



ecclesia

OFFICIAL NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

Chapeau walkathon raises over \$12,000 for parish restoration

By Fr. Tim Moyle

Pleasant weather greeted the over forty participants who walked from Chapeau to Pembroke on Saturday, May 10th, and raised over \$12,000 for the ongoing restoration work in St. Alphonsus Parish Church.

In the past few years the church, built in the mid-to-late 1800's, has been in need of repairs to its roof, electrical systems, windows and doors. The total cost is estimated to be \$400,000. Fr. A.T. Harrington, the recently retired pastor of St. Alphonsus, applied, prior to his departure for a grant from the Province of Quebec, to help with the repairs to this grand heritage building.

Mr. Bob Middlemiss, m.n.a. for the riding of Pontiac, announced, prior to the last Quebec election, that the parish would receive a grant of \$215,000 to assist with the project. The Walkathon is the first of a series of fundraising projects to help to raise the balance needed to accomplish the work.

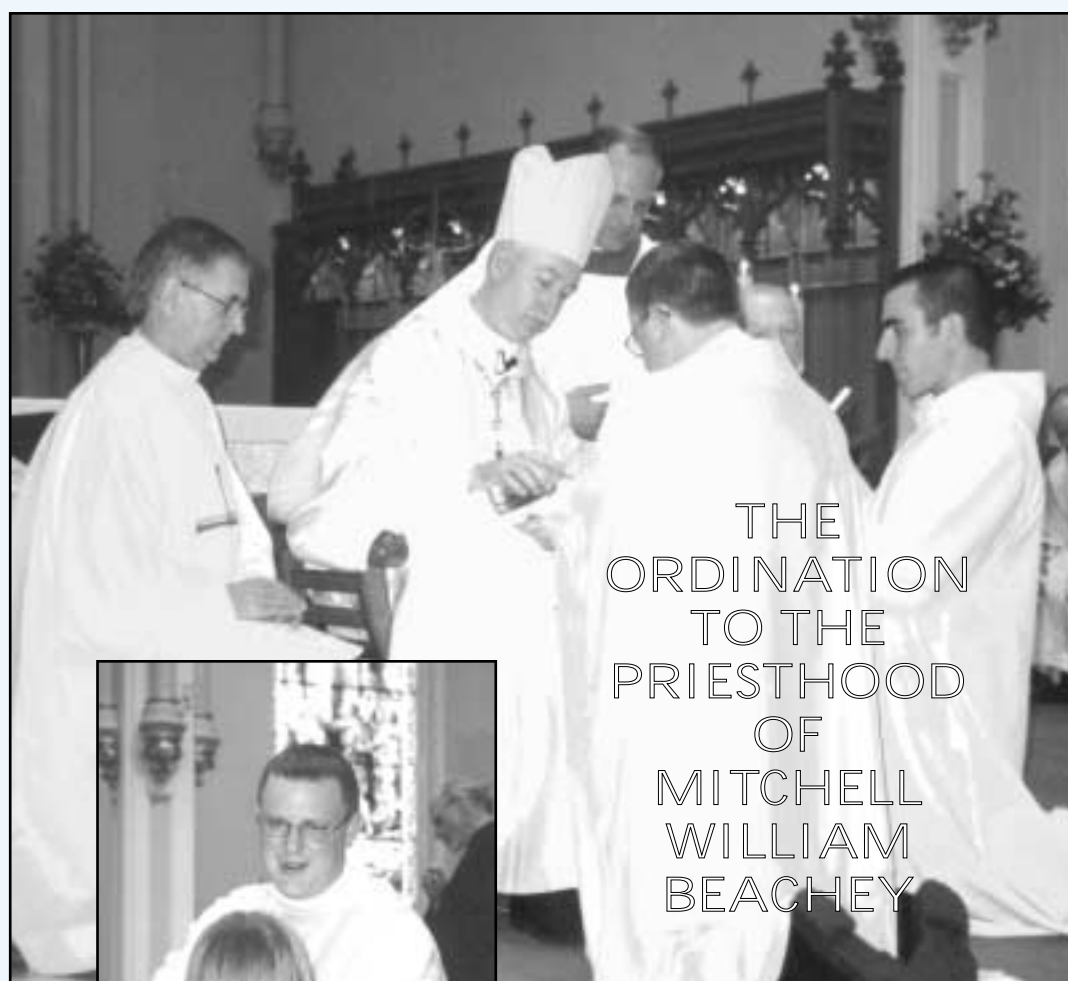
To date, the parish has spent over \$125,000 of its savings to carry out the first phase of the work in the winter and spring of 2003.

Not to be outdone by his provincial counterpart, Robert Bertrand, the Federal Member of Parliament for Pontiac-Gatineau-Labelle, participated in the Walkathon and presented the parish with over \$1,100 in donations from his fellow parliamentarians, including those from the Prime Minister, Paul Martin and various other cabinet members.

Congratulations to Harold and Marilyn Morris of Chapeau who suggested and organized this event. They, together with all the various participants who participated in the walk, proved that Chapeau is indeed a place of hearty "soles."



Bob Bertrand, Pontiac-Gatineau-Labelle MP walking to Pembroke



THE
ORDINATION
TO THE
PRIESTHOOD
OF
MITCHELL
WILLIAM
BEACHEY

FR. M. W. BEACHEY WAS ORDAINED TO THE PRIESTHOOD ON MAY 10, 2003, AT ST. COLUMBKILLE'S CATHEDRAL, PEMBROKE. MOST REV. RICHARD W. SMITH, S.T.D., D.D., WAS THE ORDAINING BISHOP AND PRINCIPAL CELEBRANT. AT THE LEFT, FR. BEACHEY OFFERS HIS BLESSING TO HIS NIECE, KARA NICKERSON. MORE PHOTOS, PAGE THREE.

Pembroke Diocese benefits from papal biographer's 'debt'

By Fr. John N. Burchat

Roman Catholic theologian and papal biographer Dr. George Weigle said he was indeed pleased to repay a debt of gratitude to the Diocese, since he and his family enjoy vacations and participate in the Sunday Eucharist in this area every summer. But it was through the persistent efforts, and summertime cottage "connections" of Fr. Tim Moyle that we were able to arrange to have someone of Dr. Weigel's caliber come and speak to the priests and

laity. A native of Baltimore, Dr. Weigel was educated at St. Mary's Seminary College in his native city and at the University of St. Michael's College in Toronto. Dr. Weigel has contributed essays, op-ed columns and reviews to the major opinion journals and newspapers in the United States and has appeared on numerous network television, cable television and radio discussion programs. He is the author or editor of over fifteen books, including: "The Truth of Catholicism" and "The Courage To

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Diocese benefits

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Be Catholic.” Dr. Weigel, who has been awarded six honorary doctorates and the papal cross *Pro Ecclesia et Pontifice*, serves on the boards of directors of several organizations dedicated to human rights and to the cause of religious freedom. He is also a member of the editorial boards of *“First Things”* and *“Orbis”* and serves as a consultant on Vatican affairs for NBC News. George and his wife, Joan, live in North Bethesda, Maryland, with their three children.

“Pope John Paul II and the New Evangelization” was the topic as Dr. George Weigel addressed Bishop Smith and the Priests of the Diocese during their annual Pastoral Institute, from May 12th to 13th. *“The Achievements of John Paul II”* was the topic of his public lecture for the laity, who filled St. John Baptiste church the evening of May 12th. It was Bishop Smith’s desire that we also make Dr. Weigel’s visit an opportunity to celebrate the 25th anniversary of the election of John Paul II as Supreme Pontiff of the Roman Catholic Church.

Dr. Weigel is one of America’s leading commentators on issues of religion and of public life. In his present role as Senior Fellow of the Ethics and Public Policy Center in Washington, D.C., Dr. Weigel prepared a major study of the life, thought, and action of Pope John Paul II, *“Witness to Hope: The Biography of Pope John Paul II”* was published to international acclaim in the Fall of 1999 in English, and since in various other languages. A documentary film based on the book was released in the fall of 2001 and has won numerous prizes.

In his public lecture at St-John-Baptiste, Dr. Weigel outlined the achievements of the Holy Father and illustrated the truth that Karol Wojtyla, John Paul II, is not just a man with faith - his identity is faith. *“He has been the great Christian witness to hope of our time. The Pope has written and believes that ‘Jesus Christ is the answer to the question that is every human life.’ He believes this with all his heart and soul. As he travels around the world and returns the office of Peter to its evangelical roots and secures the legacy of Vatican II, John Paul II has been inviting people to an encounter with Christ.”* Our world often thinks of that as a “narrowing experience for human freedom.” But throughout his writings this Pope has demonstrated exactly the opposite; that belief in Christ opens one to a new and broader conversation with people of other convictions and with people of no religious conviction.

Having demonstrated how authentic and full Catholic faith creates a fully human life and opens one to a dialogue with others, John Paul II is determined to continue the mission he has carried out so magnificently for 25 years now, and that is to strengthen the Christian people throughout the world to bear witness to Jesus Christ as the answer to the question that is every human life. That’s what he’s been doing his whole life and pontificate. And his personal witness and inspiration has changed countless lives.

At the Pastoral Institute, Dr. Weigel reminded us that “the Church does not have a mission. The Church is a Mission. The Church is an evangelical movement.” From his vast knowledge of this pontificate, Dr. Weigel has noted that Sections 22 and 24 of *Gaudium et Spes*, from the Second Vatican Council, are “the two most cited conciliar references in the voluminous magisterium of the

present Pope.” Dr. Weigel asserts that these two passages are “the theological fulcrum of the New Evangelization.”

First, the Church confidently proposes to the world that Jesus Christ “reveals both the face of the merciful Father and the true meaning of humanity.” This is the charter of an authentic Christian humanism. We are called to be a Church that sees and announces the great dignity of every human life because “God knows each of us Face to face. Each of us is known by our face and by our name.” Secondly, the Church proposes that the fulfillment of our lives is found in self-giving, not in self-assertion. “The truth of history is found on the Cross, in Jesus’ dying in complete self-surrender and being vindicated in that self-emptying by the Resurrection.” Every human life is a microcosm of this great drama. We exist not merely in the world, not merely in ourselves; we exist in relationship, in self-giving.

This is the Church’s response to the selfishness of so much of modern culture. Only through disinterested giving of ourselves can we attain full discovery of ourselves. “Self-giving, not self-assertion, is the royal road to human flourishing and, ultimately, to salvation. There is the Law of Gift built into humanity ‘from the beginning’, and it is confirmed by the life, death and resurrection of Christ.” These two sections of *Gaudium et Spes* provide the foundations of what the Holy Father calls the “Culture of Life”. Because of his own Polish heritage, John Paul II appreciates that it is culture that leads history, and religious conviction is always at the heart of culture.

What must the Church do as we begin the new millennium?

Be the Church! Confidently! Know that the world is yearning for the gospel. Be an evangelical movement that tells the world of God the Father’s passionate love for humanity. Announce that it is Christ who reveals the astonishing truth of human destiny. “We are to remind people that their destiny is greater than they think. This, not ‘institutional maintenance’ is the purpose of the Church. There is no need for the Church to be on the defensive. The Gospel is still the most potent proposal in the world.” When the Church is that and does that, she will flourish. There are already signs of this as new ecclesial movements spring forth and bring new life within the structures of the Church.

Ending on prophetic note, Dr. Weigel claimed that “the pontificate of John Paul II is leading us in a faithful reception of the Council, which began preparing the Church for what is coming after the modern world.” Through his leadership, proclamations and travel, Pope John Paul II continues to urgently propose the Person of Jesus Christ to humanity, with every fiber of his being. His very first words as Pope were “Believe. Do not be afraid to believe.”

And what does he say to those in the Church who may be growing frustrated and weary of the seeming fruitlessness of our pastoral efforts? On the third day of the Pastoral Institute Bishop Smith reminded priests that through his Apostolic Letter, *Novo Millennio Ineunte*, the Holy Father is asking everyone in the Church during these early days of the new millennium to *be holy and faithful witnesses to the Hope that is Christ.* John Paul II is asking us to begin “afresh from Christ” by encountering His Face through personal prayer and the Life of the Church. This must be the foundation of all our future pastoral planning in the Diocese of Pembroke. As a Church that is missionary, he is asking us to hear Christ say to us as He said to Peter and the Apostles: “Have you caught nothing, friends? Put into the deep. But do it *for me* this time. And do it *from me.*”



Most Rev. R.W. Smith (left) and Dr. George Weigle.

Encouraging ordained ministry and the consecrated life

By Fr. Bill Kenney

The Third Continental Congress on Vocations to Ordained Ministry and Consecrated Life in North America took place in Montreal in April of 2002. This was a meeting of religious men and women, youth, chaplains, seminarians and many organizations within the Church who have concern for religious vocations. The objectives of this gathering were to establish a positive environment for the promotion of ordained ministry and consecrated life, to unify and to guide the Church in this work. It is the vocation of the whole Christian community to bring the good news of God’s love to our world and to create a climate or culture in which each person can come to understand his/her own individual call to spread the Good News of Christ’s love.

In a follow-up document called “Conversion Discernment Mission,” a Pastoral Plan was written and distributed to encourage and foster vocations among the youth in North America. This document states that to “create a true ‘Vocation Culture’ is to foster an atmosphere in which young Catholics are open to discern accurately and to embrace freely the form of permanent commitment in the Church to which they are being called.”

In an effort to help young men in the discernment process of a possible vocation to the diocesan priesthood, a “Come and See” Dinner and Discernment gathering was held in the Barry’s Bay Zone. On the afternoon of Sunday, April 6, Bishop R. W. Smith, the Vocation Directors (Father Bill Kenney and Msgr. Doug Bridge), our seminarian (Ryan Holly), the Pastors and thirty-six young men gathered together for a few hours to share a meal and to discuss vocation discernment

The supper gathering is one means of helping young men in our diocese along the road of discernment towards the “permanent commitment” of priesthood. The Congress goes on to express the need for “accompaniment and discernment, until the person being called is given a real and effective choice.” It is hoped that these gatherings will be a source of encouragement and will support the pastors and our youth along this road of discernment.

Another “Come and See” gathering was held on June 15 at St-Jean-Baptiste parish at 4 p.m. The priests from the Zones of Pembroke, Renfrew and the Pontiac were encouraged to bring together young men from their parishes in whom they see the possibility of a vocation to the priesthood. Although this invitation has been given to the pastors, every priest knows that vocations are formed and nurtured in families. Through the faith experiences, the prayer and the support of parents and family, young people have their first and most important encounter with Christ and it is here that they first begin to discern their vocational call in life. Since our young people encounter Christ in their formative years, it is the responsibility of priests, parents and the whole people of God to support, encourage and foster vocations to the religious life. It is the hope of the Vocation Directors that these “Come and See” gatherings will strengthen and support young men in their call to the diocesan priesthood.



Bishop R.W. Smith questions Mitchell to determine his willingness to serve. Mitch promises to respect and to obey the bishop and his successors. At right, Fr. Tait, Rector of the Pembroke Cathedral, vests Mitchell with the vestments of a priest.



Bishop R. W. with Deacon M. Beachey and his classmates Deacon David Martin, Rev. C. Gevaert, Rev. M. Bedard and Deacon Paul Doucet



After Bishop Smith has laid his hands on Mitch to confer the gift of the Holy Spirit, Msgr. M. J. Barry also lays his hands on Mitchell.

ORDINATION TO THE PRIESTHOOD OF MITCHELL WILLIAM BEACHEY

FOLLOWING STUDIES AT ST. PETER'S SEMINARY, LONDON, FR. M. W. BEACHEY WAS ORDAINED TO THE PRIESTHOOD ON MAY 10, 2003, AT ST. COLUMBKILLE'S CATHEDRAL, PEMBROKE. MOST REV. RICHARD W. SMITH, S.T.D., D.D., WAS THE ORDAINING BISHOP AND PRINCIPAL CELEBRANT.



Rev. Beachey (second from left) with his friends, (from left) Tomasso Ferrera, Chris Kyle and Cory Wege.



Mitchell prostrates himself on the floor as a sign of his humility, surrender and openness to God.

Priests celebrate anniversaries

Msgr. Hass celebrated his 70th Anniversary of priesthood on June 10, 2003. Born in Renfrew (Admaston Township) on Nov. 11, 1909, he was Ordained by Bishop P. T. Ryan in the Cathedral, Pembroke, following studies in St. Jerome's College, Kitchener, and St. Peter's Seminary, London.

He served as Assistant in Renfrew, Arnprior, and Douglas, before being appointed Pastor of Latchford Bridge on April 27, 1947 where he remained for 7 years. In April 1954 he was transferred to Braeside and in September 1957 he was named Pastor of Combermere.



Msgr. Hass

In September 1969, he was appointed Pastor of St. James the Less Parish in Eganville, and Nativity of Mary Mission, Golden Lake where he remained for 27 years, until November 1996 when he submitted his resignation just prior to the completion of the new Church.

Msgr. Hass is the Dean of the priests of the Diocese of Pembroke and still enjoys good health. During his retirement he has been living in Eganville and at his cottage near Barry's Bay. ECCLESIA offers Msgr. Hass sincere congratulations and prayerful good wishes for continued health and happiness in the priesthood of Jesus Christ.

Rev. Kerry Brennan Celebrates 25th Anniversary of Ordination

Rev. Kerry Joseph Brennan was born on March 19, 1951, and ordained to the priesthood on May 13, 1978, in St. Francis Xavier Church, Renfrew by the late Bishop J. R. Windle. He served as Assistant in the parishes of Bancroft,

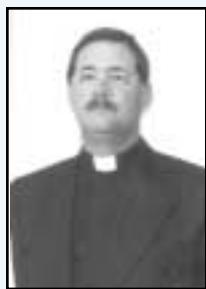


Rev. Brennan

was named Pastor of Holy Name Parish, Pembroke. The parishioners honoured Fr. Brennan with a celebration on Sunday, May 25.

Rev. David William Hale Celebrates 25th Anniversary of Ordination

Fr. Hale was born in Renfrew on May 24, 1952, and ordained to the priesthood in St. Francis Xavier Church, Renfrew by the late Bishop J. R. Windle on May 13, 1978. Following his ordination he served as Assistant in



Rev. Hale

Eganville and Golden Lake. On Oct. 1, 1979, he was transferred to St. Francis Xavier Parish, Renfrew and taught at St. Joseph's High School. On Nov. 23, 1982, he was appointed Assistant at Arnprior and in September 1984 he entered the Faculty of Education at Queen's University, Kingston, to pursue a teaching career.

In January 1987 he began his work as a Chaplain with Correctional Services Canada, and he has served in this special ministry for the last 16 years.

He is also Chaplain at the Sisters of Providence Motherhouse in Kingston where a special 25th Anniversary Celebration was held in his honour on the weekend of May 17-18.

St. Columbkille's Cathedral, and Our Lady of Fatima, Renfrew, prior to his appointment as Pastor of Whitney and Madawaska on October 15, 1986. On August 22nd 1994, he



March For Life participants in Ottawa.

Life: the only choice

A message by the Catholic Organization for Life and Family on the occasion of the National March for Life, Ottawa, May 14, 2003

The Catholic Organization for Life and Family (COLF) would like to invite all Canadians to pause and reflect for a moment on the occasion of the National March for Life, whose theme this year is Life: The Only Choice! This march gives us all an opportunity to appreciate the priceless gift of life and to make known our commitment to ensure that human life is respected and protected.

Each day we are called to make choices in favour of life. As Christians, we are called to be like Jesus in the world: to give life "abundantly" in a thousand and one ways, and to safeguard, protect and celebrate the dignity of our own lives and the lives of others. On this day of the National March for Life, our voices join with the voices of all those who defend and celebrate life - at all stages of its development - in order to affirm that we must always choose life.

Each decision we make in our lives, each choice, shapes us, both as humans and as a society. We regularly make decisions that affect our own lives and the lives of others. What sets us apart as humans is this ability and freedom to choose. But the fact that we can choose doesn't necessarily mean that we will choose well. In fact, having the ability to choose does not determine in any way the morality or the value of the choice we make. The Catholic tradition has always insisted on

the fact that we must choose what is good.

Although decision-making affects all aspects of our life, there is one area that eludes the decision-making process: the beginning of our life. We did not choose the moment or the place of our arrival into the world. Ultimately, we believe that we have both the freedom and the responsibility to choose and to promote human life at all stages - from conception to death - and in all circumstances.

This choice for life grows out of an underlying belief in the inestimable value of all human life. We proclaim that all life is good. As Christians, we believe that life comes from God. Through the prophet, Jeremiah, God tells us, "Before I formed you in the womb I knew you, and before you were born I consecrated you." (Jer. 1: 5) We believe that from the beginning the life of every human being is part of God's plan: "his gift, his image and imprint, a sharing in his breath of life . . . The sacredness of life gives rise to its inviolability, written from the beginning in man's heart, in his conscience."¹ This is why we must unconditionally choose life.

Choosing life means being attentive to the people around us and defending and caring for people in all circumstances, especially the most vulnerable, the most fragile. Choosing life means putting in place policies that help people to balance family and work responsibilities and that promote a family-centred approach. Choosing life means demanding the right for life for unborn children as well as psychological, social and financial support for pregnant women.

Choosing life means protecting the smallest among us - the human embryo - who is part of the human family, who is one of us.

Choosing life means supporting and being present to those who are disabled, elderly, ill or suffering. It also means respecting the life and dignity of those who are dying and accompanying them until the very end.

Choosing life means first and above all being at the service of life. "We need to 'show care' for all life and for everyone. Indeed, at an even deeper level, we need to go to the very roots of life and love."²



Pembroke group heads for March For Life on Parliament Hill.

1. John Paul II, Encyclical Letter, Evangelium Vitae (On Human Life), 1995, no 39-402.

2. Ibid, no. 87

Hungry?
for
Church Suppers

A bilingual listing of upcoming Church Suppers in the Diocese appears in the French section of this Ecclesia.
Please see page four of the French section for details.

Bishop's Message

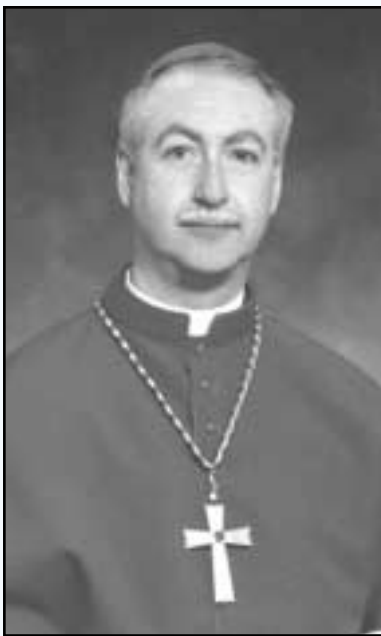
The Eucharist: Sign of the Church's Unity

This issue of *Ecclesia* coincides with the Church's celebration of the Solemnity of the Body and Blood of Christ, which is sometimes otherwise referred to as *Corpus Christi*. It thus presents us with an opportune moment to contemplate in wonder and gratitude the mystery of the real presence of the Risen Lord under the species of bread and wine. In this message I shall speak in particular of the nature of the Eucharist as the great sign of the unity of believers with Christ and one another. This will form the basis of understanding the Church's doctrine concerning a matter I have recently been asked to address: the question of intercommunion between Catholics and Christians of different traditions.

According to the scriptural accounts of the Last Supper, Jesus gave the Eucharist to his Church as an everlasting memorial of him and of his love for all God's people. St. John, in his portrayal of that final meal, accentuates this love of Jesus for his disciples: "Now before the festival of Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end" (John 13: 1). The "institution narratives" of the other Gospel writers, as well as that of Paul, record that Jesus left to the Church a ritual meal, in which bread and wine are consumed, to be enacted in memory of that love: "Do this in remembrance of me" (cf. *Mark 14: 22 -24; Matthew 26: 26 -28; Luke 22: 10 -20; 1 Corinthians 11: 23 -25*). Established in the context of the Jewish Passover meal, this ritual would henceforth be forever the Church's means of remembering the death of the Lord by which his love "to the end" was perfectly revealed.

The gathering of Jews at Passover centered upon an act of solemn remembrance. As they shared their sacred ritual meal, they called to mind God's momentous intervention in their history to save them from slavery by the blood of a lamb (cf. *Exodus 12: 1 -14*). Jesus used his Last Supper with the disciples to teach them that he was the new paschal lamb, who by the shedding of his own blood on the Cross, would pass over from death to life and thus establish the new and eternal covenant between God and humanity: "This is my body which is given for you . . . This cup which is poured out for you is the new covenant

in my blood." (*Luke 22: 19 -20*). These words of our Lord indicated the true significance of his approaching death on the Cross. It was to be the saving act which would reunite humanity to a communion of love with the Father. The faith of the Church has also recognized in those words the institution of the sacrament in which the sacrifice of Calvary, offered once and for all, is rendered present.



Bishop Smith

Indeed, the bread and wine are not merely symbolic reminders of the death of the Lord. The ritual action of taking, blessing and consuming bread and wine in memory of the self-sacrifice of Jesus upon the Cross is of an entirely different order. By the word of Christ spoken by the priest and by the power of the Holy Spirit, these gifts are transformed. What were once bread and wine are now the body and blood of Jesus Christ. We enact a ritual meal in memory of Jesus Christ, and the Church's Beloved Lord, risen and glorified, truly

becomes present in our midst in his saving act, offering himself to the Father for the salvation of the world (cf. *Sacrosanctum Concilium, #47*). When we give our "Amen" to the truth of his presence and receive from the altar his Body and Blood, we signify both our union with Christ in his gift of self to the Father, and our union with one another, called as members of Christ's Body to offer our lives as "spiritual sacrifices acceptable to God through Jesus Christ" (*1 Peter 2:5*). Thus, the Eucharist is the supreme sign of the unity of the Church. In it, the essence of the Church as a communion in Christ is manifest in an unsurpassable manner.

The nature of the Eucharist as a sign of unity should help us appreciate the Church's answer to questions, which are sometimes posed regarding our sacramental practice. Specifically, it is asked: May a Catholic receive communion in another Christian church? May a non-Catholic receive Holy Communion in the Catholic Church?

These and other questions are addressed by Pope John Paul II in his recent encyclical letter on the Eucharist, *Ecclesia de Eucharistia*. The basis for the Church's teaching on these matters, the Pope tells us, is her understanding of the Eucharist as a

sign of unity. In short, Christians must be fully united before they share Holy Communion. He explains that the unity presupposed by the Eucharist is both an invisible and a visible communion among believers. By invisible communion is meant unity with God and the Church through a morally upright life of faith, hope and love. Visible communion refers to the common bonds of apostolic faith, sacramental doctrine and hierarchical governance. The sacrament of the Eucharist expresses this unity of believers and deepens it. The need for invisible communion is the reason for the Church's long-standing teaching that Catholics conscious of grave sin in their lives must make a full confession to a priest prior to receiving Holy Communion. The requirement of visible communion is the basis for the Church's insistence that members of Christian Churches and communities separated from one another should not engage in intercommunion. Such an act would be a false sign and contradictory to the true nature of the Eucharist.

Roman Catholics, therefore, ought not to receive the communion offered in liturgies of other Christian communities. By this we manifest not a disrespect for their religious convictions, but a commitment to live in a manner consistent with our own. For the same reason, we refrain from inviting non-Catholics to share in our Eucharist at Mass. They are certainly welcome to join us in prayer, but respect for the nature of the Eucharist as a sign of unity requires all of us to wait for full reconciliation among Christians before we share Holy Communion.

Contemplation of the mystery of the Eucharist fills us with gratitude and summons us to offer our lives in union with Christ to the Father. Its nature as a sign of unity impels us to ecumenical endeavour. There are many things that Christians do together, even though we are not yet able to share the Eucharist: prayer in common; working side by side in service of the poor; joint statements calling for a more just society, and so on. Great ecumenical progress

has been made, but our common journey to reconciliation is not yet complete. Let us not fail to continue our prayer and work for full Christian unity, so that all believers may some day celebrate as one at the table of the Lord.

+ Richard W. Smith
Bishop of the Diocese of Pembroke



Candidates accepted for Full Communion with the Catholic Church

Those wanting to become full members of the Catholic Church completed their journey on Holy Saturday night. After the litany of the saints was sung and the Baptismal water blessed, the bishop (or the priest representing the bishop) invited those to be baptized to come forward. With a godparent's hand placed on his or her shoulder, each of the elect entered and emerged from the water. They then dressed in a white garment and received a lighted candle. These symbols imaged the new life given to them.

The bishop (priest) then confirmed the newly baptized by laying his hands on each person and by anointing each of them with fragrant blessed oil. With the community he then prayed that the newly baptized would be sealed with the Holy Spirit.

Then the new initiates were invited to remain with the faithful to share in the Lord's Supper by receiving communion for the first time.

Due to illness, Douglas Barr was received into full communion of the

Catholic Church at a celebration held in the Arnprior District Memorial Hospital. Lori Blais, Erica LeRiche, James LeRiche, and Darryl Lacroix were received into the Church on Holy Saturday night in the Cathedral.



Candidates Lori Blais, Erica LeRiche, James LeRiche and Darryl Lacroix preparing for full communion with the Church.



Due to illness, Douglas Barr (shown above with his wife Rosemarie) was received into full communion of the Catholic Church at a celebration held in the chapel of Arnprior Memorial Hospital.

The RCIA members in Pembroke, were received into full membership of the Catholic Church on Holy Saturday night in the Cathedral.

They are: Robert Fitzpatrick, Kelly O'Grady, Linda Tryon, and Robert Tryon.



From left, Robert Fitzpatrick, Fr. Pat Tait, Kelly O'Grady, Fr. Kerry Brennan, Linda Tyron and Robert Tyron.

Celebrating the Saints

Saint John the Baptist

Who was this John? He was a longed-for child, given by God to the barren woman Elizabeth, wife of Zechariah.

Who was this John? He was a babe who leapt for joy in the womb of his mother, Elizabeth, when her cousin Mary bearing the Child Jesus greeted her.

Who was this John? He was one who was filled with the Holy Spirit from his mother's womb.

Who was this John? He was a child who grew up and matured in spirit, who

lived in the desert until he made his public appearance in Israel, and who went about the entire region of the Jordan, proclaiming a baptism of repentance, which led to the forgiveness of sins.

Who was this John? He was the one who proclaimed, "I am baptizing you with water, but there is one to come who is mightier than I. I am not worthy to loosen his sandal strap. He will baptize you with the Holy Spirit and with fire."

Who is this John? He was the one who

censured Herod the Tetrarch on the subject of Herodias, his brother's wife, and for all his other crimes.

For this, John the Baptist was cruelly beheaded.

Our diocesan parish - St-Jean-Baptiste, Pembroke, is named after this special saint whose feast is June 24.



The Church of Jesus Christ

Our Birth and Early Childhood

(The Apostolic Age - First Century)

By Msgr. Douglas Bridge

Since Easter Sunday, the liturgical scripture readings have reminded us of our beginnings in the faith as a community of believers. We were reminded that the Church was born in or around 30 A. D., in Jerusalem, on the Day of Pentecost. It was born shortly after Jesus, who had been sent by God, was crucified and died. Twelve men then announced the Good News. Jesus was alive: God had raised Him up.

Then it all happened as we read about it in the New Testament: the Acts of the Apostles, the letters of St. Paul, the Gospels, etc. These writings are the basic source of information about the first century of our Christian history. However, other writings, not considered to be inspired, are also important sources of information.

During the first century of the Church's history there are four important moments:

- 1) **Jesus' death and resurrection as announced to the Jews;**
- 2) **A first expansion: a realization that the message of Jesus is not tied to Jerusalem;**
- 3) **A second expansion: a disagreement about the requirements for becoming a disciple of Jesus;**
- 4) **The incomparable contribution of St. Paul.**

Let us take a brief look at each of these points.

1) **Jesus' death and resurrection is announced to the Jews.**

Around 30 A.D., on the day of Pentecost in Jerusalem, Peter proclaimed to the Jewish pilgrims who were gathered together for the Feast:

"Listen to these words, men of Israel! Jesus of Nazareth was a man whose divine mission was clearly shown to you by the miracles, wonders, and signs which God did through him; you yourselves know this . . . God . . . had already decided that Jesus would be handed over to you; and you killed him by letting sinful men nail him to the cross . . . God has raised this very Jesus from the dead, and we are all witnesses

to this fact. He has been raised to the right side of God and has received from him the Holy Spirit . . . and what you now see and hear is his gift, that he has poured out on us . . . God has made him Lord and Messiah." (Acts 2: 22)

The people then asked what they were to do, and Peter answered: "Turn away from your sins, each of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God's gift, the Holy Spirit."

On that day, "about three thousand people were added to the group." By this very fact, the Church was born. Like Jesus, these first members of the Church were Jews. Like Jesus, they spoke Aramaic, the language which was widespread in the Near East. They naturally went on living the life of pious Jews: they prayed at the Temple, they observed the detailed laws of the Jewish faith, they practiced circumcision. They were seen as members of a sect within Judaism, much like the Pharisees, the Sadducees, the Zealots, etc.

They were in fact called the Nazareans. The only distinct features in their lives were that they were baptized in the name of Jesus, they were faithful to the teaching of the Apostles, they "broke bread" together (the Eucharist), and they held all things in common. (Acts 2: 31 - 37: 4: 32 - 35)

2) **A second point of great importance in the early life of the Church was the realization that the gospel message was not tied to Jerusalem.**

Very soon, other peoples with Greek background joined the community. They were called Hellenists. Unfortunately, disagreement occurred between the two cultural groups. So just as the Twelve were appointed to look after the Hebrew community, seven men (deacons) were designated to look after the needs of the Hellenists (Acts 6). In this way, the community of believers was extended to include those known as the Diaspora Jews, that is, those who lived outside the limits of Palestine.

Stephen, the chief of the seven deacons, soon turned against the established Judaism: he condemned the temple and its worship since Jesus had been betrayed and killed by the Jews of Jerusalem. He did not break away completely but gave a new direction to the new community. For this, Stephen was stoned to death and became the first martyr for the faith. (Acts 7) His followers were persecuted and had to flee from Jerusalem. They became the first missionaries, as they preached about Jesus to the people of Samaria, the Mediterranean Coast and Antioch.

Saul, who had been present at the stoning of Stephen, was one of the most fierce persecutors of the disciples of Jesus until he too was taken hold of by Jesus on the road to Damascus. He soon came to be the foremost preacher of the gospel message.

3) **A second expansion arose from another disagreement: one did not have to be a Jew to become a disciple of Jesus.**

It was through a dream that Peter came to realize that the gospel message was for all peoples.

It was in Antioch that many of the Hellenists had taken refuge, and it was there that the disciples of Jesus were given the name Christians. This title would from then on distinguish them from all other religious groups. It was the starting point for the evangelization of the Roman Empire of the day.

In the course of his first missionary journey, Paul, accompanied by Barnabas, first of all spoke to the Jews in the synagogues and then to the Gentiles (the non-Jews), without imposing Jewish practices on them.

It was a different story in Jerusalem. The community there thought it necessary to impose circumcision of new converts (as was the Jewish custom). In Antioch, there were two groups: the Jewish Christians, who continued to follow the laws of Judaism within the Christian context, and those who were Gentiles. Because of different cultural traditions, Christians from different backgrounds faced a problem in eating meals together because of the Jewish dietary prohibitions: a ban on pork, on blood, and on certain methods of preparing food, etc. Would these two groups be able to celebrate the Eucharist together as was usually done at the end of a meal?

Peter was in a quandary: he welcomed Gentiles into the Church but was afraid of the people in Jerusalem. He ceased eating with the Gentiles. This tension was resolved at what has been known as the First Council of the Church, the Council of Jerusalem. On one side, there was James, the head (Bishop) of the community in Jerusalem, and on the other were Paul and Barnabas, who had returned there from their first missionary journey. Peter, the first Pope, acted as arbitrator. Paul's position was accepted: Jewish regulations were no longer to be enforced. However, James succeeded in imposing certain restrictions on Gentile Christians when they were in the company of Jewish Christians: they had to abstain from eating blood. (Acts 15: 29)

So gradually, the Christian faith separated from Judaism. The Church was slowly becoming universal. The two main parties must have continued to exist, but Paul did his best to uphold unity among the groups by taking up a collection for the Christians in Jerusalem, who were in difficult circumstances. (1 Cor. 16: 1-3)

4) **The Church expands with the preaching of St. Paul.**

At one point in his second journey, Paul had a vision. (Acts 16: 9) A Macedonian stood before him appealing to him saying: "Come across to Macedonia and help us." This was a major breakthrough. The gospel then spread to many areas in

Europe, such as Corinth, Philippi, Thessalonica, even to Athens, the cultural centre of the day.

During a third journey, Paul visited many communities of Asia and Europe. These efforts were not without difficulties. Paul ran up against hostility and disputes among the various factions. Possessions were not shared with the poor; some people abused their Christian liberty.

A fourth journey took Paul to Rome, as a prisoner. He had gone to Jerusalem to take the collection to James and had gone to the temple to demonstrate his loyalty to the Jewish traditions. This gesture was wrongly interpreted and he was arrested. Because he was a Roman citizen, he appealed to the Emperor in Rome. He was taken to Rome and while there in open arrest, he preached the kingdom of God and Jesus Christ. (Acts 28. 31) That is the last verse of the Acts of the Apostles, and from then on, we hear no more of Paul. It was about 63 A.D..

Conclusion:

So the Christian communities grew from Jerusalem to Rome: there were those which had been founded by the dynamic activity of the Church of Antioch as was mentioned previously; there were communities established by Paul in Greece; there was the Church in Rome, whose founder is not really known.

Two decisive events occurred in the second half of the century: the deaths of Peter and Paul (between 63 and 67) and the destruction of Jerusalem in 70 A.D.

According to tradition, the persecution of the Emperor Nero in 64 A.D. saw the martyrdom of the apostles' Peter and Paul; the precise dates of their respective deaths are controversial. However, we are certain they died between 63 and 67 A.D.

The destruction of Jerusalem was also an important moment in the life of the infant Church. The Jews, who wanted to establish an independent nation which would honor God according to the laws of their ancestors, were in revolt against the Romans. Bitter warfare resulted in the destruction of the city and of the temple. Was this God's way of showing that the old law had passed to make way for the new law under Jesus?

The last decades of the first century saw the gradual formation of the Christian writings which we now know as the New Testament. Paul's letters, which were much older, were collected. The Gospels were written in their final forms. However, a great deal of time was to elapse before the communities agreed on which books they considered to be their rule of faith.

At the end of the first century, Christianity was firmly turned toward the West, making use of the structures offered by the Roman Empire.



Be sure to be part of Cormac Pilgrimage 2003

By Fr. Richard Starks

Readers of Ecclesia are not strangers to the long tradition of the annual trek to Cormac to honour the Grandmother of Jesus. For sixty-five consecutive years now, priests and people of the Diocese have converged on the hamlet, to sing the praises of Saint Anne and to pray for healings of every kind.

For many, this is a family tradition, spanning the generations, and it is evident as a time of reunion and remembrance - people savour Pilgrimages past even as they participate in yet another spiritual journey of faith and demonstrable prayer.



Fr. Richard Starks

The present parish priest, Father Richard Starks, continues a long tradition by providing confessors for the Sacrament of Reconciliation, opportunities to venerate the relics of Saint Ann, ceremonies for the sick to be blessed with the Oil of Healing. There is always a good display of religious objects and articles for sale. Folks say that there are fewer and fewer places in this country where sacred objects and instruments of devotion can be obtained.

A special feature of this Pilgrimage '03 will be the ministry of our new Bishop,

the Most Rev. Richard Smith. Not only will he celebrate and preach the outdoor Mass on the Pilgrimage Sunday, as is customary; Bishop Smith has also consented to lead the three-day "mini-retreat" (Triduum) preceding the weekend. So pilgrims will receive the personal ministering of our new Shepherd, and the

Bishop will observe the entire Pilgrimage event from beginning to end.

Singing out-of-doors to a large congregation is always a technical challenge; with the combined voices from 7 or 8 area churches, the Pilgrimage Choir always sets a reverent and even joyful tone for the liturgies. Some people surely attend the event just to appreciate the music ministry.

Pilgrims who read Ecclesia, and many hundreds more from distant places, are invited to assemble with the parish family of Saint Ann's again this year.

Parishes and local media will publicize the details. Set aside Sunday, July 27, to pray for our sick, for the Diocese, for this needy world - through the intercession of the Mother of Mary, Good Saint Ann.

Welcome, Pilgrim!



Leading teens closer to Christ



The Edge youth ministry for grades 6, 7, and 8 at Our Lady of Sorrows Parish, in Petawawa, has been popular with youngsters since its beginning in February. The ministry combines faith learning with social activities.

By Yvette Bourque

What an incredible journey it is to lead youth in their faith. God is gracious in His gifts which enables us to accomplish this task.

The ministry has recently been blessed by efforts from the youth and by some willing adults who took on the task of presenting a replication of the Living Stations of the Cross on Good Friday, at Our Lady of Sorrows Parish.

It was a moving experience to be brought back more than 2000 years to the actual events of Christ's crucifixion. Thank you to all those involved and also to those who attended.

To cover a lifenight topic on "violence," we were pleased to have Constable Dave Roach from the Pembroke police department join us. He spoke to the youth about how violence starts, the violence we see here in our own city and the way this affects us and the world in general. He was also "top notch" in participating in a skit for the youth as well.

Fr. Paul Burchat from the Madonna House joined the LIFETEEN ministry for Mass and a lifenight on the topic of "Pro-life." His direct, no-beating-around-the-bush, approach was greatly appreciated. He made us all think!

We are thankful for the willingness of others with talents, gifts, experience,

knowledge, etc., to come and share them with the youth at Lifeteen. This witnessing is important to the ministry because it sets an example of faith in action to the youth.

LIFETEEN leaves on July 11th for Steubenville, Ohio, for a 3-day Catholic Youth Conference at the Franciscan University for the 3rd year. Excitement is building as we make plans to join with Fr. John Burchat and several youth from his parish in Barry's Bay for the first time.

We look forward to enjoying this incredible experience with all those participating. These weekends are unforgettable and life changing! Approximately 3,000 faith-filled youth will pack the University, sing praise to our risen Lord, experience the power of the Holy Spirit in the Blessed Sacrament during exposition, learn about their faith on a deeper level, be witnessed to by hundreds and, with God's grace, be changed forever.

This is what we are prayerfully anticipating!

LIFETEEN's music ministry, "Messenger for Jesus" will be playing at the Pembroke Marina Amphitheater, on the evening of July 26 and Aug. 30th. Please join us for the most spirit-lifting, Christian music in the valley.

LIFETEEN begins with Mass at 6 p.m. every Sunday at Our Lady of Sorrows Parish in Petawawa, and is followed by a Lifenight, ending at 9 p.m. This ministry is for high school youth, grades 9-OAC. LIFETEEN ends for the summer the last week of June and begins again Sept. 7th. For more information please call Yvette Bourque, 687-1937, or the parish 687-4764.

THE EDGE

The Edge, a youth ministry for grades 6, 7 and 8, runs every Tuesday evening from 7-8:30 p.m. at Our Lady of Sorrows Parish in Petawawa. Each month this ministry holds two educational nights, one for issues and one for a social time.

Come out and see what it's all about and meet some new friends! This ministry has been going strong since it started mid-February this year. The youth in this age group are excited to have something of their own, a place to grow deeper in their own faith. It ends during the last week of school in June and starts up again in the first school week in September. For more information please call Theresa Clouthier, 687-4688, or the parish 687-4764.



At the LIFETEEN Inspector Gadget Social the test was to eat each spaghetti with the most unique and interesting kitchen gadget they could find.



Fr. Paul Burchat spoke to LIFETEEN on the pro-life topic and received a LIFETEEN ball cap from youth minister Yvette Bourque.

Bishop continues to visit parishes throughout the Pembroke Diocese



Bishop Smith's pastoral visit with parishioners from St. John Chrysostom Parish, Arnprior.



The young people from Our Lady of Grace parish, Westmeath and Our Lady of Mount Carmel parish, LaPasse, welcomed the Bishop.

Photo: Kimberly England, Cobden Sun



Michael McFarlane

Congratulations to the newly ordained Permanent Deacon

Michael McFarlane was ordained a permanent deacon, on Saturday, June 7 in the Cathedral by Bishop R. W. Smith.

Son of Rodney and Margaret McFarlane, Michael was born in Pembroke. He attended Cathedral School and Champlain High School. Mike did his diaconal studies with the Archdiocese of Ottawa.

Michael is married to Brenda Bechamp of Waltham, Quebec, and they have three adult children - Stacey, Shawn (Chantal), and Greg, as well as Brandon, their grandson.

Besides working as a fireman for the City of Pembroke, Michael will now become a member of the ministerial team. He may baptize, assist at marriages, conduct funeral services, read the gospel, give homilies, and distribute communion.

**Bookmark
the Pembroke
Diocese Web
Site**

<http://www.diocesepembroke.ca/>

Changes at the Diocesan Office

Hilda Kelly retires after 21 years of service



Hilda Kelly has retired as secretary of the Chancery Office. A small "Thank You" party was held in her honour, at the Cathedral Rectory, at the end of February.

Hilda worked diligently for twenty-one years in the Diocesan Office and served with competence and fidelity. During her tenure she also served as the Bishop's Secretary and we are grateful to

her for her devoted work. *Ecclesia* wishes Hilda many happy years of retirement.

Chapeau native joins office staff

Carole Schyer Dufour of Chapeau, Que., (St. Alphonsus Parish) is the daughter of Mr. and Mrs. Jacques Schyer of St-Jean-Baptiste Parish in Pembroke. She is the fourth child of a family of six, three brothers and two sisters.

She is married, with a beautiful family of three, one daughter, and two sons. Carole attended École Notre-Dame du Sacre-Coeur in Chapeau for her elementary education. She went to Fort-Coulonge High School and took a secretarial course at Algonquin College in Pembroke.



After her studies she worked at Caisse Populaire Chapeau, Chapeau, Qc, and in 2000 worked for the Bank of Nova Scotia, Pembroke. Carole has now taken on the responsibilities of Secretary/Receptionist for Bishop R.W. Smith and the Chancery Office. *Ecclesia* welcomes her to our Diocesan offices.



Bishop Smith Visits Bishop Smith Catholic High School

Bishop R.W. Smith took some time out from his hectic schedule to visit with students and staff of Bishop Smith Catholic High School in Pembroke. During the April 2nd visit Bishop Smith dropped by classrooms to talk to the students, had lunch with the staff and held an open forum discussion with a number of interested students in the School Chapel. One highlight of the day was a visit to the Special Ed classroom, where the students shared their talents and where Bishop Smith thrilled them with his ability to communicate in sign language. All look forward to the next opportunity to host the Bishop here at the school. Similar visits were made to École Jeanne Lajoie, St. Joseph's High School and the Madawaska Valley District High School.

Diocesan francophone committee reviews education planning

By Sr. Constance Lacroix, csj Francophone Religious Education Director

The Diocesan Francophone Committee came together to see how it could put in place the "Orientation for the Formation for a Christian Life," a document prepared by the Assembly of Quebec Bishops.

On March 6, 2002, the Bishops of Quebec, in a press release, gave an overview of the major changes to the religious portrait of Quebec society. One of the major changes was the place of religion in public schools.

The Government of Quebec was putting an end to confessional schools. Law 118 specifies the responsibility of the public schools as follows: to transmit a basic religious culture, including an initiation to the fundamental elements of the Catholic tradition.

The changes that have occurred in Quebec's educational system have given the Church the opportunity to reconsider its catechetical mission as a whole.

This mission was given by Jesus Christ himself to the first disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I commanded you." (Mt. 28:18 -20)

For a long time, we have always associated catechesis with the world of youth, and permanent education of faith with adults. The domain of

faith-transmission to the young is at an exciting crossroads. Education in faith of the very young is taking an important turn. The school will continue to play in its role in the transmission of our faith heritage. The Church and parents have the responsibility of facilitating faith education within the experiences of personal and communal encounters with Jesus Christ.

The Christian communities do offer at the present time sacramental preparation for Reconciliation, Eucharist and Confirmation. Many pastoral agents say it is time to offer to the young formation for a Christian life.

We will begin by offering a day of study of the basic document "Orientations for the Formation for a Christian Life."

Each diocese, including ours which has parishes in the province of Quebec, has a mission to accomplish: "to give birth to disciples of Christ, to engender Christians and to give birth to the children of God."

What will be our instruments of work?

We have in our Christian communities the essential resources to fulfill the mission entrusted to us by the Lord.

They are the exceptional witness of people, the parents and grandparents, who are ready to contribute voluntarily of their time to be catechists. We will provide quality formation, adapted to their needs, so that their efforts will be successful.

Young people reflect on World Youth Day

World Youth Day (WYD) participants (and those interested in being WYD participants in 2005) gathered at Round Lake Parish Hall, on Sunday, May 11, 2003.

The purpose of this meeting was to have the youth evaluate what WYD meant to them and to help them to start preparing for WYD 2005.

Bishop R.W. Smith welcomed these



young people and led them in an opening prayer. The Fitzgerald family, from St. Ignatius Parish, Maynooth, generously played their musical instruments throughout the day. This helped create a reflective prayerful environment.

Michael Austen, Derek Murray, and Prema Vijan gave short presentations on "What WYD meant to them?" These talks stirred wonderful memories within the hearts and minds of those present.

Groups were then formed. With the help of questions, the young people



were given an opportunity to reflect on their own experience in Toronto. When asked "What did WYD mean to you?" their responses were deep and inspiring.

The following are a few of the responses given to the questions answered by the youth

1. What did WYD mean to you?

WYD:

- gave me hope
- renewed my apostolic zeal
- enriched my perception of Church
- confirmed my faith
- gave me the courage "Not to be Afraid"

2. How did WYD change you?

WYD:

- helped me grow spiritually
- opened my eyes to the diversity within the Church
- gave me a deeper love for the Church

3. How have you shared/lived out what you experienced at WYD?

- went on a mission in Toronto at Easter
- changed schools to learn more about God
- now try to live as Christ's instrument.

The last set of questions centered

on preparing for next year's WYD. Since this WYD will be held in Cologne, Germany, financial preparations must begin now.

The day ended with a supper of barbecued hamburgers and hot dogs, prepared by Fred Day and his helpers.

During this day it was very obvious that during WYD the faith of our youth was strengthened and that they are now ready to make a deeper commitment to "Be the Salt of the Earth and the Light of the world."

