I write this article.

In the dictionary patience is defined as "having tolerance of delay, not being hasty or impetuous." However, in the Biblical sense, patience is far more active. It's about perseverance, not simply waiting but actively doing something; tolerating that which is necessary to reach a desired goal.

In the book of Ecclesiastes it says, "For everything there is a season, and a time for every purpose under heaven" (Ecclesiastes 3:1). This commonly quoted passage is one which challenges us to cling tightly to the fruit of patience so we may accept God's plan for our lives, a plan which will unfold in His time not our own. Easier said than done! Relying on God's time, not our own can be a great challenge but if we allow God the time to let His plan unfold our happiness will far exceed anything we could ever dream for ourselves.

Eight years ago I left the Diocese of Peterborough to pursue my studies in Theology with the plan of returning

home to work at the Youth Office. Unfortunately, my plan didn't quite work out but the good news is God's did!

Just two weeks after graduation I found myself in a new city, in a new apartment, with a new car, and a new job but it wasn't home in Peterborough. My patience was being tested every time a job posting would come up in Peterborough and I didn't get it. I was frustrated beyond belief but there wasn't much else to do other than turn to God in prayer. For weeks, months, and even years, I prayed for patience. I prayed that my will and God's would align, that I would trust the plan He had for me no matter how difficult. As the years went on Niagara became more tolerable – I loved my



friends, my community, and my work, but it still wasn't Peterborough.

I applied for yet another job posting back home. This was it, I told myself, if God wanted me in Peterborough then I'd get this job. When I left that job interview I found myself overcome with emotion – I didn't want to leave my friends, my community, and my job in Niagara. I had found my home and much to my surprise it wasn't in Peterborough, perhaps to the dismay of many members of my family. I was happy and content. I truly felt that I was called to serve God in Niagara, though I still wasn't quite sure why. Unfortunately, it didn't take long for that to be made clearer.

The day I found out I didn't get that final job in Peterborough was also the day I found out Debra, my friend, colleague, and boss, had suffered a sudden and massive stroke. Several weeks later she passed away. The following day we shared the news of her death with our colleagues, and I was asked to lead our community in prayer. This was quite possibly one of the most challenging days of my life.

Debra had a way with words and her prayers were some of the most beautiful I'd ever heard. How could I possibly pray for her in as meaningful a way as she had

prayed for so many others? As I was searching through prayer books on her office shelf early that morning I came across a written note she had stuck to one of the pages. It read, "For everything there is a season, and a time for every purpose under heaven." Debra lived this quote to the fullest and if she was sitting with me that morning she would have told me my purpose in that moment was to pray with my heart, and to go be a chaplain to all those in need of support as they grieved her death. My work as a chaplaincy leader isn't about me, it's about serving God by serving those He loves, and more often than not that takes time. I had to be active in patience that day. I was challenged to set aside my own desires and struggles to give of my time to others trusting that in God's time Debra's sudden and unexpected death would find greater meaning. I don't know where I found the strength to get through that day but I smile as I think back on it, knowing Debra would have been proud.

Debra and I had a lot of ups and downs in our working relationship. There were many days when she drove me crazy, when as my boss she would make decisions I strongly disagreed with. She was tough but she had a way of bringing out the best in others and making use of their gifts and talents. When I had applied for that last job posting in Peterborough, much to her disappointment, I had asked Debra to write me a letter of reference. She wasn't particularly happy to hear that after all these years I still wanted to leave; nonetheless she wrote me a beautiful letter which sits in my office to this day. But for everything there is a season and a time for every purpose under heaven. A few months later I used that same reference letter as I applied for one last job posting, a job I successfully got! For over a year now I have been working as the Board Chaplaincy Leader for the Niagara Catholic District School Board, a role that

had been left empty when Debra died. If anyone had told me I'd be in this role years ago as I sat behind a desk at VEYO preparing for something, I would have smiled and likely laughed.

God's time, not mine. God's will, not mine. I could never have imagined the journey my life would have taken over the past few years but I know that it is only by the gift of patience that I am able to look back on it now and see the beauty of trusting in God's divine will. So as the seasons change, may we take up the challenge to live every day to the fullest, asking God for the gift of patience as we persevere through the ups and downs and God's plan unfolds before us! ✠

Krista currently serves as the Board Chaplaincy Leader for the Niagara Catholic District School Board.

Chrism Mass

10 April 2017

In the period following the departure of Bishop McGrattan and before the arrival of Bishop Miehm, our Chrism Mass was celebrated in the Cathedral of St. Peter-in-Chains by the retired Bishop of Sault Ste. Marie, Jean-Louis Plouffe.



Renewal of priestly promises



Blessing of oils

Parish:
Powassan

Lenten Mission



Parishioners of St. Joseph's Parish in Powassan, experienced a wonderful Lenten Mission offered by Fr. John Perdue, the Vocations Director for the Peterborough Diocese.

We understand that Fr. John accepted our invitation with some trepidation, since he had never offered a Mission before; he didn't want us to get our hopes up too high! Well, we subsequently thought that he was tricking us, because he did a marvelous job of taking us through a 4-day experience of prayerful meditation on Sacred Scripture. Attendance was well above expectations, and feedback was very positive.

On behalf of the parishioners of St. Joseph's, thank you Fr. John for journeying to the northern-most Parish of the Peterborough Diocese, and we look forward to future opportunities to have you visit with us.

Submitted by: Deacon Brian Mason, St. Joseph's Church, Powassan



Catechesis of The Good Shepherd Taking Steps to Serve Children

Submitted by Susan Perna

After ninety hours of formation, preparing men and women to serve children 3-6 years old, all felt that this experience was their own personal transformation. Participants at this course in Lindsay, in The Diocese of Peterborough along with others from the Dioceses of London, Montreal and Toronto, wondered just how their own childhood would have been different if they knew then what they know now

Passing on the faith to the next generation often means just repeating what you experienced as a child. Basically, as you receive so shall you give. Perhaps the face of God most people know today is the



one of judgement and punishment. The Catechesis of The Good Shepherd gives children and adults an unimaginable depth of the face of God as love.

Now the richest doctrines and the teaching of our faith will be given to children ages 3-6 years old. A new, strong foundation, built on scripture and liturgy, will help build up a strong worshipping community. The children are our future and new hope for the church. Priests have observed that by the time the children have spent 3 years in the Catechesis of The Good Shepherd, these 6-year-olds could do a better job at passing on the faith than most students graduating from high school.



Fr. Eric Mason, the associate pastor, continues to inspire the Youth Group to help build, paint, and finish the materials and furniture for the atrium children. This group, now known as *Ora et Labora*, do this purposeful work and the process opens up new understandings and depth to their own spiritual journey. Other parishes across Canada have heard about what he is doing and wondered if they could do this too. New conversations and opportunities are opening up for teenagers to do this purposeful work.



Most of the Level I Course was held in The Knights of Columbus Room, in the rectory at St. Mary's Parish. One of their Knights, Travis Gilbank, a father of 2 children took the 90-hour course and received his certificate in May. He will be part of the catechetical team who will be ready and inspired to welcome and serve the children.

Thanks to Fr. Tom Lynch for saying, "Yes" and accommodating the adults and the Level I, CGSAC Course in his parish while undergoing major renovations of the church. A beautiful space has been allocated and will be able to welcome children.



Clergy Appreciation Night at St. Therese Church, Courtrice



13 May 2017

The Catholic Herald actively seeks the submission of photographs from across the Diocese. Photos need to be in focus and high resolution. Please email to: catherald@gmail.com and include the date, place and names of persons depicted. The Herald is published three times a year.