



ecclesia

OFFICIAL NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

www.diocesepembroke.ca

A message from our Bishop

In the months since our last issue of Ecclesia some momentous events have touched the life of the Church. I wish reflect upon each of them with reference to the concept of "vocation".

First of all, of course, was the death of our late Holy Father, Pope John Paul II, and the election of Pope Benedict XVI. It was truly astounding to see the world keep vigil for John Paul II as he approached the moment of death. Astounding, because we often think that the world does not take notice of those who dedicate their lives to Christ. Obviously, however, the world had taken notice of, and was touched by, the example of faithful discipleship shown by John Paul II. The events surrounding his death reminded the world that God has a plan for each of us, and asks that each person be totally open to receive their vocation and to live it with faithfulness, as he did. In the election of our new Holy Father we witness once again a man who is totally open to the will of God. He was willing, even at the age of seventy-eight, to assume an unbelievably heavy burden: that of shepherding the Roman Catholic Church as the Vicar of Christ. We are truly blessed by the gift of Pope Benedict XVI, spoken of by those who know him best as a humble, holy and faithful servant, blessed with an unsurpassed intel-



lect. We are in very good hands and ought each day to be thanking God for the gift of this Holy Father who will lead us surely in the ways of Christ. In this issue of Ecclesia we offer biographies of these two great men who have blessed the Church in so many ways.

The second event that is affecting all of us here in Canada is the attempt by our government and courts to redefine marriage.

Included in this issue of Ecclesia is the brief submitted by the Canadian Conference of Catholic Bishops to the special legislative committee struck by the government to examine Bill C-38, the legislation introduced into Parliament to change the definition of marriage to the union of "two persons". The Church has spoken out clearly and forcefully against this development. Marriage is the union of one man and one woman to the exclusion of all others, whose twofold purpose is the communion of love between the spouses and the gift of new life. No legislative or judicial fiat can change reality rooted in nature. Whatever the outcome in Parliament, the Church will continue to assert and live by the truth that marriage is the union of one man and one woman. Marriage is a vocation. It is a call from God to mirror the love of Christ for His Church and to participate wondrously in God's ongoing act of

creation. We must at all times continue to give thanks to God for this great gift, which is at the same time a wondrous mission and responsibility. Let us not fail to support those who have, in faith, undertaken this vocation. May the fidelity of Christians to the truth of marriage continue to shine forth as a witness to God's plan for this institution.

The third event I wish to draw to your attention is a recent priestly ordination. Father Ryan Holly from St. Anne's parish in Cormac was ordained May 14th by myself, in the presence of the other priests of this diocese. Many parishioners, particularly those of his home parish and of Our Lady of Good Counsel parish, Deep River, where he served, were also in attendance. It was truly a joyous event and we are grateful to God for the gift that Fr. Holly is to us.

That same weekend, during which we celebrated Pentecost Sunday, a special mass for vocations was held at St. Columbkille's Cathedral. That particular Sunday marked the conclusion of a special novena to the Holy Spirit, which had been prayed in parishes throughout our diocese for vocations. Following that mass at the Cathedral, over thirty young men, who are discerning a vocation to the priesthood, gathered for dinner with some priests and myself. It was an opportunity to reflect upon the life and ministry of the priest, and to offer support to these men, who wish to open their hearts to the call of Christ. Please continue to pray for these men, and for all who are seeking to follow the Lord. Ask God to bless our diocese with an abundance of vocations to the priesthood and to the religious life.

Also in this issue of Ecclesia you will read an article offered to us by Mr. Tom O'Brien of Mattawa, with respect to the establishment of a "vocations culture". This refers to an initiative in North America, resulting from the special International Congress on Vocations, which was held in Montreal in April of 2002. From that Congress, as you will read in his article, a call went forth to all areas of the Church to work to establish a "culture of vocations", by which is meant the encouragement of all people to take seriously the truth that God calls us to follow His Son in the communion of the Church. Beginning this autumn, we will be undertaking our own efforts in this diocese to establish such a vocation culture.

May God bless each and every one of you and your families as you accept with joy the truth of God's love revealed in Christ, the truth that we are each called to follow the Lord. Let us not hesitate to encourage one another to be open to the call of Christ.

+Richard W. Smith
Bishop of Pembroke

BIOGRAPHY OF POPE BENEDICT XVI

The following is the official biography of the newly elected Pope Benedict XVI, Cardinal Joseph Ratzinger:

Cardinal Joseph Ratzinger, former prefect of the Congregation for the Doctrine of the Faith, President of the Pontifical Biblical Commission and of the International Theological Commission, Dean of the College of Cardinals, was



born on April 16, 1927 in Marktl am Inn, Germany. He was ordained a priest on June 29, 1951. His father, a police officer, came from a traditional family of farmers from Lower Bavaria. He spent his adolescent years in Traunstein, and was called into the auxiliary anti-aircraft service in the last months of World War II. From 1946 to 1951, the year in which he was ordained a priest and began to teach, he studied philosophy and theology at the University of Munich and at the high-

(Continued on page 2)

**Fifth Sunday of Easter
April 24, 2005
St. Columbkille's Cathedral**

**Homily to Mark the
Inauguration of
Pope Benedict XVI**

Earlier today a solemn Mass was celebrated in St. Peter's Square in Rome to inaugurate the ministry of our new Holy Father, Pope Benedict XVI. On Tuesday of this past week we heard the announcement from the loggia of St. Peter's Basilica: *Annuntio vobis gaudium magnum* (I announce to you a great joy): *habemus papam* (We have a pope)! This is, indeed, news of great joy for the whole Church. God has provided his Church with a shepherd, who will lead us to His Son.

And not only do we rejoice that we have a pope, but also we should rejoice that God has given us

(Continued on page 2)

Homily to Mark the Inauguration of Pope Benedict XVI

(Continued from page 1)

this particular man as our Holy Father. Through the ministry of the cardinal-electors, the Church has discerned God's choice for pope to be the former cardinal, Joseph Ratzinger, previously the head of the Congregation for the Doctrine of the Faith. When we reflect upon the culture in which we live today in the light of what the Lord says about himself in today's Gospel, we realize how greatly we have been blessed in the gift of Benedict XVI.

The society in which we live is often characterized by the term "post-modern". This term refers to the reality that we experience daily, namely, the assumption that there is no such thing as objective truth outside of myself, no universal moral standard to which I must conform my life. Truth is something that I determine for myself on the basis of my own experience. There are no absolutes. This gives rise to what is called moral relativism: you have your truth, I have mine. The most recent example of this is the debate in this country over the nature of marriage. In the minds of many, marriage is not an objective reality, rooted in nature, that pre-exists the courts and the state, but is whatever I want it to be, and is therefore susceptible to having its definition changed. Moral relativism is a serious danger, first of all for the individual. One's life is anchored in nothing more than personal experience, which changes constantly and gives a variety of different messages, with the result that, having no roots or stability, it lacks real meaning and purpose. It is also a danger for society. If there is no objective truth or universal moral standard, then there is no basis for common understanding, and society unravels.

To this culture, Christians are called to proclaim that there is objective truth, there is a universal moral standard, and that, furthermore, this truth is a person: Jesus Christ. This conviction of the Church is rooted in the very words of Jesus himself, recorded in today's Gospel passage from John: "I am the Way, and the Truth, and the Life. No one comes to the Father except through me."

We need to pay careful attention to the definite articles here: Jesus is not saying He is a Way and a Truth and a Life, but that He is the Way, the Truth and the Life. Because He is the Son of God in human flesh, Jesus is the one way to the Father; since He is God, Jesus is Truth itself; and because He is one with the Father, He is the fullness of life and the source of our life. There is no room for relativism here. Jesus is the truth toward whom all human seeking for truth must tend. His revelation is the objective standard against which we must measure our lives.

In today's second reading, we are reminded that, as Christians, we have been formed by our Baptism into a spiritual house, the Church, and are called "to proclaim the mighty acts of him who called you out of darkness into his marvelous light". In other words, we are called to proclaim Christ to our world, because it is by his

death and resurrection that we have been rescued from the darkness of sin to live in the light of God's love. The means by which we do so is essentially twofold: the authentic witness of a holy life and respectful dialogue with others. Holiness comes from knowing Christ and deriving life from him. Dialogue involves telling others about our divine friend.

Pope Benedict spoke about this beautifully in his homily this morning. He said: "Only when we meet the living God in Christ do we know what life is. We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary. There is nothing more beautiful than to be surprised by the Gospel, by the encounter with Christ. There is nothing more beautiful than to know Him and to speak to others of our friendship with Him."

Growing in holiness and speaking to others about Christ, knowing the truth of Christ and drawing life from him, together with proclaiming his truth to the world, is how we counter the danger of relativism in our day. This is our mission. As we seek to do this, we can look with confidence to our new pope for clear guidance.

First, to proclaim Christ today means that we must know and uphold with steadfast conviction the truth of who he is, remaining always faithful to our millennia-old tradition. Pope Benedict XVI is recognized by all as a theologian of the first rank, blessed with a brilliant intellect. Our pope can read with great astuteness the signs of the times, both good and bad, and address them with the truth of the Gospel. He will proclaim Christ with both clarity and charity, and thus encourage all of us to grow in holiness by strengthening our relationship of knowledge and love with our Lord. He understands the Christian tradition, and will be a sure guide to us as we seek to deepen our roots in Christ and His teachings.

Second, proclaiming the truth of our Lord to the people of today necessarily involves a readiness to enter into loving and respectful dialogue with others. In his address to the Cardinals at the end of his first Mass as pope, our new Holy Father committed himself strongly to the dialogue that is required today for the effective proclamation of the Gospel: dialogue with other Christians, first of all, so as to work toward the constitution of the full unity of the Church, and dialogue with non-Christians and, indeed, with all civilizations, who yearn for the truth. Under his guidance, such dialogue will contribute to the true good of humanity and of society.

We welcome the gift of our Holy Father with gratitude and joy. As Pope Benedict XVI is today formally installed in his ministry as Bishop of Rome and Universal Pastor, let us pray that his deep faith in the immeasurable power of Christ will not waver as he undertakes his heavy responsibility. May he know the love and the support of all of us as he summons us to holiness and leads us in the new evangelization.

BIOGRAPHY OF POPE BENEDICT XVI

(Continued from page 1)

er school in Freising. In 1953 he obtained a doctorate in theology with a thesis entitled: "The People and House of God in St. Augustine's doctrine of the Church." Four years later, he qualified as a university teacher. He then taught dogma and fundamental theology at the higher school of philosophy and theology of Freising, in Bonn from 1959 to 1969, in Munster from 1963 to 1966, and in Tubinga from 1966 to 1969. From 1969, he was professor of dogmatic theology and of the history of dogma at the University of Regensburg and vice president of the same university.

He was already well known in 1962 when, at Vatican Council II at the age of 35, he became a consultant to Cardinal Joseph Frings, archbishop of Cologne. Among his numerous publications, a particular post belongs to the "Introduction to Christianity," a collection of university lessons on the profession of apostolic faith, published in 1968; and to "Dogma and Revelation" an anthology of essays, sermons and reflections dedicated to the pastoral ministry, published in 1973.

In March, 1977, Paul VI appointed him Archbishop of Munich and Freising and on May 28, 1977, he was consecrated - the first diocesan priest after 80 years to take over the pastoral ministry of this large Bavarian diocese.

Created and proclaimed cardinal by Paul VI in the consistory of June 27, 1977, he assumed the titles of the suburbicarian Church of Velletri-Segni (April 5, 1993) and of the suburbicarian Church of Ostia (November 30, 2002).

On November 25, 1981, he was nominated by John Paul II as prefect of the Congregation for the Doctrine of the Faith; and as president of the Biblical Commission and of the Pontifical International Theological Commission.

He was relator of the 5th General Assembly of the Synod of Bishops (1980). He was president delegate to the 6th Synodal Assembly (1983).

Elected vice-dean of the College of Cardinals November 6, 1998, the Holy Father approved his election, by the order of cardinal bishops, as dean of the College of Cardinals on November 30, 2002.

As President of the Commission for the Preparation of the Catechism of the Catholic Church, after 6 years of work (1986-92) he presented the New Catechism to the Holy Father.

He received an honoris causa degree in jurisprudence from the Free University of Maria Santissima Assunta on November 10, 1999. He became an honorary member of the Pontifical Academy of Sciences, November 13, 2000.

Curial Membership:

- Secretariat of State (second section).
- Oriental Churches, Divine Worship and Discipline of the Sacraments, Bishops, Evangelization of Peoples, Catholic Education (congregations).
- Christian Unity (council).
- Latin America, Ecclesia Dei (commissions)

His Holiness John Paul II

- a biography

Karol Józef Wojtyła, known as John Paul II since his October 1978 election to the papacy, was born in Wadowice, a small city 50 kilometres from Cracow, on May 18, 1920. He was the second of two sons born to Karol Wojtyła and Emilia Kaczorowska. His mother died in 1929. His eldest brother Edmund, a doctor, died in 1932 and his father, a non-commissioned army officer died in 1941.

He made his First Holy Communion at age 9 and was confirmed at 18. Upon graduation from Marcin Wadowita high school in Wadowice, he enrolled in Cracow's Jagiellonian University in 1938 and in a school for drama.

The Nazi occupation forces closed the university in 1939 and young Karol had to work in a quarry (1940-1944) and then in the Solvay chemical factory to earn his living and to avoid being deported to Germany.

In 1942, aware of his call to the priesthood, he began courses in the clandestine seminary of Cracow, run by Cardinal Adam Stefan Sapieha, archbishop of Cracow. At the same time, Karol Wojtyła was one of the pioneers of the "Rhapsodic Theatre," also clandestine.

After the Second World War, he continued his studies in the major seminary of Cracow, once it had re-opened, and in the faculty of theology of the Jagiellonian University, until his priestly ordination in Cracow on November 1, 1946.

Soon after, Cardinal Sapieha sent him to Rome where he worked under the guidance of the French Dominican, Garrigou-Lagrange. He finished his doctorate in theology in 1948 with a thesis on the topic of faith in the works of St. John of the Cross. At that time, during his vacations, he exercised his pastoral ministry among the Polish immigrants of France, Belgium and Holland.

In 1948 he returned to Poland and was vicar of various parishes in Cracow as well as chaplain for the university students until 1951, when he took up again his studies on philosophy and theology.

In 1953 he defended a thesis on "evaluation of the possibility of founding a Catholic ethic on the ethical system of Max Scheler" at Lublin Catholic University. Later he became professor of moral theology and social ethics in the major seminary of Cracow and in the Faculty of Theology of Lublin.

On July 4, 1958, he was appointed Auxiliary Bishop of Cracow by Pope Pius XII, and was consecrated September 28, 1958, in Wawel Cathedral, Cracow, by Archbishop Baziak.

On January 13, 1964, he was nominated Archbishop of Cracow by Pope Paul VI, who made him a cardinal June 26, 1967.

Besides taking part in Vatican Council II with an important contribution to the elaboration of the Constitution *Gaudium et spes*, Cardinal Wojtyła participated in all the assemblies of the Synod of Bishops.

Since the start of his Pontificate on October 16, 1978, Pope John Paul II has completed 104 pastoral visits outside of Italy and 146 within Italy. As Bishop of Rome he has visited 317 of the 333 parishes.

His principal documents include 14 encyclicals, 15 apostolic exhortations, 11 apostolic constitutions and 45 apostolic letters. The Pope has also published five books: "Crossing the Threshold of Hope" (October 1994); "Gift and Mystery: On the 50th Anniversary of My Priestly Ordination" (November 1996); "Roman Triptych - Meditations", a book of poems (March 2003); "Rise, Let Us Be On Our Way" (May 2004) and "Memory and Identity" (publication spring 2005).

John Paul II has presided at 147 beatification ceremonies (1,338 Blesseds proclaimed) and 51 canonization ceremonies (482 Saints) during his pontificate. He has held 9 consistories in which he created 231 (+ 1 in pectore) cardinals. He has also convened six plenary meetings of the College of Cardinals.

From 1978 to today the Holy Father has presided at 15 Synods of Bishops: six ordinary (1980, 1983, 1987, 1990, 1994, 2001), one extraordinary (1985) and eight special (1980, 1991, 1994, 1995, 1997, 1998 [2] and 1999).

No other Pope has encountered so many individuals like John Paul II: to date, more than 17,600,000 pilgrims have participated in the General Audiences held on Wednesdays (more than 1,160). Such figure is without counting all other special audiences and religious ceremonies held [more than 8 million pilgrims during the Great Jubilee of the Year 2000 alone] and the millions of faithful met during pastoral visits made in Italy and throughout the world. It must also be remembered the numerous government personalities encountered during 38 official visits and in the 738 audiences and meetings held with Heads of State, and even the 246 audiences and meetings with Prime Ministers.



'This wonderful shepherd'

Most Reverend Richard W. Smith, Bishop of Pembroke, upon learning of the death of Pope John Paul II, stated that he, together with the clergy and faithful of the Diocese of Pembroke, has received the news of the Pontiff's passing with deep sadness.

"For nearly three decades," said the Bishop, "the Catholic Church has been guided by this wonderful shepherd, who deserves to be counted among the greatest popes in history.

He has traveled the globe to preach the Gospel of Jesus Christ; he has spoken out tirelessly and forcefully in defense of the dignity of every human life, from conception to natural death; he has reached out in love and respect to peoples of all faiths; he has been a clear and consistent voice on the world stage for peace and in the defense of the poor; he was instrumental in the fall of communism, and has been recognized by people the world over as the most important moral leader of our time.

He has led the Church across the threshold of the third millennium and, by summoning the Church to a new evangelization, has laid the foundations for the Church's pastoral activity for generations to come. "His death is mourned deeply by the whole Church. We are one in prayer that he be granted eternal rest and joy in communion with the Triune God, to whose service he committed his life.

May Mary, the mother of God, to whose care and protection John Paul II consecrated his entire episcopal and papal ministry, now watch over and pray for the Church when the process begins to discern whom God has chosen to succeed John Paul II to the Chair of St. Peter."

Brief by the Canadian Conference of Catholic Bishops to the Special Legislative Committee on Bill C-38

The Civil Marriage Act

The Canadian Conference of Catholic Bishops presented a brief to the Special Legislative Committee on Bill C-38 (The Civil Marriage Act), during the evening of 18 May 2005.

The brief was presented by Most Reverend Marcel A.J. Gervais, Archbishop of Ottawa, and Mrs. Hélène Aubré, an Ottawa lawyer with a background in canon law and consultant to the Board of the Catholic Organization for Life and Family (COLF).

Other groups appearing at the same time were the Christian Legal Fellowship, the Evangelical Fellowship of Canada, and the Toronto Chinese Christian Community. In order to ensure that as many as possible of the major concerns about Bill C-38 were covered, the four groups agreed that in their oral presentations the CCCB would focus on natural and positive law, as well as on the potential impact on children and on the marriages of heterosexual couples; with the Christian Legal Fellowship and the Evangelical Fellowship focusing on freedom of conscience and freedom of religion, and the Chinese Christian Community focusing on concerns being articulated particularly in various ethnic communities of new Canadians.

The continuing interventions of the Canadian Conference of Catholic Bishops in the debate on the possible redefinition of marriage in our country are obviously, but not solely, because of our faith convictions. We are motivated as well by our responsibilities as citizens to promote and defend the fundamental rights and freedoms of all persons while respecting the natural order.

Prior to its being a religious institution, marriage is a natural institution. The cultural, social, legal and religious recognition it has enjoyed throughout the centuries of human history is proof that it constitutes a fundamental good for society. Its historical definition clearly reflects the unique service rendered to society by the men and women committed to marriage.

It is therefore not surprising from this perspective that on 8 June 1999 the Parliament of Canada stated its firm intention to preserve the conjugal union as a societal norm. The motion as adopted, with 216 in favour and 55 opposed, stipulated:

That, in the opinion of this House, it is necessary, in light of public debate around recent court decisions, to state that marriage is and should remain the union of one man and one woman to the exclusion of all others, and that Parliament will take all necessary steps within the jurisdiction of the Parliament of Canada to preserve this definition of marriage in Canada.

Similarly, the Canadian Conference of Catholic Bishops, which represents the spiritual leadership of some 13 million Canadian Catholics, has repeatedly reaffirmed its conviction which it considers to be an obvious fact: "Marriage is a loving, life-giving partnership between a man and a woman which is essential to the survival of society. Its purpose is the good of the couple and the procreation and education of children. Marriage as the union between a man and a woman is a unique and irreplaceable institution that

merits government protection and social recognition." (letter from Most Reverend Brendan M. O'Brien, President of the Canadian Conference of Catholic Bishops, to Prime Minister Paul Martin, 15 February 2005)

The Catholic Church teaches that marriage is both a vocation and a sacrament, a celebration of that sacred commitment and bond between a man and a woman which is at the heart of family life, as it gives basic form and shape to the over-all responsibility for raising and educating each new generation of citizens for the common good of society.

Natural Law and Positive Law

Six years have passed since the Parliament of Canada officially declared its intention to uphold the heterosexual definition of marriage. Today, we are told that attitudes have evolved and, so as to respect the rights of the Canadian homosexual minority, it is necessary to give to persons of the same sex the right to marry. To defend this point of view, mention is made of the Canadian Charter of Rights and Freedoms, the court judgments rendered in seven provinces and one territory, and the recent opinion of the Supreme Court of Canada on the marriage reference (9 December 2004).

We would question this interpretation of the Charter, and instead recall a fundamental principle basic to the development of legislation, if it is to be just and thereby merit the support and respect of all citizens.

Laws are established to respect the social order. However, a particular social order is valid only if it respects the order inscribed in nature. Once laws contradict this natural order, they become unjust. They then risk creating division and dissension, and so breed social disorder.

The preamble to the **Canadian Charter of Rights and Freedoms** affirms that "Canada is founded on principles that recognize the supremacy of God and the rule of law."

This is a recognition of a higher law, with the Charter then proceeding to specify what rights are due to human beings and how these are protected. It thus does not stem from the will of individuals, judges or governments. Its source is found in the nature of human beings. This is why we refer to natural law, a law whose components are more universal and immutable than particular social and cultural realities that change with time. The right to marriage – which the Universal Declaration of Human Rights (Art. 16) recognizes as pertaining to a man and a woman – is based on natural law and does not change with changing mentalities.

States have a responsibility to legislate in order to promote the exercise of the natural rights of their citizens; the laws and regulations established in this way form positive law. But the evolution of positive law represents progress for civilization insofar as it conforms to the natural law. Similarly, a sound interpretation of the Charter requires this reference to natural law – which the Supreme Court of Canada omitted in its opinion on the marriage reference.

It is clear that "the primacy of the law to which the Charter refers in its preamble and its mention of the

supremacy of God is the primacy of natural law over positive law. As stated by Cicero, the great philosopher and jurist who explored the principles of our Western notion of law: 'True law is right reason in agreement with nature.' But when the primacy of natural law is rejected, we are generally faced with an arbitrary and often totalitarian regime" (Gérard Lévesque, "Une erreur flagrante", private manuscript [CCCB translation]).

Love and Procreation

The change proposed by Bill C-38 affects the most fundamental institution and some of the most basic values of society: marriage and the family. These are realities present in the history of humanity before any form of state or law. If Bill C-38 is adopted, it will alter the nature of marriage and the family, and further contribute to their erosion.

The promoters of "same-sex marriage" have succeeded in excluding the whole question of procreation from the current debate. According to them, the sole requirement for marriage is to be the love between two persons. Yet according to its historical definition – which also reflects objective reality – marriage is a matter of the survival of humanity as well.

It is for this reason that in addition to the well-being of the spouses and the fulfillment of their love, the goal of marriage includes the procreation and education of children. Removing one of these essential elements from the definition of marriage results in another reality that is clearly no longer a marriage. The anatomical complementarity which makes the engendering of new lives possible is fundamental to the reality of marriage, not to mention the psychological and affective complementarity, as well as the natural mutuality, of a man and a woman.

French psychoanalyst Tony Anatrella, an authority on the couple and the family, addressed the issue of the ecology of this procreative relationship in an interview in French with Zenit News Agency on 13 May 2004 [CCCB translation]: "Realities as objective as the biological, corporal and anthropological aspects that characterize the basis of marriage are absent from homosexual 'unions' in order to provide a reasonable foundation for marriage. These relationships are not in the nature of conjugality and by definition are infertile. They do not represent the future of society, as does the couple founded between a man and a woman.

"Marriage is based on the association of two sexual identities and not on a partial tendency. It bears witness to the sense of commitment of the couple formed by a man and a woman in society, and society's willingness to accord special rights to those who commit themselves in this way to a legal relationship. Marriage also ensures the renewal of generations as well as providing evidence of one's relationship with one's parents and kin, and brings security to the adults as well as to the children born of their sexual communion."

It is not discriminatory to attribute different names or different treatment to two realities that are so fundamentally different: (1) the heterosexual union, which has the potential to transmit life and (2) other

(Continued on page 5)

(Continued from page 4)

forms of unions which do not have this potential.

Discrimination against Heterosexual Couples

To want to identify these two fundamentally different realities with the same term is contrary to justice and to common sense. It would be unjust and discriminatory toward men and women who enter marriage in order to form a stable and procreative union, as it fails to uphold their particular status and to support them in a special way.

A specialist in this area raises the following questions about the need to preserve marriage as a heterosexual institution: "What will same-sex marriage do to marriage as a social institution? Is the great, historic, cross-cultural understanding of marriage as the union of husband and wife rooted only in animus and discrimination? Or is there a real deeply rooted human need for a social institution that specifically addresses those people whose sexual attractions and relationships produce new life? Children need mothers and fathers, and marriage is the way societies everywhere get that important good for children. Same-sex marriage amounts to a declaration that marriage in Canada is now about something else: some other adult agendas and needs" (Maggie Gallagher, President of the Institute for Marriage and Public Policy, "Responses to the Supreme Court Opinion on the Reference Questions", Institute for the Study of Marriage, Law and Culture).

Seen from this light, there is a major difference to the idea of according to persons of the same sex the right to marriage, ostensibly in order to protect the rights of a minority. To state this clearly, a minority does not have specific rights simply by being a minority. It is the persons who are part of a minority who have rights, and these rights are either absolute or conditional.

An example of an absolute right is the right to life; an example of a conditional right is the right to practise medicine which is conditional to having a medical diploma. The right to marriage is also conditional: it is reserved for those persons who fulfil the natural conditions that are essential to this right. Sexual complementarity is an inherent condition for marriage.

Same-sex partners, therefore, are not entitled to this right. But this does not deny the need to protect their true human rights, which Canada already effectively does by protecting same-sex partners through a variety of charters and laws that assure them of numerous social and family benefits. If there is further need to change certain attitudes toward homosexual persons in order to eliminate all unjust discrimination against them, this cannot be achieved by redefining a social institution that is essentially heterosexual.

By including same-sex unions in the definition of marriage, the government would no longer recognize any particular public or social usefulness in heterosexual civil marriage. Since the marriage contract would not differentiate between heterosexual and homosexual unions, the message would be loud and clear: these "marriages" are equivalent and have the same value. Why would young heterosexual adults continue to marry and take on collective responsibilities if the state devalues their commitment and offers no special benefit which recognizes their essential contribution to the survival of society?

Rights and Needs of Children

The experience of Scandinavian countries over the past ten years that have accorded same-sex partners rights equivalent to those of marriage should give Canadians cause for serious reflection. These countries have seen a significant decrease in the number of marriages and a corresponding increase in the number of children born to unmarried parents.

The 1999 National Longitudinal Survey of Children and Youth conducted by Statistics Canada and Human Resources and Development Canada clearly demonstrates that marriage is the most stable type of union and thus the most beneficial for children. Only 13 per cent of children born to married parents who had not lived together before marriage experience the separation of their parents, whereas 63 per cent of children in common-law relationships experience family break-up. As for the children of parents who married after living together, 25 per cent of them experience family break-up.

The enormous social costs of divorce are now well-known; its effects (emotional instability, depression, poverty, school dropout, delinquency, suicide, etc.) were not foreseen when divorce was legalized. The new "gay marriage" venture is also liable to lead to disagreeable surprises. It is astounding that the government is prepared to create new situations which do not favour the well-being of children. Equally astonishing, however, is that so much time has been spent questioning how marriage may be discriminatory, but with so little consideration given to the rights of children.

As citizens, Canadian children have rights and needs. Entering into this world generally as a result of the special communion of love between a man and a woman, children have a fundamental right to know their biological parents and to be raised by them. The difficulties experienced by adopted children or those from broken families are known only too well.

"Across millennia and societies, marriage has institutionalized and symbolized the inherently procreative relationship between a man and a woman," recalls Margaret Somerville, a lawyer and professor at McGill University. "It has established the societal norm that in entering marriage a man and a woman take on shared obligations to protect and nurture the children born to them. The corollary of those adult obligations is a child's right to know and to be brought up by his or her biological parents, unless an exception can be justified as in a child's best interests. Same-sex marriage would radically change that norm" ("What about the Children?", *Divorcing Marriage: Unveiling the Dangers in Canada's New Social Experiment*, edited by Daniel Cere and Douglas Farrow, Montreal and Kingston: McGill-Queen's University Press, ©2004, p. 63-64).

Research in psychology and social sciences only confirms what is perceived through common sense: children function more effectively when they grow up in the company of their father and mother, who have different and complementary roles in their lives. This educational complementarity and interaction are crucial to the child's growth process and to the development of his or her personality. The child's affective development, self-esteem and self-confidence are dependent on this complementarity and interaction.

"A child needs a man and a woman to structure itself emotionally," confirms psychoanalyst Tony Anatrella. "It is wrong to pretend that a child only

needs to feel loved to be fulfilled: it is still necessary to know which relational structure a child should be placed in to develop.... A child needs the double figure of man and woman, father and mother, in order to develop coherently." (Zenit, 13 May 2004)

The adoption of Bill C-38 would create two categories of children: those who are assured of the right to be brought up by their two biological parents, and those who wilfully deprived of this right. Such discrimination is neither fair nor desirable. Paul Nathanson, a researcher at the Faculty of Religious Studies, McGill University, observes that this Bill "would give the state's official endorsement to a worldview in which the rights of adults trump the needs of children, and those of individuals the needs of society." ("Responses to the Supreme Court Opinion on the Reference Questions", Institute for the Study of Marriage, Law and Culture)

Individual Rights or Common Good?

By redefining marriage, the government would be going against the public interest as it has been known for centuries, namely, the integration of the sexes in an ideal social unit in which children are born and raised not only for their benefit but also for that of society as a whole. Bill C-38 disregards this long-held concern and would replace it with an interest founded solely on an intimate personal relationship. Once this is the interest recognized by the state, marriage as a social institution will become meaningless, since all forms of unions between consenting adults will need to be treated equally.

The conjugal relationship between a man and a woman clearly constitutes an irreplaceable good for the couple and society, both for their mutual love and for the procreation of children. Marriage provides a stable and positive environment for children and consequently for future generations. The right to marriage extends well beyond the rights of two individuals; it is also concerned with the common good.

The state must retain the possibility of fostering, protecting and encouraging the type of relationships that are most beneficial to it: conjugal relationships between a man and a woman – unions whose procreative potential generates new citizens and thus ensures our collective future. This crucial social recognition serves the common good and does not undermine the dignity of same-sex partners. In fact, the dignity and equality of persons are not dependent on race, religion, sex, sexual orientation or marital status, but are based on the reality of the human person.

Freedom of Religion, Conscience and Expression

Bill C-38 (Article 3) purports moreover to protect religious freedom. It affirms that "it is recognized that officials of religious groups are free to refuse to perform marriages that are not in accordance with their religious beliefs."

By insisting on the difference between civil and religious marriage, the reality of marriage is distorted. These are not two parallel institutions, each of which is called "marriage". These are two different doors giving access to one and the same institution which is anchored in human nature: the civil door for couples who choose to marry at city hall, and the religious door for couples who prefer to marry in a church, synagogue, mosque or temple. In both cases, it is a voluntary, lawful, faithful, exclusive and loving union of a man and a woman – a relationship

(Continued on page 6)

(Continued from page 1)

that has the natural potential for creating new life.

On the other hand, what authority does the federal government effectively have for protecting the religious freedom of those persons called upon to perform marriages, since the solemnization of marriages comes under provincial jurisdiction? What does the federal government intend to do to protect freedom of religion, freedom of conscience and freedom of expression for all Canadians? How does it plan to ensure that:

- Canadians will not be compelled to act contrary to their conscience and their religious beliefs?
- Leaders and members of faith groups throughout Canada will be entirely free to teach and preach on marriage and homosexuality in accordance with their conscience and religious beliefs?
- In addition to sacred places, all facilities belonging to or rented by an organization associated with a faith group will be protected against any obligatory use for marriage ceremonies incompatible with the religious convictions of that faith?
- All officials, both civil and religious, who preside at marriages in Canadian provinces or territories, will be protected against the obligation to officiate when the conditions are irreconcilable with their conscience and religious beliefs?
- Faith groups that do not accept the proposed redefinition of marriage will not be penalized with respect to their charitable status?

Religious freedom is not limited to the freedom to perform or to refuse to perform marriages involving same-sex partners. Religious freedom is intrinsically linked to freedom of conscience and freedom of expression. It is not a concern only for religious authorities, but for all citizens who must be able to express their freedoms publicly in daily life.

A number of serious issues are emerging, including the following:

- What will happen to civil officials refusing to preside at a “gay marriage”?
- What will happen to preachers expressing the teachings of their religion on marriage and homosexuality if these differ from the new social norm?
- What will happen to politicians proposing legislation that recognizes the unique contribution heterosexual couples offer to society and supports them in their procreative role?
- What will happen to teachers who cannot in good conscience present “same-sex marriage” to their students as the equivalent of natural marriage?
- What will happen to parents who do not accept a school presenting their children with a vision of marriage different than their own?
- What will happen to authors and publishers who write and publish texts that present a vision of marriage inspired by moral convictions but not in agreement with the new social norm?
- Will those who believe in the historical definition of marriage henceforth be victims of discrimination?

- Should we anticipate lengthy, costly lawsuits in the courts to defend the freedom to teach, preach and educate in accordance with one’s faith and conscience?

The authors of the Canadian Charter of Rights and Freedoms certainly did not foresee such a confrontation between the different basic freedoms of Canadian citizens. They did not intend the Charter to allow such a radical re-engineering of our most fundamental social institutions. It is thus reasonable to believe that it is the current interpretation of the Charter which is distorted.

Risk of an Irrevocable Rupture

This is not a question of the Catholic Church imposing its dogma and precepts on the whole of society. The reasons for opposing the redefinition of marriage as proposed by Bill C-38 and upholding the historical definition of marriage are first and foremost natural. What millions of Canadians are refusing to accept is that the reality of marriage – profoundly inscribed in human nature – should be redefined to comprise a totally different reality.

Because the relationship of a man and a woman in marriage is the most stable basis of the family, and because the family is a vital unit for society, there are great risks in playing with the definition of marriage and the family.

Bill C-38 constitutes, purely and simply, a rejection of the conjugal meaning of marriage, a phenomenon more pronounced over the past two generations which is progressively eroding the institution of matrimony. “The pattern of this erosion is reflected in the movement of the main social indicators relevant to marriage: higher divorce rates, rising cohabitation rates, higher rates of unwed child-bearing, lower marriage rates, declining birth rates, declines in marital satisfaction, and declining well-being among children. Law and public policy have been channelling marriage away from its distinctively conjugal goals of sex-bridging, generativity, care-giving, and connecting children to their mothers and fathers.

“The current project to strip marriage of its conjugal meaning is right in synch with these trends. Driven by a moral and ideological enthusiasm, it overlooks their real human costs. And it leaves unanswered far too many questions. How will Canadian society fare when it is no longer able to offer any special recognition in law or public policy to a form of life so central to human experience and, indeed, to human reproduction?

“Will the transformation of marriage into a close-relationships regime continue to erode its social significance for future generations? Will marriage continue to decline as a centre of gravity for women and men seeking to form a stable life together? Will these men and women have the social and cultural supports they need to help bring children into this world and to rear a family?

“Will the reconstitution of marriage ratify a reproductive revolution that will kill any public commitment to maintaining relationships between children and their natural parents? Will it set in motion new developments that will open the way for further deregulations of marriage and parenthood?” (Daniel Cere, Conclusion, *Divorcing Marriage*, p. 176)

That there are so many questions should be sufficient to curb the government’s eagerness to move forward with the radical social experiment of “marriage” involving persons of the same sex. The fundamental institutions of society do not have infinite flexibility. There comes a time when, confronted by radical upheaval, a rupture occurs. This is a critical threshold in our social and cultural evolution with regards to marriage; there must be serious reflections about crossing this threshold.

The proposed redefinition does not foster the evolution of marriage, but breaks irrevocably with human history as well as with the very nature of marriage. The adoption of Bill C-38 will cause irreparable damage to the basic fabric of human coexistence – the family founded on marriage – and result in a deeply wounded society.

The family cannot be reduced to a private affective experience, nor can individual rights be confused with those that are at the heart of the family, founded on a marriage between a man and a woman. Two grave wrongs for Canadian society would result from this Bill: the elimination of the public interest in protecting and promoting the institution of marriage for the benefit of the state, and the imposition of an “orthodoxy” that runs counter to freedom of conscience and religion.

Promoting a Culture of Marriage

If it is to defend the common good, how can our country’s legitimate authority seriously contemplate redefining a human institution that is so fundamental and vital for the stability of families and the future of society? How can it wish to impose on Canadian society a norm contrary to natural law?

We ask the government to abandon its plan to redefine marriage and to commit itself to promoting a culture that encourages and fosters marriage as a fundamental institution which provides the norm for society.

“There is something wrong ... with the idea that any society can endure without public support for heterosexual bonding.

Every society has maintained the culture mechanisms that provide it... The culture of marriage must encourage at least five things: (a) the bonding between men and women that ensures their cooperation for the common good; (b) the birth and rearing of children, at least to the extent necessary for perpetuating society; (c) bonding between men and children so that men are likely to become active participants in family life; (d) some healthy form of masculine identity... and (e) the transformation of adolescents into sexually responsible adults – that is, young men and women who are ready for marriage and the beginning of a new cycle” (Katherine Young and Paul Nathanson, “The Future of an Experiment”, *Divorcing Marriage*, p. 47-48).

**Canadian Conference
of Catholic Bishops
Ottawa, 18 May 2005**

Proposed changes to the meaning and nature of marriage

For your ongoing reflections on the proposed changes to the meaning and nature of marriage, enclosed is a copy in English and French of the brief by the Canadian Conference of Catholic Bishops which was presented on 18 May 2005 to the Special Legislative Committee on Bill C-38, An Act respecting certain aspects of legal capacity for marriage for civil purposes.

Together with millions of other Canadians of all faiths and no religious faith, the Roman and Eastern Catholic Bishops of Canada, as the spiritual leaders of 13 million Catholics in this country, remain deeply concerned about the impact that Bill C-38 will have on society, both in terms of altering the significance of marriage and also in terms of the challenges that are already being posed to the basic freedoms of conscience and religion, as well as to freedom of expression.

In addition to the following summary of key points in the enclosed brief, I wish as well to convey on behalf of the Bishops of Canada the following concerns:

1. Historically, the interest of the State in marriage - namely, the creation and nurturing of the next generation of citizens - has defined the natural limits of the institution of marriage. Once this interest is undermined, there are no longer any definable limits, and marriage as the most basic of all social institutions becomes meaningless.
2. The Supreme Court of Canada in its December 2004 ruling on the marriage reference did not suggest that the proposed redefinition of marriage was necessary in order to conform with the Canadian Charter of Rights and Freedoms, nor did it suggest that the traditional definition of marriage was contrary to the Charter.
3. However, the Supreme Court did rule that Section 2 of the proposed legislation is "ultra vires Parliament", as it is the provinces, not the Government of Canada, which have the authority to pass legislation regarding the solemnization of marriage. In effect, this means there is no basis for federal assurances that religious officials cannot be compelled to officiate at marriages contrary to the tenets of their faith.
4. In voting on this proposed legislation, two political parties represented in the House of Commons have so far shown they consider the basic freedoms of conscience and religion to be secondary by refusing all their members a free vote on this issue. This is a troubling precedent, since marriage is a fundamental question that involves basic social and personal values.

Canadians are deeply divided on the proposal to redefine marriage. This is not the moment to rush into legislation which has such enormous social and legal consequences. Continued reflection, research, study and discussion are needed in order to ensure the best for our society and for children who are its future.

Key points in the Brief by the Canadian Conference of Catholic Bishops Presented to the Special

Legislative Committee on Bill C-38:

The natural significance and role of marriage are essential for society:

- The right to marriage is based on natural law, but this right is not in itself absolute.
 - As Cicero correctly observed, "True law is right reason in agreement with nature."
 - When a society issues arbitrary laws that reject the primacy of natural law, the result is not only the risk of social chaos and disorder but, as the 20th century witnessed, a potential basis for state totalitarianism.
 - The commitment and partnership of a man and a woman in marriage are central to stability in family life.
 - If Bill C-38 is adopted, it will alter the nature of marriage and the family, and further contribute to their erosion.
 - Children function more effectively when they grow up in the company of their father and mother, who have different and complementary roles in their lives.
 - It is in the interest of the state to retain the possibility of fostering, protecting and encouraging the type of relationships that are most beneficial to it - conjugal relationships between a man and a woman - unions whose procreative potential generates new citizens and thus ensures our collective future.
- Basic freedoms of conscience and religion are already under threat:
- If the federal government proceeds to alter the definition and nature of marriage, then it must also ensure that Canadians will not be compelled to act contrary to their conscience and their religious beliefs in this matter.
 - Leaders and members of faith groups throughout Canada are already being challenged about their right to teach and preach on marriage and homosexuality in accordance with their conscience and religious beliefs.
 - An organization associated with a faith group has already been summoned before a human rights tribunal because it refused to rent its facilities for

the celebration of a marriage incompatible with the religious convictions of that faith.

- Civil officials who preside at marriages in certain Canadian provinces and territories have already been told that their conscience and religious beliefs are not protected in law, even when officiating at a marriage would be irreconcilable with their personal convictions.
- The federal government has given no assurance to faith groups which do not accept the proposed redefinition of marriage that they will not be penalized with respect to their charitable status.

Yours sincerely,
Msgr. Mario Paquette, P.H.
General Secretary
Canadian Conference of Catholic Bishops

'What Marriage Means to Catholics'

The following one-page reflection and summary entitled "What Marriage Means to Catholics" was developed by Mr. Tom Reilly, General Secretary of the Ontario Conference of Catholic Bishops.

It identifies 12 principal points that can be found in recent statements by bishops and various organizations on the importance of marriage from the Catholic perspective.

Marriage is:

- a sacrament that a woman and a man bestow on each other,
- a natural institution that has served the needs of society by producing and educating new citizens,
- the domestic church where the great gift of the faith is passed on from generation to generation,
- a blessing of mutual love and intimacy between a man and a woman,
- the healthiest, safest and most successful setting for the long year of development and formation needed by children to become mature, contributing adults,
- the key institution that ensures the continuation of the human race and the prosperity of a nation,
- a wholesome healthy model for relationships that we should hold up to our children and grandchildren for emulation,
- an assurance to individuals of their place in the mainstream of humanity, their heredity and their self-worth,
- an institution that has endured and given stability to people for millennia in spite of disasters, wars, plagues and encroachment of secular rulers,
- a contributor to the meaning of life, care for others, glimpses of immortality and a perspective beyond the self,
- a vocation for a man and a woman, not just a relationship, involving self-giving, a path to sanctity and the responsibility of dedicated parenthood.

A well-ordered society supports and enhances marriage between a man and a woman and gives it a privileged position for the sake of future generations.

Funeral Mass - Monsignor Michael Barry

Homily- April 29th, 2005

Today the local Church of Pembroke gathers in a spirit of prayer and gratitude to bid farewell to our departed brother, Monsignor Michael Barry. With faith in the tender mercy of God, we pray that Monsignor be welcomed into eternal life. Conscious of his many years of dedicated service to this Diocese, we thank God for the gift of Michael's presence and ministry among us.

Our celebration today occurs in the midst of the Easter season. In these days we meditate with joy on the gift of salvation that is offered in Jesus, the Risen Lord. We also reflect with awe and gratitude upon the gift of union with Christ given in Baptism, and are renewed in our faith and in our baptismal commitment. Throughout the season we listen to the accounts in the Acts of the Apostles that tell us about the spread of the Gospel and the establishment of the Church. We are thus reminded that those who are united through Baptism with Christ, the risen Lord, are called to follow him as disciples, and to offer their lives in service for the building up of the Body of Christ.

The Gospel passage for this Mass today teaches that the life given to us through baptismal union with the Risen Lord, and the call to discipleship inherent in that union, do not pertain to this earthly life alone. They are ultimately ordered to eternal life in the world to come. St. Matthew recounts a parable told by Jesus, in which the Lord teaches that he will come to us again as judge, and will admit to his kingdom those that are found vigilant, ready to welcome him. The exact meaning of readiness is not spelled out in this parable, but from other passages of Scripture we know well that readiness means being faithful. Christians are to live here and now in the joyful awareness of the new life that is theirs in Christ, and in the eager expectation of the Lord's return, when he will bring that life to its fulfillment in heaven. Those deemed ready to welcome him when he comes are the ones found faithfully fulfilling their duty.

This brings me to what I believe is the very core of the discipleship that we witnessed in Monsignor Barry as he exercised his ministry in the Diocese for more than fifty years. He knew that, as a follower of Christ, he was called to be faithful to the duties entrusted to him. Perhaps the best word to describe Monsignor Barry is that used by St. Paul in the second reading, namely, a steward. In this passage Paul is describing the disciple in terms of stewardship. A steward is a manager of property or goods entrusted to him by another, and who therefore must be wise, prudent, and, above all, trustworthy. Over the years, a great deal of responsibility was entrusted to our brother Michael, and he became known to all in the local Church as a capable administrator and tireless worker, worthy of our confidence and trust. His dedication to duty was exemplary, always working long, and unusual, hours. In fact, I would venture to guess that Michael drew great consolation and encouragement from the announcement in this parable that the Lord would return at midnight. At that hour he was sure to be found awake and at work!

But I believe we would be remiss if we remembered Monsignor Barry only as an excellent administrator. St. Paul adds an important qualifier to the term "steward". Speaking of those who share in the apostolic ministry, he says: "People must think of us as Christ's servants, stewards of the mysteries of God." Before all else, Monsignor Barry was a priest. Together with all

who share sacred Orders, he was summoned by Christ to be a steward of "the mysteries of God". He was entrusted with the responsibility of proclaiming God's Word, of announcing, like St. Peter in the first reading, the good and astounding news that Jesus, crucified for love of us, is risen from the dead and remains present in His Church through the gift of the Spirit. That same Spirit so transformed him at his ordination that he was configured to Christ the High Priest and enabled to act in his person. Through Michael's celebration of the sacraments, especially the Eucharist, in more than fifty years of priesthood, the mystery of the saving paschal mystery of Christ was rendered present and brought to bear upon the lives of thousands of people. Yes, he served the Diocese of Pembroke exceptionally well as steward of its temporal goods. His deepest calling, however, was to serve God's people as steward of the mystery of the Lord's saving love. In both respects, he was always faithful and trustworthy, a servant watchful and ready.

In Michael's steadfast readiness to serve we see a deep love for the Church. Consider again the parable, the story of bridesmaids with oil lamps, who went out to meet the bridegroom soon to arrive for the nighttime wedding celebration. The state of readiness of the wise bridesmaids was symbolized by the light from their lamps. But this light was possible only because they had brought sufficient oil, or fuel. If readiness means faithfulness, we must ask, "what fuels the fidelity of a disciple"? What is the energy at the heart of trustworthy stewardship? The answer, of course, is love. We follow the Lord in faith and look forward to his return because we love him. This love for the Lord gives rise within us to a love for his Church, which moves us to give our lives over to its service. Love for the Lord and His Church is the fuel of faithfulness. Since our love for Christ springs from His love for us, the supply is inexhaustible. Fueled by this love, Michael served the Church tirelessly for many years. Indeed, serving the Church was his life.

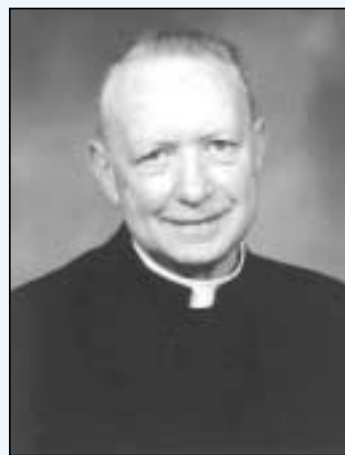
Now there were also some foolish bridesmaids in the parable. They were the ones who ran out of oil and had to hurry away to buy some more. As a result they missed out on the celebration. It's too bad they didn't have Monsignor Barry to turn to. I'm sure that he would have had a stash of oil somewhere that he could have offered them. He saved everything! I'm not at all sure, however, that

they would have got away without paying for it. All kidding aside, there are times in our lives when we run out of oil, when the difficulties and burdens of life blind us to the faithful love of the Lord and we lose both energy and direction. At times like this it is very important to have someone to turn to for help, to put us back on track, someone who, through their kindness, will remind us of God's saving help. For many people, Monsignor Barry was that "someone". More than a few have spoken to me of his ready availability and kind welcome in a moment of need. Here again we witness the faithful steward. Fidelity to the Lord's command that we love one another demands readiness to set aside whatever we are doing at the moment and attend to the one in need.

At the end of the passage from St. Paul, we are told that ours is not to judge. God alone knows the inner workings of the heart. To God alone, therefore, belongs the ability to give commendation and reward. And so, to our loving God, who is compassionate and merciful, we entrust our brother Michael. Moved by our love and esteem for him, and by our gratitude for his devoted service to this local Church, we lift him up to God with the prayer that He welcome this devoted priest and faithful steward into the wedding feast of heaven.

Monsignor Michael J. Barry, P.A., J.C.D. Priest of the Diocese of Pembroke

Former Diocesan Administrator and Vicar General of the Diocese of Pembroke. Monsignor Barry died on April 25th, 2005, at Regional General Hospital, in his 79th year. Monsignor Barry was born in Renfrew, Ontario, on November 10, 1926, the son of the late James Barry & Mary Dillon. Following elementary & secondary school education, he pursued his training for the Priesthood at St. Augustine's Seminary, Scarborough, Ontario. He was ordained to the Priesthood at St. Francis Xavier Church, Renfrew, Ontario, on May 19, 1951 by Most Reverend William J. Smith, D.D., J.C.D. His first assignment was as curate at Renfrew and Arnprior. He completed his study of Canon Law in Rome, Italy, in July of 1955, earning a doctorate. He was appointed as Vice-Chancellor and Bishop's Secretary on August 15, 1955, and later as Chancellor in 1956. In 1965 he was named Rector of St. Columbkille Cathedral, Pembroke. In subsequent years, Monsignor Barry was appointed as Officialis, Vicar General and Episcopal Vicar for Finance and Administration. During the episcopal vacancy of the Diocese of Pembroke, Monsignor Barry served as the Diocesan Administrator from January, 2001, until June, 2002. He retired from fulltime ministry in August of 2003. With gratitude to God for the gift of this faithful and dedicated priest, the Diocese of Pembroke joyfully celebrated the 50th Anniversary of his ordination in 2001. Monsignor Barry is especially remembered for his forty-eight years of devoted service in the Diocesan Chancery Office, his constant availability



and his steady administrative leadership. He is mourned by his brother, Patrick Barry, Renfrew, his sisters Mary Douglas, Toronto, and Cathy Engelhart, Orangeville. Also mourned by numerous nieces and nephews. Predeceased by his brother Gerald and sister Eva Timmons. In keeping with Monsignor Barry's wishes, visitation took place at Murphy's Funeral Home, Pembroke, Ontario, on Wednesday, April 27th, 2005, from 3:00 – 4:30 p.m. & 7:00 – 9:00 p.m. Solemn translation of the body to St. Columbkille Cathedral, Pembroke, Ontario, was on Thursday, April 28th, 2005, with the Rite of Welcoming the Body at 3:00 p.m. Visitation followed from 3:30 – 9:00pm. Concelebrated Funeral Mass with Most Reverend Richard W. Smith, Bishop of Pembroke, was on Friday, April 30th, 2005, at 11:00 a.m. Interment in the priests' plot took place at St. Columba cemetery, Pembroke.

Notes from Pastoral Plan of the Third Continental Congress, Montreal

“YOU ARE THE CHURCH

While praying for vocations during Sunday Mass one might wonder what the Church is doing in the face of an aging population of Priests and very few Sisters in schools, colleges, and retirement centers. Seminaries and novitiates are far from overflowing with new recruits studying for the priesthood and professed religious life. Today's materialistic culture does not encourage subjects without high-end price tags.

GOD, OUR FATHER, YOUR SON JESUS SAID, “REMAIN CLOTHED FOR SERVICE.”

In 1994 The Holy See called for a Congress on Vocations in Sao Paulo, Brazil and in Rome, 1997. Montreal hosted the most recent Congress, April 18 to 21, 2002. Later that same year the 17th World Youth Day was held in Toronto from July 23 to 28. Never before had so much attention and concern been focussed on youth and their desires to serve God. Young people and the Church stood shoulder to shoulder earnestly praying for more ordained and professed vocations.

YOUR CHURCH REQUIRES SERVANTS FOR THE NEEDS OF YOUR PEOPLE

The Third Congress in Montreal had three very wide objectives. First was the establishment of a positive environment for vocation promotion to ordained and consecrated life. Second was to unify and guide the Church in North America in its commitment to nurture vocations and third was to instill hope in the future workers. Many who attended remarked that at no time had they seen such attention focussed on the younger members. The seven groups of young adult delegates came together “to ponder and consider questions concerning the meaning of ‘Vocation,’ the living out of our baptismal call in our church today.” “Everything we ask of the church we will offer in return.”

One of their more poignant conclusions was... “What we value as young Catholics is a celebration of the human aspects of our mission. We desire authentic and true witnesses to our faith who are not afraid to be vulnerable in sharing their story including their strengths and weaknesses. We hope to experience in the Church the freedom to share ourselves, our faith, and the desires that dwell in our hearts. We want to hear the voices of all those who make up the Body of Christ. We want to stand as Church on issues of justice, as together we work to return to humans their dignity.”

WITH YOUR SPIRIT HELP US TO DISCOVER OUR VOCATION

From those meetings there has come one profound conclusion. The church must institute and nurture a VOCATION CULTURE. Why? Because many facets of today's culture are not fostering vocations or allowing discussions about vocations. Vocations are not in the thing. Many would lead you to believe that only money and prestige have any value. The get-ahead-and-be-successful attitudes of today do not include any tolerance for vocations. It is as though people do not have the ability to interpret what kind of life is best for them. Our society puts a premium on those with much money, property, and influence.

AS PEOPLE INVOLVED IN OUR CHRISTIAN COMMUNITY

It has always been the Catholic Church's belief that God has a plan for each of us. Each of us has a calling or vocation. The call may be to the married, single or religious life. The Catholic Church has always encouraged each individual to choose what is right and desired by God. Influences inside our secular society inhibit even the least exploratory questioning of a person's vocation.

AS PRIESTS DEDICATED TO THE SERVICE OF YOUR CHILDREN

The Vocation Culture that the Church fosters today involves the direct participation of youth. No longer does the Church stand back and talks at young people. The Congress on Vocations in Montreal, 2002, concluded thusly about the importance of a “Vocation Culture,” “The fundamental pastoral challenge is that of creating a “Vocation Culture” in the Church in North America: that is, a culture in which each Christian is empowered to identify and respond to the mission in which he or she is called as a member of the body of Christ, in and for the world.”

A RELIGIOUS DEVOTED TO THE SERVICE OF OTHERS

Today the Church strives to have young people in the age bracket 18 to 40 to pray for discovery and discernment. By discovery is meant the finding of what vocation is best suited for the individual and the one God has in mind for the individual. Discerning is the finding of a specific missionary and/or community project that responds to real needs. Involvement in local Church projects helps young people discern their vocational path. All one has to do these days to help discern a vocational path is to view a church's bulletin board where times and places for retreats are posted. www.vocation.ca is an informative Internet site where various Dioceses and Orders of Sisters, Brothers, and Priests list many different vocation descriptions. Also many Orders post weekend dates for vocation conferences and retreats for those who think they may have a vocation.

The Pembroke Diocese has recognized the problem and has been actively promoting the discernment of vocations amongst people in the 18 to 40 age bracket. During the year 2004 there were three suppers in Barry's Bay and Pembroke where the speakers helped close to 60 attendees discern their vocational path.

AND AS DEACONS FAITHFUL TO THE SER- VICE OF THE COMMUNITY

Fr. Mitch Beachey has taken 8 young men to St Peter's Seminary, London Ontario, for a “Come and See Weekend,” where they saw and experienced first hand the daily life of a seminarian leading up to ordination. May 15, 2005 was Pentecost Sunday and on that day Pembroke Diocese concluded a 9 day Novena to the Holy Spirit that involved all parishes asking for vocation increases.

IN SERVING YOU AND OTHERS, WE WILL MAKE YOUR NAME KNOWN AT HOME AND ABROAD

“God has a job for all of us,” said Fr. Wm. Kenney, one of the Vocations Director of Pembroke Diocese, “and it is our duty to help those who wish to make the

right choice.” He added that in no way does the Church have any conflict with those who choose marriage or the single life as opposed to the ordained or professed vocations. “A person trying to be what he is not meant for is a disaster about to happen ... much like a round peg trying to do its job in a square hole.”

WE MAKE THIS PRAYER THROUGH THE INTERCESSION OF MARY, SERVANT OF SERVANTS.

An example of discipleship:

From a distance she looks quite regal while distributing Communion to patients in Mattawa General Hospital. On seeing her up close, Sr. Noella Pitre of the Sisters of Charity of Ottawa is in pain. For the past 39 years she has lived with 2 fused vertebrae in the lumbar section of her spine. Now and again her face muscles twitch and her eyes narrow. She wears a simple cross around her neck and her silver white hair blends with her light brown habit.

While she sits in her office rocking chair she recalls her childhood in Noelville, Ontario. She has 6 brothers and was the youngest daughter of 3. She was taken from school by her mother after grade nine to help care for her paternal grandparents. Her face lightens as she tells of completing high school at age 21 and soon after entering the hometown convent. “I received the discerning call as a 12-year-old in grade 7,” she said. Her hand quickly reached behind her back. A pain in her face faded slowly. Because nursing was too painful, she was forced into less strenuous work. She holds diplomas in Electro Cardiogram Technology and Secretarial Science which she has put to good use in various hospitals and retreat centers owned and run by her order.

One notices a particular satisfaction in her voice as she mentions Pastoral Care. “It was in 1992 at Elizabeth Bruyere Center in Ottawa that I first realized the importance of Pastoral Care,” she said while trying not to move. “In PC work I am dealing with the whole dying person as the end nears... spiritual, physical, emotional... It is Holistic Care!” She catches her breath and slowly adds, “The patient's mind is often full of fear as he or she approaches death... he needs to verbalize... I believe the patient feels a void, a mysterious void... making him or her very unsure of what to expect after death.”

She told of one poor woman who had not been near a church for sometime and whose biggest fear was not being able to arrange Christmas Day for her children and grand children. “That was easy because we have spare rooms here in Mattawa General. A tree was trimmed, a goose was cooked, and they celebrated on December 19. The poor soul died on December 27.”

A pause followed. “How do you describe your satisfactions?” Muscles in her neck and shoulders relaxed as an effervescent smile filled her glowing face. Her eyes jumped upward, then focussed on the questioner.

“I have the best of all jobs,” she half shouted while her hands clapped and tears ran down her face of glee, “I see people accept God's love because they are loved by God! Every day I thank God for allowing me to receive more satisfaction than what I give... I see first hand the miraculous change in people as they accept God into their lives.”

Monsignor Ricci's 'Shroud of Turin' exhibit comes to the Barry's Bay area

If you can't get to Italy, this may be your best chance ever to see up-close a "replica" of the Holy Shroud of Turin – a burial cloth which many scientists believe is not a forgery of some kind, and which many Christians believe is actually the one in which Jesus was wrapped after his body was taken down from the cross.

The world's only full size traveling "replica" of the Shroud of Turin makes a 10-day stop in Barry's Bay from July 1 – 10, 2005, at St. Hedwig's Church [45 Karol Wojtyla Sq.].

This exhibit takes place from 2 p.m. to 8 p.m. (Monday to Friday) and 10 a.m. to 5 p.m. (Saturday and Sunday.) The exhibit is non-denominational and free to the public. Though there will be daily showings of the film documentary "The Silent Witness", the exhibit is essentially displayed within an atmosphere of quiet meditation.

St. John the Baptist Church in Turin, Italy is the home of the original 14½ x 3½ ft. burial cloth. It has been on public display only five times in the past century" 1931, 1953, 1978, 1998 and 2000. Having survived the passage of time, this precious and silent witness has produced great interest.

This priceless and most famous Christian relic continues to astound the world by its 'real life' portrayal of the suffering and death of Jesus Christ. Many Christians believe it is also a silent witness to the resurrection.

The Shroud also shows clear evidence of more than 120 wounds from a severe scourging with a weighted whip, a large wound in the side of the chest as from the thrust of a spear and streams of blood in the hair and on the brow from a crown of thorns which was a unique torture invented to mock Christ.

Studying the blood on the Shroud through the microscope, it has been seen that mercury flashings are found around the red blood cells, as one would expect, proving that the blood areas are not pigments.

The Shroud also contains compelling evidence that it pre-dates the middle ages having had at one time been in Jerusalem, Odessa, Constantinople and France. There are claims that its geographical path through history has been traced by identification of pollen (embedded in the linen) only found in Jerusalem at the time of Christ.

Monsignor Guilio Ricci was President of the Roman Center for the study of the Holy Shroud at the Vatican. His three decades of in depth historical, geometrical, medical, scientific, forensic and archaeological findings has led Monsignor Ricci to personally conclude that the "Man of the Shroud" is Jesus the Christ. The internal evidence presented reveals a wholly fresh, tangible and realistic vision of the central events of salvation history.

Update on Pastoral Planning

As announced in Bishop Smith's statement last Fall on pastoral planning, two groups have been meeting throughout the past months to reflect on the needs of the Diocese.

The focus of one group was the mission of evangelization, while the other discussed parish structures. Both met with the Bishop in June to present their reports. A new statement by Bishop Smith outlining our next steps will be published in Ecclesia this Fall.



Join the 67th Pilgrimage at Cormac, Sunday, July 31

AT SHRINE OF ST. ANNE

Triduum (3 day mini-retreat)

By: Rev. P. McNulty

Liturgy of the Eucharist: 11:00 a.m

Presider: Bishop R. W. Smith

Guest Homilist: Rev. P. McNulty

Liturgy of the Eucharist for the Sick: 3:00 p.m.

Homilist: Rev. P. McNulty

Reconciliation Services: 12:00 – 3:00 p.m.

EVERYONE WELCOME





The Church of Pembroke celebrated the ordination of Ryan Holly on Saturday, May 14th, before a large assembly at St. Columbkille's Cathedral. Bishop Richard Smith presided over the ordination mass in which the assembly gave their assent to Father Holly's call to the order of priest by a warm applause which filled the cathedral.

In his homily, Bishop Smith drew on Jesus' words in the gospel of John to abide in the mystery of the love of God. "He calls us in love and by that same love makes us capable of response," said the Bishop of how the summons of Christ continues in every age to "echo in the hearts of all who believe."

During the liturgy of ordination, the bishop laid hands on Father Holly's head and invoked the Holy Spirit in the sacrament of holy orders. Bishop Smith was joined by the members of the Pembroke presbyterate, as well as visiting priests from across the country. Various representatives then brought forward the sacred chrism, the priestly vestments and the bread and wine as symbols to be used in the rite of ordination.

Father Holly, the son of Thomas and Shirley Holly, grew up in St. Ann's Parish in Cormac. He received his elementary education at St. James School in Eganville and attended Opeongo High School in Douglas. For the last eight years, he has been in formation at St. Peter's Seminary in London, Ontario, where he completed his studies in philosophy and theology. During his theological studies, Father Holly did his year of pastoral formation in Our Lady of Good Counsel Parish in Deep River, where he also served as a deacon during the summer of 2004.

The following day, the solemnity of Pentecost, Father Holly presided at a Mass of Thanksgiving at his home parish of St. Ann's Church in Cormac.

The ordination of Ryan Holly



Parish Suppers — Soupers paroissiaux

Sunday, July 14, 2005
Bonfield, On

St. Bernadette Parish

Supper "Sea Pie" (Home Baked Beans, Homemade Pies etc.)
In Air-Conditioned Hall
Games: 1:30 – 6:00 p.m.
Supper: 3:30 – 6:00 p.m.

14 juillet 2005
Bonfield, ON

Paroisse Ste-Bernadette

Souper: 'Sea Pie' (fèves au lard, Tartes-maison, etc.)
Dans la sale paroissiale (air-climatisé)
Souper: 15h30-18h00
Jeux: 13h30 – 18h00

Saturday, July 16, 2005
Lac- Cayamant

Garage Sale, Craft Sale, Bake Sale, Activities
No meal just Snacks

Sunday, July 17
Otter Lake

Paroisse Ste-Charles

Turkey Supper
3:00 p.m – 6:00 p.m

August 7, 2005
LaPasse, ON

Our Lady of Mount Carmel Parish
Annual Turkey Supper

August 21, 2005
Westmeath, On

Our Lady of Grace Parish
Community Centre, Westmeath

Sunday, August 28, 2005
Calabogie, ON

Precious Blood Parish

Calabogie Peaks
Roast Beef Dinner and Homemade Beans
2:00 p.m. – 6:00 p.m.
Draws, Games, & Bazaar Tables.

Sunday, September 4, 2005
Maynooth, ON

St. Ignatius Martyr Parish

Supper: Ham & Baked Beans
In the New Parish Hall
12:00 noon to 6:00 p.m.
Sunday Mass 11:00 a.m.
Bazaar: Yard Sale, Raffle Tickets, The 'Wheel' – Hoopla, Bingo, Fish Pond,

Baked Goods, Old Time Fiddle & Step Dancing.

Sunday, September 4, 2005
Wilno, ON

St. Mary's Parish

Supper: Chicken
2:00 p.m
Visitor's Mass at 12:30 p.m.

Sunday, September 11, 2005
Chapeau, Qc

St. Alphonsus' Parish

Parish Turkey Supper
1:00 p.m. – 6:00 p.m.

11 septembre, 2005
Chapeau, Qc

Paroisse St-Alphonse

Souper paroissial
13h00 – 18h00

Sunday, September 11, 2005
Bancroft, On

Our Lady of Mercy Parish

All-U-Can-Eat buffet of Roast Beef, Ham & Salads.
1:00 p.m. – 6:00 p.m.
Silent Auction

September 11, 2005
Campbell's Bay

St. John the Evangelist Parish

Roast Beef Dinner

September 11, 2005
Chalk River

St. Anthony's

Turkey Dinner
Lion's Club Hall

2:00 p.m. – 6:00 p.m

Sunday, September 18, 2005
Pembroke, On

St. Columbkille Cathedral

Roast Beef Dinner
12 – 6:00 p.m.
Bazaar Table, Candy Booth, & Raffle Tickets

Sunday, September 18, 2005
Quyon, Qc

Holy Name of Mary Parish

Parish Supper
3:30 p.m. – 6:30 p.m.

18 septembre, 2005
Quyon, Qc

Paroisse-Ste-Marie

Souper paroissial
15h30 – 18h30

Sunday, September 25, 2005
Pembroke, ON

St-Jean-Baptiste Parish

Parish Supper
2:30 p.m. – 6:00 p.m.

25 septembre 2005
Pembroke, ON

Paroisse St-Jean-Baptiste

Souper paroissial
14h30 – 18h00

Sunday, September 25, 2005
Mount St. Patrick

St. Patrick's Parish

Parish Supper: turkey, ham and Beans
1:00 p.m. – 6:00 p.m
Bingo, Games, Crafts, Pickles, Jams, Musical Entertainment

Sunday, October 9, 2005
Round Lake Center

St. Casimir's Parish

Roast Beef and Bean Supper
St. Casimir's Parish Hall
1:00 p.m. – 6:00 p.m.
Bingo and Games

October 16, 2005
Arnrior

St. John Chrysostom Parish

Roast Beef Dinner
11:30 a.m – 6:00 p.m.
Home Made Crafts, Draws for 15,600:00
All Welcome

16 octobre 2005
Témicsaming

Paroisse Ste-Thérèse

Souper: "sea-pie", dinde et dessert
17h à 19h
Bingo (50/50): de 13h à 16h30
Livraison (de 16h à 16h45) 627-9602 et 9121

Sunday, October 16, 2005
Temiscaming, Qc

St Theresa's Parish

Supper: "sea pie", turkey and dessert
5:00 p.m. – 7:00 p.m
Bingo (50/50), crafts and draws
Take out orders (from 4:00 p.m. to 4:45 p.m.) 627-9602 and 9121