



Ecclesia

THE NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

My dear faithful, clergy and religious of the Diocese

My blessings and prayers for all of you on the occasion of the great Feast of Pentecost which we are celebrating these days. Let us pray that the Holy Spirit will renew even more the humble hearts of all the baptized and enrich the souls of all men and women of good will.

After a long winter, the changes of spring have been a wonderful relief. Very soon we will be taking the customary summer rest from our regular parish, school and work routines. May it be a special time of recreation for our families. Maybe it will recall for many of us the holidays that we shared with our family members when we were young. But let us remember that not all families enjoy such a blessing, particularly in developing countries where the struggle to provide for the basic needs of life knows no rest.

When we once again resume our regular routines in the early autumn, the Church will be making the final preparations for the Synod of the Family. This Synod will be the second stage of a preparatory Synod which the Holy Father convoked for 2014. Most of the Bishop's Conferences throughout the world have already chosen member bishops who will participate in the Synod. These names will soon be made public after their selection has been ratified by the Holy Father. Let us keep all those attending the Synod in our prayers in these months of preparation and let us live with the Church through these days of dialogue and reflection.

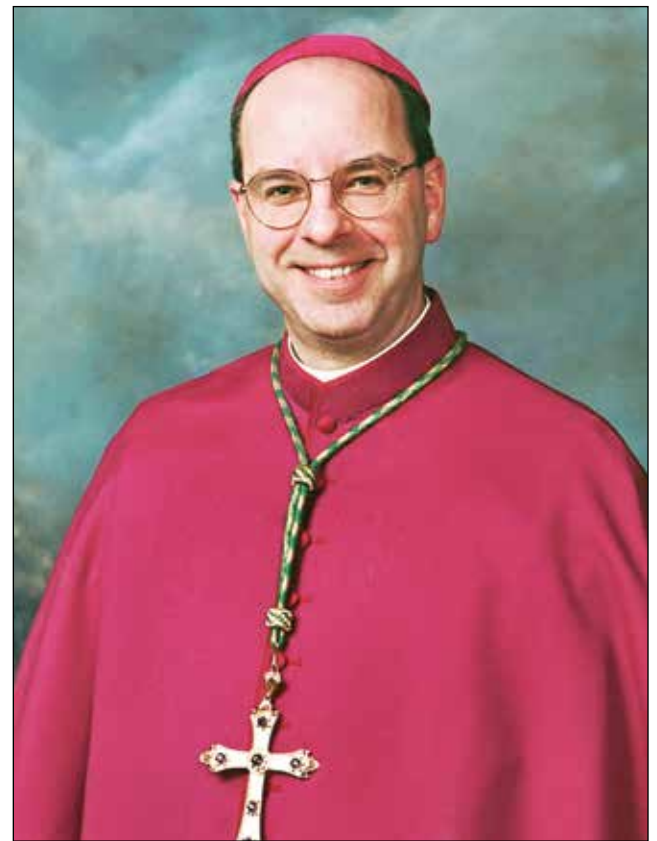
The prayer and reflection of the Synod will be focused on the precious mystery of the family. As part of our own participation in this Synod, I would invite each of us to remember and reflect on the experience of our own family. For some this may require courage because of the painful memories of family life that remain. For others the countless blessings that we have received from the Lord through our parents and brothers and sisters will fill us with wonder. From these experiences let us move forward to the present moment of our lives and focus our prayers, love and labours on the service each of us must give to family life today.

In Western Europe and North America, families have been presented with ever-increasing challenges as the culture in our countries suffers a rapid decline. A culture which attempted to support marriage and family life in the past is much less evident today. In addition, many influences contrary to the nature of the Catholic faith have resulted in many wounds in the lives of families. In other places in the world the

circumstances are surely different and, yet, equally challenging. This is a reality that confronts each of us. The Church is being called upon in this age to care for families more than ever and to heal the wounds which the turmoil in our culture has left in the lives of married couples and children.

But this present threat to family life did not appear from nowhere. In 1964, Pope Paul VI made an innovative pilgrimage to the Holy Land and gave a remarkable reflection at Nazareth. With the passage of 50 years, his message still speaks of the beauty, simplicity and importance of family life. There are some who think the Holy Family no longer serves contemporary Catholics as a model for family life. I could not disagree more. Under the guidance of Mary and Joseph, the Holy Family of Nazareth teaches us that the family is a school of the gospel, the environment where we learn silence, the value of work and, above all, the absolute necessity of love. And love is not a lesson learned easily. Rather, it is a lesson that encompasses the pilgrimage of a lifetime and, yet, begins with the fundamental reality of having first been loved in the sanctuary of the family. Here in the family, the "human person reaches his highest level in Christ's teaching" and human society finds its most "genuine and powerful unifying force". As Pope Paul wished us to appreciate, the health of the family is a clear sign of the health of a society or culture.

In the past year, much has been spoken of the changes which might be made to allow the faithful who find themselves in irregular situations to approach the Eucharist. Certainly much reflection will continue to be given to topics of this kind. How important it will be for us to approach these questions in the context of the big picture, namely communion with God. Each of us learns in life that this communion with God is our lasting goal. How often we fall short and allow sin to damage and at times ruin this communion. By means of the gifts Christ has given to His Spouse, the Church, we approach the mercy of God, often in the sacrament of reconciliation and each night before sleeping in order to rebuild this communion of friendship with God. In this context, the invitation to live the fullness of the teachings of Christ never loses its absolute importance and is never compromised. Yet, each person is all the more nurtured in order to approach the mystery of God's mercy, which is always aimed towards healing and communion. This dynamic has always been present since the moment Christ proclaimed that the Kingdom



is near. How the Church will be able to present this saving mystery to the world will be a continued reflection for many years to come.

It is this last truth I wish to leave with each of you. Let us not expect some simplified solution to our concerns to be presented in the near term. The anxieties and cares we carry as Catholics today cannot be treated in a superficial manner. With the fundamental changes that have been experienced in the world in the past century, the Church remains on a prolonged pilgrimage of renewal and loving care for a people who suffer tremendously. We will continue this pilgrimage for many years to come.

With firm conviction we believe Christ will continue to live in the midst of his holy people through the mystery of the Church, and under the care and intercession of the Blessed Mother of Nazareth and St. Joseph, the Holy Spirit will never fail to enkindle the hearts of the faithful with the fire of God's love.

My dear people, I hope to see you soon in my travels in the diocese.

+ **Michael Mulhall**
Bishop of Pembroke

60th Ordination Anniversary— Monsignor Ambrose Pick

The ordination of Msgr. Ambrose Pick took place at St. Hedwig Church on April 27, 1955. He was ordained by Bishop William Smith and immediately appointed to St. Hedwig in Barry's Bay, where he celebrated his First Mass the following Sunday, May 1, 1955.

Msgr. Pick remained at St. Hedwig for a total of nine years, working with the original pastor, Msgr. Peter B. Biernacki, for three of those, and Msgr. A.J. Maika for the remainder. From there he served at a number of parishes throughout the diocese: The Cathedral, Stonecliffe, Portage-du-Fort, Bristol Mines, and Round Lake, before returning to St. Hedwig in 1978 for the balance of his vocation.

Both St. Casimir's in Round Lake and St. Hedwig have a proud Polish ancestry, and parishioners appreciated Msgr. Pick's ability to celebrate Mass in Polish. He learned the Kashub language growing up with Polish parents, lived quite often with other priests

who spoke Polish, and worked with curates who were from Poland. "You pick it up," he says.

He has fond memories of each and every assignment. "Everywhere I went were good people, great parishioners, and I was very happy."

The return to Barry's Bay was also a pleasure. "It is a beautiful parish," he states.

Msgr. Pick was born and lived in Barry's Bay to the end of his high school days. After high school he attended St. Michael's College in Toronto for a year during which time he boarded with the Polish Oblates. For the next seven years he attended St. Augustine's Seminary in Toronto.

"I enjoyed being there—it was a very good learning experience," he recalls.

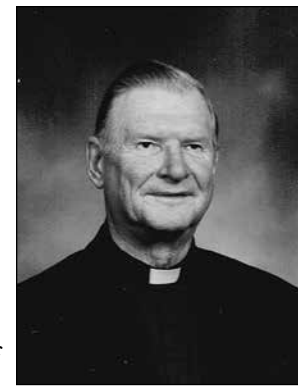
The scriptures were of particular interest to Msgr. Pick and he took a number of courses after his

ordination. "I spent six months in Jerusalem in 1990 studying the scriptures," he notes.

After his retirement in 2002, Msgr. Pick stayed in Barry's Bay for a number of years until a space became available at Marianhill in Pembroke, where he still celebrates Mass as well as at St. Joseph Convent. "It keeps me busy," he says, noting he is 87 years old.

"It's been such a wonderful time, a real blessing," Msgr. says of his vocation.

He celebrated a special Mass of Thanksgiving at St. Hedwig on April 26 in celebration of his ordination anniversary, "In appreciation for all of the blessings of life," he concludes.



Way of the Cross 35th Anniversary in Pembroke

Thirty-five years ago, the Diocese of Pembroke hosted its first ever Ecumenical Way of the Cross. Perhaps, in no other way, does the annual procession bring participants as close as possible to the selflessness that Jesus showed us in dying on the cross for our sins.

"The Way of the Cross is focused on Jesus," says Sister Marjorie FitzPatrick of the Sisters of St. Joseph. "When God chose to send his Son to the earth, he didn't send him as an angel, he sent him as a human. He was endorsing us all as humans by sending Jesus to us as a human."

As she has in many years past, Sister FitzPatrick was part of this year's procession, and it was she who first conceived the notion of hosting our own Way of the Cross, the seed being planted from an encounter with a member of the clergy.

"I met a priest from the Gatineau area who told me about how he had the Way of the Cross at his parish," she recalls. "I thought 'We can do that down here.' I didn't get a book from him, nor did he tell me how to do anything. We had no blueprint. We had to initiate everything. It was a whole new experience for us."

But she would not walk alone in this endeavour. With other volunteers at her side, Sister FitzPatrick set out to determine the most ideal route through the city of Pembroke.

"There were many people working together to initiate the Way of the Cross," she says "We had to choose the fourteen stations in Pembroke. It was a lot of work. The Bishop (Joseph Raymond Windle) was very positive about it; he walked with us during the first Way of the Cross, and several others."

At the direction of Minister Wilfred Moncreif (Presbyterian Church), it was decided that Way of the Cross would follow the biblical recollections.

"I presumed the biblical Way of the Cross would start at the Last Supper. So I was thinking, 'Where would you get food here?' So we chose Moncion's as our first station."

From there, the Way of the Cross would navigate along Pembroke Street, then proceed up Victoria Street. Sister FitzPatrick recalls the first time she looked upon the crowd that had gathered to participate in the inaugural event.

"We followed up along Pembroke Street, then, when we came to Victoria Street, where the library is, we looked down and I said 'Look, the street is filled with

people.' Victoria Street was filled with people. That's when I knew this was going to go."

To this day, the procession maintains its westerly route through the city. Upon receiving the cross at Holy Trinity Anglican Church on Renfrew Street, participants continue onward, making stops at several more stations until concluding their journey at the annex at Holy Name Parish.

Though it is Jesus who is the focal point, Sister FitzPatrick also notes the suffering that Mary had to endure seeing her only child put to death.

"Look at Mary at the cross. That was a heavy-hearted experience for her," she says. "She looked into darkness at the cross. For instance, when she sat down at the cross and they put Jesus on her lap, for Mary to look at that and find hope, I think, is amazing."

Deacon Adrien Chaput was this year's lead organizer of the Way of the Cross. He gave thanks to all those who participated in this year's event, making special mention of how fortunate they were to have Sister FitzPatrick counted amongst their number.

"It was surely a great joy to be with Sister Marjorie as she spoke to all the participants at the opening address to mark our 35th Ecumenical Way of the Cross," says Deacon Chaput. "I thank God for Sister Marjorie and for answering God's call that He placed upon her heart to form this Ecumenical Way of the Cross. Also we remember and thank God for the response of the faithful who have been coming year after year during different climate conditions to share about the greatest love ever shown."

Deacon Chaput also noted that the Way of the Cross is not only a reminder of the suffering that Jesus



endured, but also of the suffering of our neighbours, including many Christians who are currently being persecuted throughout the world for their faith.

"As we share about Christ's love, His sacrifice, His pain, suffering and death, we also remember those who suffer and those who have suffered in our area and around the world," he says. "As we have seen of lately the amount of Christians who suffer and lose their earthly life because of the gospel message of salvation, of late the many Christians who are persecuted and martyred because of their faith in Jesus Christ."

Reflecting on how the Way of the Cross has endured all these years, Sister FitzPatrick notes that it is the faithful of the community who ensure this deeply spiritual event continues to prosper.

"We've taken ownership," she says. "That's what really helped; the way the people of Pembroke took ownership, and that's why we are still having this event after all these years."



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50th Ordination Anniversary— Monsignor Douglas Bridge

This May 15 marked the 50th anniversary of the ordination of Monsignor Douglas Bridge to the priesthood.

A native of St-André d'Argenteuil, Quebec, Monsignor Bridge first heard the call to serve God while attending elementary school in Alexandria, Ontario.

"From the time I was in elementary school, where I was taught by the *Frères du Sacré-Coeur*, I sensed that God was calling me to some form of religious life," says Monsignor Bridge.

"That inner feeling resurfaced towards the end of high school when I had to make a decision about my future. At the time, I was greatly influenced by the example of the curate of our parish, Father Maurice Gaudreault, and I felt I wanted to be like him. I spoke of my aspirations to my parents and to the parish priest. I was subsequently admitted to St. Augustine's Seminary (Toronto) in September of 1958."

The transition to seminary life provided an environment to make new acquaintances and the challenge of a diverse curriculum.

"I quickly adapted to seminary life although it was quite different from anything I had experienced," Monsignor Bridge recalls.

"At first, it was hard being away from home... from Fort-Coulonge to the big city of Toronto was daunting! I realized very early in my formation that the pursuit of philosophy would not be my first choice in a teaching career! However, I thoroughly enjoyed the courses in theology, which I pursued at the Grand Séminaire de Montréal. The bishop sent me to a French seminary wanting me to retain and to perfect what I considered to be my mother tongue. Among the countless fond memories of my seminary years are the spiritual guidance and direction received, and the bonds of friendship created with students from many of Canada's provinces and some of the northeastern States... and, of course, the solid formation in the science of theology."

But Monsignor Bridge also had to confront lingering thoughts that his chosen path was, indeed, where God wanted him to traverse.

"The most challenging aspect of seminary life for me was the slow process of discernment of the call to

the priesthood. The haunting questions and objects of my prayer at all times were: *'Am I on the path that God wants me to tread? Is this where God wants me to be?'*"

"I always had and still have a great love of children. Could God be calling me to marriage and to raise a family? With loads of prayers, with the help and guidance of very experienced Sulpician priests at the seminary, my spiritual director and my bishop, during my third year of Theology, we all discerned that God was calling me to be a priest. From then on I prayed that I would be a good priest."

Ordained on May 15, 1965, at Paroisse St-Pierre in Fort-Coulonge, Monsignor Bridge was first assigned as an assistant priest at St. Alphonsus Parish in Chapeau and its missions of Waltham, Nichabeau and Desjardinsville. However, in 1968, he pursued further academic endeavours.

"Three years after my ordination, I was privileged to be asked by Bishop William Smith to upgrade my knowledge and experience of the more modern trends in the catechetical world of the mid-sixties towards the end of the Second Vatican Council," says Monsignor Bridge.

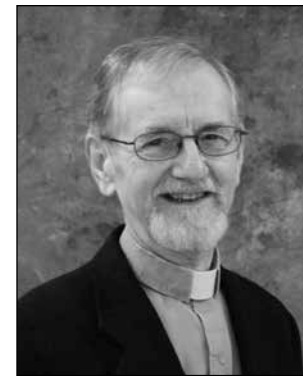
"From September 1968 to June 1969, I was a student at the *Institut de catéchèse de Strasbourg*, France which, at the time, was an internationally known catechetical institute. Upon my return, I tried to help the teachers in the French schools of the diocese to implement the *Viens vers le Père (Come to the Father)* program of catechesis.

In the years that followed, he oversaw an array of French-speaking parishes throughout the diocese, including St. Theresa in Témiscaming, St-Pierre in Fort Coulonge and its Mission in Davidson, and St-Jean-Baptiste in Pembroke.

Reflecting on his tenure as a parish priest, Monsignor Bridge spoke on the joy of being a part of a greater family, both socially and spiritually.

"I have been told that I am very much a 'people person', a 'social animal' as some would say," says Monsignor Bridge.

"I have always enjoyed the presence and the company of others... family, friends, and parishioners. The



greatest reward in serving as parochial vicar and pastor was the privilege of sharing people's lives, their joys and their struggles, their good days and their bad days, and having the possibility and opportunity of bringing to them greater joy, some peace and consolation in whatever their circumstances might be. In all instances I would attempt to bring the joy of the Gospel and of Christ's message to them."

Sharing his thoughts on what he believes assisted him best in carrying out his parish duties he says, "The most important skill to develop in order to be a true servant of the gospel is to deepen one's own personal conviction that true, inner joy arises from living out the message of Jesus and from a life of service. At all times, being oneself and being a good listener are important skills. To be of service to his people, a priest must love them all, the lovable ones and the less lovable ones!"

In 2008, because of Monsignor Bridge's health problems, the Bishop accepted Monsignor Bridge's request to enter a state of semi-retirement. In doing so, he continues to balance a more relaxed tempo in life, but still avails himself to the diocese when needed.

"At present, I am serving the diocese and the bishop on a part-time basis in the role of Vicar General. It is stated in Canon Law (the law of the Church): 'In each diocese the diocesan Bishop is to appoint a Vicar General to assist him in the governance of the whole diocese.' (Canon 475)," Mgr. Bridge explains.

"In other words, the role of the Vicar General is to be of assistance to the Bishop in any service that the Bishop chooses to ask of him. This is the present diocesan responsibility that I exercise on a part-time basis. During the remaining time, I am enjoying a fulfilling retirement!"

Comments on Msgr. Bridge's 50th anniversary of ordination

Msgr. Bridge was my mentor on four occasions. As a seminarian, I spent the summer of 1981 with Msgr. Bridge in St. Theresa's Parish, Temiscaming. After ordination in 1984, I was Msgr. Bridge's assistant for a year-and-a-half in Paroisse St-Pierre, Fort-Coulonge. When I became pastor of Paroisse St-Jean-Baptiste, Pembroke, in 2008, Msgr. Bridge was my immediate predecessor. For the first two months, I relied heavily on him for advice concerning the administrative aspects of being a pastor. Finally, when I became chancellor in 2013, Msgr. Bridge was once again my immediate predecessor. I still rely on him for advice!

He has many fine qualities: deep spirituality, joyfulness, patience with the weaknesses of others, sound practical judgment, and 'going the extra mile' when someone is in need. He rarely complains, despite his struggles with health issues over the years. Also, through personal contact, he has done much to foster ecumenism in the communities where he has served. Msgr. Bridge is a priestly role model if ever there was one.

—Fr. Michael Smith

Msgr. Bridge has been a close friend since my ordination 36 years ago. We have travelled, skied, and boated together, and now he lives at Lourdes with me. He has been a good friend and an inspiration for my own priesthood.

I would describe him as a very happy priest who loves to meet people—rarely do we go anywhere without him knowing someone!

He became famous for starting up conversations, especially on the ski lifts with strangers by asking, "So, are you from this area?" That would usually lead to more conversation.

He is a very prayerful, concerned, and caring priest who often goes out of his way for others. Despite illnesses, he never complains.

As a dear and close friend I have always cherished his friendship, support, and encouragement.

—Fr. Bill Kenney

The Blessed Virgin Mary and our life in Christ

By Fr. Michael Smith

The members of *Ecclesia's* editorial board have asked me to write a series of articles on basic Catholic teachings, a task that I happily accepted. My latest assignment is to write about the Blessed Virgin Mary. It is like being told, "Describe your mother in a few words." Where does one begin? Obviously, much must be left unsaid. I will say just a few things.

To understand Mary's role in our lives, we must always see her in relation to Jesus Christ. Everything we say about Mary is an indirect way of saying something about Jesus. To use an old image from Eastern theology, Jesus is the sun and Mary is the moon. Christ is our Light; the light coming from the Blessed Virgin is a reflected light.

Mary was without original sin from the moment of her conception. This is an indirect way of saying that Jesus is the Sinless One. By an act of God's

mercy, Mary was prepared in advance to be the mother of the Redeemer.

Mary is both Virgin and Mother. She gave herself exclusively to God and devoted herself completely to the Son of God. This is an indirect way of saying that Jesus is fully divine and fully human; he is Son of God and son of Mary.

Mary is Mother of God. This is an indirect way of saying that Jesus shares in the divine nature.

Mary is the first and greatest disciple of Jesus. This is an indirect way of saying that Jesus is our Master and Teacher.

Mary was assumed body and soul into heaven. This is an indirect way of saying that Jesus is the firstborn from the dead, and that we are called to rise with him.

Mary is the Mother of us all. This is an indirect way of saying that Jesus is the eldest brother of the multitude of God's children.

An approach to Mary that I have found most helpful is to use the image of family. Think of the Communion of Saints, of which we are members, as the great family of God, a family into which the whole human race is called to be adopted. God the Father is the father of the family. Jesus is our eldest brother. The Holy Spirit is the love that holds the family together. Within the family, Mary is the mother of Jesus and of all her adopted children. Her role, spiritually, can be compared to the role of the mother in any family: teaching us many of the important lessons of life, warning us against wandering off, soothing our hurts, being a loving presence in our lives—among many others!

Fr. Michael Smith is pastor of Paroisse St-Jean-Baptiste in Pembroke. He also works part-time at the diocesan offices as chancellor.



The Office of Faith Formation and Office of Youth
Ministry and Family Life of the Diocese of Pembroke
invite you to participate in the

Procession for the Feast of Corpus Christi



Please join us for the 10:30 a.m. Celebration of the Eucharist with Procession to follow with Hymns, Adoration and Final Benediction.

Sunday, June 7, 2015

10:30 a.m.–12:30 p.m.

at St. Columbkille Cathedral

188 Renfrew St., Pembroke, ON

For more information, please contact Deacon Adrien Chaput at 613-732-7933 ext. 206 or dcadrienchaput@pembrokedioocese.com at the Diocese of Pembroke.

77th Annual Pilgrimage to the Shrine of St. Ann

Cormac, Ontario

with Bishop Michael Mulhall and
Father Scott McCaig, CC
General Superior
Companions of the Cross

Thursday, July 23, Friday, July 24 &

Saturday, July 25 - 7 p.m. Mass

Sunday, July 26 - 11 a.m. outdoor
Mass at the Shrine

- 2 p.m. Mass for the sick and
Anointing with St. Ann's Oil

For information, call 613-628-2020 or visit www.cormacpilgrimage.com

Second Sunday of Easter— Divine Mercy on April 12, 2015

By Deacon Adrien Chaput

Observing the persecution and martyrdom of Christians throughout the world, many Catholic Christians turn prayerfully to Jesus invoking the Divine Mercy with a devotion that has become popular in recent years.

In his second encyclical, *Rich in Mercy (Dives in Misericordia)*, Pope Saint John Paul II offered an extended meditation on the mystery of God's mercy, which he called the greatest of the attributes and perfections of God. He often returned to this theme often throughout his pontificate.

"As a gift to humanity, which sometimes seems bewildered and overwhelmed by the power of evil, selfishness, and fear, the Risen Lord offers His love that pardons, reconciles and reopens hearts to love. It is a love that converts hearts and gives peace."

Here Jesus offers us the true solution to seek Him and to place our trust in Him. How much the world needs to seek the Lord and accept His Divine Mercy!

Devotion to the Divine Mercy was promulgated through a Polish mystic, Sister Faustina. Jesus had appeared to Sister Faustina in a vision, revealing Himself with His right hand placed in an upward position as to provide a blessing, and His left hand touching His garment above His heart. Brilliant rays radiated from His heart symbolizing the blood and water that gushed forth for our salvation and sanctification. Jesus asked that His image be painted and venerated around the world for all to see. The Lord requested that "Jesus I Trust in You" be inscribed under



His Image and He promised that the soul who would venerate this image would not perish. He also desired that there be a new feast in honour of His Divine Mercy within the Church.

In her diary, Sister Faustina records 14 occasions when Jesus requested that a Feast of Mercy be observed. Jesus said, "I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially poor sinners. On that day the very depths of My tender mercy are open. ... I pour out a whole ocean of graces upon the souls who approach the Fount of My mercy. On that day all the divine floodgates through which graces flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. ... Mankind will not have peace until it turns to the Fount of My Mercy" (*Diary*, 699).

On another occasion Jesus said, "I want to grant a complete pardon to the souls that will go to Confession and receive Holy Communion on the Feast of My mercy" (*Diary*, 1109). "The soul that will go to Confession and receive Holy Communion will obtain complete forgiveness of sins and punishment" (*Diary*, 699).

On May 5, 2000, five days after the canonization of Saint Faustina by St. Pope John Paul II, the Vatican announced that the Second Sunday after Easter would be known as Divine Mercy Sunday.

This year, many parishes in the Diocese of Pembroke celebrated Divine Mercy Sunday in their community with a special prayer service in the afternoon. St. Columbkille Cathedral was one of those parishes. This Holy Hour was well attended by Cathedral parishioners and faithful from throughout the diocese. The service consisted of adoration, prayer, singing of hymns, and the recitation of the Divine Mercy chaplet. It provided occasion to focus on asking God's Mercy and renewing our trust in the Risen Lord. It was also a time of thanksgiving for souls who will be set free with the Lord's Divine Mercy.

The words of Pope Saint John Paul II's message from Divine Mercy Sunday April 3, 2005, continue to inspire us: "Lord who reveals the Father's love by Your death and Resurrection, we believe in You and confidently repeat to You today; Jesus I trust in You, have mercy upon us and upon the whole world." Amen

Fire threatens historic church at Brudenell

On December 25, 2014, just as families were gathering to enjoy Christmas dinner, word travelled through the small rural community of Brudenell that their beloved church, Our Lady of the Angels, was on fire. The church had been used only the night before for Christmas Mass, and had been left secure. But unusually mild weather had resulted in thunderstorms and a power outage through the night, and it is believed that a lightning strike caused fire to ignite and smoulder through the day.

Passers-by, the Prince family of Eganville, and Kolin Kuehl of Killaloe noticed sparks from the bell tower and immediately alerted neighbours and called 911. The response was rapid and within minutes the local fire department was on the scene, and was soon reinforced by personnel and equipment from neighbouring townships. High winds made it difficult to deliver water to the fire, and only with the arrival of an aerial-ladder truck from Renfrew was it possible to completely extinguish the fire. Fortunately, the early crews on the scene had been able to keep the fire high in the steeple, protecting the roof. The bell and the steeple, both original to the church, were completely destroyed and were removed the following day.

Though not immediately evident, there was considerable water damage to the interior walls under the steeple. Crews have since removed the old lathe and plaster and have replaced it with drywall construction in the damaged area.

Throughout the repairs the church has remained in use, with little interruption of regular services. At present an engineering firm is working on plans for restoration of the steeple.

Our Lady of the Angels Church, built in 1870 to replace the pioneer log church of the 1850s, is of local stone, built for the most part by local people, and has been for nearly a century and a half a landmark in the area. The Parish celebrated its 150th anniversary in 2008, and is considered the mother church of this part of the Diocese.

The pastor, Father Michael Goring, and the parishioners are extremely grateful to those who reported the fire so quickly, to our local fire department, the neighbouring departments, and the Renfrew personnel who made their equipment available, the clean-up crew from Helfertys, and the Cleroux firm who handled the repairs. We also thank friends and neighbours for their prayers and offers of help. Above all, we are thankful for Divine intervention, which saved our church.



Diocesan Youth Mission Trip to Peru

by Orienne Dyck

In June 2014, a group of interested youth gathered for the first information meeting. There was excitement and anticipation among the 13 youth gathered as Sr. Pauline Coulterman, Sister of St. Joseph, and Yvonne Sklepowicz described the work in progress and their past experiences in Peru. Sr. Coulterman spent 23 years living in the Chincha Alta area and speaks fluent Spanish, while Yvonne has been travelling to Peru each year for the last 10 years to help with the work being done there.

Twelve youth and four adults made the trip to Peru from March 7–22, 2015. After travelling down the coast to Chincha Alta from the enormous city of Lima, we began to see the sandy barrenness of the land. Several random, small, four-walled shacks approximately 6 feet by 6 feet could be seen along the side of the road. These were actual homes that people with no fixed address build and live in. There was little inside those four walls. We began to get an idea of what “Third World” living looked like.

Immersed in this new “Third World,” our group was lucky enough to experience the new joys and challenges of Peru. Our first project was the demolition and reconstruction of the bamboo house of a local family. The family consisted of two elderly grandparents, their working son, and two school-aged grandchildren. The house was quite literally falling down around them. Demolition began and, following the lead of some incredible Peruvians, we tore down the entire house and began raising a new one. The work was long, hot, and sometimes frustratingly slow, but our amazing team and some curious local children made each day a fun adventure. The fact that the house was constructed, solid and functional, when all our instructions had been half-mimed was really exciting. After enduring sunburns, hammered thumbs, street dogs, a language barrier, and pranks from those lovely kids, seeing the house completed and the family owning it with pride made it seem that there was one less wrong in the world. Even with all the glaring need still around us, this one small victory almost made us feel invincible.

Throughout the week, we also had several opportunities to explore the city of Chincha, and experience the Peruvian way of life. We went to the local market, which

youth

in the diocese

was like a world of its own, and helped the convent’s cook prepare a Peruvian meal. We visited some local schools and got to meet kids and teachers from all different walks of life. We played two epic soccer games with our new Peruvian family—the men who had led our build, and who were very active in the parish there. We had an amazing last outing as a group to the seaside town of Pisco, where we had a speedboat tour of the surrounding islands and took in a famous archeological mystery, pelicans and penguins, and witnessed baby sea lions learning to swim.

During the second week, our group was split in two. One half of the group went to brave the high altitudes to go, see, and conquer Macchu Picchu! No one let the altitude slow them down, and conquer this incredible Incan ruin they did! The other half of the group remained in Chincha to continue mission work. On St. Patrick’s Day, we visited an old age home, a school for special needs young adults, a soup kitchen, and spread some Irish cheer with step dancing, teddy bears, and fresh clothes. We fitted school children for closed-toe shoes so they could attend classes throughout the year. We took part in Saint Joseph’s day celebrations with fireworks, dancing, and a special Mass with our three favourite nuns! And we had an intense dune buggy ride through the Dune Mountains of a nearby oasis.

It is impossible to convey in words the truth of this trip. Although we can recount what happened, many of us have found it impossible to actually share what we fully experienced. The sights, sounds, and smells, those fleeting split-second interactions that mean so much, and the emotional punches that we took are too close to home to properly describe. The trip was an emotional roller coaster for all of us and without the challenges we faced, both physical and emotional, we would not have found ourselves with such incredible joy, or with such changed hearts.

In the words of fellow traveller Ryan Commaughan, “What I saw changed my life, my beliefs, my dreams, and the way I see my life and the lives of those around me.”

We all cherish our memories of Chincha and its incredible, generous people. And we hope to return one day to our newfound family. They will be in our hearts forever.



Diocesan High School Retreat

Youth from grade 8 to 12 spent a weekend growing in their faith and initiating new friendships with other youth from across the diocese on February 13–15, 2015, at CSC Jeanne-Lajoie High School in Pembroke. The main speaker for the event was Bishop Michael Mulhall. The message of the retreat was to be an “Unstoppable” force for God like St. Paul was with the help of God’s transforming power.



Diocesan Pilgrimage to Krakow, Poland for WYD 2016

The Family Life and Youth Ministry Office is planning a diocesan pilgrimage for young adults age 18-35 to attend the next World Youth Day 2016, from approximately July 22–August 1. The estimated cost is \$3,500 per person, and will include 11–14 days of pilgrimage. Along with the regular World Youth Day events the itinerary

will also include other sites of interest like Czestochowa “the Polish Lourdes”, Auschwitz-Birkenau concentration camp (Museum of Martyrdom), Wadowice (family home of Karol Wojtyla) and the old building of the secondary school Karol attended as a teenager. Also on the list of sites is Wieliczka, where miners built shrines

and a Cathedral underground, and Łagiewniki where Saint Faustina, the Apostle of Divine Mercy, lived and died. If you are interested in this pilgrimage and would like a registration form, or if you have questions please contact Yvette Bourque at 613 732-7933 x208 or yvettebourque@pembrokediocese.com.

You are invited to pray often the official prayer for World Youth Day 2016:
*“God, merciful Father,
 in your Son, Jesus Christ, you have revealed your love
 and poured it out upon us in the Holy Spirit, the Comforter,
 We entrust to you today the destiny of the world and of every man and woman”.
 We entrust to you in a special way
 young people of every language, people and nation:
 guide and protect them as they walk the complex paths of the world today
 and give them the grace to reap abundant fruits
 from their experience of the Krakow World Youth Day.
 Heavenly Father,
 grant that we may bear witness to your mercy.
 Teach us how to convey the faith to those in doubt,
 hope to those who are discouraged,
 love to those who feel indifferent,
 forgiveness to those who have done wrong
 and joy to those who are unhappy.
 Allow the spark of merciful love
 that you have enkindled within us
 become a fire that can transform hearts
 and renew the face of the earth.
 Mary, Mother of Mercy, pray for us.
 St. John Paul II, pray for us.*



Common questions and answers about Natural Family Planning

By Ellen Gable Hrkach

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What is Natural Family Planning?

Natural Family Planning is a safe, moral and effective way to avoid and plan pregnancy. With NFP, a couple learns to interpret certain signs in the woman's body that indicate her fertile and infertile times. If a couple is avoiding pregnancy, they abstain in the fertile time. If they are planning a pregnancy, they engage in relations during the fertile time.

What are some of the benefits of NFP?

NFP is medically safe. There are no harmful chemicals, devices or health risks. NFP also gives a woman more awareness of what's going on in her body and can assist her in recognizing health problems sooner. It is 99% effective in avoiding pregnancy and can also work well in planning pregnancies, even if the woman does not have 'regular' cycles. NFP costs less than other forms of birth control and once you learn it, there are no continuing costs. It's immediately reversible at any time. Periodic abstinence improves communication and gives husband and wife a deeper respect for each other. Most importantly, NFP is morally acceptable. All major religions, including Catholicism, accept the use of NFP by married couples when there is serious reason to postpone pregnancy.

How many different organizations teach NFP and aren't they all the same?

There are two basic types of Natural Family Planning organizations: ones that teach a mucus-only method and those that teach a multi-symptom approach to NFP (the sympto-thermal method). So, no, they are not all the same.

In the United States, the sympto-thermal method is taught by the Couple to Couple League. In Canada, it is taught by Serena, although there are a few CCL teachers (like us) up here. Both organizations stress a cross-checking symptomatic method, which includes observations of temperature, mucus and other signs, but each organization has a different approach and focus.

With regard to mucus-only methods, there are two: the Billings Ovulation Method and Creighton Method. These are mucus-only methods, but they offer their own unique approaches.

For couples with infertility issues, NFP and, in particular, NaPro Technology (Natural Procreative Technology), has a high degree of success helping couples conceive naturally.

What about the devices which claim to be able to predict ovulation?

Many of the devices available online like Lady Comp and Baby Comp are very expensive, much more expensive than taking an NFP class with a certified instructor. If a couple wants to spend a lot of money and has a small monitor do all the calculation, then this could work for them. However, I don't recommend it because of the price.

There are also ovulation predictor saliva test strips which, although cheaper than the devices above, are still expensive. One site offered 10 strips for \$10 but another offered only five for \$20. Given that there are 30 days in most months and that the strips would need to be used for at least 12–15 of those days, this could offer a less expensive alternative to the devices, but would still be more expensive than taking a class from certified instructors.

Isn't NFP the same as the old rhythm method?

Modern NFP is not the same as the old rhythm method. Calendar rhythm was developed in the 1930s and did not work well with women who had irregular cycles or in the postpartum period or before menopause. There have, however, been many developments since the 1930s that make modern NFP much more effective in avoiding pregnancy. The critical difference is that modern NFP bases its fertility interpretations on what's happening in the current cycle, whereas rhythm was largely dependent on past cycles.

Where can I find out more information on NFP and NFP classes?

James and I currently teach NFP online. All you need is a computer with speakers and high speed internet. With the virtual classes, you don't need to leave the comfort of your own home to learn NFP. The Couple to Couple League has more information on the sympto-thermal method and virtual classes: www.ccli.org

Also, the following websites of these different NFP organizations will give you more detailed information than is provided here.

www.serena.ca

<http://www.woomb.org/>

<http://www.creightonmodel.com/>

<http://www.naprotechnology.com/>

Ellen and her husband James have been an NFP teaching couple since 1984 and have taught hundreds of couples. They also own a publishing company www.fullquiverpublishing.com that publishes NFP/Theology of the Body Fiction.

New counselling service integrates faith

A new service is available in Pembroke for those in need of guidance and help. Christian Counselling Ottawa (CCO) is one of a number of organizations in the Ottawa area that fills a gap by integrating Christian beliefs into professional psychotherapy services.

A few years ago, when Kelsey Parker was searching for an organization to work under to provide counselling she contacted CCO about the possibility of a satellite location in Pembroke. The time was not right, but she was encouraged to check back later. In 2014 she connected once again.

"I felt a calling, that the time was right now."

In due time everything came together to open a location in Pembroke. CCO found a safe and confidential environment in the Calvary Baptist Church on Melton Street. And the rest is history—Kelsey began providing counselling services in March 2015.

There are many reasons people may turn to counselling services for assistance and support.

"For example, clients may be seeking to make an improvement in their lifestyle, relationships with others, or lower anxiety levels," notes Kelsey.

Clients can self-refer or may be referred by their pastor who may not feel prepared to deal with the issues at hand, but wants to connect parishioners with help that aligns with their Christian beliefs.

Prayer and the discussion of Scripture and Biblical concepts may be used in the counselling process. When a new client contacts CCO, intake service asks standard questions including whether or how deeply they would like faith to be incorporated into counselling. Counselling is then structured based on the client's wishes. At the client's request counselling may delve deeper into sacrament, theology and other areas.

Counselling is offered for individuals, couples, families, or children, but most commonly helps

couples to address conflict within marriages, such as communications, finances, trust, grief, and anger management issues.

"I have always had a strong ambition to provide marriage and family counselling. It's a passion," states Kelsey.

She is a graduate of Nipissing University with a BA Honours in Psychology, Master's in Counselling Psychology from Yorkville University, and is a member of the American Counseling Association. She has also completed a course at Theology of the Body Institute based in Quarryville, Pennsylvania.

CCO is a not-for-profit organization with several locations in the Ottawa area. There is a fee for the service that may be covered by private insurance, and subsidized rates are offered based on clients' income and need.

"We organize fundraising activities to help cover costs," says Kelsey.

Laity in the Parish

By Regina Rolph, Arnprior, Ontario

Reprinted with permission from *Bread of Life* magazine

How do I grow in a parish that has little adult education? How do I participate when I feel I got off on the wrong foot with the pastor? What do I do if I dislike the type of music at the masses? What is my role in the parish? When I have identified my ministering gifts, how do I offer them for use in the parish?

Ah, where to start. A while ago, I came to the realization that it is “our” parish. We (the laity who support it) must come to grips with how it can be our parish, and yet still support the parish priests who are sent to shepherd us for a period of time.

Attitude of gratitude

Borrowing this expression from our evangelical friends, let’s begin with an attitude of gratitude for our parishes.

Travelling to places like Africa and South America, we’ll find folks happy to have a priest minister to them once a month. We will find people walking ten miles to attend church. In places like Iraq and Egypt, Catholics are being bombed while attending church, and actively persecuted.

If your parish does nothing but “deliver” the sacraments to you, you are still blessed. That’s not an easy sentence for me, because I have high expectations of pastors and parishes. But sometimes, just getting down to the core of things is helpful. At this stage of my life, I am grateful beyond measure for the sacraments of the church. Gratitude for being in a place where these are offered makes up for a lot of other deficits I might find in any parish.

Attend, Acknowledge, Praise, Comment, then Complain (if no other recourse)

Before you begin to deliver the comments or complaints you have carefully thought out, be sure you are in attendance at many parish functions (even the ones that aren’t your “thing.”). I love the definition of prayer which says that much of the action of prayer is “just showing up.” So, too, I believe showing up at parish events is important.

Try to acknowledge the leadership in a parish. Don’t circumvent or ignore the people who have been given leadership positions.

Next, praise. It feels good to go up to the music group after Mass and thank them for their contribution to the Liturgy. Say, “Thanks for serving” to the altar servers, as you pass them on the way out. Give a really sincere, “good homily” to your pastor, and even stop for a minute and tell him why it touched you.

Comment, comes next. Talk about your parish’s liturgy with your fellow parishioners; comment (not gossip) about things of mutual interest. Keep up the interest, the buzz. When there are good programs going on, talk them up. Ask a neighbour to attend the parish concert with you. Ask a relative to accompany you to Easter liturgy before your family meal. Bring the parish bulletin to a sick friend, or someone who only rarely goes to church.

When necessary, complain. Try to form your grievance into a non-threatening comment—i.e., “I see that St. James (neighbouring parish) has started monthly coffee Sundays for folks to gather after the masses. Do you think something like that could be offered here? – I would be happy to help or to organize it.” This may work a lot better than “This parish has no active hospitality on Sundays.”

Using our gifts in the parish

I reckon we can figure out the obvious on our own. If we have a strong voice, love scripture, and others have told us that we come across well vocally, volunteer to lector. If we have an accounting background, or something akin to it, volunteer to help with the finances. It gets a little sticky when we have other, less obvious gifts. Did you know that there is a ministry called “parish nurse?” Read up on that and see if you might be suited for that.

If you believe you have a healing gift when praying with people and others have confirmed this, you could offer to visit the sick. But keep it low key. You are there to visit and to pray, not to submit unaware folks to the full volume of charismatic gifts. Just quietly pray for healing if the person is receptive to that. Use your gifts. How wonderful to submit them and be doing what you are gifted to do.

Speaking of submission—I have a friend who did not have a warm and fuzzy relationship with her pastor. Yet, every time she wanted to step out, as in starting a home bible study, or hosting a speaker, etc., she made an appointment with her pastor, and sought his input. She felt that living within the confines of a particular

parish, she would do well to submit to the authority of the minister there.

May I ask you to “think outside the box?” Folks often say they do not know where their gifts lie. Here are some far out things you might do well that could be used to bring others closer to God.

- icon painting
- dancing
- drawing
- organizing
- engineering
- fundraising
- cooking
- knitting
- reading
- carpentry/painting

Give icon painting lessons. Form a book club. Give cooking/nutrition lessons to those struggling in that area. Help the youth minister with an offer to lead line dancing for the teens. I know a pastor that counts on a volunteer engineer to walk him through structural issues for the church and rectory. Shall I go on?

Thanks for listening. Wouldn’t it be wonderful if you got the courage to apply these things to your parish? You can do it.

I’d like to end with one thing that will look like it is negating all of the above, but really not so. “Go where you are fed.” If you are dying on the vine in your parish, and you have tried everything, find another one. You deserve to be fed. In a small town, where your absence speaks within the community, it might be best to continue on, but find a nearby town’s parish with the teaching and opportunities for ministry you desire. Someone once called this “dual membership.” In a city situation, a change of parishes can usually be made easily and with fewer consequences to the community.

An enlightened pastor told me that he sees three aspects of parish work: preaching/teaching, ministering and administration. I thought this was a good division. He also gave me this message, which I forward to you—“I believe that laity need to be much less timid in approaching their parish priest to make constructive suggestions.” Get in touch with your pastor’s vision for the parish, and then let’s work together to make “our” parishes work so that all might be fed.

Resources for couples

Top books for anyone who is not yet married, about to be married or already married:

- | | |
|---|------------------------------|
| 1. Men are like Waffles, Women are like Spaghetti | Bill and Pam Farrell |
| 2. The 5 love languages—The secret to love that lasts | Gary Chapman |
| 3. The 5 languages of Apology | Gary Chapman/Jennifer Thomas |
| 4. Things I wish I’d known before I got married | Gary Chapman |
| 5. The emotions God gave you | Art and Lorraine Bennett |
| 6. The ABCs of choosing a good Wife | Stephen Wood |
| 7. The ABCs of choosing a good Husband | Stephen Wood |
| 8. His needs, Her needs | William F. Harley |
| 9. The four seasons of Marriage | Gary Chapman |

Making a difference in people's lives

That is what Pastoral Assistant André Brossard enjoys most in his duties at St-François-d'Assise in Lac-des-Loups. He makes mention of one particular day where he was helping children prepare for first communion, then proceeded to oversee a funeral. It was a glaring example of the varied scenarios he can encounter in this position.

"You get into these peoples' lives at different times," says Brossard.

A native of the lower town area of Ottawa, Brossard served as a priest for 13 years before receiving his dispensation from his priestly duties in 1977. He then moved into the area in 1979.

"In 1982 I became secretary for the parish council until 1997. From 1997 to 2005, I was the sole administrator of the parish in Lac-des-Loup; there was no resident parish priest. In 2005, due to health reasons, I had to give it up. I remained as co-administrator, with Father Costello being the parish priest."

Resting near the picturesque lake that shares its name, Lac-des-Loups is located just over 28 kilometres north of Quyon, along highway 366. It is part of the greater municipality of La Pêche.

Upon accepting the position of pastoral assistant, Brossard took on a wide range of responsibilities.

"At first, it was financial (duties)," says Brossard, who resides in East Aldfield, some 10 kilometres north of Lac-des-Loups. "Then I had to hire priests for celebrations. Then I oversaw the preparations for first communion and confirmation. I'm always available for liturgies of the word when I'm needed. I also go to the hospital to assist dying people. I also go to the seniors' residence to do the same."

Father Michael Costello (based in Quyon) is the current pastor of the parish, with whom Brossard consults in reference to any major decisions involving the church.

Outside of his parish duties, Brossard administers funeral services with the Coopérative funéraire de l'Outaouais (funeral coop) in Gatineau.

Brossard also serves with the appeal tribunal at the Canadian Conference of Catholic Bishops. He has been at the conference since 1987, currently serving as Defender of the Bond. He studied canon law in Rome from 1967 until 1969, having also served there as a lecturer.



"I go twice a week and process five marriage cases a week," says Brossard.

As he summarized, Brossard will continue to devote himself to serving the faithful of the diocese and beyond for as long as he is capable of doing so.

"I am able to do it, and I do it cheerfully."

Special memoriam for Father John McElligott

On Sunday November 14, 2014, the parishioners of St. John the Evangelist Parish in Campbell's Bay, Quebec, dedicated a plaque in memory of Father John McElligott for his dedication, generosity and twenty-three years of service of the parish.

Mass was celebrated by Bishop Michael Mulhall with nine other priests and members of Father John's family in attendance. The brass plaque is hanging in a place of honour in the alcove of the church.

A light luncheon was served after the church celebration.

Photo: Cecile Ménard, Kay Ranger (members of Finance Committee), Bishop Mulhall, Dr. Joseph McElligott, Father Francis Jaozanaka P.P., Dr. Roland Chrétien, and John Lawn (members of Finance Committee).



In memoriam—Sister Mary Muriel O'Connor



Entered into life July 18, 1920

Entered into Religious life September 8, 1943

Entered into Eternal life January 7, 2015

On January 7, 2015, Sister Mary Muriel O'Connor entered into Eternal Life in the peace of the Lord and the hope of Resurrection.

Sister Muriel was the last remaining member of her immediate family. She was pre-deceased by her parents Guy and Mildred (Poupore) O'Connor, her brother Emmett, her sisters and their spouses Chriseta (Bernard Herick), Iveagh (Harold Duff), Dorothy (Andy Anderson). She is survived by her very faithful and devoted nephews and their spouses: Bill Duff, Michael & Sheila (Durocher) Duff, Allan & Mary Kate (Allard) Duff, Leonard & Atje (Nieuwland) Duff, Lawrence & Rosemary (Enright) Duff.

Nephew Bill Duff of Pembroke mentions that she was not only a special aunt, but also the last surviving one of the Duff family.

"She was so good in keeping in touch with her Duff nephews and their families. Come birthday time, for example, we would always receive a little note assuring us of her continued prayers for us," he says, noting she continued this practice even in her later years.

"We will certainly miss these little notes and prayerful wishes."

Although taught by and attracted to the Sisters of St. Joseph with whom she had many special friends, Sister Muriel chose to join the Sisters of the Precious Blood in 1943, just four years after the Community was founded in Pembroke. Sister spent the first 26 years of her religious life in the Pembroke monastery before being called to serve in other monasteries in Ontario and then in the Vancouver monastery. By nature, Sister Muriel was quiet, but enjoyed sharing in family, church and school activities and formed many enduring friendships during her life. She had a unique and precious sense of humour, which she communicated even during the last days of her life. She was always concerned for others, fearing that she was giving too much trouble, and always thanking... and thanking... and thanking.

A prayer vigil was held on January 13 and funeral mass was celebrated at the Precious Blood Monastery in Dundas, Ontario, on January 14, with interment at the Holy Sepulcher Cemetery in Burlington.

Parish Profile

St. Bernadette

A small community with a big heart is how members of St. Bernadette Parish in Bonfield best describe their passion in keeping their community and faith prosperous to this very day.

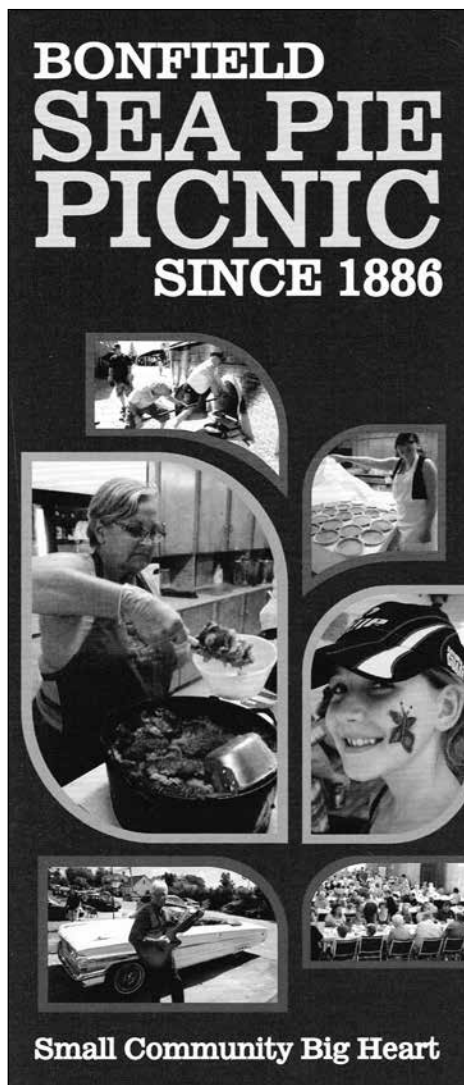
Deacon Albert Benoit, a native of Bonfield, is the current administrator and pastoral coordinator, serving the parish for the last seven years. A parish council also exists in assisting with the liturgical and financial matters of the church.

The main fundraising event for St. Bernadette is the annual church picnic, which has been held since 1886—going on 129 years! Drawing some 2,000 attendees, the event sees the serving of a traditional sea pie and beans meal cooked in large, outdoor brick ovens.

“It’s been working very well for us (as a fundraiser),” says Deacon Benoit. “We manage to pay our bills with this supper.”

Such fundraisers also play a vital role in helping to cover the costs of repairs, including restorations on the brick work at the church, in addition to maintenance of the foundation. Renovations to the parish hall have also taken place recently.

“Last year, we put in new pumps in the weeping bed (septic system) and we fixed the back of the hall to provide a better entrance,” says Deacon Benoit. “Inside, we installed new gyprock, floor tiles, and ceiling tiles.”



The Knights of Columbus (Consul 8940) in Bonfield have played a vital role in being the primary benefactors to the parish hall. Specifically, members of the Knights volunteer their time at a bingo facility.

“We’re part of a charitable organization in North Bay called Blue Sky Bingo,” explains Deacon Benoit. “We run the bingos for them, and we have raised a lot of money from them. Last year we raised \$19,000. Without them (Knights of Columbus) we would be having a rough time.”

Also assisting the parish is the Golden Age Club that rents the parish hall basement and provides volunteers when needed.

There is also the Family Life Centre, a registered charitable organization dedicated to serving the less fortunate, or those who have suffered sudden tragedies in the Bonfield community.

“The centre responds to whatever the needs are of the people who suffered a home fire, accident, or who are simply poor,” says Deacon Benoit, who assisted in establishing the centre when he first became a deacon.

Despite the small population base of the Bonfield community, the parish populace rises to the occasion when needed.

“We’ve always been a small community, but the volunteers always manage to turn out and keep the parish going. The parish here is known for working together. That’s how we always respond to those in need.”

The parish picnic will take place on July 26 this year. Please call the parish at 705-776-2244 for ticket information.

Saint Profile

Saint Marie de l’incarnation

Canadian Catholics had cause to rejoice on April 3, 2014, when Pope Francis declared two of our early European Missionaries as Saints of the Church. Without requiring the verification of a miracle through their intercession or holding a canonization ceremony, Pope Francis inscribed the names of Ursuline Sister Marie de l’ Incarnation and Bishop Francois de Laval in the Book of Saints. The new Saints were raised to the altar by a process called “equivalent canonization.” In such cases, the Pope waives the usual judicial process and declares that a Blessed’s liturgical cult is extended to the Universal Church. Both were very instrumental in establishing the Catholic Faith in New France. Bishop Francois de Laval (1623–1708) was appointed the first Bishop of Quebec in 1685 and founded a Seminary there. Marie Guyart (1599–1672) was a single mother who became a missionary and, in 1639, established the first French-language school for girls in North America at the Ursuline Convent in Quebec. Sister Marie laid the foundation for education in the new colony.

Following the Mass of Thanksgiving for the equivalent canonization of the two Saints last October, Cardinal Lacroix, Archbishop of Quebec and Primate of the Church Canada told the more than three hundred Canadian Pilgrims who attended the Vatican celebration: “This is how our country was born. When these two saints travelled from France to Nouvelle France, with many other men and women, they were filled with a great desire to love the Lord, make Him

known to all people, and build a society on the values of the Gospel of Jesus Christ. We continue to believe that this is a proposal that our modern world, and our post-modern, world needs to navigate in the troubled water of our times.”

St. Marie de l’incarnation was declared Venerable by Pope Pius X on July 19, 1911, beatified by Pope John Paul on June 22, 1980, and now canonized by Pope Francis.

In the image of the Saint depicted with this article the light shines through the stained-glass window depicting Saint Marie de l’incarnation’s love for the people.

Although feeling called to the religious life from her earliest years, Marie Guyart followed her parents’ wishes and, at the age of 17, married Claude Martin, a silk manufacturer. Soon afterwards she gave birth to a son. Widowed after only two years of marriage, she moved back with her family, worked as an embroiderer, and refused to discuss marriage again.

The desire for the religious life never ended for Marie and when her son Claude turned 12 Marie put him in the care of her sister. On January 25, 1631, she joined the Ursuline order at Tours France and took her final vows in 1633 as Marie de l’incarnation. After a few years of hard work and dedication as the Assistant Mistress of Novices for the Order in Tours, Marie had an experience that was to have a great effect on her life. Marie felt called to go to Canada and on April 3, 1639, she set sail from Dieppe with one of her greatest supporters Marie-Madelaine de la Peltrie. She arrived in the Colony, which

is now Quebec, on August 1, 1639.

As the first Superior of the Ursulines in Canada, her missionary work was with the Native people and other area residents. Marie studied the local native

languages with the Jesuits who already had been serving in the area. After learning several Aboriginal languages, she compiled a catechism and prayers in Huron and Algonquin, as well as an Algonquin dictionary. She also maintained ample correspondence. Her letters remain today an important witness to her deep spirituality, as well as to the day-to-day history of New France. Marie de l’incarnation began a long tradition throughout our continent of Ursuline elementary and secondary schools, dedicated to the education of girls and young women of all faiths and languages.

The missionary work of Saint Marie de l’incarnation demonstrates the importance of Evangelization in the way she shared the love of Christ with His people. May we be inspired by her example to share the “Joy of the Gospel.”

Saint Marie de l’incarnation pray for us and for all God’s people throughout our world.



Parish Suppers 2015

Sunday, May 24

Our Lady of Perpetual Help, Braeside, ON

Barbecued chicken

Adults \$15.00, Children under 12, \$5.00, under 6 free
2 p.m.–6 p.m.

Sunday, June 14

St Francis Xavier, Renfrew, ON

*Hot Roast Beef Dinner; Fresh Home Baking
Take-Out & Delivery available*

Adults: \$13.00; Children 5–12: \$5.00;
Under 5: free
2 p.m.–6 p.m.

Saturday, June 13/Sunday, June 14

(Not Father's Day)

St. Peter's, Fort Coulonge, QC

Supper — Sea Pie & Baked Beans

Many new games available

Hot dogs and fries available on the grounds

St. Peter's Parish Hall

Adult: \$15.00; 12 & under: \$5.00

Meal starts at 4 p.m.

le 13 juin, samedi / le 14 juin, dimanche

Paroisse St-Pierre, Fort-Coulonge, QC

Souper — Sea Pie et fèves au lard

Beaucoup des jeux

Salle paroissial

Repas : \$15.00 / adulte; \$5.00 / pour les moins de
12 ans, Repas servi à partir de 16h00

Saturday, July 4

Holy Canadian Martyrs', Combermere, ON

*Pancake breakfast — home baked beans, sausages, fresh
fruit, toast, coffee/tea/juice and local maple syrup*

CWL bake sale

St. Paul's Anglican Hall, Combermere

Adults \$8, Children \$4, 3 and under free

8 a.m.–11 a.m.

Sunday, July 12

St. Lawrence O'Toole, Barry's Bay, ON

Roast Beef and Pork

Mashed Potatoes, Vegetables, Beans, Salad, & Desserts

Take-out available. Wheelchair accessible.

Adults: \$13.00; Children 4–12: \$6, 3 & under: Free

Starting at 2 p.m.

Sunday, July 26

St. Bernadette, Bonfield, ON

Bonfield Church Picnic; Sea Pie; Home-Baked Beans,

Full Course Meal, Assorted Home Pies

Games: 1:30 p.m.–5 p.m.

Meal: 3:30 p.m.–6 p.m.

le 26 juillet, dimanche

Sainte-Bernadette, Bonfield, ON

*Pique-nique paroissial de Bonfield; SeaPie; Fèves au
lard; repas complet; tartes assorties faites à la maison,*

Repas: 15h30 à 17h00

Sunday, August 2

St. Martin of Tours, Whitney, ON

*Annual Turkey, Ham & Baked Bean Supper. Country-
style home cooking. Take-out meals available. Games*

for all the family. Raffle tickets. Canteen,

Religious articles at 1 p.m. Flea market opens at 11 a.m.

St. Martin's Parish Hall, 1:00 p.m.

Adults: \$12.00; Children 5–12: \$5.00;

Five and under: Free

Sunday, August 9

St. Andrew's, Killaloe, ON

*Supper & Bazaar; Turkey, Ham, Stuffed Pork,
Homemade Beans, Salads and Desserts*

Adults: \$13.00/person; Children 4–12: \$5.00

1:30 – 6 p.m.

Sunday, August 9

St-Thomas D'Aquin, Astorville, ON

*Annual parish picnic from 1:30 p.m. to 6 p.m. Serving
our famous Canadian supper of seapie, homemade
beans, coleslaw, homemade raspberry, blueberry, and
and lemon pies. Games, music, and ticket draw*

At East Ferris Community Centre, Astorville, ON
Supper starts at 3:30 p.m., take-out begins at 4:30 p.m.

Sunday, August 16

Our Lady of Grace, Westmeath, ON

Turkey Lunch & Supper, Bake/Sale Tables, Bingo,

Draw Tickets, (Lynn Dupuis 587-4897)

Grab bags. Air Conditioned — Take-out

available — Wheelchair accessible

Westmeath Community Centre

Adults: \$15.00; Children (5-12): \$7.00,

Four & under: Free

12 p.m.–6 p.m.

Sunday, August 30

Our Lady of the Angels, Brudenell, ON

Roast Turkey, Ham & Baked Beans and all the Trimmings

Adults: \$13.00; Children: \$6.00

Served from 1:00 p.m.

Sunday, September 6

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 11 a.m.

Sunday, September 6

St. Mary's, Wilno, ON

Chicken Supper; Home-Cooked Meal

Plates served from 1 p.m.

Adults: \$13.00; Children under 12: \$5.00

Mass at noon. Everyone welcome!

Sunday, September 7

St. John the Evangelist, Campbell's Bay, QC

Turkey and Ham Supper

Adults: \$12.50; Children \$5.00

3 p.m.–6:30 p.m.

Sunday, September 13

Our Lady of Mercy, Bancroft, ON

Ham & Roast Beef,

Homemade salads, baked beans and pies

Raffle Tickets, Silent Auction, Bingo, Yard Sale, Book

and Bake sale; Take-out meals available

Our Lady of Mercy School Gym

Adults: \$13.00; Children under 12: \$6.00

Children 5 and under: Free

11:30 a.m.–6 p.m.; Mass at 10:30 a.m.

Sunday, September 20

St. Mary's, Quyon, QC

Roast Beef Supper

Adults: \$13.00; Children 10 & under: \$6.00

Lion's Club Hall, Quyon

3:30 p.m.–6:30 p.m.

Sunday, September 20

St. Columbkille Cathedral, Pembroke, ON

*Annual Roast Beef, Ham & Bean Dinner with
assorted salads and homemade pies*

Adults: \$13.00; Children under 12: \$5.00

11:30 a.m.–6:30 p.m.

Sunday, September 27

St-Jean-Baptiste, Pembroke, ON

Turkey and Ham Supper

Adults: \$13.00/Children \$5.00

11:30 a.m.–7 p.m.

Le 27 septembre

Paroisse St-Jean-Baptiste, Pembroke, ON

Repas à la dinde et jambon

adultes: 13,00 \$ / enfants 5 \$

11h30 à 19h00

Sunday, October 4

St-Alphonsus, Chapeau, QC

Turkey, beans and all the trimmings

Chapeau Arena: 12 p.m.–6 p.m.

Sunday, September 27

St. Patrick's, Mount St. Patrick, ON

Turkey, Ham and Beans

Bingo, games, crafts and white

elephant. Musical entertainment

Adults: \$13.00; Children \$6.00

12:30 p.m.–6 p.m.

Sunday Mass at 12:15 p.m.

Sunday, October 11

St. Casimir, Round Lake Centre, ON

Roast Beef & Bean Supper

Take-out available. Wheelchair accessible.

Crafts, Bingo, Draws, Great Food.

Mass at 11:30 a.m.; Supper at 1:00 p.m.

Everyone welcome!

Adults: \$13.00; Children under 12: \$5.00;

Under 5: Free

Sunday, October 18

St. John Chrysostom, Arnprior, ON

Annual Harvest Festival and Roast Beef Supper

Crafts and draws

Adults: \$13; Children: \$6; under 6 free

Following 11:30 Mass until 6 p.m.

Parish Hall

Sunday, October 18

St. Joseph, Allumette Island, QC

*Roast beef, mashed potatoes and all the fixings,
homemade pie*

St. Joseph Community Hall

One sitting at 5 p.m.

Sunday, November 1

St. Matthew the Apostle, Madawaska, ON

Annual Turkey, Ham & Bean Supper, Raffle Tickets

Community Hall, Madawaska

Adults: \$12.00; Children under 10: \$5.00;

Three & under: Free

12 noon–6 p.m.

2014 Financial Report for the Diocese of Pembroke

Diocesan Finance Council

His Excellency, Bishop Michael Mulhall
 Rev. John Burchat
 Mr. James McCluskey
 Mr. Fred Sinclair
 Mr. John Huff
 Mr. Paul Morris

We are now presenting the 2014 Financial Statement of Operations for the diocese. The information reports Revenue and Expenses for 2014 in the form of pie charts.

The figures show that for the 2014 fiscal year, the diocese reported an operating surplus of \$421,937.00. Within this surplus is the non-recurring annual revenue item from Health & Benefit Surplus of \$144,434.00. Without this Health & Benefit Surplus, revenue would have been reported as \$277,503.00.

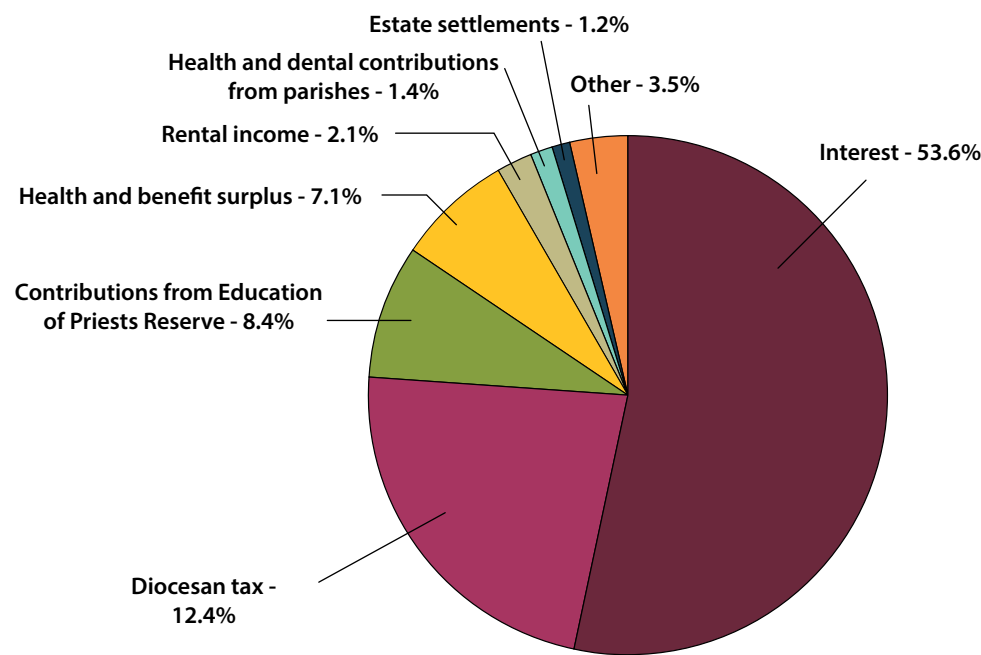
The Chartered Professional Accounting firm of Scott Rosein & Dempsey has been engaged by the diocese for the preparation of the year-end financial statements of the Roman Catholic Episcopal Corporation of Pembroke. These financial statements support the information reported in the Revenue and Expense Pie Chart.

We are grateful to our parishioners and their parishes and we thank each one of you for your financial support. The parishes and diocese depend on your continued generosity in support of the mission of the Church. We also sincerely thank the members of the Diocesan Finance Council for their guidance in the financial matters of the diocese.

Thank you for your stewardship and may God bless you.

If you have any questions concerning the information presented, please contact Mr. Paul Morris, Diocesan Financial Administrator at paulmorris@pembrokedioocese.com

Revenue

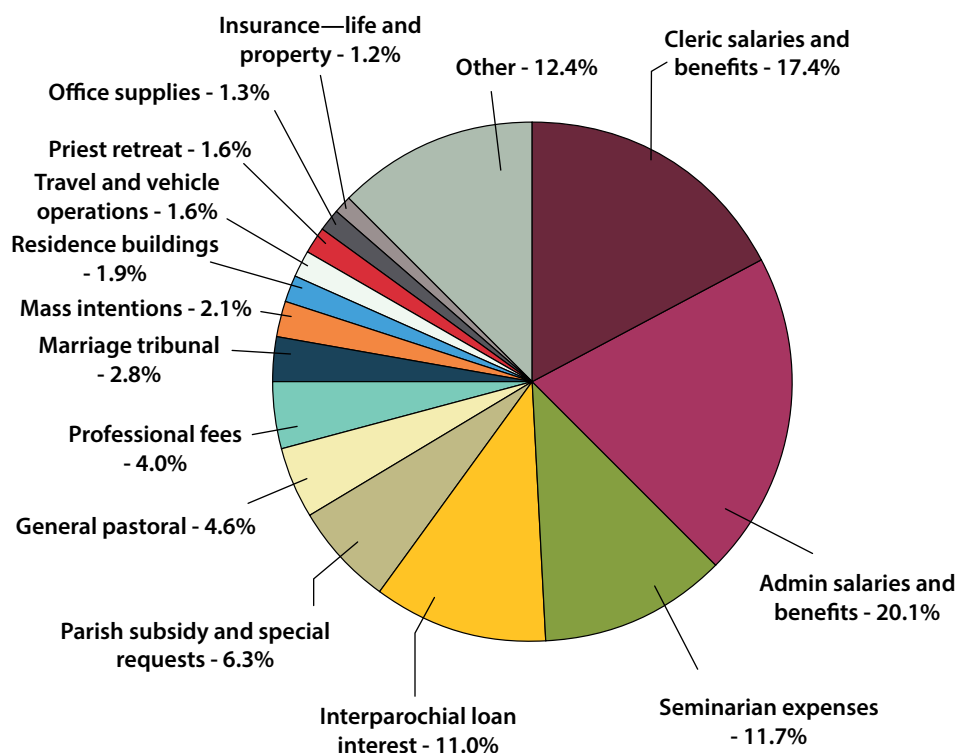


Revenue		
Interest	53.6%	\$1,077,771
Diocesan tax	22.7%	\$456,179
Contributions from Education of Priests Reserve	8.4%	\$168,767
Health and benefit surplus	7.1%	\$144,434
Rental income	2.1%	\$43,370
Health and dental contributions from parishes	1.4%	\$27,506
Estate settlements	1.2%	\$24,477
Other	3.5%	\$69,046
Total	100.0%	\$2,011,550

**Analysis of Other

Seminary collection	0.8%	\$15,340
Priest retreat contributions from parishes	0.6%	\$13,000
Insurance recovery	0.3%	\$5,356
Land sales	0.3%	\$5,098
Donations	0.2%	\$4,000
Marriage preparation course fees	0.2%	\$3,500
Other	1.1%	\$22,752

Expenses



Expenses		
Cleric wages and benefits	17.4%	\$275,109
Admin wages and benefits	20.1%	\$316,768
Seminarian expenses	11.7%	\$184,107
Interparochial loan interest	11.0%	\$173,732
Parish subsidy and special requests	6.3%	\$100,000
General pastoral	4.6%	\$71,894
Professional fees	4.0%	\$62,655
Marriage tribunal	2.8%	\$43,701
Mass intentions	2.1%	\$33,503
Residence buildings	1.9%	\$30,470
Travel and vehicle operations	1.6%	\$25,752
Priest retreat	1.6%	\$25,468
Office supplies	1.3%	\$20,601
Insurance — life and property	1.2%	\$19,410
Other**	12.4%	\$195,095.56
Total	100%	\$1,578,265.56

**Analysis of Other

Non-recoverable HST	1.1%	\$16,832
Diocesan office utilities and maintenance	0.9%	\$14,878
Marianhill - accommodation costs	0.9%	\$14,713
Ecclesia	0.9%	\$14,002
Bronson Place apartment rent	0.7%	\$11,104
Youth Adult Ministry	0.7%	\$10,227
Telephone	0.6%	\$9,778
Religious office	3.5%	\$54,812
Information technology	0.4%	\$6,801
Other	2.7%	\$41,948.56