



# Ecclesia

THE NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

## The complex reality of the military presence in the Diocese of Pembroke

Last year at this time the war in Afghanistan came home to the small congregation at St. James church in Portage du Fort when one of their own was deployed to the conflict. When Master Warrant Officer Troy Ricard left for Afghanistan Fr. Basil Tanguay led a service to bless his departure and pray for his safe return.

### New English translation for the Mass

On the first Sunday of Advent of this year, the English-speaking Church throughout the world will have a new translation of the Roman Missal. This means that the words we have heard at Mass and the responses that we have given at Mass for over 40 years will change.

Change can be very hard and it is difficult for most of us to let go of things and embrace something new. After hearing the same words at Mass, and responding with the same words, for 41 years it will be a challenge for most of us. It is very important, therefore, that we consider why we are changing so that we can welcome this new translation.

All languages translate the prayers of the Mass from Latin, the language of the Church. Latin is a dead language and this is a reason the Church

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“The blessing was a somewhat emotional experience for everyone,” says Fr. Tanguay. The congregation decided to continue their prayers for Troy on a weekly basis.

“It grew out of people’s concern,” says Fr. Tanguay, “It’s a small parish and they all knew Troy and watched him grow up.”

The families of two other soldiers soon approached Fr. Tanguay and had their names added to the prayers. “The prayer meant so much more when there was a name attached to it,” says Fr. Tanguay, “the personal connection makes such a difference.”

He continues, “It was quite intense for our people and there was a tremendous sigh of relief when he returned safely.”

For his part, Troy says the prayers meant a great deal to him personally. Towards the end of his deployment he became seriously ill. “I did get sick and I wasn’t walking. While I was away I was banking everyone’s prayers and I asked God if I could cash my ticket in. Within a few days I started on the road to recovery,” Troy told the congregation at a celebration of his return last winter. “I was impressed that when I needed help I got it. I really believe that was in part due to everyone at the parish and your prayers,” he was quoted saying in the Shawville Equity.

“It was a testimony of faith when he spoke that way,” said Fr. Tanguay.

The experience in Portage du Fort was overwhelmingly one of caring for a community member away from home, but in most parishes surrounding the Petawawa military base the opposite is true. Soldiers come from all over Canada to the base, bringing their families with them. Those who choose to live off the base reside in parishes extending from Chalk River and Deep River to the north, through Pembroke’s parishes and south through the Lapasse and Westmeath parish. Fr. Tom Fitzpatrick of Lapasse always remembers the soldiers in Afghanistan in his prayers during mass. “I was approached by a number of people in the parish who have family members serving,” he says. Larry Lacroix is one of them. A base employee himself, his son-in-law has made four trips to Afghanistan. Larry notes



**Troy Ricard at his welcome home party held in Portage du Fort last December.**

*Photo courtesy of The Shawville Equity*

that the military presence in the parish is especially noticeable during his daily commute. “There’s always a long line of cars with people in uniform in them,” he says.

One area where there is a definite impact in the outlying communities where the soldiers live is in the classroom. At Cathedral School in Pembroke, Principal Alfie Sicoli says that about 10% of his students come from military families. They present some unique challenges, often related to the extended

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**The Military***Continued from page 1...*

absence of one parent during deployments. "You can tell when Mom or Dad leaves," says Alfie, "it's like flipping a light switch."

Another situation unique to military families is the stress that results when a parent is overseas or is injured. Having worked at St. Francis of Assisi School on the base, Alfie has vivid memories of the effect on the entire community when NATO soldiers were held as human shields during the Bosnian crisis of the 1990s. He is quick to add that the support provided by the Canadian military was extraordinary. "Whatever it was you needed, you got it," he says.

On the lighter side, not many schools can say they've had a military helicopter land in the playground for show-and-tell day, as happened a number of years ago in Westmeath.

John Leitch, the Principal of St. Francis of Assisi Catholic School on base, has a somewhat different experience. His student population is 100% military and they all face the realities of dealing with the stress that the military life can bring. The frequent long absences of one, or even both, parents puts a lot of pressure on family relationships.

"Number one is understanding and compassion," says John, speaking of the approach to caring for the children. He emphasizes how important it is to maintain a sense of normal day-to-day life. "We say a prayer in the morning, we pray for their parents, then we sing O Canada and get on with our day," he says. He adds quickly, "Of course we have plans in place if they need help."

John speaks highly of the pastoral care staff in the military. "We have very strong relationships with the padres on base, both Catholic and non-Catholic," he says.

Father Joe O'Malley is the parish priest at Our Lady of Sorrows in Petawawa where the military presence is particularly strong. He notes the challenge of balancing the needs of long-standing non-military parishioners and the often highly mobile population of soldiers.

There is always the reality of serving a community whose reason for existence is the Canadian Forces Base. Sometimes this can lead to unconventional coping strategies. A few years ago, during one of the early deployments to Afghanistan, Fr. O'Malley brought in a team of jugglers for shows at the local schools. "The tension was really bad," he says, "and I decided we needed to do something to break that tension."

Fr. O'Malley has a "prayer team" that will pray for soldiers and their families. A group of women from the parish, they have a leader who will check the weekly intentions posted in a prayer book at the church, and phone the other team members. It's important to note that their prayers cover many other intentions as well, the military is just one part of the community experience in Petawawa.

Fr. O'Malley is quick to note that he and the parishioners place equal emphasis on the families who are left behind in Canada when the soldiers are posted overseas. "The families are under a lot of stress as well," says Fr. O'Malley, "they never know when that phone call may come."

Fr. O'Malley holds a service for soldiers and their families before deployment. "We have a ceremony before they leave, I give them a blessing," he says, "and we say thanks."

He also says there is a lot of demand for one-on-one counseling when soldiers return home.

All of these examples are within the pastoral framework of the Diocese of Pembroke. But what many people may not be aware of is the existence of the Military Ordinariate of Canada, which is essentially a non-geographic "diocese" which includes all Catholics, including Eastern-Rite Catholics, serving in the military. It also includes civilian personnel in the Department of National

Defence. It covers their families, and also those serving schools under the jurisdiction of the Canadian Forces as well as residents of veterans' hospitals. The Roman Catholic Military Ordinariate was created April 21, 1986. Bishop André Vallée, P.M.E., was the first bishop in Canada to become Military Ordinary on January 28, 1988.

Major the Reverend Deacon Gerard Vardy, Base Chaplain, explains that Catholics serving in the military, especially those residing off base, are subject to two dioceses. Many attend mass in churches of the Diocese of Pembroke, and, as noted above, there are many children of military families studying in Catholic schools in the parishes surrounding the base.

*"Sometimes it strengthens your faith and sometimes it challenges it", but even when your faith is challenged, "you're growing a more mature, adult faith"*

## Pembroke's contribution to Canada's military history

Long before the creation of the Military Ordinariate in 1986, the Diocese of Pembroke played an important role in the Catholic history of the Canadian military. On September 20, 1939, Pope Pius XII named Bishop Charles Leo Nelligan, Bishop of Pembroke, as Military Vicar of Canada (Roman Rite). Born in 1894 in Tignish, P.E.I., he was installed as Bishop of Pembroke in 1937.

Bishop Nelligan served as Chaplain General, with the rank of Brigadier. He also maintained his duties as Bishop of Pembroke during this period.

During the Second World War the Diocese of Pembroke contributed 12% of its clergy to the war effort, the fifth highest percentage in Canada.

Geraldine Pappin of Pembroke remembers attending Midnight Mass one Christmas Eve at St. Columbkille Cathedral during the war, walking up the hill to join her family after a long day working at the R.A. Beamish store on Pembroke's main street. Her brother Ken Switzer was an altar server. "All of the boys were in their khaki battledress under their robes," she says, "the Mullin twins, Lloyd and Chris carried the candles, and Bishop Nelligan was in his khaki uniform too."

The Bishop's secretary, Monsignor Clarke, quoted by Fr. Joseph Legree in "**Lift Up Your Hearts**", told how hectic those years were, with much traveling from place to place and no time for rest. The frantic pace, combined with the challenges of forging a Catholic chaplaincy force in wartime, took its toll and Bishop Nelligan resigned as Bishop of Pembroke and Chaplain General on May 19, 1945, shortly after the surrender of Germany.

He regained his health and in 1947 commenced a long career as a professor at Assumption College in Windsor.



Sacramentally, however, they fall under the jurisdiction of the Military Ordinariate.

The military takes great responsibility for the spiritual and mental health of its personnel.

Soldiers are prepared to face the challenges of overseas deployments and both the soldiers and their families are subject to extensive "decompression" programs both before and after the soldiers return to the base.

Major Vardy acknowledges the impact of the military experience. "Sometimes it strengthens your faith and sometimes it challenges it", he says, but even when your faith is challenged, "you're growing a more mature, adult faith."

Major Vardy is quick to acknowledge the contribution of "the churches downtown."

"The Diocese of Pembroke has been a great gift to our soldiers," he says.

A priest of the Pembroke Diocese recently experienced a different role in providing pastoral care for the military. Fr. Patrick Dobec, who has a long history of serving with the military reserves, in Pembroke with the Lanark and Renfrew Scottish Regiment, and in Ottawa with the Governor General's Foot Guards, left his parish in Arnprior to serve as a Catholic chaplain with the Clinical Pastoral Division stationed at Landstuhl Regional Medical Center (LRMC) in Germany. His service ran from September 2009 to March 2010. LRMC is the largest American medical facility outside of the United States and handles most of the casualties of the Afghanistan conflict.

"It was one of the greatest challenges of my life," said Fr. Dobec, "and one of the most wonderful." It's a powerful ministry and one that's in great demand," he continued, "the ministry is extremely important to people."

Fr. Dobec said the experience gave him a sense of how much good the Church has to offer. "People are hungry for God, and his healing, and his peace."

While Fr. Dobec says the commitment is a tremendous demand, it is also a tremendous gift to share in the vast experience that the soldiers and their families bring. "It gives you a new sense of the 'Church universal'".

Fr. Dobec said that there was another spiritual aspect of the deployment. He said that, personally, being totally cut off from family and friends, he found faith takes on a whole new dimension. He was also impressed by the attitude of the military personnel he dealt with. "I was overwhelmed by the respect for religion and it's role", he said.

A formidable presence in the heart of the Diocese of Pembroke, the military experience is both a challenge and a gift, contributing greatly to the experience of being Catholic in the upper Ottawa Valley.

## A message from Bishop Mulhall

### My dear Faithful of the Diocese of Pembroke:

Within the last months approval has been granted by the Holy See to the Bishops of Canada to begin the implementation of a new translation and adaptation of the Mass in English. The date for implementation of this new English translation is set for the first Sunday of Advent 2011. A new translation of the Mass in French will be finalized and approved within the next few years.

The priests of the diocese are aware of the approval of these changes and plans have been made for us to go through the changes together in the autumn before any implementations are begun in the parishes. A brief introduction to the changes is included in this issue of Ecclesia, and they will be discussed in more depth in a subsequent edition.

Extensive work has been done by specialists under the guidance of the Holy See and the Bishops' Conferences to improve the translations from the Latin typical edition and to make several changes in the Mass which were judged to be in need of improvement. Trusting that we approach these changes with a positive and docile heart to the mind of the Church, these improvements will be a sign to all of the continued organic growth of the liturgical beauties of the Church begun at the Second Vatican Council in the 1960s. Let us continue to keep these developments in the intentions of our prayers both for the Church Universal and for the Church of Pembroke.

As I write this message for our diocesan newspaper, the Church has just completed the Beatification Mass

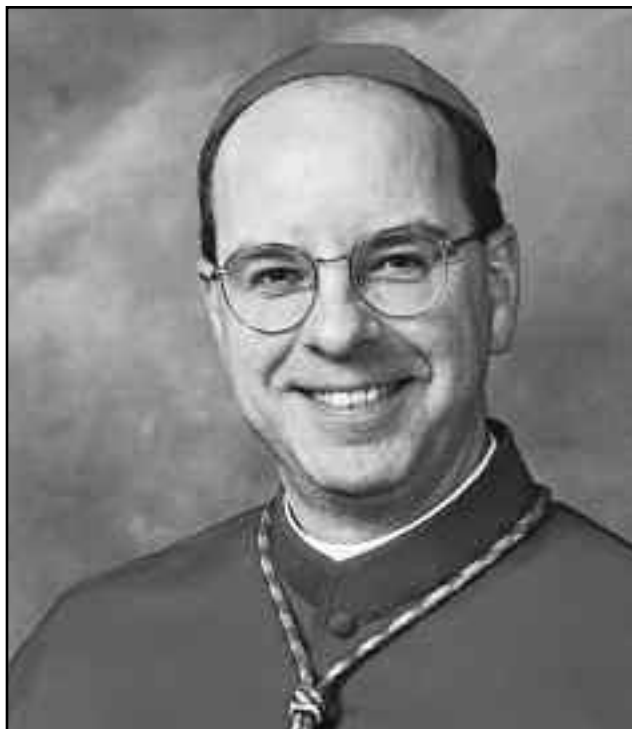
of Pope John Paul II. Since news of this beatification was released earlier in the year, this event has been a source of great confidence for the Church today. Since the Second Vatican Council, the Church has been on a path guided by the Holy Spirit to preach the Gospel of Jesus Christ to a rapidly changing world. Many of these changes have assisted the Church to preach the Gospel and yet, as we sadly know, many technological advances have sharpened the reality of emptiness for many people attempting to create a false reality without God. How much suffering we have seen, and continue to see, in those living the despair of a world without an awareness of the Easter mystery. It was in this context that Pope John Paul II was chosen by the Holy Spirit to guide the Church into the new millennium. During the time of his pontificate we were able to recognize a special sign of God's faithfulness to the Church. Now through the mystery of this beatification, we have received a telling sign of God's love.

Blessed John Paul's remarkable service as pastor of the Church has taken too many forms of miraculous renewal in the Church to be mentioned here. An entire new generation of Catholics has been born and catechized since the time of his election and these young people will continue to be the fertile ground of the Holy Spirit's peaceful presence. They in turn will focus their attention on the next generation, continuing to serve Christ and the Church in handing on the faith in a unique manner marked by the many promptings of the Holy Spirit, including the holiness and example of Blessed John Paul II.

For me, as a priest and bishop, the beatification of John Paul II has been a very moving and hope-filled event. My priestly formation and priestly ministry have been greatly marked by his presence and example. This beatification has made me increasingly aware that I need to be ever more grateful for living in such a remarkable age of the Church. Paradoxically (as all Catholic mysteries seem to be), the dangers to the faith and to the Church are persistent and sharp. Yet through the gift of Blessed John Paul's life and ministry, the path forward of our lives in the Church seems more tangible and familiar.

I ask all of you to continue to pray for the Church in the present moment and to ask for the intercession of Blessed Pope John Paul II for our needs. May our blessed Mother, such a constant source of strength in the life of Pope John Paul, intercede for us.

† Michael Mulhall  
Bishop of Pembroke



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*Ecclesia* is published three times a year by the Diocese of Pembroke and is distributed free throughout the diocese.

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# Who is St. John the Baptist?

By Jason Dedo

In the first chapter of Luke's gospel, we are introduced to the priest Zechariah and his wife, Elizabeth (a descendant of Aaron, the brother of Moses), who were advanced in age and childless because Elizabeth was barren. One day while offering incense to the Lord at the altar in the temple, the angel Gabriel appeared to Zechariah and announced to him that his wife would bear him a son and he was commanded to name him John. Gabriel also foretold that this child would be a prophet and would help the people of Israel to prepare for the Lord. Because he did not initially believe Gabriel's assurance that Elizabeth would conceive, Zechariah was made mute.

Later in the chapter, Gabriel appears to Mary and foretells the birth of Jesus (the Annunciation). It is here that we learn that Elizabeth, who is now in her sixth month of pregnancy, is a relative of Mary's. After being visited by Gabriel, Mary visits Elizabeth (the Visitation) and upon greeting Elizabeth, we are told that Elizabeth's child (John the Baptist) leapt in her womb for joy.

When John was born, friends and relatives of the family wanted to name him Zechariah after his father, but Zechariah wrote on a tablet, "His name is John". By obeying Gabriel's command to name the child John, Zechariah was able to speak again and began praising God.

In the third chapter of Luke's gospel, we hear that John received God's word in the wilderness and went to the region around the Jordan River "proclaiming a baptism of repentance for the forgiveness of sins" (Luke 3:3). This mission of John fulfilled a prophecy from the book of the prophet Isaiah (Isaiah 40:3-5).

He soon became known as John the Baptist or John the Baptizer because baptizing became his principal tool of evangelization and conversion. Scripture reports that he converted many. In the gospels of Matthew and Mark, we learn that John wore clothing of camel hair, a leather belt and his food was locusts and wild honey.

When people began to wonder if John was the Messiah, he told them "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire..." (Luke 3:16). The Baptism of Jesus by John the Baptist in the River Jordan is told in the gospels of Matthew, Mark and Luke. It is after his baptism by John that Jesus begins his public ministry.

In John's gospel, John the Baptist, upon seeing Jesus, declares "Here is the Lamb of God who takes away the sin of the world!" (John 1:29). We proclaim these same words during the Breaking of the Bread every time we celebrate the Eucharist.

As Jesus' public ministry began, John the Baptist's public role decreased (John 3:30). Around this time, John was arrested and imprisoned because John had chastised King Herod for having his brother's wife, Herodias. Herod wanted to put John the Baptist to death but was reluctant to because he feared the people who regarded John as God's prophet.

At a birthday celebration for Herod, Herodias' daughter, Salome, danced for Herod and he was so pleased that he promised her anything she asked for. Prompted by her mother, she asked for the head of John the Baptist on a platter. Reluctantly, he proceeded with the request and John was beheaded in prison. Matthew the Evangelist tells us that John's



disciples came and took his body and buried it and told Jesus about what had occurred. Upon hearing this, Jesus withdrew to a place to be by himself (Matthew 14:13).

The Solemnity of the Nativity of St. John the Baptist is observed on June 24th. June 24th was chosen since it is six months before the Solemnity of Christmas which celebrates the birth of Christ. Recall that the Annunciation occurred in the sixth month of Elizabeth's pregnancy. August 29 is the Memorial of the Beheading of John the Baptist. John the Baptist is the patron saint of baptism, converts and the Province of Quebec. He is also the patron of Paroisse Ste-Jean-Baptiste in Pembroke.

## Reverend George Olsen

On March 20, 2011 Fr. George Olsen was killed in a tragic fire that destroyed the rectory of St. Casimir Church in Round Lake.

Fr. Olsen was born in Kirkland Lake, Ontario on May 2, 1942, son of the late Clifford Olsen and Susan Harrington. He is survived by his brother Clifford and his sister Brenda (Gary Meltz), and nieces Andrea Trifoli, Mira Wighton and Sue Lear, and his nephew Scott Sheedy. His family moved to his mother's hometown of Killaloe when he was six years old. He grew up there and was ordained to the priesthood at St. Andrew Church on May 13, 1967.

He served as assistant at Our Lady of Mercy in Bancroft and St. Anthony Mission, Haliburton during the summer of 1967, at Our Lady of Good Counsel Parish, Deep River from 1967 to 1969, and at the Cathedral of St. Columbkille, Pembroke from 1969 to 1978.

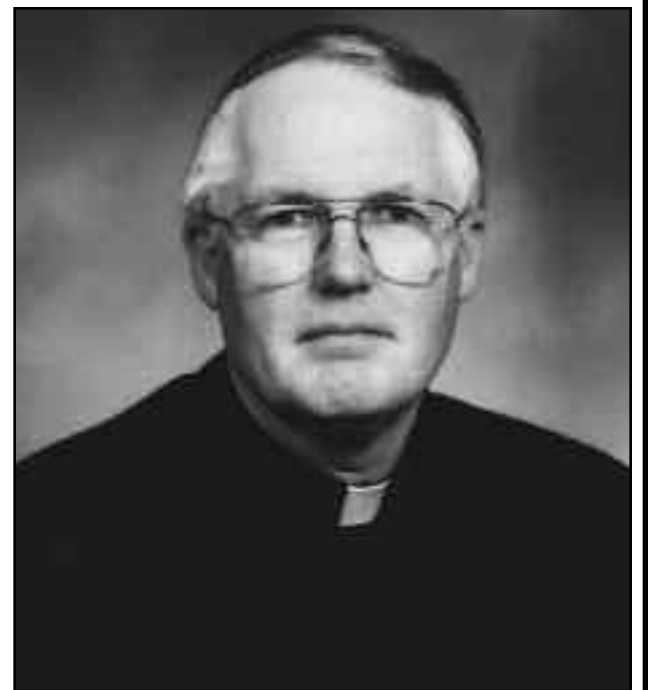
From 1978 Fr. Olsen served as pastor of St. Joseph Parish on Allumette Island in Quebec and at St. Paul the Hermit Parish, Sheenboro, Quebec. In 1994 he became the parish priest at St. Casimir, not far from the village of Killaloe where he grew up.

Fr. Olsen was known for his ready laugh and his active sense of humour. His tragic death early in the season of Lent hit his tight-knit community very hard.

At his funeral in Killaloe, attended by nearly 500, Bishop Michael Mulhall said, "it was not just the loss of a pastor, a friend and a member of the family but the manner in which it took place." He continued, "Someone who was fun-loving and gentle, and who died in a way that was so violent."

Bishop Mulhall was joined by Archbishop Brendan O'Brien, a former bishop of Pembroke, and about 35 brother priests in the funeral mass held on March 28, 2011.

Fr. Olsen was known as a priest devoted to his community. For the past 17 years he met with parishioners, visited the sick, and worked with Round Lake's tiny Catholic school. He was chaplain at the local chapter of the Knights of Columbus, and became especially dedicated to the club when, after the 2001 World Trade Center attack he was asked to organize an annual "blue mass" in honour of emergency personnel. Police, firefighters and



paramedics from the diocese attended the annual service and a luncheon with the priest. His last "blue mass" was held only a week before the fire that took his life.

Fr. Olsen was buried at St. Andrew Cemetery, Killaloe.

# Diocesan formation day for parish catechists

By Jason Dedo

On Saturday, May 7, 2011, over 30 catechists from various parishes in the diocese gathered at Our Lady of Lourdes Parish in Pembroke for a day of formation. The day began with morning prayer in the church, which was led by Deacon Robert Wilson from St. Charles Borromeo Parish in Otter Lake. His Excellency, Bishop Michael Mulhall, then addressed the catechists and reflected on the ministry of catechesis in the diocese.

The guest speaker and facilitator for the day was Klara Kinahan, lay pastoral associate at St. John the Apostle Roman Catholic Parish in Ottawa. Klara has worked in three parishes in this role and in all parishes was instrumental in the sacramental initiation process for children. Klara holds a Bachelor of Arts in Theology from St. Paul University in Ottawa and is currently working on a Masters Degree in Liturgical Studies from Notre Dame University in Indiana.

The main focus for the day was the evangelizing ministry of catechists who are working with children and families as they journey towards the sacraments of initiation

and reconciliation. The formation session consisted of exploring the Church's General Directory for Catechesis, explaining the Catechumenal Model, outlining the responsibilities of parents, catechists and the parish, sharing a vision for sacramental initiation and providing practical materials for parishes. The session was interactive and there were many opportunities for questions, dialogue and discussion.

"This was the first time we have offered such a formation session geared specifically for parish catechists" said Jason Dedo, Director of Diocesan Faith Formation. "As a diocese, it is important for us to provide assistance and offer formation opportunities for our catechists, as their ministry is fundamental to the faith experience and life of the parish. For many parishes in the Pembroke, Renfrew and Barry's Bay zones of the diocese, a parish-based process for the sacramental initiation of children is relatively new, so we want do as much as we can to support parishes and catechists to make this transition as smooth as possible".

"The chance for catechists from different parts of the

diocese to gather, pray, learn and share experiences together is also an important part of ongoing formation." said Dedo.

Anda Sprudz, a pastoral assistant at St. John Chrysostom Parish in Arnprior, shared this reflection on the day: "Klara speaks with a passion that is obviously born from a deep love of God, peppered with the wisdom of experience, and the knowledge that catechesis is not simple."

She continues, "Her comments, drawn from her own familiarity in developing a catechetical program were apt and to the point, including pertinent reminders to use our own experiences (see what works, what doesn't; catechesis can be "messy"), as well as to remind the entire parish of their vital role in sacramental preparation."

Colleen Musclow, a catechist at The Most Holy Name of Jesus Parish in Pembroke, also shared her thoughts on the day: "The formation day for catechists has helped to further validate my thoughts that my role as a catechist is not only to catechize the children but to help the parents grow in their faith and in their understanding of the sacraments. It is essential that the family is involved in the catechetical preparation. I also appreciated the suggestions that were offered of practical ways to engage the wider faith community. We want the children to feel a sense of belonging that they are part of a parish family."

In the future, the Diocesan Faith Formation Office hopes to sponsor ongoing formation opportunities to support parish catechists in their ministry.



Above, Klara Kinahan, facilitator of the recent formation day, is a lay pastoral associate at St. John the Apostle parish in Ottawa.

## A new translation

Continued from page 1

uses it; as a dead language it is not conditioned by culture and daily changes. Therefore, the Latin texts remain the same and what changes is how we understand them in the vernacular language, (the language we speak), as that language changes and develops.

The current translation we are using has had, from the very beginning, many problems. It was a translation done in haste with the intention that it would be a bridge between the Latin Mass and a good English translation to be published within a few years. However, the Church moves slowly at times and so 41 years later, we have finally finished a good and proper translation.

The former translation eliminated powerful scriptural references. For example, we now say, "Lord, I am not worthy to receive you but only say the word and I shall be healed." The original Latin recalls the centurion's words from Matthew's gospel, chapter 8, verse 8. Thus the new translation restores this reference and we will see the following, "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

Archbishop Coleridge of Australia commented on the current translation that we use, saying that it has "serious problems theologically" and "[it]

consistently bleaches out metaphor, which does no justice to the highly metaphoric discourse of Scripture and early Christian writers". For example, the Latin, "Et cum spiritu tuo" is translated as, "And also with you". Most other languages retained the Latin meaning, for example in French we hear "et avec votre esprit" and in German, "und mit Deinem Geist". The new translation is "and with your spirit". This is not the Holy Spirit, (notice it is not capitalized) but it is addressed to the priest who presides in the person of Christ at the Eucharist. It is a reference to his connection to Christ, the High Priest, through his ordination to the ministerial priesthood. This theological reference is now restored by the new translation.

The new texts will be much richer and they use more sacred language. For an example, consider the difference between the current and new translations of the opening prayer for the Solemnity of the Epiphany.

The current translation reads, "Father, You revealed your Son to the Nations by the guidance of a star. Lead us to your glory in heaven by the light of faith. We ask this through our Lord."

The new translation of this prayer reads, "O God, who on this day revealed your Only-Begotten Son to the nations by the guidance of a star, grant in your mercy that we who know you now by faith may be brought to behold the beauty of your sublime glory. Through our Lord..."

Some responses will change only slightly, others will change substantially. For example, the response to the priest exclamation, "The Lord be with you!" changes from, "And also with you!" to "And with your spirit!"

The response to "Let us give thanks to the Lord our God", changes from "It is right to give him thanks and praise" to "It is right and just."

The prayer, "May the Lord accept the sacrifice at your hands, for the praise and glory of His name, for our good and the good of all His Church" has only a minor addition of one word to, "May the Lord accept the sacrifice at your hands, for the praise and glory of His name, for our good and the good of all His Holy Church."

Bulletin announcements outlining the reasons for the changes will be sent to each parish and the Ecclesia community. As well, workshops will be given in each zone for anyone wishing to discover more about the translation. Musical workshops will also be given in each zone to help choirs with the changes in music as a result of the new translation.

We should not be afraid of this new translation. We should embrace it for it will help to enrich our liturgical celebration of the Eucharist. It will help us to understand and draw closer to the mysteries that we celebrate when we gather together as the Church. This is a time for great rejoicing for the English-speaking Church.

# Making first promises at Madonna House

Three of five people making First Promises at Combermere's Madonna House in June are from the Diocese of Pembroke.

This spring Veronica Ferri of Pembroke, Gudrun Schultz of Shawville, and Beth Scott of Arnprior will be making First Promises along with Fr. Blair Bernard of Prince Edward Island and Tina Tan of California.

First Promises are one of the earliest steps toward becoming a permanent part of the Madonna House Community. They come following a two-year program of formation, which itself follows a period where the person becomes familiar with the unique mandate and way of life of Madonna House.

First Promises are a public proclamation of the intention to live by the evangelical counsels of poverty, chastity and obedience for one year. The promise is renewed three times before final promises are made, a process that takes about seven years.

Madonna House, based in Combermere, is an ecclesial lay community founded by Catherine Doherty, originally from Russia, and her husband Eddie Doherty in 1947. A family of Christian lay men, women, and priests striving to incarnate the teachings of Jesus Christ by forming a community of love, Madonna House has more than 200 lay men, women, and priests dedicated to loving and serving Christ.

Staff members of Madonna House come from all walks of life, from various countries and cultures, and have a wide variety of personalities and talents. They have in common a desire to serve God in a very humble way of life, as summarized in the Little Mandate. Their spirit is that of a family, modeled on the holy family of Nazareth, which was a community of perfect charity and love.

In addition to the main house in Combermere, Madonna House serves many areas throughout the world through missionary field houses, a summer program called Cana Colony, and a number of publications and volunteer programs.

Veronica Ferri, who is a daughter of Dr. Michael and Therese Ferri of Pembroke, had made the decision to give her life to God and had been looking about for a community that felt right. She studied extensively in the United States but finally settled on an option closer to home.

"When I came to Madonna House," she says, "I really discovered I was loved by God." She finds the humble physical work done by the community members at Madonna House very fulfilling. "I feel like I'm making every day of my life a prayer," She continues, "I see the basic Gospel message being lived here." She said one of the fundamental concepts at Madonna House really appeals to her. "I am third - God is first, my neighbour is second - I am third.

Gudrun Schultz, who is from Shawville, Quebec, says that her connection to Madonna House goes back beyond her birth. "My mother spent time here before she was married," she says, "Madonna House has shaped me through the years."

Gudrun worked actively in the pro-life movement, including two years as Executive Director of Life Canada, a national pro-life organization based in Ottawa. "I came here because I find the way of life very rewarding," she says, "I really wanted to live a simpler life, closer to God." She continues, "it's a big thing to get used to, coming from a society where independence is so valued, but there's a surprising element of freedom in just stepping back and surrendering control."

Although she has spent time at Madonna House throughout her life, Gudrun says the nearly two years she has spent in formation since August 2009 has been quite intense. "It's really a time of retreat and focus," she says, "there's not much contact with the outside world." She now faces the likelihood that she may be assigned to one of Madonna House's field missions, where tasks are largely based on the needs of the local community as decided by the local bishop.

## *The Little Mandate*

*The Little Mandate is composed of words that Catherine Doherty believed she received from Jesus Christ over the course of her apostolic life. This "distillation of the Gospel" is the heart of Madonna House spirituality:*

Arise — go! Sell all you possess. Give it directly, personally to the poor. Take up My cross (their cross) and follow Me, going to the poor, being poor, being one with them, one with Me.

Little — be always little!

Be simple, poor, childlike.

Preach the Gospel with your life — without compromise! Listen to the Spirit.

He will lead you.

Do little things exceedingly well for love of Me.

Love... love... love, never counting the cost.

Go into the marketplace and stay with Me.

Pray, fast. Pray always, fast.

Be hidden. Be a light to your neighbour's feet.

Go without fear into the depth of men's hearts. I shall be with you.

Pray always. I will be your rest.

Beth Scott has had a very different formative experience. Her father, a medical doctor practicing in Ottawa, but living in Arnprior, was also an ordained Presbyterian minister. Her mother came from an Anglican background. Although faith was important in their family, they had no commitment to any one church. That changed when one summer they began attending St. John Chrysostom in Arnprior. In 2000 the family became Roman Catholic.

The family received their instruction in the Catholic faith from a Madonna House priest. Over the next few years Beth felt a need to devote her life to God. "Once you've been touched by God," she says, "you can't really help but want to do something about it."

She looked around at different faith communities but found herself drawn to Madonna House. "There's something intangible, in that I really touched God here through the members of the community." She continues, "This is the place that God has for me."

She too is now looking at the possibility of being transferred. "In some ways it's a little daunting," she says, "but in some ways exciting."

Whatever role she is asked to fill, she says Madonna House has taught her something very important, one of the components of the Little Mandate. "You can preach the Gospel with your life," she says, "I can make a cup of coffee for someone and just sit down and listen."

The ceremony where these three women and their two companions will make their First Promises will take place in Combermere on June 8, 2011.



*Left, a photo was taken in Catherine Doherty's cabin at Madonna House when the group making First Promises was received as applicants, September 8, 2009. From left to right, Fr. Blair Bernard, Veronica Ferri, Gudrun Schultz Nicole Dietz, Tina Tan and Beth Scott. Nicole has decided not to pursue life in the community.*

# Microfinance - Bringing an overseas aid concept home to the Ottawa Valley

“Microfinance”, a popular development in international aid during the past decade, has been brought home to the Ottawa Valley.

In the overseas arena, the practice usually involves lending small amounts to entrepreneurs so that they can start small businesses. The local process which began in Burnstown, Ontario, involves making small loans, interest-free, to needy families to help them put their financial affairs in order.

Within the Diocese of Pembroke, the Renfrew parish of St. Francis Xavier has embraced the concept. Fr. Peter Proulx, parish priest of St. Francis Xavier, said he became aware of the project through the Renfrew Ministerial Association, which covers the Renfrew and Burnstown areas. The original program was developed at St. Andrew’s United Church in Burnstown about four years ago. Since last fall, volunteers in Renfrew have been working with the

Burnstown group to bring the Good News Program to Renfrew. Fr. Proulx said that the parish often receives aid requests, but Good News aims to go beyond merely providing aid to tide someone over through a crisis or assist with feeding a family when the monthly bills exceed income.

## “It’s a hand up, not a hand out”

Fr. Proulx explains that the program, while disbursing funds from the parish’s existing “care fund”, also aims to educate the recipients in responsible financial management so that they can avoid similar difficulties in the future. Three volunteers, all with experience in finance, counsel the recipients in planning for expenditures and budgeting so that they can avoid getting into a future debt crisis.

In making the decision to join in the program Fr. Proulx said the parish volunteers looked at the

principles of international aid and decided to apply them closer to home. “We support all this work in developing countries,” he says, “why don’t we do it for our own people?”

The program was developed by Jane Flain of Burnstown, a retired branch manager for TD Canada Trust, along with her pastor, Rev. Don Anderson, and church volunteer Irene Robillard. Her church received a request for aid through Arnprior & District Neighbour Link, regarding a specific case of a family in need. Jane decided to apply her work experience in addressing the root of the problem rather than just treating a symptom. “It’s a hand up, not a hand out,” says Jane.

The loans, which range from \$300 to \$8,000, but average less than \$5,000, are interest-free but are expected to be paid back within two years. The volunteer from the program meets with the loan recipient monthly to assess progress and advise them on ongoing financial planning. The aim is to enable people to take control over their lives.

“It’s an important skill in life to be able to live within your means,” says Jane.

With over 80 cases dealt with in four years, Jane feels the program has been a great success. “Some of the graduates of the program are now reaching out to help others,” she says. “I really believe in the principle of ‘pay it forward’”, she continues, referring to the popular movie of that title from a few years ago. This is a tremendous achievement given that clients are usually at rock bottom by the time they seek help.

“They’re desperate for money by the time they come to me,” she says, noting that they’ve typically lost heat and lights by that time.

## “It’s an important skill in life to be able to live within your means”

One of the suggestions made is that the loan recipient strongly consider becoming involved with a church. “If you have a support system you have a better chance,” explains Jane. “It’s so important that there’s somebody who believes in them.”

One thing that hasn’t been a problem is finding the cash to support the program. At St. Andrew’s, which has a congregation of only 20, the work began with an anonymous \$5,000 donation and its success encouraged another \$15,000 donation, also anonymous. In addition, almost all of the money loaned has come back, with only three of the recipients defaulting.

In Renfrew, the program is being used to administer an existing charitable fund.

The loans aren’t applicable for everyone because there has to be enough cash flow to pay them back. But even in the cases where they won’t work, there is always an effort to help. A few applicants were advised to seek bankruptcy protection because their debt was simply unmanageable. In one case, says Jane, they managed to save an applicant’s house from being seized.

## Michael Goring will be ordained to the diaconate in Témiscaming

On June 18, 2011 Michael Goring of Pembroke will be ordained to the diaconate at St. Theresa Parish in Témiscaming, Quebec.

Michael spent six years working as a computer systems engineer in telecommunications. In his early 30s he began to reassess his situation.

“I was getting established in my career,” Michael says, “and before making too many big decisions like buying a house, I felt I really needed to think about what I wanted to do.”

A seven-day guided retreat led by a woman from Madonna House in Combermere led him to his vocation.

“I realized God was calling me, and I haven’t looked back,” he says

He entered St. Peter’s Seminary in London where he immersed himself in studies in theology. At St. Augustine’s Seminary in Toronto Michael pursued a further year of theological studies, followed by a pastoral year in which he was assigned to St. Theresa in Témiscaming. He then spent a contemplative year at Monastère de la

Croix Glorieuse, near Malbaie in Quebec.

Following his ordination, Michael will be assigned to a parish for the summer before returning to St. Augustine’s for a final year of theological and pastoral studies before his ordination to the priesthood.

Michael says his experience of pastoral work in the parish of St. Theresa was very different than his previous work experience and his studies.

“In my job there was a lot of desk work and technical stuff,” he says, “in the parish I was dealing a lot with people.”

He found pastoral work very rewarding. “The people are so grateful,” he says.

Michael was born in Ottawa but grew up in Pembroke. He attended St. Jean Baptiste School and Bishop Smith Catholic High School before pursuing his career. He is fully bilingual.

He asks the diocesan community to continue in their prayers for the seminarians and would like to thank everyone for their spiritual support over the years.

Finally, he extends an open invitation to join him in Témiscaming for his ordination, which will occur at 11:00 am, on Saturday, June 18.



*Mike Goring, left, with his friend Fr. Jan Kusyk. This photo was taken at Fr. Kusyk’s ordination in Kingston, Saturday May 14, 2011.*

# Major renovations in Pembroke

Two major renovation projects were finished in Pembroke this year.

A serious flood in March 2009 led to the replacement of the roof of the Holy Name Annex. The damage resulting from the flood meant that, in addition to addressing structural drainage issues with the roof and installing a new flat roof, the interior of the annex, the adjacent kitchen, and the St. Joseph's Food Bank housed in the building needed to be replaced.

Fr. Steve Ballard, parish priest at Holy Name, credits volunteer efforts from the church community with drastically reducing the financial impact. Long-time caretaker Herb Buske, and parishioners Harold Souliere and Terry Nolan took a leadership role. Fr. Ballard estimates the value of the work at nearly \$400,000.

The parish took advantage of the renovations to add a handicapped-accessible washroom and update the bathroom and kitchen facilities as well.

Meanwhile, at Our Lady of Lourdes Parish, the property and finance committee identified a number of exterior and interior repair needs in 2005/06.

Exterior work began in 2007 with a new covering on the rectory entrance and some paving. In 2008 the front wall of the rectory was altered from brick to stone, the main entrance to the church was improved and the tower rebuilt from the ground up. Last year a new elevator was installed and barrier-free washrooms were built in the church hall. The church and hall are now completely accessible.

A full renewal of the hall, including the new washrooms, floor, ceiling, entrance, and updated kitchen, was completed this spring.

Fr. Bill Kenney of Lourdes credits parishioners for their generous support of the improvements.



## Sister St. Agatha

Sister St. Agatha, a Grey Sister of the Immaculate Conception, Pembroke, who was well-known for her life-long involvement with music ministry, died in Pembroke on April 26, 2011, in the 80th year of her religious life.

Born Nora Stringer in Ottawa on January 25, 1913, she entered the community on August 1, 1931, pronouncing her final vows on July 17, 1936.

A musician and choir director, she taught for many years in various areas including Pembroke, Timmins, Windsor and Ottawa. Blessed with a beautiful voice she was also a member of the Pembroke Community Choir, The Festival Choir and choir of St. Columbkille Cathedral in Pembroke.

Rita Hemmings, a long-time member of the Cathedral choir who first met Sr. St. Agatha as a music instructor at Pembroke's Convent of Mary Immaculate in 1942, described her as "a lovely kind person, and full of music."

Sr. St. Agatha continued her musical activities until 2005 when she retired from active performance. Leo Rochon, choir director at St. Columbkille said, "it was a big loss when she left, she kept that beautiful soprano voice right into her 90s, right until the time she retired."

Left to mourn are the members of

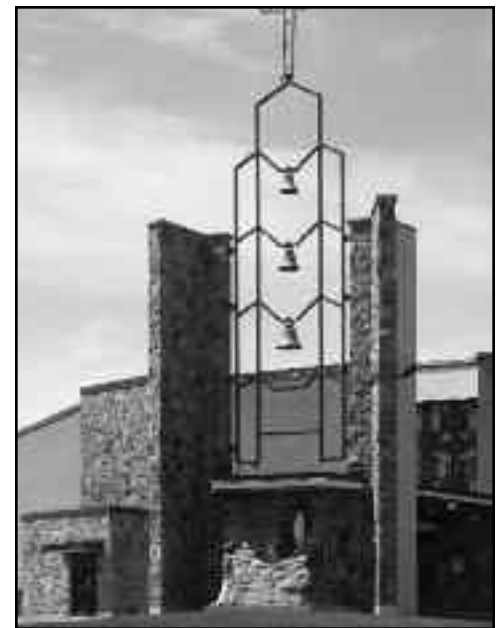
her religious community, her nieces, nephews and many dear friends. She was predeceased by her parents, Thomas and Catherine (Foley), brothers, Patrick, James, Fr. Desmond S.F.M.; sisters; Mary McManus, Gertrude, Loretta, Ann, Eileen, Geraldine, Dorothy Rita O'Heare and Bride Lewis.



Following a funeral liturgy on Friday, April 29, she was buried at St. Columba's Cemetery, Pembroke.



*Above, renovations at Our Lady of Lourdes included the installation of a new elevator. Left, the badly deteriorated tower was rebuilt with a matching elevator entrance, right. Below, caretaker Herb Buske climbs scaffolding to put the final touches on Holy Name's refurbished parish hall. The mural in the background was one of the improvements.*





## Parish Profile

# Deep River is a multi-cultural community with strong youth involvement

Although the history of Deep River goes back to the mid-1800s, it was in 1944 that the community as it now stands began. It was at that time that the Chalk River Nuclear Laboratories were established and Deep River was developed to house workers at the new complex. At one time known for having more PhDs per square mile than any other place in Canada, the town's population was drawn from all over the world.

Fr. Kerry Brennan, pastor of Our Lady of Good Counsel in Deep River for the past six years, says that this has created a somewhat unique multi-cultural community.

"We have people from Germany, Italy and other European countries," says Fr. Brennan, "and that brings a richness to the parish in that they can bring so much with them from their own countries."

He notes that, because so many members of the community are highly educated, it is a challenging community to serve. "They ask many questions," says Fr. Brennan, "they want to delve into issues more deeply, discuss issues, and they're always thirsting for knowledge about their faith." He adds, "It's good for me too."

Another thing Fr. Brennan has noted about his community is that they are "a people of prayer". He says that there are often people praying privately in the church during the week.

"There's a powerhouse of prayer here," he says, "you can see it and you can feel it – there are good things happening."

Deep River has long been known as a tight-knit community and Fr. Brennan says that this is still very evident in the parish. "The people are very good to support each other in crisis situations," he says, "they're good to be there when someone needs them."

The parishioners are also very actively involved in the life of the church with active participation in both the Catholic Women's League and the Knights of Columbus.

One area of parish life that can often be challenging is youth development, and Deep River is especially proud of its activities in that regard. Now approaching its fifth year of operation, the Columbian Squires Circle, a youth branch of the Knights of Columbus, now stands at nearly double its original number with 18 active members.

There is also a youth group, The Edge, serving the grades 5-8 age range. It meets weekly and has about 40 members. With both a faith-based and a social component, the group is operated by adult volunteers and high school age students who have graduated to a leadership role in the organization.

With enthusiastic participation there has been active community fund-raising involving both The Edge and the Squires. Charity drives have included successful efforts to collect food for the local food bank and a bottle drive, among other charitable activities. The youth groups are also active in the church's day-to-day activities. For example, this month the collection at Sunday mass is being taken up by members of the Squires.

Fr. Brennan credits the vibrant youth program with encouraging several young people to pursue their faith actively beyond the local community.

Two Edge alumni are involved in National Evangelization Team (NET) Ministries, a national organization that works with youth across the country. James Richmond is now in his second year with NET, now participating in a musical ministry called "Massive Worship." Another Deep River student, Sydney Merrill, will be joining NET this fall. Rebecca

Richmond, sister of James, was involved with The Edge and is now executive director of the National Campus Life Network. Rebecca works with pro-life post-secondary students across the country to educate, network and support them as they present the pro-life message on their campuses. Over the past year she has had the opportunity to speak to thousands of Canadians, high school and university students, as well as adults.

Finally, Our Lady of Good Counsel has been proud to contribute one of the current seminarians for the Diocese of Pembroke. Next fall Peter Do, who was involved with The Edge for many years, will be going to Rome to pursue theological studies, having completed his work at St. Philip's Seminary in Toronto.

Born in Berlin, Germany, in 1990, Peter moved with his family to Deep River when his father took a position at the Chalk River Laboratories in 2002. The final two years of his elementary schooling were spent at St. Mary's Catholic School and he graduated from Mackenzie High School in Deep River.

### *St. Ann's, Cormac* The 73rd Annual Pilgrimage

Thursday, Friday, and Saturday,  
July 28-30

7 p.m. – The Triduum  
*Celebrated by*  
*Fr. Ryan Holly*

**Sunday, July 31**

11 a.m. – Outdoor Mass at the Shrine  
*Celebrated by*

*Bishop Michael Mulhall*

2 p.m. – Outdoor Mass for the sick  
*Please bring your own lawn chair*



*Above, Deep River's The Edge youth group entertains residents during a recent visit to the Four Seasons Lodge long-term care facility.*



# Marking an anniversary in Bancroft

Pentecost weekend in Bancroft will feature celebrations marking the 50th anniversary of the construction and dedication of the church and school of Our Lady of Mercy.

Spiritual preparations for this jubilee began earlier this year with a parish mission and will culminate with a weekend of celebrations on June 9-13, 2011.

One of the highlights of the jubilee weekend will be the visit of the reliquary containing the remains of Saint Brother André Bessette (1845-1937) who was canonized as Canada's first male saint by Pope Benedict XVI in October 2010. The reliquary of Saint Brother André contains remnants of the saint's heart and is enclosed in a glass receptacle resting on pieces of stone carved from Mount Royal in Montreal where Saint André founded the world-famous Saint Joseph Oratory. It was carried during the Mass of Thanksgiving at Montreal's Olympic Stadium held in honour of the saint's canonization last October.

"We are particularly blessed to be able to be one of the first parishes in Canada to welcome the relics of Saint Brother André" said Father Patrick Dobec, pastor of Our Lady of Mercy Parish, "the tradition of honouring the relics of saints is really a gesture of love and is meant to remind us that we are all called to follow in the example of the saints in our dedication of God." The reliquary will be received at Our Lady of Mercy Church on Thursday, June 9 at 6:00 p.m.

Fr. Dobec says that, for him, a devotion to Brother André came early in life. "As a child I remember going to the Oratory", he said. In the late 1950s Fr. Bernard Hunt would charter a CN train that would roll through the towns of the diocese each year collecting pilgrims to visit the Oratory in Montreal. The stops included Fr. Dobec's hometown of Renfrew where the family would join the train.

The history of the current buildings in Bancroft goes back to 1955 when uranium was discovered near the quiet village. The subsequent construction boom led to a rapid growth in the congregation. Fr. Henry Maloney, who arrived in the parish in 1957, supervised an exciting period of expansion. The first part, a convent for the Sisters of St. Joseph and a new four-room school, were opened in time for the parish's silver jubilee in 1959. The celebrants at the 1960 blessing of the school included the pastor's brother, the Honourable James Maloney, Minister of Mines in the provincial government.

The project was complicated by the collapse of the uranium market in 1959, partway through the building efforts. This led to a loss of many of the new parishioners. The community weathered the storm, however, and on June 4, 1961 the church and rectory were blessed by Bishop W.J. Smith.

On Sunday, June 12, 2011, at 9:30 am, a Mass of Thanksgiving will be celebrated to mark the 50th anniversary of the dedication of Our Lady of Mercy Church, followed by a Homecoming Lawn Reception and Benediction of the Blessed Sacrament at 4:00 p.m.

As previously mentioned, the reception of the reliquary of Saint Brother André will take place at 6 pm on Thursday, June 9, followed by a 7:00 pm

Mass with the Sacrament of Anointing of the Sick. On Friday, June 10, mass will be celebrated by Bishop Mulhall at 11:00 am and the church will be open for private prayer from 7:00 am to 7:00 pm. On Saturday, June 11, a mass will be held at 9:00 am and at 7:00 pm the first vespers of Pentecost will be celebrated with an all-night

vigil... the church will remain open for the night.

On Monday, June 13, the reliquary of Saint Brother André will visit the mission church of St. Anthony of Padua in Haliburton, also under the care of Fr. Dobec, marking St. Anthony's feast day, with a mass being held at noon along with the Sacrament of the Anointing of the Sick.



*In October 2010 the relics of St. Brother André were carried through the Olympic Stadium in Montreal as part of a ceremony welcoming them home to Montreal.*

## Pilgrims in Peru



*Last fall 22 pilgrims from the Diocese of Pembroke travelled to Peru as part of the Pembroke/Lima partnership. Left, Fr. Bill Kenney of Pembroke shares a moment with one of the children. Right, meeting local parishioners in a church hall. Below, a visit to El Agustino brings home the reality of life in the poor sections of Peru.*





# Celebrating the life of St. Eugene de Mazenod

On May 21, the Missionary Oblates of Mary Immaculate celebrated the 150th anniversary of the death of their founder, St. Eugene de Mazenod.

The Galilee Centre Retreat House in Arnprior, a spiritual retreat centre overlooking the Ottawa River, is operated by the Oblates and the order is prominent in the Catholic history of the Ottawa Valley.

At the Galilee Centre, the anniversary was marked by a special mass and a potluck dinner sponsored by the Oblate Associates. The Oblate Associates, lay co-workers who are a part of the Oblate family, gather twice a month. The first Wednesday of every month a mass is held at 7:00 pm at the centre, and on the third Wednesday of every month they have formation meetings and prayers. All are welcome.

As discussed in a previous issue of *Ecclesia*, classes in iconography are periodically held at the Galilee Centre, and this summer, on August 1-7, all are invited to participate in the painting of the Icon of St. Eugene as part of the celebrations marking the special anniversary. The icon, illustrated above right, was created to celebrate and commemorate the anniversary and is designed to depict the “sum” of his earthly life and faith journey.

## Galilee Centre welcomes Thomas Ryan, CSP Together in Christ • July 15-17, 2011 •

It's easy to get the sense these days that the church's mission for unity among the followers of Jesus has been demoted on our priority lists. We will ask if we can afford to let that happen as we look at the biblical call to unity. If you could use an injection of new energy for the ecumenical dimension of your life/work/ministry, this weekend is for you.

Thomas Ryan served in campus ministry at McGill University in Montreal prior to directing the Montreal-based Canadian Centre for Ecumenism for 14 years. Perceiving the need for places where Christians of different traditions could gather with each other, he spearheaded the founding of Unitas in Montreal. In 2000 he set up and developed the Paulist Office for Ecumenical and Interfaith Relations.



The icon depicts a mature St. Eugene at 78-years-old, sanctified and burnished by God's love and more compassionate and mellow from years of pouring himself out in service to Christ, his Church and the world as an oblation. He is glowing, transfigured and glorified by God. He is both founder and beloved “Papa” of the Oblate community. His hair is white with pearl highlights and he radiates divine light and love. From his right eye, we see a holy teardrop falling, signifying his spiritual conversion to becoming love. His forehead is bright, wide and lined, denoting divine wisdom. His neck is strong and thick, denoting fullness of Spirit. His eyes and ears are exaggerated to signify following and being obedient to God. As he was the Bishop of Marseille, St. Eugene wears a red bishop's cape with a purple undertone representing his noble blood. He wears the distinctive Gallic collar and the mission cross or Oblate crucifix. His cassock is French blue to reflect his nationality.

St. Eugene offers a two-finger guide while pointing us to the narrow path, Christ on the Cross. He holds the Scriptures reverently, using his cape; it is bookmarked to indicate his mandate from the Gospel of St Luke, 4:18: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free.”

The lettering on the icon's background reads: “Saint Eugene de Mazenod, OMI,” on the viewer's left. On the right are his deathbed instructions to Oblates to BE love, “la charite, la charite, la charite” and the year of his Dies Natalis, 1861. The icon script is based on and copied from St Eugene's own handwriting in his letters so that he personally addresses each viewer.

It was a full and dynamic life that came to an end 150 years ago – a life as a nobleman, an exile at the age of nine, a child whose family separated and divorced, a courageous young priest who dared to cross boundaries to reach out to the most abandoned. Later in life Eugene would become bishop of Marseille, the second largest city of France. Today he is remembered as the founder of the Oblates and also as the patron of families going through difficult times.

As a priest, religious, missionary and bishop, Eugene's constant aim was to invite others to join the adventure of discipleship, to follow Jesus and to live the Gospel with a heart open to the needs of all, especially the poor.

On May 21, 1861, as St. Eugene lay dying, he left his Oblates a final testament, “Among yourselves –



charity, charity, charity, and outside, zeal for the salvation of souls”. The Church, in declaring him a saint on December 3, 1995, crowns these two pivots of his living – love and zeal.

The 150th anniversary of his death is seen as an invitation to the Oblates to deepen their Christian discipleship following the example of St. Eugene, and to invite others to embark on the same adventure.

The Missionary Oblates of Mary Immaculate are well known throughout Canada and are often seen as the Missionaries to the North. Pope Pius XI called the Missionary Oblates of Mary Immaculate “Specialists of the Most Difficult Missions” and more recently, Pope John Paul II described the Oblates as “men consecrated to evangelization, particularly among underprivileged people.”

Here in Canada their presence spans the country from coast to coast. The Oblates first arrived in Canada in December of 1841 at the invitation of Bishop Bourget of Montreal. In only three years two Oblates arrived in Bytown/Ottawa and in 1847 the first bishop of Bytown/Ottawa was named, Bishop Bruno Guigues, OMI. A statue of Bishop Guigues is located outside the right corner of the Cathedral of Notre Dame in Ottawa. By 1856 the Missionary Oblates had built 67 churches and 48 chapels in the new diocese. By 1848 the “College of Bytown” (University of Ottawa) had been founded by the Oblates. It is the oldest and largest bilingual University in North America. In 1965 the school was re-organized as an independent university with St. Paul's University maintaining its pontifical charter. True to the principal of the missionary life, the Oblates helped to establish the local church and then moved on when the diocesan structures were in place.

If you are interested in more information about the Oblates, the Galilee Centre, or the recently established Oblate Associates at Galilee, please contact Fr. Jack Lau, OMI, e-mail: [jlau@galileecentre.com](mailto:jlau@galileecentre.com), telephone (613) 623.4242. If you are interested in becoming part of the Oblate family, and part of a rich tradition, pray and then contact Fr. Ken Thorson, OMI at [vocations@omilacombe.ca](mailto:vocations@omilacombe.ca), or contact Fr. Jack Lau.

# youth

in the diocese

## Dominican Republic Experience returns from another successful journey

By Peggy Dunne

Thanks to the generous support of so many here in Renfrew County, the Renfrew County Catholic District School Board Dominican Republic Experience group was able to raise well over \$30,000 in aid, and help deliver more than \$40,000 in medical aid, for the area around Yamasa. The medical aid comes through a non-profit group, Health Partners International Canada, who provide \$6,000.00 in aid from pharmaceutical companies for every \$575.00 we raise to cover handling costs. The funds were raised by schools and individuals throughout the board district.

Our students met many wonderful people who opened their hearts to them. Pablo was a man that a group met while delivering food to the poorer section of Yamasa. His beautiful toothless smile captivated and inspired them. Another new friend who touched the students a lot was Lysandra, a very bright young woman who dreamed of going to university to become a teacher but could not afford the small tuition needed.

The group pooled all of their Dominican cash and came up with exactly enough money to get her started. We are now arranging to pay for all of the costs associated with her education.

Jonathan Mulvihill sums up his experience with this wise advice, "Don't focus on changing the world all at once, just try and change one person's life because that's all it takes to give the world a brighter future."



Above, Rebecca MacLaren, Kiera Whitelock, Natalie Beaupre, their new Dominican friend Pablo, and Kaitlin Proksch.



By Marie Finnerty

For a few days each week during Lent, the halls of St. John Bosco Catholic School in Barry's Bay saw a group of girls entering Mrs. McGrath's kindergarten classroom. Not unusual, except for the fact that it was three o'clock and most of the students were heading home. This group of grade six to eight girls was the backbone of a special Lenten fundraiser, making and selling jewellery to raise money to be donated to purchase solar lights in Guatemala.

The girls gathered together a few days each week during March and April for an hour of jewellery-making, photo above, led by Mrs. Wilma-Kathleen

## Jewellery for Lent

McGrath, Mrs. Angela Prince, Mrs. Margaret Greene and student volunteer, Meagan Greene.

Most of their time together the group worked quietly and studiously to produce as many pieces as possible, but on the odd occasion you'd hear a squeal closely followed by giggles as one of the girls dropped their string of beads spilling tiny seed beads all over the floor only to have to pick them up and start over again. As Kashia Olscheskie was quick to say when asked what she had learned, "I learned not to let go of my necklaces!"

The students were then responsible for selling the jewellery at various local events including the St. Patrick's Day Tea, the grade four buffet dinner, both held at St. Lawrence O'Toole Church, and at in-school sales held during lunch hours.

Response from the students involved has been positive and each of them has taken something unique away from the opportunity. Megan Piecarskie says of the experience "I think that it was cool."

Mrs. McGrath still marvels at the dedication and commitment of all the girls involved and is sorry to see the process end, and Mrs. Prince was amazed at the talent and creativity that each of the girls exhibited.

## Students at St. Andrew's Catholic School Skype with seminarian Scott Murray

On April 15, even though he is studying in Rome, seminarian Scott Murray of Round Lake had a view of the gym at St. Andrew's Catholic School and an audience of students and staff. This is the same gym where Scott gained his athletic skills, in the school where he first decided that the priesthood was the path that he would travel.

Scott Murray, the son of Joanne Murray, St. Andrew's School secretary and a graduate of St. Andrew's Catholic School, has developed a relationship with members of the school by visiting, writing and praying for them. In return, students and staff remember Scott in their prayers every day. Twenty-four-year-old Scott, who studied at Our Lady Seat of Wisdom Academy and St. Philip's Oratory, was chosen by Bishop Mulhall to go to Rome to study at Pontifical North America College to gain a degree in theology.

Since Scott could not make his annual Lenten visit to the school, staff decided to communicate through Skype, which is a video and telephone communication tool. Thanks to the school's roving smart board, the students gathered in the gym to see and speak to Scott on a live video feed. They gave Scott a big welcome and asked him questions about his life in Rome, his path towards his vocation to

the priesthood and what he was doing through the Lenten season to prepare for Easter.

Questions ranged from the one that everyone wanted to know, "have you seen the Pope?", to "what do you think it will be like when you are a priest?" Scott shared that he has seen the Pope on numerous occasions as he addresses the public once a week from his balcony. Scott has been lucky enough also to attend Masses celebrated by the Pope. When asked about his Lenten sacrifices, Scott said that he tries to be as holy as he can, fasts on bread and water twice per week and attends a different church every day during Lent.

Father Grant Neville, pastor of St. Andrew's dropped by to see Scott and ask how things are going for him. Scott's advice for the students was, "work hard, pray hard, be kind to everyone and listen to your teachers and parents."



Fr. Grant Neville and Killaloe students communicate with Scott Murray in Rome.

## A P O L O G E T I C S 1 0 1

# Revelations about revelation

*In this series, the author lays out a common sense approach to understanding and defending the Catholic faith.*

By Andrew Baklinski

A quick quiz for you... close your newspaper and no peaking!

Question: When was the last time you picked up your Bible and read from it of your own free accord? Odds are, betting that you are like the majority of Catholics out there, your Bible, if you are even able to locate it (if you are, good job!), has a thick coating of dust on it from lack of use. This is unfortunate to say the least because the Bible, as God's inspired word, has an important message of love for us to hear – and we desperately need to hear this message today more than ever. The revelation that many of us rarely touch God's revelation, should be a sort of a wake up call for us. If the Bible is really God's word and if it is true that He waits to meet us and speak to us in a personal way in our reading of it, then what are we waiting for? Let's dive in and learn more about this!

## The Bible: God's Word About Us, or Our Word About Him?

A review of what we have accomplished in this series about giving a defense for the Catholic faith: We first argued that truth exists. Next, we examined the relationship between faith and reason showing that truth can be found in the realm of faith using our reason. We then looked at the truth about God and his existence and the truth about Jesus seeing that it makes sense to believe that Jesus is God. Along the way, we also examined some truths about the Church and most recently, the truth about evil.

Bible is not trustworthy. Behind this perception are the demythologizers who claim that all miracles in the Bible are essentially myths and untrue.

## Enter the Demythologizers

The historical roots of the denial of truthfulness of scripture go as far back as the Renaissance and Reformation. These two movements, each going back, as it were, to perceived earlier more ideal visions of the human person and God respectively, helped split apart the synthesis of faith and reason that had flowered in the Middle Ages. Added to this, was a new philosophical way of understanding reality which turned everything upside down.

Beginning dramatically with the philosopher Descartes, who began calling everything into question with a systematic doubt, and continuing with thinkers like Voltaire, who saw Christianity as a collection of lying legends, this "enlightened" pattern of thought flowed through the writings of Kant, who argued for a subjective understanding of truth and ending up influencing people like Rudolf Bultman, a famous German theologian who argued for demythology – the splitting of faith and history. Embraced by many moderns, this system of thought allows for a comfortable way to deny the teaching authority of Jesus, scripture and the Church – especially regarding tough moral issues and anything else that challenges their modernist worldview.

## Would the Real Historical Jesus Please Stand Up?

A number of years ago, a group was formed called the Jesus Seminar that was heavily influenced by the demythologizers. Composed of Biblical scholars, the group's purpose was to try to find the real historical

Refuting the results of the Jesus Seminar is the Jesus as presented in scripture. An honest examination of the four Gospels shows that the Jesus presented in them is the historical real flesh and blood Jesus as He really was. There is no difference between the Jesus of history and the Christ of faith as some have claimed. They are one in the same person. Furthermore, a close examination of the rest of scripture shows much the same thing. It is trustworthy and accurate.

## The Historical Reliability of the Bible

In coming to a historical book like the Bible, it is important to use the same standards that one would use to determine the accuracy of any other historical book. These include the "bibliographical test" (looking at how the documents reached us and judging whether what we have now is the same as what was originally written), the "internal evidence test" (is the author of the text telling the truth – how close in proximity were they geographically and chronologically to the events he/she writes about and are there contradictions?) and finally, the "external evidence test" (do other sources – historical, archaeological etc. – confirm the authenticity of what the authors write about?). It is a mistake to use special standards when judging the Biblical texts just because they contain events which may be extraordinary. If the same criteria used to judge the historical accuracy of other texts are applied without bias to the Bible, the Bible passes with flying colours. If however, the same biased criteria used by moderns to discredit the Bible, were to be used against any other historical text in existence, it would not pass. Basically, we would have to throw out as untrustworthy, all ancient historical texts and therefore much of history. No one is willing to do this. It is obvious there is something more at work, some reason why many want to discredit the Bible – especially any miraculous occurrences in the Bible. If the miracle stories in the Bible really did happen, then this is proof positive that God is really at work and ultimately that he has a claim on our lives.

The miracle stories in scripture are not presented as myth but as true history narratives. Christianity, unlike many other major religions, depends on history. It really does matter whether or not Moses really crossed the Red Sea, or if Jesus really rose from the dead. If these things did not happen, the Christian faith is in vain, a lie based on nothing. What about all those contradictions in scripture? When looked at carefully, many of the apparent contradictions are easily explained. The fact that there are four Gospel stories and that they differ in some ways is in fact strong proof that the stories are accurate. If they were identical in every detail, they would seem contrived, almost like someone got together and planned it all out.

*“God is the author of Sacred Scripture... God inspired the human authors of the sacred books”*

The big issue facing us now is the truthfulness of scripture. Can we trust it? Is it truthful? Did the amazing events recorded in the Bible really happen or are they just the products of fevered imaginations spanning the centuries, composed by authors who perhaps spent a few too many days in the hot Mediterranean sun? Are the Gospels and the events they tell about historically accurate, or are they just the product of a "faith-filled early Christian community of believers" wanting to make their "story" of Jesus as appealing and relevant as possible? Is the Bible our story about God, or is it His story about us? Our words or His Word? The question is a serious one, as many of the educated people in today's world (including many young adults) who have rejected Christianity, have done so thinking that the

Jesus hidden in what they saw were the obvious embellishments of the Gospels of Matthew, Mark, Luke and John. Using a sort of voting system, the group decided what parts of the Gospels were historically accurate - words that Jesus actually said - and which parts weren't.

Predictably of course, vast amounts of the Gospels were written off by the group who concluded that only 18% of the Gospel passages of Jesus' speech were historically accurate. Based on this, they went on to debunk the virgin birth and the bodily resurrection of Jesus among other things. That this approach is problematic for the Christian faith should be obvious! Not only does it reject the accuracy of scripture, but much of the Catholic faith which is firmly based on scripture.

## What the Catholic Faith says About Scripture

The Catechism of the Catholic Church (CCC), written under the direction of Blessed John Paul II, brilliantly sums up what the Church teaches about scripture: “God is the author of Sacred Scripture... God inspired the human authors of the sacred books... God choose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more.” (CCC 105, 106)

The catechism then goes on: “The inspired books teach the truth. Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of scripture firmly, faithfully, and without error teach that truth which God for the sake of our salvation, wished to see confined to the Sacred Scriptures.” (CCC 107)

In looking at how to interpret scripture, the catechism explains: “In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to affirm to

us by their words.” (CCC 109) In order to properly interpret the Bible, a reader must read from within the living tradition of the Church, keeping in mind the different senses of scripture (literal and spiritual). In approaching scripture, it is necessary to keep in mind an important principle: read the Bible for the author’s intended meaning. If you are reading the prophetic Book of Revelation, you should read this differently than you would a historical narrative like the book of Exodus – they are different genres and thus need to be interpreted differently. All this requires humility, docility and obedience to the direction of the Church.

The idea that “All I need is me and my Bible to get to God,” or that the Bible is the sole authority for all matters of faith (*sola scriptura*) is at odds with Catholic faith as it goes against scripture (nowhere is it written in the Bible that all you need is your Bible alone to get to God), history (the history of the early Church attests to the fact that no one practiced this belief) and common sense (what leader of a major movement would leave a crucial document behind without an official governing body to interpret it?). The compilation of the list of scriptures came about because of the Church and it is within that same Church that the Bible is meant to be read and interpreted. God himself has given this One, Holy, Catholic, Apostolic Church the Holy Spirit to

guide her and guard her on the pathways of truth and He will continue to do so for all time. (Jn 14:16-17, 26, 16:12)

It is simple. If we want to know God we have to meet Him in His words. The Bible is His word about us – not our word about him. It contains the message that we need for our salvation. The acronym for the word BIBLE sums it up: “Basic Instructions Before Leaving Earth.” Above all, scripture is a love letter, the original love letter from a Father in heaven who desperately wants to convince His children of his love and care for them. This is what revelation is about. I often tell my students that we tend to know this in our heads but not on our hearts where it really counts. St. Jerome wrote that ignorance of scripture is ignorance of Christ. So let us all be inspired to pick up those dusty Bibles and meet therein the God who is “The Way, the Truth and the Life.” (Jn 14:16) Above all, let us in the depths of our hearts, meet the great lover of all mankind, our one true Father in Heaven.

*Next issue: “What’s Love Got To Do With It? The Covenantal Nature of God’s Family in Scripture”*

*Andrew Baklinski teaches high-school theology and philosophy and is also a chaplaincy leader at Madawaska Valley District High School in Barry’s Bay.*

## St. Luke productions presents “Vianney” in Barry’s Bay

Leonardo Defilippis’s latest production, Vianney, came to Barry’s Bay on May 11, 2011. The one-man play opens amidst the chaos of the French Revolution, a time which mirrors the secularization, materialism and anti-religious sentiment of our own day. Against this dramatic backdrop, a simple ignorant peasant priest enters the backwater town of Ars, a place where no one cares much about their faith, or sees the Church as particularly relevant. They don’t expect much out of John Vianney. But then the impossible begins to happen through this unlikely shepherd – through his example, his love, and his sacrifice, the townspeople begin to change, begin to listen, and begin to pray.

Leonardo Defilippis has been staging Christian drama for over 30 years, beginning with a dramatic presentation of the Gospel of Luke in 1980. Since then he has devoted his life to creating dramatic productions that bring a Catholic faith experience to the stage. As well as live theatre, St. Luke Productions has produced TV, DVDs and a widely distributed movie documenting the life of St. Thérèse of Lisieux.

Andrew Baklinski, a regular contributor to *Ecclesia*, was responsible for bringing the show to Barry’s Bay.

He says, “I was very happy to bring this drama to our community. Having worked extensively with Leonardo for a number of years, both touring with his live dramas and also on a number of films, it was a joy to have him come to this area.”

Andrew says he felt that Vianney’s story resonates with the modern world. “A student of mine came up to me after the drama telling me how he saw so many parallels between the world of Vianney and our world today,” he says, “thinking about this later I realized that the answer then is the same answer now.” He continues, “The message of Vianney is simple - holiness is the key to change the world and God can

work through the most unlikely of means to accomplish His goals.”

In his first Eastern Canadian tour in 20 years, Leonardo brings to life the story of St. John Vianney, the patron saint of parish priests. It’s a story of perseverance against all odds – the story of a humble pastor with a passion for souls who will do anything to save a sinner. “It is my prayer that when people meet John Vianney, they will, just like the people of Ars, be transformed by his life, story and message,” says Leonardo. “I know that young men looking for a radical way of serving God will be drawn to the priesthood through his example.”

In a dramatic scene of the play, Vianney battles the devil, who attacks him physically almost every night, causing furniture to fly around the room and leaving him battered and bruised from the combat. Why does the devil attack so violently? Because souls are being stolen away from him by the Curé of Ars! Never discouraged, Vianney, played by Defilippis, laughs at his adversary, for when he has had a particularly bad night he knows he’ll catch “a big fish,” or sinner, the next day.

Leonardo says “the audience experiences a real cathartic response to what’s happening in the play.” He continues, “It touches me deeply too!”

The play features a technologically innovative use of pre-recorded characters displayed on a screen

integrated into the set. “There’s an inter-play so that people start to forget it’s a one-man show,” Leonardo says.

He says it is a physically demanding show for himself. Also demanding is the challenge of mounting the drama in a wide range of venues, from small parish halls to large urban auditoriums. “We’ve made the show to be adaptable to a major theatre or a school gym,” he says, “I go where the people are.”

Leonardo says the subject matter is challenging too. “You’re dealing with a saint,” he says, “you’re dealing with a real, true story.”

He says he is conscious as well of adapting a sacred theme to an often profane medium. “You’re trying to paint the Sistine Chapel rather than produce a Jackson Pollock painting or a Picasso.”

Still, he says it’s always exciting. “Live theatre engages the people right then and there.”

The play features an original musical score by composer Randall DeBruyn.

Andrew sums up his hopes for the play as follows. “There is a compelling line in the drama by Satan that goes something like this: ‘If I had three priests like you Vianney in the world, my kingdom would fall.’ God can do great things with seemingly insignificant means. It is my prayer that those who saw the drama in Barry’s Bay will be touched to follow more closely the example of this patron of all priests, coming closer to God and praying for all priests that they may imitate more profoundly the example of St. John Vianney.”

*Left, Leonardo Defilippis plays St. John Vianney.*





# Upcoming Parish Suppers



**Sunday, June 12**

**St Francis Xavier, Renfrew, ON**  
*Roast Beef Supper and Bazaar*  
*Famous Fresh Home Baking*  
 Adults: \$12.00; Children 5-12: \$5.00;  
 Under 5: free  
 12:00 p.m. – 6 p.m.

**Saturday, June 18/Sunday, June 19**

**St. Peter's, Fort Coulonge, QC**  
*Supper – Sea Pie & Baked Beans*  
*Games, Bingo, Draw, and much more*  
 St. Peter's Parish Hall  
 Adult: \$12.00; 12 & under: \$3.00  
 Meal starts at 4 p.m.

**le 18 juin, samedi / le 19 juin, dimanche**

**Paroisse St-Pierre, Fort-Coulonge, QC**  
*Souper – Sea Pie et fèves au lard*  
*Jeux / Bingo / tirage et beaucoup plus*  
 Salle paroissial  
 Repas : \$12.00 / adulte; \$3.00 / pour les moins de 12 ans, Repas servi à partir de 16h00

**Saturday, July 2**

**Haliburton, ON**  
**St. Anthony of Padua Yard Sale**  
*Light Refreshments*  
 8:30 a.m. – 1:30 p.m.

**Sunday, July 24**

**Bonfield, ON**  
*Bonfield Church Picnic*  
*Sea Pie; Home-Baked Beans, Full Course Meal, Assorted Home Pies*  
 Adults: \$11.00  
 Games: 1:00 p.m. – 6 p.m.  
 Meal: 3:30 p.m. – 6 p.m.

**le 24 juillet, dimanche**

**Bonfield, ON**  
*Pique-nique paroissial de Bonfield*  
*SeaPie; Fèves au lard; repas complet; tartes assorties faites à la maison,*  
 Adultes : 11,00 \$  
 Jeux – 13h00 p.m. – 18h00  
 Repas – 15h30 – 18h00

**Sunday, July 31**

**St. Martin of Tours, Whitney, ON**  
*Annual Turkey, Ham & Baked Bean Supper - Home-style Cooking*  
*Take-out meals available. Games for all the family, afternoon and evening.*  
*Bingo beginning at 1:00 p.m. Flea market opens at 11:00 a.m.*  
*Canteen and Religious Articles*  
 St. Martin's Parish Hall  
 Adults: \$12.00; Children 5-12: \$5.00;  
 Five and under: free

**Sunday, August 7**

**St. Andrew's, Killaloe, ON**  
*Hot and Cold Buffet – Turkey, Ham, Beans, Salads and Homemade Pies*  
 \$12.00/person; 4-12: \$5.00

**Sunday, August 14**

**St. Thomas D'Aquin, Astorville, ON**  
 At the Astorville Community Centre  
*Sea Pie; Homecooked Beans*  
*Takeout available*  
*Bingo, Games of Chance, Music*  
*Draw for \$1,000 at 6:00 p.m.*  
 1:30 p.m. – 6:00 p.m.

**Sunday, August 14**

**St. Lawrence O'Toole, Barry's Bay, ON**  
*Roast Beef or Pork Loin*  
*Salad, vegetables, pastry etc.*  
 2:00 p.m. – 7:00 p.m.

**Sunday, August 21**

**Our Lady of Grace, Westmeath, ON**  
*Turkey Supper*  
*Bake/Sale Tables, Bingo, Draw Tickets, Kid's Table. Air Conditioned – Take-out available – Wheelchair accessible*  
 Westmeath Community Centre  
 Adults: \$12.00; Children (5-12): \$6.00,  
 Four & under: free  
 12 p.m. – 6 p.m.

**Sunday, August 21**

**St. Hedwig, Barry's Bay, ON**  
*Turkey Supper*  
*Raffle Draw at 6:30 p.m.*  
 3:00 p.m. – 7:00 p.m.

**Sunday, August 28**

**Precious Blood, Calabogie, ON**  
*Gigantic garage sale and barbecue*  
*Bakery & Games*  
*Live musical entertainment 1 – 4 p.m.*  
 – free admission, ample parking

Parish Grounds,  
 504 Mill St., Calabogie  
 10 a.m. – 4 p.m.

**Sunday, August 28**

**Our Lady of the Angels, Brudenell, ON**  
*Turkey, Ham & Homemade Beans*  
*and all the Fixings, Homemade Pies*  
 Adults: \$12.00; Children: \$6.00  
 1:30 p.m. – 6 p.m..

**Sunday, September 4**

**St. Mary's, Wilno, ON**  
*Chicken Supper*  
*Home-Cooked Meal*  
*Plates served from 2 p.m.*  
 Adults: \$12.00;  
 Children under 12: \$5.00  
 17325 Highway 60, Wilno

**Sunday, September 4**

**St. Ignatius, Maynooth, ON**  
*Parish Supper and Bazaar*  
*Turkey, Ham and Beans*  
*Bingo, Crafts and Draws.*  
 Adults: \$12.00  
 Children 10 and under: \$5.00  
 12 p.m. – 6 p.m.  
 Mass at noon.

**Sunday, September 11**

**St. John the Evangelist, Campbell's Bay, QC**  
*Turkey and Ham Supper*  
 Adults: \$12.00; Children \$6.00  
 3 p.m. – 7 p.m.

**Sunday, September 18**

**St. Mary's, Quyon, QC**  
*Roast Beef Supper*  
 Adults: \$12.00;  
 Children 10 & under: \$6.00  
 Lion's Club Hall, Quyon  
 3:30 p.m. – 6:30 p.m.

**Sunday, September 18**

**Our Lady of Mercy, Bancroft, ON**  
*Parish Supper*  
*Roast Beef and Ham Supper*  
*Silent Auction, CWL Curiosity Shoppe, Religious Articles, Cash Raffles*  
 Adults: \$12.00; Children \$5.00  
 11:30 a.m. – 6 p.m.

**Sunday, September 18**

**St-Jean-Baptiste, Pembroke, ON**  
*Turkey and Ham Supper*  
 Adults: \$12.00/Children \$5.00  
 11:30 a.m. – 7 p.m.

**Le 18 septembre**

**Paroisse St-Jean-Baptiste, Pembroke, ON**  
*Repas à la dinde et au jambon*  
 adultes : 12,00 \$ / enfants 5 \$  
 11h30 – 19h00

**Sunday, September 25**

**St. Columbkille's Cathedral, Pembroke, ON**  
*Annual Roast Beef, Ham & Bean Dinner & Bazaar*  
*Bazaar Table – Candy Booth*  
 – Raffle Tickets  
 Adults: \$12.00;  
 Children under 12: \$5.00  
 In the Parish Hall  
 11:30 a.m. – 6:30 p.m.

**Sunday, September 25**

**St. Patrick's, Mount St. Patrick, ON**  
*Turkey Supper with Ham and Beans*  
*Bingo, games, crafts and white elephant – Musical entertainment*  
 Adults: \$12.00; Children \$5.00  
 1 p.m. – 6 p.m.  
 Sunday Mass at 12:15 p.m.

**Sunday, October 2**

**St-Alphonsus, Chapeau, QC**  
*Turkey Supper with all the Trimmings*  
 Adults: \$12.00,  
 Children 10 and under: \$5.00.  
 Chapeau Arena – 2 p.m. – 6 p.m

**Sunday, October 9**

**St. Casimir, Round Lake Centre, ON**  
*Roast Beef & Bean Supper*  
 Adults: \$12.00; Children 5-12: \$5.00;  
 1 p.m. – 6 p.m.

**Sunday, October 16**

**St. John Chrysostom, Arnprior, ON**  
*Hot Roast Beef Dinner*  
 St. John Chrysostom Parish Hall  
 Adults: \$12.00; Children under 12: \$5.00; Children under 6: free  
 Dinners served from  
 11:30 a.m. – 6:00 p.m.

**Sunday, November 6**

**St. Matthew the Apostle, Madawaska, ON**  
*Annual Turkey, Ham & Baked Bean Supper – Raffle Tickets*  
 Adults: \$12.00; Children 4-10: \$5.00;  
 Three & under: free  
 At the Community Hall, Madawaska  
 12 p.m. – 6 p.m.

