



# Ecclesia

THE NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

## Meet our diocese's newest permanent deacon

Members of the Diocese of Pembroke were blessed this past July in witnessing the ordination of a new permanent deacon.

Surrounded by family, friends and clergy, Deacon Christopher Barrett of Braeside was ordained at St. Columbkille Cathedral in Pembroke. The ordination was presided over by Bishop Michael Mulhall.

"I can remember every moment from the Ordination Mass," said Barrett.

"It will take me a while to process everything that I felt that day from profound joy, excitement, overwhelming humility and a profound sense of awe at the presence of God."

### Getting to know Deacon Barrett

Raised in Vanier, Ontario, Deacon Barrett attended Assumption of the Blessed Virgin Mary Parish. It was at this church that he and his wife, Anne, were married on September 2, 1978. They would go on to have 4 children, and are proud grandparents to 7. Prior to settling in Arnprior in 1985, the Barretts lived in Ottawa and Toronto. Deacon Barrett spent 32 years working in sales and marketing with Domtar, a multinational pulp and paper company, before taking early retirement.

"I became an altar server after I received my First Communion and tried to attend Mass daily," said Deacon Barrett.

"I began playing the organ in our parish at an early age and have continued in music ministry to this day. I currently play the organ and lead the Knights of Columbus choir at St. John Chrysostom (Arnprior). Anne and I have been catechists for the parish Confirmation program for the last 7 years."

When asked about his decision to join the Permanent Diaconate, Deacon Barrett told of his relationship with God, one that developed at an early age, "I have known for as long as I can remember that God loves me."

"I have always felt Christ's intimate presence in my life. Through grace, I have spent my life growing in love for Him and sharing His love with others. I can recall clearly the weekend that I received the Sacraments of Reconciliation, Confirmation and Eucharist. At the age of seven, I was profoundly moved by the reception of these Sacraments. Daily Mass and frequent reception of the Sacraments was an important part of my youth and has continued through adulthood. Through the sacramental life of the Church, personal prayer, family support, and good priest mentors, I have learned to listen to God more carefully and to discern where he is calling me."

Such was the depth of this relationship that it seemed inevitable God would call upon Deacon Barrett to play a greater role in the Church.

### Discernment

"I have known for a very long time that God was calling me to discern a vocation to the Permanent Diaconate," said Deacon Barrett.

"While it seemed unlikely that such a vocation would be possible for me to realize while pursuing my career and raising a family, providentially, God opened up a new path for me with an opportunity for early retirement and a desire to investigate a life as a Permanent Deacon. The year after my retirement, in 2011, Anne and I walked the Camino de Santiago, an 800-km pilgrimage from St-Jean-Pied-du-Port, France, to Santiago de Compostela, Spain. On this journey, Anne and I walked and prayed with a special intention to St. James the Apostle and to Our Lady, to help us discern the genuineness of this call. Within two months of our return from Spain, I made a formal request to Bishop Mulhall for consideration for candidacy for the Permanent Diaconate."



*Deacon Christopher Barrett of Braeside was ordained at St. Columbkille Cathedral in Pembroke in July.*

### Studies

Upon being accepted, Barrett would begin 4 years of study via the Archdiocese of Ottawa, with his wife by his side.

"Anne and I attended weekly classes on Tuesday evenings and all day Saturday, once a month at the Ottawa Diocesan Centre, where we studied Scripture, theology, liturgy and areas where we could be active in Catholic social justice," said Barrett.

"Each year, candidates apprenticed in areas in Ottawa where deacons are active, e.g., prison ministry at the Ottawa Detention Centre, Sunday liturgies at the Ottawa Mission and assisting residents to Sunday Mass at St. Patrick's Home in Ottawa. In addition, I also assisted with liturgies at the Grove Nursing Home and two senior residences in Arnprior. I also successfully completed 9 undergraduate and graduate courses in theology and philosophy through

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the distance learning program at Franciscan University of Steubenville.” My studies at Franciscan University, which I pursued on my own initiative, involved lots of assigned reading, midterm and final exams and papers to write,” added Barrett in describing the most challenging aspect of his diaconate studies.

“It was time consuming and stressful studying for exams but the experience was most rewarding and extremely beneficial for my future ministry as a deacon.”

### Ordination day

A large contingent of parishioners from Barrett’s home parish attended the ordination, something that Bishop Mulhall made note of during the homily.

“It’s so nice to see so many people from St. John Chrysostom Parish in Arnprior here with us today, as well as many priests and deacons that have been a part of Chris’s formation,” said Bishop Mulhall.

He went on to explain that an ordination is more than just an induction ceremony, but a gift from God meant for the faithful, devoted to living a Christian life that will one day bring them to God’s glorious embrace.

“Whenever the church ordains someone, it is a unique and precious time,” said Mulhall.

“God gives to the Church a power, a power which is always ordained and meant for the salvation of the holy people. It (the church) calls upon that power very carefully.”

Deacon Barrett expressed his gratitude to the support he received from his wife, Anne, family and clergy in this blessed journey to serve God.

“Anne was fully supportive of my calling,” said Barrett. “Our children have also been supportive and encouraging. I have known many priests in my life, some who have died, who were wonderful examples to me of serving Christ and who were servants to all. Father John Burchat, Pastor at St. John Chrysostom Parish in Arnprior, has been with me from the beginning of this journey, and I thank God for his presence in my life. He was truly instrumental in helping me through the discernment and formation process. Also, my spiritual director, Father Denis Lemieux, from Madonna House, is a gift from God who helped me to listen, to pray and to work through issues during my time of formation.”



## Celebrating the oldest parish in our diocese and its people

This past June, parishioners, clergy and guests from throughout the Diocese of Pembroke gathered in the tiny community of Mount St. Patrick to celebrate the 175th anniversary of St. Patrick Parish. Established in 1843, the parish is recognized as the oldest parish in the diocese. But as Father Ryan Holly noted prior to the special Mass to celebrate the occasion, this anniversary also recognized how the seeds of faith have blossomed from when first planted by those brave souls who ventured into the region seeking a better life so many years ago.

“Today, I believe, we are seeing a visible sign of how the seeds of faith have flourished, not only for 175 years in giving thanks for the past, but how that seed of faith

is nurtured by the families who remain here, and all of you who have a special connection,” said Father Holly, who serves as parish priest at St. Patrick’s.

Prior to the Mass, Bishop Michael Mulhall blessed the monument at the site of the first church that was built on Maloney Mountain. A Mass was celebrated at the church later that morning, drawing a capacity crowd.

“It is a joyful occasion whenever we have the opportunity to get together and celebrate an anniversary, and one as significant as 175 years as a parish,” said Bishop Mulhall during his homily, stating how vital it is for present-day parish members to keep in mind those who built and maintained their faith community over so many years.

“It is so important for us to always make sure that we’re in communion with them in everything we do and your presence here with many of your family members is also a sign of communion with those who have gone before us, who lived in this area, who came from this parish, or whose faith was developed in this parish, and has been spread around to so many places.”

Following the Mass, a procession made its way to The Holy Well for a brief ceremony.

The Holy Well was established by Father John McCormac of Limerick, Ireland, who arrived at the parish in 1866, and was also responsible for the construction of the present-day church. A short walk from the church, the well is located near Constant



175th anniversary of St. Patrick Parish.

Creek. Blessed by Archbishop Joseph-Thomas Duhamel of Ottawa in 1876, the well has become a destination for pilgrims seeking the intercession of Our Lady of Perpetual Help.

Accompanying the great joy of this momentous occasion was some sorrow with the passing of long-time parish member Bill McAdam earlier this year. A life-long member of the parish, McAdam served on the parish council, and was one of the coordinators of the anniversary celebration.

“As we celebrate our 175th anniversary, we keenly feel the recent loss of Bill McAdam, who not only had stellar dedication to the works of this parish, but who also functioned as the institutional memory of our history,” said Father Ryan Holly.

“He was very passionate about the planning of this occasion, and so his memory is very close to our hearts during this time of celebration.”



The Holy Well at Mount St. Patrick.



# Message from the Bishop

My dear Faithful of the diocese,

My prayerful greetings to you in the Lord Jesus.

One of the great joys in our lives is to observe the natural growth taking place in God's creation. The fast growth of a summer garden or the slow majestic growth of our hardwoods easily comes to mind for me. But it is the growth of young people from our families and other circles of our life that inspires the greatest admiration and wonder. Families, schools and parishes take great pains with the growth and development of young people so that they may enjoy a healthy and fully human path towards maturity. This is challenging because as we grow as human beings, we develop and experience powers and talents that we must learn to use properly. Physical strength, developing sexual maturity and intellectual growth require the tempering of God's grace in order that they may be exercised for the good of the individual and of others. As we know, dangers in this development require constant vigilance.

Societies and cultures can experience a similar growth and development. Historically, we are in a privileged position, at the beginning of this century, to appreciate an unparalleled development of our society in certain aspects of its life. The technological advances that have taken place in the past 100 years have been remarkable and have raised the standard of living for many people. Advances in health care, transportation and communication come to mind for us. But, as with the growth of an individual, the development of new technologies introduces a danger that, in the exuberance of their discovery, these technologies might be used without sufficient thought as to the harms they can create. These advances also require our careful vigilance and reflection as a society,

On October 14, Pope Paul VI was canonized together with Archbishop Oscar Romero. Archbishop Romero, the Archbishop of San Salvador, El Salvador, was martyred on March 24, 1980, for his courageous preaching of the Catholic faith and the preferential option for the poor. His saintly example has brought the fruit of a deep and lasting admiration throughout the entire Church. Pope Paul VI is familiar to many of you. I remember well when I heard the news of his death in August 1978, and since that time I have developed a great devotion to the example of his priestly life. As I grew older, I came to appreciate the difficulties he suffered through his life and through the years of his pontificate. These were years of great violence in Italian society, and Pope Paul experienced the technological advances and the turmoil of society. The late 1960s and early 1970s saw the exuberance of change and the heady excitement of new capabilities. Scientific discoveries had greatly advanced the ability of human beings to control their environment and provide a better life for all.

"But the most remarkable development of all is to be seen in man's stupendous progress in the domination and rational organization of the forces of nature to the point that he is endeavouring to extend this control over every aspect of his own life – over his body, over his mind and emotions, over his social life, and even over the laws that regulate the transmission of life." (*Humanae vitae*, para. 2)

Society also realized that technological advances had introduced the real possibility that nuclear war would destroy humanity and that other advances were destroying the fabric of human society. In this time of great upheaval, Pope Paul

wrote the following prophetic words, which speak so truthfully to us today.

With these words written 50 years ago on July 25, 1968, Pope Paul taught definitively on the necessity of "openness to life" in the beauty of marital sexual relations and the resulting dangers of the immoral use of artificial contraception. How correct he was to warn that the contraceptive mentality would lead to an attack on married life and the life of the unborn. But he also placed this prophetic teaching in the context of a comprehensive awareness of the demand that modern men and women never separate the moral or ethical dimension from the new powers that technological science had introduced. Simply put, Pope Paul was giving to the Church the following lesson: just because you are able to do something does not mean that you should; but always act in a morally proper manner based on the truth. Like the growing young person with new powers and capabilities, humanity's abilities have grown so remarkably that great vigilance would be needed to ensure that these new powers were used for the good.

How true this lesson remains for us today. Even amidst the remarkable advances that we experience today, we can never lose sight of this central teaching. Each month we learn of startling medical advances and communications breakthroughs. These lead to remarkable benefits for people. But humanity still has the ability to destroy itself through the proliferation of nuclear weapons and may be moving in the same direction through the technological exploitation of the environment through greed. Euthanasia, addiction to opioids, including newly developed synthetic opioids, widespread pornography diffused through the internet, the political and economic manipulation of the truth through certain media operations, the weaknesses of our financial system, the growing prevalence of loneliness and despair – these are but a few examples of areas that do great damage to individuals. Each one of us experiences these wounds in ourselves or those close to us. All of these dangers tear at and ravage our families. In all of these challenges, let us find our way by seeking and following the truth. Let us never hesitate to approach the Church, sinful and weak as its earthly members may be (as vividly clear in the abuse issue), but always guided by the Master who gave his life for us that we might follow him, the Way, the Truth and the Life. The Gospels and the faithful teaching of the Church will never let us down.

Pope Paul VI was the first Pope to travel in the modern era. One of his trips was to the Holy Land in 1964 where he visited Nazareth, the family home of Christ. There, he gave to the Church a beautiful reflection for us, which has always given me great comfort and grounding in the simple truths. I leave this with you in conclusion.

"How I would like to return to my childhood and attend the simple yet profound school that is Nazareth! How wonderful to be close to Mary, learning again the lessons of the true meaning of life, learning again God's truths...the silence of Nazareth should teach us how to meditate in peace and quiet. To reflect on the deeply spiritual, and to be open to the voice of God's inner wisdom and the counsel of his true teachers." (Address at Nazareth, 5 January, 1964)

**+Michael Mulhall**  
Bishop of Pembroke



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## In memoriam: Father Howard Chabot

On the year of the 50th anniversary of his ordination to the priesthood, Father Howard Chabot was called to God's embrace at the age of 77.

For those who knew him best, Father Chabot was a man who was tireless in his desire to help others.

"We described him as a priest's priest," said Father Grant Neville.

"He really loved his priesthood. He was an excellent priest. He wanted to do something to better the lives of other people."

Father Neville first met Father Chabot at St. Augustine's Seminary in Toronto in the early 1960s. It was there that he saw how cordial Father Chabot was, a characteristic that many in the diocese can attest to.

"When you first met him, he was always friendly," said Father Neville.

"He was always very welcoming and wanted to get to know who you were. Howard always had that openness of heart to anyone he met. That stayed with him."

With that, Father Neville recalled an early example of the concern and love that Father Chabot had for others.

It was in 1969 when Father Neville was ordained to the priesthood. As is typical of such joyous occasions, an abundance of food was prepared for the celebration. It was when Father Neville proceeded to gather the leftover food that Father Chabot proposed an idea.

"I remember when I went to get the food and Howard said 'What are you doing with the food?'" said Father Neville.

"I said 'Well, I'm just bringing it home'. He said, 'I know of a family just outside of Pembroke. They've got a good number of children and they don't have a lot.'"

From there they both proceeded to deliver the banquet leftovers to the impoverished family. It was there that Father Neville saw not only the generosity of Father Chabot, but his respect for those less fortunate.

"He had a tremendous rapport, in the sense that he would be able to allow the people to accept the charity – the food we were offering – in a way that showed a tremendous respect for them," said Father Neville.

"He said 'Father Neville had some food leftover from his ordination so we thought we would come out and share it with you because you share everything you have with other people.' He had that compassion and kindness and willingness to step up and help people when he could. His faith was in action for sure."

Most members of the diocese knew of Father Chabot in his role as parish priest. It was in this capacity that one saw the warmth that he projected, always attentive to the needs of the faithful wherever he was assigned.

"He was a people's priest," said Father Brady McNamara.

"He was concerned for the people of his parish, especially the poor, the downtrodden, the weak. He went out of his way to accommodate in many different ways for these people."

Father McNamara also made note of how invaluable it was to work alongside Father Chabot in administering their parish duties.

"It was very helpful because you could always turn to Howard for advice, guidance and direction in any situation or circumstance that arose in the parish," said Father McNamara.

"We could always discuss what should be done and how we should do it, and then go about doing it in consultation with each other."

But his passion for helping others did not stop at his parish work. He served as chaplain to both the Sisters of Saint Joseph and the Pembroke Police Services. He also worked with the Probation/Aftercare Children's Services Division of the Pembroke Community and Social Services.

Father Chabot also served with the Catholic Social Services, the Office of the Lay Apostolate, the Office of Religious Education, Priestly Life Committee, the Pembroke Pastoral Zone, and the Office of Vocations.

Looking at this resume of service, it may seem like Father Chabot had little time for anything else. Yet he did make a point of exercising his passion for cooking, preparing and sharing home-cooked meals for others.

"He would always hold suppers at his place in Lapasse, and he would invite all the priests down," said Father Neville.



"He was an excellent cook. He would explain what he was putting into his food, what he was using to cook with. He could tell you if the meal was cooked well, or if he should have used a little bit of this. He loved hosting meals, not only for priests."

"When I was sick, he took a marriage for me out in the Burdenell-Killaloe area. He wanted to get to know the couple, so he invited the couple in for supper; made them supper, sat down and talked with them. That was Howard."

It is perhaps only fitting that at the conclusion of his life, Father Chabot would extend one last act of service to his beloved diocese. John Pridmore, ex-gangster and Catholic speaker and author from the United Kingdom, was contacted by Father Chabot to visit the diocese to lead a mission here, which included speaking engagements with youth in schools throughout the area.

"That was his gift. He was celebrating his 50th anniversary (ordination) and he wanted to do something for the diocese," said Father Neville.

"What could he do to better the lives of people, especially young people? He had heard John Pridmore's conversion story and thought he could really touch the lives and hearts of the people in our diocese and area. That was his last gift to the diocese before he died."





## In memoriam: Fr. Christopher Paul Rushton, OMI

Father Christopher Rushton died peacefully at Emmanuel Hospice in Hamilton, ON, on July 30, 2018. He was surrounded by members of his religious community, the Oblates of Mary Immaculate.

Father Chris joined the Oblates in 1966 and pronounced his Final Vows at Holy Rosary Scholasticate in Ottawa in September 1970. He was ordained a Priest on September 29, 1973. In 1974, he completed his education degree in London, ON, and he taught at Labrador City Collegiate from 1975-1982. His assignment to serve the Innu community in Sheshatshiu, Labrador, began a long and happy part of his life! He ministered in Labrador on and off for more than 30 years!

Bart Jack of Sheshatshiu told *The Telegram* (St. John's) that he was saddened to hear of Father Chris's passing.

"Father Chris got along excellent with the people in Sheshatshiu and also in Natuashish (and Davis Inlet before the community's move to Natuashish) ... He was involved in the community and the parish. He was very motivational as a teacher ... and an exceptional priest. The people of Sheshatshiu were very sad when he returned home."

Father Chris served the Oblate community in many capacities over the years, being appointed Provincial Superior from 1996-2002, Chaplain to the Grey Sisters of the Immaculate Conception in Pembroke, ON, and finally Chaplain in Vancouver College until his illness in 2016. He moved to Hamilton, ON, in August 2016, where he was cared for at the Juravinski Cancer Centre, and subsequently at the Good Shepherd Ministry's Emmanuel Hospice.

Father Rushton was predeceased by his parents, Louis and Eileen Rushton, and two brothers, Norman and Brian, and is mourned by his remaining brother, Pat (Joan) of Almonte, ON, nieces, nephews and cousins.

"All who were blessed to have known Fr. Chris were touched by his kindness and his sense of goodness. He loved to tell stories and see the brighter side of life, full of boundless energy and joyous enthusiasm. His life was one filled with gentleness, grace and blessing! He will be missed by many people whose lives he touched profoundly," his obituary read.

Burial took place at St. Theresa's Oblate Cemetery in Arnprior, ON.



## Adult Faith Retreat 2018

By Susan Dagenais

Have you ever been called by name?

Picture this. It's 2 a.m. The house is perfectly still except, of course, for a wee bit of snoring by yours truly. Then a voice calls out: "Susan!"

I sit up suddenly and call back, "What? What?" It's strange! I'm home alone. Who called my name just now?

As clear as a bell, I know I heard it. "Susan!"

I check. There's no one at the door. There's no one calling at my window. That's when I look up and I see it.

The sky! Stars are everywhere! It's stunning! It's awesome!

That's when I realize it was our Lord who woke me up, calling me by name: "Susan!"

I tearfully pray in thanksgiving: "Thank you Lord for waking me up to share this heavenly sight with me."

Recently, while in a meeting with Deacon Adrien Chaput, Deacon Adrien called me by name. "Susan! Will you be attending our Adult Faith Retreat?"

Had Deacon Adrian not called me by name, I probably would have let that retreat slip right off my calendar, but I have come to realize the impact of being called by name. Something wonderful always ensues.

My mother, Frances Dagenais, hopped into my car at Cobden, and onward we journeyed to Arnprior on a beautiful Saturday in September, to spend the day indoors to hear all about "Disciples of Christ".

We were not disappointed. The entire day was filled with God's love: beautiful hymns, psalms, prayers, responses, blessings...



Adult Faith Retreat with retreat leader Father Michael Smith, in Arnprior, 2018

Everyone was most welcoming, from Anda Sprudz and Anne Barrett who greeted us with a smile at the registration table, to Deacon Adrien Chaput who thanked us and outlined the format for the retreat. Father Michael Lund shared a blessing over all participants and Deacon Christopher Barrett and Anda Sprudz led us in song. Sister Sheila Whelan said grace with us before a delicious lunch.

Our retreat leader, Father Michael Smith, always a teacher, spoke to our hearts. Because of Father's gentleness and his caring, several participants felt comfortable enough to share how they had met Christ. Their sharing gave us a glimpse of how our Lord works in unique ways through each of us.

We were reminded how we never know when or how our smallest act of kindness, our tiniest word of encouragement, even a smile can so profoundly impact the lives of others.

Father Michael respectfully added a little something to each speaker's witness, which made one feel validated and encouraged more sharing.

We had gathered together to hear about the first disciples of Christ and were reminded that we, too, are called to be disciples of Christ.

We were given a greater understanding that to be a disciple means even when we are tired, hungry, cold, and feel as though we are accomplishing little, we are to trust. Trust enough to let Christ hop into our boat knowing that with our Lord at the helm, we are in good hands.

I remember seeing an old picture of weather-beaten boats heading out to sea. The caption read, « *Jésus ne nous a pas promis une traversée facile mais un arrivée à bon port.* » Translated, that means, "Jesus did not promise us an easy crossing but a safe arrival."

I feel blessed to have been part of the Adult Faith Retreat. For a day to run as smoothly as this one did, there had to be a lot of behind-the-scenes work. Thank you to everyone for making this sunshiny Saturday so spiritual. And thank you to Father Michael Smith, whose talks were so well prepared.

Would I change anything about this retreat? No, I wouldn't change a thing. The coffee tasted like coffee, the lunch was delicious, and the duo-tangs were helpful. Having the *Catholic Book of Worship* in our hands encouraged us to raise our voices in song, as did Deacon Adrien's guitar and Deacon Christopher's keyboard.

The next time the Spirit nudges me to invite someone, I won't hold back. I will, in turn, call the person by name.

I'm being nudged already! That was quick. Ok, here goes!

"Linda! Are you coming to the three-day mission at the Cathedral at 7:00 p.m. on October 1-3?" Perhaps something wonderful will ensue for all who honour Father Chabot by taking part in his gift to us, this upcoming mission.



## A gift from Father Chabot: John Pridmore speaks in our diocese

On the 50th anniversary of his ordination, Father Howard Chabot did not want a celebration in his honour. Instead, he wanted to give a special gift to the faithful of the diocese for whom he cared so deeply.

That gift was John Pridmore, Catholic Lay Evangelist and author of *From Gangland to Promised Land*, who led a three-day mission at St. Columbkille Cathedral in Pembroke this past October.

Pridmore's arrival to the Ottawa Valley began when he met Father Chabot in the United Kingdom.

"He came to a mission I was doing in London," said Pridmore.

"He came to hear confessions. He was very touched by the confessions and service. I could tell he was very encouraged as a priest. Quite a few years later after that he contacted me by email and he said it was his 50th anniversary (ordination), and he wanted to give something back to the people. He asked if I would be willing to come over and do the mission, and he would cover all the costs. I said it would be my privilege."

Sadly, Father Chabot passed away in June prior to Pridmore's arrival.

"I was looking forward to seeing him again and spending some time with him," said Pridmore, who received a call from Deacon Adrien Chaput, who was one of Father Chabot's close friends, that he had passed away suddenly in June.

While hospitalized, Father Chabot asked Deacon Chaput no less than three times that he would see to it that Pridmore would make it to Canada. In accordance with his wishes, he did just that.

"I felt his (Father Chabot's) presence with me throughout the trip. Even though he's not here in person, he's definitely here in spirit," said Pridmore.

Pridmore's journey to embracing God's love has not been an easy one.

It all started with the divorce of his parents when he was 13. That event set into motion a life of crime and violence in his native London, as anger became the sole driving force in his life. Stints in prison would eventually follow, including being incarcerated in a youth facility at the age of 15. But it was only after one act of violence outside a night club he was working at that he made a conscious decision to change his life and turn to serve God.

"We can live our lives like I did, which was without God, without any thought of God, taking and having a life where you are selfish," said Pridmore. "Or we can have a life where you are giving, where you are putting God first. Without God, there is no wonder. It's just a hard, meaningless life. But with God, it's like a resurrection. I've never been so happy or fulfilled."

Having authored several books on subjects related to our faith, Pridmore is now an in-demand evangelist and speaker, travelling all over the world to share his message. From performing outreach work with the Franciscan Friars of the Renewal in the Bronx, New York, to speaking with former child soldiers in Liberia on the grace of forgiveness. He even had the privilege of meeting Mother Teresa (Saint Teresa of Calcutta) who helped Pridmore to love again and use his story to help others.



**Grade 5-7 students from Holy Name, Cathedral and Our Lady of Lourdes schools Holy Name schools enjoyed an interactive session with John Pridmore at Holy Name.**



**International speaker and author John Pridmore delivered messages at morning Masses and led mission services in the evening at St. Columbkille Cathedral in Pembroke Oct. 1-3.**

During his time here, Pridmore delivered a powerful message on God's love, mercy and healing.

"My first mission I always do the main theme which is God's love, God's mercy and God's healing. On the second mission, I will go into the gift of Mary who I think is the key to Jesus's heart," said Pridmore, as he spoke of "the fullness of the Catholic Church".

"My missions try to incorporate all the Sacraments, and I sort of stand back and let Jesus do the work. So that's what I think the missions are all about, and bringing people together to the personal level of Jesus."

He also visited several area schools, telling students about having filled his life with horrible things because of his criminal ways, and that despite having an abundance of wealth, he felt completely empty inside.

It was only after he went to confession that he felt alive again, that Jesus had filled the void within his heart. He told students that "Jesus is our best friend, but we need to talk to him and we need to invite him into our life."

"I felt recently God's definitely showing me that this is a priority," said Pridmore of his desire to reach out to young people.

"I feel a real commissioning to go into as many schools as I can, also youth prisons. With youth, this is the key; to make sure they know they are loved. Maybe because people didn't show me love when I was a kid that that's why I made so many bad choices. If we can express how God loves them, then that's when they are really set free."

Parish missions are also of great importance to Pridmore, as local churches serve as a gathering point for those who want a relationship with God.

"I really enjoy going into the parishes. I just find you meet people of all different faith levels and God seems to really bring great grace from that."

He explained how God can be a beacon of salvation for people of all age groups amidst the numerous temptations that can lead them astray. As Pridmore himself has shown, it is never too late to embrace God's love.

"I think God wants to restore their hope, that he is an important part of their lives."

For more information on John Pridmore and his work, please visit <http://www.johnpridmore.com/>.

## Pastoral appointments

His Excellency Bishop Michael Mulhall has announced the following Pastoral Appointments:

- **Rev. Ghislain Ndongji, OFM (Order of Friars Minor – Franciscans)** has resigned because of health from St. John the Evangelist Parish, Campbell's Bay, *paroisse Sainte-Anne*, Île-du-Grand-Calumet and St. Charles Borromeo, Otter Lake, and has returned to his religious community in the Democratic Republic of Congo.
- **Rev. Jan Wadolowski, OMI (Missionary Oblates of Mary Immaculate – Assumption Province)**, Pastor of St. Hedwig Parish, Barry's Bay, was appointed to serve the community in British Columbia, effective August 27, 2018.
- **Rev. Pawel Ratajczak, OMI (Missionary Oblates of Mary Immaculate – Assumption Province)** was appointed Pastor of St. Hedwig Parish, Barry's Bay, effective August 27, 2018.
- **Rev. John Bosco Gali, OMI (Missionary Oblates of Mary Immaculate – Assumption Province)**, Parochial Vicar of St. Mary Parish, Wilno and St. Casimir Parish, Round Lake Centre, was transferred to other duties outside the diocese, effective August 27, 2018.
- **Rev. Roman Majek, OMI (Missionary Oblates of Mary Immaculate – Assumption Province)** was appointed Pastor of St. Mary Parish, Wilno and St. Casimir Parish, Round Lake Centre, effective August 27, 2018.
- **Rev. Malachy Ekezie, SMMM (Sons of Mary Mother of Mercy)** was appointed Pastor of St. Ignatius Parish, Maynooth, St. Martin of Tours, Whitney, and St. Matthew Parish, Madawaska on March 16, 2018.
- **Rev. Casmir Muobike, SMMM (Sons of Mary Mother of Mercy)** was appointed Pastor of Our Lady of Mercy Parish, Bancroft and St. Anthony Mission, Haliburton on March 16, 2018.
- **Rev. Terry Sirosky**, Pastor of Our Lady of Good Counsel, Deep River and St. Anthony Parish, Chalk River, retired from active full-time ministry. The diocese expresses its sincere thanks to him for his generous and faithful priestly ministry over many years of service, effective September 13, 2018.
- **Rev. Mitchell Beachey**, Pastor of St. Ann Parish, Mattawa, was appointed Pastor of Our Lady of Good Counsel, Deep River and St. Anthony Parish, Chalk River, effective September 13, 2018.
- **Rev. Scott Murray**, Parochial Vicar of *paroisse Sainte-Thérèse*, Témiscaming and Our Lady of the Lake Mission, Kipawa, was appointed Pastor of St. Ann Parish, Mattawa, effective September 13, 2018.
- **Rev. Mervin Coulas**, Pastor of St. Lawrence O'Toole Parish, Barry's Bay, retired from active full-time ministry on September 20, 2018. The diocese expresses its sincere thanks to him for his generous and faithful priestly ministry over many years of service in various parishes and in other ministries on the diocesan level.
- **Rev. Patrick Dobec** was appointed Pastor of St. Lawrence O'Toole Parish, Barry's Bay, effective September 20, 2018.
- **Rev. Christopher Shalla**, St. Hedwig Parish, Barry's Bay, was appointed Pastor of St. Andrew Parish, Killaloe and Our Lady of the Angels Parish, Brudenell, effective October 1, 2018.
- **Rev. Michael Goring**, Pastor of St. Andrew Parish, Killaloe and Our Lady of the Angels Parish, Brudenell, was appointed Pastor of St. John the Evangelist Parish, Campbell's Bay, *paroisse Sainte-Anne*, Île-du-Grand-Calumet, St. James the Greater Parish, Portage-du-Fort and Immaculate Conception Parish, Bryson, effective October 1, 2018.
- **Rev. Michael Lund**, ordained in 2017, returned from his studies in Rome and was appointed Parochial Vicar of St. John Chrysostom Parish, Arnprior. This appointment was effective on July 1, 2018.
- **Rev. Réal Ouellette** was appointed pastor of St. Charles Borromeo Parish, Otter Lake, while remaining pastor of *paroisse Saint-Pierre*, Fort-Coulonge, St. Elizabeth Parish, Vinton and Our Lady of Perpetual Help Mission, Waltham.
- **Rev. Olivier Engoute** of the Archdiocese of Yaoundé, Cameroon, returned to full-time studies in Ottawa. We thank Fr. Olivier for his generous service to the parishes of Quyon, Bristol, and Lac-des-Loups, effective October 1, 2018.
- **Rev. Christian Kakule, S.D.B.**, was appointed Administrator of Holy Name of Mary Parish, Quyon, St. Edward the Confessor Parish, Bristol, and *paroisse St-François-d'Assise*, Lac-des-Loups, effective October 1, 2018.
- **Rev. Justin Bertrand** was appointed Parochial Vicar of St. Charles Borromeo Parish, Otter Lake, in addition to his current appointment as Parochial Vicar of *paroisse Saint-Pierre*, Fort-Coulonge, St. Elizabeth Parish, Vinton, and Our Lady of Perpetual Help Mission, Waltham, effective October 1, 2018.

## Charismatic Renewal: A current of grace for the whole church

On June 3, 2017, the Catholic Charismatic Renewal was described by Pope Francis as “a current of grace of the Spirit” meant for the whole Church, and in its 2018 message, the Canadian Conference of Catholic Bishops thanked the Renewal for its part in building up the Church in Canada. The Bishops cited such actions as faithfully attended prayer groups, careful study of the Word of God, catechesis, times of praise, prayers of intercession, and the blessings and constructive challenges of life in community. They encouraged parish involvement, involvement of youth, work for social justice, and outreach to those in need and of other faiths.

Here, in Pembroke Diocese, evidence of this same current of grace is visible. Bishop Mulhall has asked us to “allow the Spirit to live and work in our lives” (*Ecclesia*, June, 2018). In May of this year, leaders, Bishop's liaisons, and delegates from dioceses

across Ontario met at the Catholic Charismatic Renewal Services of Ontario Conference at Mount Carmel, Niagara Falls, to address this new vision for renewal. While there, those present looked at what the transition of the Charismatic Renewal from a movement to a current of grace for the whole Church meant, how it might change the purpose of prayer groups and the need to support and obtain support of parish priests. The final focus involved prayer and discussion on future priorities and actions.

*The Pembroke Diocese was well represented at the Catholic Charismatic Renewal Services of Ontario Conference at Mount Carmel, Niagara Falls, by (left to right) Jeremy Rivett-Carnac, Doreen Rankin (delegate), Fr. John Bosco Gali (liaison), Mary Doyle and Greg Doyle (delegate).*





## Retirements

### Paul Morris

Paul Morris, native of Pembroke, was hired 16 years ago by Archbishop Richard Smith to fulfill the role of Financial Administrator of the Diocese of Pembroke. His appointment was made in view of the imminent retirement of Msgr. Michael Barry, who was to leave his post after serving the diocese in this capacity for nearly 50 years.

Paul came to the diocese with 19 years of service in Scotiabank to his credit, recounts Msgr. Douglas Bridge who worked closely with Paul.

"Msgr. Barry had an 'eye' and an 'ear' to discern a candidate who would assure a smooth transition in this area of diocesan administration," says Msgr. Bridge.

"Paul's calm demeanour, his banking and administration experience, his knowledge of the extent of our diocese and of many of our priests



and acquaintance with many of the parishes in both provinces of our diocese were assets that served him and the diocese well during these many years. His love and respect for the Church and its teachings has been the motivation of his respectful dealings with priests, members of the Diocesan Building and Property Committee and members of Diocesan and Parish Finance Councils," adds Msgr. Bridge.

It was not an easy task to succeed an experienced financial expert of the calibre of Msgr. Barry. However, in a very short while, Paul was able to adapt quickly to his new position and surroundings and even make some changes.

When Paul first came to work at the diocese, there was no computer system for accounting. "There were big ledger books for tracking various bank accounts. Soon after my arrival, we implemented a diocesan-wide computer network for Simply Accounting, various other programs and data support," shares Paul. Working with an accounting firm, the number of accounts was reduced to two and the ledger books became history. Bishop Michael Mulhall expressed gratitude to Paul for his service to the Church and Diocese of Pembroke. In a letter of acknowledgement of his retirement, His Excellency noted, "With the assistance of others you were able to bring great clarity to the financial reality of the diocese."

Paul's main responsibilities were to oversee and execute, with the advice of the Bishop and offering his own advice, all of the normal financial transactions of any corporation. Over and above these duties, Paul



oversaw many Church-related tasks, among them the negotiations involved with the maintenance, upkeep and selling of church properties.

"Paul was able to make these transactions occur as smoothly as possible, always respectful of the opinions of the persons involved," says Msgr. Bridge. "We wish him well in his retirement."

Paul plans to be active in his retirement, enjoying all four seasons and all kinds of outdoor activities like sea kayaking, stand-up paddle boarding, biking, skiing and teaching skiing, and will combine that with time at his cottage and travel.

"I would like to thank the priests and parishes of the diocese and members of the diocesan staff for their support during my career with the diocese. I will miss the people and the job, but I will be busy in retirement," shares Paul.

### Dorelle Van Hoof

Twenty-four years ago, Dorelle began working for the Diocese of Pembroke and the Cathedral parish. Father Roch Gagnon had suggested the employment position to her in 1994.

She began working in housekeeping, and for the last 10 years has also done office administrative work.

"Through the years, I have met a lot of wonderful people and enjoyed many interesting moments," shares Dorelle.

While many of those people made an impression on Dorelle, Sister Marie McArdale stands out for the support she offered.

"Sister Marie McArdale is one of the people who really touched me throughout the years. She was an inspiration and a wonderful support system, helping me through difficult and challenging times in my life. Thank you, Sister Marie."

Dorelle's plan for retirement is simply to make the most of every day.

"In my retirement, I will enjoy the simple and wonderful things in life like tending to my flower gardens, skiing, crafts and most of all reading. Having personal time to stop and smell the roses and remember the important things in life... time, family and love."



### Peggy Marcus

In the Spring of 1993, Peggy Marcus, who was working as secretary for the Parish of Our Lady of Lourdes, met Father Douglas Morris. He was just back from Ottawa, having been assigned as Pastor of St. Michaels Church in Douglas, and mentioned that he needed help with his work with the Marriage Tribunal.

Peggy asked what that entailed and thought she could handle that as well, and so began a 25-year career with the Pembroke Diocesan Marriage Tribunal.

In the beginning there was no office and they each worked from their home, meeting when needed and wherever was convenient. Eventually, when Bishop Richard Smith was thinking about renovations, the Marriage Tribunal was given two rooms on the upper level of the Chancery Office.

"It was wonderful to have an office; a place to keep all our records and filing cabinets in one spot," recalled Marcus.

Over the years, as they worked closely, Peggy saw Father Morris as a mentor who was forward-thinking, and always felt he was a very good fit for tribunal work.

Father Ryan Holly was appointed to the Pembroke Marriage Tribunal in 2009 in the middle of his studies in the United States. During his last two years, the work of the Tribunal was entrusted to Fr. Morris with Peggy in the office, until 2011 when Fr. Ryan completed his studies and became the Judicial Vicar for the Pembroke Tribunal.

Fr. Ryan brought a new approach, with specific hours for the Tribunal and Peggy was in the office during those hours as well in case people dropped in. "I think the Tribunal has become busier in recent years," she noted.

"Peggy has worked with a number of priests over the years at the level of the Parish and Tribunal, as well as with our colleagues in the Regional Tribunal at the Archdiocese of Ottawa. It was very evident that she saw her work as service to the Church, especially to those who were hurting and in search of healing," Father Ryan recalled.

Peggy found the work very interesting. Her responsibilities included keeping all records and sending cases to the Ottawa Regional Tribunal when completed.

Peggy is a people person, and the work of the Tribunal is really a ministry of helping people. That is what she will miss in retirement.

Peggy and her husband Dave moved into a house in town last fall and are still settling in. "We'll go from there," she said, while also predicting day trips and some longer excursions in their future.





## Canadian Conference of Catholic Bishops

# Statement on the Occasion of the 50th Anniversary of the Encyclical Letter *Humanæ Vitæ*

### THE JOY OF MARRIED LOVE

**“I CAME THAT THEY MAY HAVE LIFE, AND HAVE IT ABUNDANTLY.” JOHN 10:10**

This year marks the 50th anniversary of *Humanæ Vitæ*, Blessed Pope Paul VI’s encyclical on the gift of human life. Although many have misunderstood this encyclical by reducing its message to a “No” to contraception, we reaffirm that the message of *Humanæ Vitæ* should be seen as an emphatic “Yes!” to the fullness of life promised to us by Jesus Christ (John 10:10).

### CREATED FOR LOVE

*Humanæ Vitæ* teaches that, created in the divine image, the human person is called to reflect God’s love in the world, loving the way he does – freely, totally, faithfully, and fruitfully – by means of our body. This is an immense responsibility. The love Jesus has for us allows us to understand better how married love – in what Saint John Paul II called the language of the body – is called to be an image of God’s love: a love which is life-long, exclusive, and ready to reach beyond the couple itself, even bringing forth a new life! This is why Christ has committed himself to husbands and wives in the Sacrament of Marriage. He will always be present to empower them with his infinite love. Through prayer, the Eucharist, and the Sacrament of Reconciliation, spouses will experience the grace to grow in love through life’s everyday challenges.

### MARRIAGE: IMAGE OF CHRIST’S LOVE FOR US

Christian marriage reflects the love of Jesus who lays down his life for us. In his letter to the Ephesians, Saint Paul writes: “For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh. This is a great mystery, and I am applying it to Christ and the Church” (5:32). Through his incarnation, death, and resurrection, Jesus has united himself to his Bride, the Church, and the two have become “one flesh.” His offering of himself on the Cross is made really present to us in the Eucharist, so that we can experience in our bodies his gift of himself. Christ is the Bridegroom, and we are his bride. When we receive Holy Communion, we make this gift our own and participate intimately in it. Only in union with Christ can we be empowered to make the complete gift of self to which we are all called.

Every Christian marriage is therefore called to be an image of this gift of Christ to his people. Since our sexuality is part of how we are made in God’s image, it also should take part in reflecting God’s love. In fact, every expression of love in marriage is meant to be an image of God’s love, including the most intimate expression of marriage – sexual intercourse.

In *Amoris Lætitia* (n. 68), Pope Francis praises *Humanæ Vitæ*’s teaching on marriage and family, which includes

“the intrinsic bond between conjugal love and the generation of life.” This means that every sexual act in marriage is meant to speak a love which is free (not coerced), total (giving one’s whole self), faithful (devoted to one’s spouse), and fruitful (open to new life and supporting the couple’s spiritual fruitfulness). Anything else distorts the beautiful language which God has written into our bodies. Weakening or falsifying this language changes the way each of the spouses’ experiences love; in these cases, sexual relations do not fully embody real love. While they may be well-intentioned, sexual acts that do not speak the language of such love misdirect our search for love and make it harder for us to find true and enduring love (see *Humanæ Vitæ*, nn. 12, 14).

### FALLING SHORT OF THE IMAGE

The Church’s teaching on sexuality reminds us that we are not made for just any kind of love; we are made for an infinite love – the very kind that led Jesus to offer his life freely on the cross for us. Nothing less than his infinite love can fill the deepest aspirations of our hearts. Thus, the Church’s teaching is not aimed at repressing our sexual desires or ensuring that each of us ends up living frustrated and boring lives. In fact, the opposite is true. The Church shows us that marriage is the place where sexuality can be fully experienced and lived out.

In the words of Blessed Paul VI, “an act of mutual love which impairs the capacity to transmit life which God the Creator, through specific laws, has built into it, frustrates His design which constitutes the norm of marriage, and contradicts the will of the Author of life. Hence to use this divine gift while depriving it, even if only partially, of its meaning and purpose, is equally repugnant to the nature of man and woman, and is consequently in opposition to the plan of God and His holy will” (*Humanæ Vitæ*, n. 13).

### FIDELITY AND OPENNESS TO LIFE

Since married love is called to be a reflection of God’s fruitful love, when married couples give themselves to each other totally—growing in communion and open to the blessing of fertility—their love reflects God’s love for us. They see their relationship thereby strengthened and deepened in a true communion—“common union”—with each other. On the other hand, intentionally modifying a sexual act so as to render it sterile—for example through the use of contraceptives or through sterilization—ends up falsifying the language of our sexuality. In this



case, we place clear limits on the gift of ourselves while giving the illusion of a total gift.

There are many married couples who have adopted fertility awareness-based methods for overcoming infertility and for responsible family planning. Because these methods do not change the language of sexual intercourse in any way, they can help couples grow more deeply in love with each other and with God. Based on modern scientific knowledge of fertility, these methods are also known as natural family planning. They allow parents to plan their family in a way which fully respects

their love and their dignity (see *Humanæ Vitæ*, n. 16).

### THE JOY OF MARRIED LOVE

As Catholic Bishops, we have been entrusted with the task of proclaiming the truth about God and his plan for our lives, of which sexuality and marriage are an integral part. We invite all Catholics once again to read, study, and meditate on this important encyclical (*Humanæ Vitæ*) and to rediscover the beautiful truth contained within it. The truth of married love, as it is proposed in *Humanæ Vitæ*, and later elaborated through Saint John Paul II’s theology of the body and Pope Francis’ teaching in *Amoris Lætitia*, is not always easy to live out in practice.

“Blessed Paul VI, in the wake of the Second Vatican Council, further developed the Church’s teaching on marriage and the family. In a particular way, with the Encyclical *Humanæ Vitæ* he brought out the intrinsic bond between conjugal love and the generation of life: ‘Married love requires of husband and wife the full awareness of their obligations in the matter of responsible parenthood, which today, rightly enough, is much insisted upon, but which at the same time must be rightly understood... The exercise of responsible parenthood requires that husband and wife, keeping a right order of priorities, recognize their own duties towards God, themselves, their families, and human society...’” (*Amoris Lætitia*, n. 68, citing *Humanæ Vitæ*, n. 10).

In fact, married couples can only live out the truth contained in *Humanæ Vitæ* by the grace of God, our loving Father, who with his Son, Jesus, empowers us with the strength of the Holy Spirit. Marriage is indeed a noble vocation. May all married couples, in faithfulness to the grace of their baptism and marriage vows, live and experience the joy of married love as taught in *Humanæ Vitæ* and thus be signs of God’s loving presence in the world.

Episcopal Commission for Doctrine Canadian  
Conference of Catholic Bishops  
July 2018





# Reaching St. Ann's Shrine: An Image of Paradise

By Fr. Stephen Helferty

As we approached the village, I suddenly realized that we were not approaching Cormac, but rather Heaven itself. We were the Church, finishing our earthly pilgrimage and entering the pearly gates.

When we had set out from Renfrew, we were a mix of friends, relatives, strangers; we had come from near, from far; we spoke English, French, Polish; we were clergy, laity; we were young (6 years old), we were not so young (80 years old). But now, we had all made the journey together, one Church, supporting each other along the way. We had worshipped together at Masses in English, we had done the same at Masses in Latin, like those who nourished the faith of our ancestors.

We had struggled, come through storms together, all focused on one destination.

As we entered the gates of Heaven, the Church bells rang. They rang with joy, with jubilation. These were the happiest bells I have ever heard. They were the Saints in Heaven, happy for our arrival. They were singing in worship of God, and they were singing to welcome us home.

Here at the shrine, the centre of all focus, was the Lamb, Jesus Christ (the altar). Surrounding him were His Mother and grandmother (in statue), and all the Saints. The twenty-four elders, the Patriarchs and Apostles (the giant pine trees surrounding the shrine) fell down and worshipped Him, and we knelt down to join in this Heavenly Liturgy, and to thank Him for



Father Stephen Helferty participated in walking the Opeongo Line.

bringing us at last into His presence. That night, we joined in the Wedding Feast of the Lamb, eating and drinking, and enjoying being with the Lord and with each other.

## Fullness of Charity

By Scott Eagan

One of the great gifts that God has given the whole world and the Church is the ongoing grace contained in the Catholic Church's liturgy. The immense nature of the Holy Eucharist and the Word of God feeds and cleanses us, instructs and calls us to holiness continually. The Holy Mass brings us together, offering unity, strength and peace, all because of the saving Passion-Death-Resurrection-Ascension of our Lord Jesus Christ.

Mid-point in the Liturgy, after the consecration of the bread into Jesus' body, and the cup of wine into His blood, the priest says this prayer 'Remember, Lord your Church spread throughout the world,

bring her to the *fullness of charity*...

In this fragment of the Eucharistic Prayer II is contained a world of intentions and the vision of a vast unity which we can hold and carry in our hearts. Think of this: the Church – Pope, bishops and deacons, men and women religious and dedicated, husbands and wives and children, all the single

believers – *all* who comprise the Body of Christ, this *one* Priesthood of the Baptized – we are praying for, caught up in Christ's great call and act of unity and charity.

Unity, which the Russian church calls *sobornost*, is a life that transcends personalities, opinions, likes and dislikes. It is a unity of mind and heart living in Christ, evidenced by His saving offering together with the Father and the Holy Spirit. This is the Holy Mass, the sacrifice of thanksgiving.

What could this *fullness of charity* look like, be like? We know it is not simply *our* work, nor God's.

It is God's work in us, our hope and desire. It is the hope of human sinners (all of us), who always hear the call and experience the need for repentance. It is a call to holiness guided by the Gospel and the Holy Spirit. It is a goal to live in the heart and will of the Father as Jesus did, on the way home to heaven.

✱

When Jesus spoke the Beatitudes, He gave us a new way to live. This is at the heart of that *fullness of charity* – for *we* the Church, for the entire world. Let us explore what this might look like.

*Blessed are the poor in spirit* – this in *us* could be the kingdom of heaven.

We pray that *we* the Church always welcome sinners (everyone) – calling and helping *us* to a daily conversion and growth in Gospel holiness. *We* the church must daily put on Christ, obtain His loving and open Heart, and that of his mother Mary. *We* are called to divest ourselves of excess wealth and to share with all those in need. *We* are called to personally repent when we are poor in action. If and when we have abused or neglected others, we *must* personally apologize and personally make restitution. We must also face the discipline of the Church and of society.

*Blessed are the lowly, the gentle* – for *we* could have the earth as our heritage.

We pray that *we* treat the earth and all peoples with respect, intelligence and stewardship.

We pray that *we* clean up our act: that we live lightly on this God-given planet, grow our food with care and share it with those truly in need, use the earth's resources with wisdom and care, and be gentle with one another.

*Blessed are those who mourn* – for *we* could be the ones comforted.

We pray to be one in solidarity with the sorrowing, to take them (*us*) into our hearts and homes: that we be good Samaritans when we see the wounded lying in the ditch, and that we not pass them by. We believe that when *we* mourn, God and others, in time, will comfort us.

*Blessed are they who hunger and thirst for what is right* – for then, *we* could be satisfied.

We pray for justice that will be motivated by love and forgiveness, by a wise and caring way of living that will satisfy our heart's need for peace. For this we must hunger and thirst. Could we work to help the poor, or to help fund a development project? To visit a lonely neighbor, to protect the vulnerable?

*Blessed are the merciful* – for then *we* may have mercy shown us.

We pray that in the face of false accusation, of hatred and political/economic/social differences, *we* might, with God's help, see a way for the world's people to live together, to love one another.

God's grace can help *us* be merciful.

*Blessed are the pure in heart* – for then *we* might see God.

We pray for a new purity which can override the current sexualization of the media and education – that all be transformed to the point of seeing the image of God in one another. We pray for the grace needed to be fully human, fully alive in the beauty of created humanity.

*Blessed are the peacemakers* – for *we* could become the sons and daughters of God.

We pray for individual and collective hearts to desire peace, for wisdom in combating injustice and evil, for the allocation of resources to benefit all peoples. For the 'gumption' to insist on peace.

*Blessed are the persecuted in the cause of righteousness* – for then *we* could be in the Kingdom of heaven. We pray for forgiving and steadfast hearts in the face of opposition to the Gospel, that *we* might together hold the inner strength for right living today, to usher in the Kingdom. For the wisdom to know what is right, as God sees it.

Yes, *we* can pray throughout the Liturgy and in our daily life that *we* the Church, Christ's body and blood, spread throughout the world might become a living beatitude...*the fullness of charity*...for the good of our souls and bodies, and the very life of the world.

The word *liturgia* means 'work'. In the Church's liturgy, we are reminded and *called* to work *and* pray for the entire Church to grow into the *fullness of charity*. It will seldom be easy nor complete, but we are *called*.

God has already given, is constantly giving us the *fullness of His Love*. What will be our response?

We pray that in *our* humanity and in *our* diversity *we* may, through God's love and mercy, become more and more consecrated into the Body of Christ, truly His body and blood for the beautiful life of the world. In His Word we can become more and more His living Word. We must become changed by grace, by the very life and death of Christ, to feed others and to bring unity and peace to this very troubled world. Then, a new beauty and a new wonder may return as a way of life for the children of this good God-given earth that Jesus came for. Amen.



## 80th Anniversary of St. Ann's Pilgrimage

On Jul 26, 1938, the first ever pilgrimage to the Shrine to St. Ann was held to celebrate the Feast of St. Ann. To this very day, the faithful continue to make the journey to Cormac in devotion to St. Ann, mother of Mary and grandmother to Jesus Christ.

"My dear faithful, I'm very thankful for your presence here today," said Bishop Michael Mulhall during his homily at the Shrine Mass, making special note of this year being the 80th anniversary of the pilgrimage.

"It warms our hearts when we see the faith of so many people and the devotion to our saint. I wish for

you to see the signs that are present here, so many faithful people and their hearts open to the Lord and open to the intercession of the saints, especially St. Ann and St. Joachim."

Warm temperatures greeted those who attended the Mass, part of a weekend-long celebration that began with a Triduum of evening Masses. A Mass of Healing was held at the Shrine to St. Ann on Sunday afternoon. Also accompanying this annual event was the Walk The Opeongo Line Pilgrimage, with devotees walking from Our Lady of Fatima Parish in Renfrew to St. Ann Parish over a period of four days.

The history of the establishment of the shrine dates back to the construction of the first church in Cormac in 1891 led by Father James McCormac. It was Bishop Charles Leo Nelligan who granted approval to construct the shrine on the parish grounds years later.

Bishop Mulhall told of how many past and present pilgrims have sought and found both physical and spiritual healing in order to acquire "strength to go on in their Christian lives." Not unlike the masses who were fed by Jesus from just barely five loaves and two fish, the faithful seek nourishment via their life-long pilgrimage of faith.



*Many faithful from across the diocese came out to celebrate the 80th anniversary of St. Ann's Pilgrimage.*



*The shrine of St. Ann.*

## The Catholic Women's League Responds to God's call!

Catholic Women's League members in Pembroke Diocese are responding with joy to the League's national theme, "Inspired by the Spirit, Women Respond to God's Call" by faithfully serving their parishes and communities.

Some councils rose to the challenge to form a Book Study Group on Pope Francis' Exhortation: "Amoris Laetitia" – "The Joy of Love". Results were very positive, with new events established to celebrate National Family Week and the recommendation that the "Exhortation" be required reading for Marriage Preparation.

In July, five members of our Diocesan Executive attended the Ontario Provincial Convention held in Toronto. "Homelessness" was a key focus throughout the convention, with presentations and prayer services informing and raising awareness and empathy for the homeless and people in vulnerable situations. Delegates were invited to donate \$5 gift cards from Tim Hortons or McDonalds to be distributed to the homeless. A total of \$15,154.50 in gift cards was collected. More than \$12,000 worth of cards collected at the convention were distributed to agencies serving the homeless throughout the Archdiocese of Toronto. The remainder were collected prior to the convention and given to local agencies for the homeless in councils' respective communities across the province.

Winnipeg was host to the National Convention in August, when a new executive was elected. The new National President is Anne Gorman from New Brunswick. The new national theme, "Care of Our Common Home" was announced. This will come into effect in January 2019. Three members from Ontario

continue to sit on the national executive. They are Past President Margaret Ann Jacobs, 1st Vice and Chair of Spiritual Development Shari Guinta, and Chair of Legislation Betty Colaneri.

The CWL Diocesan Day of Reflection, held on September 8, was hosted by Our Lady of Fatima Parish Council. The theme for the day, "Our Call to Holiness As We Celebrate Our Lady's Birthday" was highlighted by Father Ryan Holly's presentation on the "Apostolic Exhortation Gaudete Et Exsultate by The Holy Father Francis on The Call To Holiness In Today's World". Father Holly stressed that prayer must accompany the Beatitudes for one to attain holiness and sainthood. He encouraged all members to read the exhortation. The call to holiness is integral to The Catholic Women's League. Our mission statement calls "all members to holiness through service to the people of God." Prior to lunch, a number of priests were available to celebrate the Sacrament of Reconciliation. The planning committee strives to include Reconciliation in each Day of Reflection. In the afternoon reflection, Patricia Duggan spoke on the importance of devotion to Our Mother Mary. She suggested that our "weapon" be the Rosary. Because September 8 was the Feast of the Nativity of Mary, our celebrations included singing Happy Birthday to Mary and enjoying birthday cupcakes.

At the Fall Diocesan Meeting on October 20, hosted by St Columbkille Cathedral Parish, members heard presentations from the Diocesan Standing Committee Chairpersons of Organization and Legislation. Each position and standing committee is important to the League and these presentations are meant to help



*Book of Life Group Blessing at the CWL Meeting*

members carry out their duties in their parish councils. Members enjoyed table discussions with questions on the vocation of grandparenting. As part of our continued response to the Ontario Provincial Council's focus of homelessness, members willingly answered the call for donations of women's personal care products as well as socks. Parish councils brought their "Book of Life" to share and have blessed. Each parish council is encouraged to keep a memorial book with the names of all deceased members and Spiritual Advisors.

The Fall tends to be a great time for spiritual development and social events. CWL members and friends are encouraged to support upcoming events within the parish and the diocese and continue to be guided by our patroness, Our Lady of Good Counsel.

**Submitted by Elaine Turner**  
Christian Family Life Chair



## Three diocesan women make lifetime commitment to consecrated life

Three women from the diocese of Pembroke made lifetime promises in the community of Madonna House on June 8. Beth Scott (Arnprior), Veronica Ferri (Pembroke) and Gudrun Schultz (Shawville, Quebec), along with Meaghan Boyd, from Nova Scotia, made a permanent commitment to consecrated life as lay members of Madonna House Apostolate.

"I saw the entire course of my life coming together on that day," Veronica said. "I think it was Our Lady who brought it together for me."

Located in Combermere, Ontario, Madonna House is a community of consecrated laymen, laywomen and priests, who share a family life together, striving to live the Gospel and to serve those around them in whatever way God calls them to.

"It was the best thing that has ever happened to me," Meaghan said of her Final Promises to live in poverty, chastity and obedience "forever". "I have always been a wandering, restless kind of person. In Madonna House, I have found what I was looking for."

Bishop Michael Mulhall celebrated Mass for the community on June 8. "This is the kind of promise that changes lives" he said in his homily. "Those who make promises today don't just make a promise that

they could make tomorrow. This is a moment of enormous grace, which strengthens us beyond our comprehension."

It was a day of great joy for the members of Madonna House and the family and friends who joined the celebration.

"It's a joy for your Bishop above all to see how the life of the community is progressing in the lives of the young ones," Bishop Mulhall said in his homily, "And the Church becoming younger all the time."

In addition to the four women making final promises, nine young people made renewals (including three assigned to missions in England and Belgium) and the community received four men and women making their First Promises: Maria Kim from South Korea, Ana Sofia Corona Gaxiola from Mexico, Morgen Grigg from Kitchener, ON, and Alec Bonacci from Pennsylvania.

Founded in 1947 by Catherine Doherty, Madonna House has 197 members in 18 mission houses in Canada, the US, Europe and Russia. Young men and women from around the world make their way to Combermere year-round to live and work with the community and experience Gospel life. For more information, email [registrar@madonnahouse.org](mailto:registrar@madonnahouse.org)



**Photo of four Final Promises with Bishop Mulhall. From left - Beth Scott, Gudrun Schultz, Veronica Ferri, Meaghan Boyd**



**MH Promises with Bishop Mulhall. Fourteen of the 17 young people making promises on June 8. Three were in missions.**

## New at Seat of Wisdom College—Press Release

By Maria Reilander

Our Lady Seat of Wisdom College (SWC) announced new developments in its academic program for this fall: A concentration in Classical and Early Christian Studies has been formed, and there have been exciting advancements towards a Sacred Music Program.

### Classical and Early Christian Studies

Our Lady Seat of Wisdom College's Bachelor of Catholic Studies degree features a variety of courses in the liberal arts and includes concentrations in History, Philosophy, Theology, Literature, and now Classical and Early Christian Studies (CECS). The CECS concentration is a fitting addition to SWC's interdisciplinary curriculum: Classics programs are typically defined by a cultural tradition and a historical period rather than by a particular method of inquiry and are thus interdisciplinary by nature. Interdisciplinary studies are increasingly recognized for their rigour, creativity, and breadth and depth of intellectual exploration.

The Classical and Early Christian Studies program examines the entire course of Greco-Roman civilization, with a special emphasis on the first four hundred years AD. By simultaneously studying the language, literature, history, theology, philosophy, art and architecture of this period, students will move towards an authentic encounter with an era that was vital to the formation of Western culture and to the development

of the Church. For more on the program, visit: <https://www.seatofwisdom.ca/new-concentration-classical-early-christian-studies/>

### Sacred Music

Another integral component of a liberal arts education is music. While sacred music has always had a special place in the academic program and culture of SWC, this year there have been new developments in the establishment of a Sacred Music Program.

Dr. Richard Heinzle, a versatile music scholar, teacher and choir director, will lead the Sacred Music program and teach an expanding selection of courses. This year the following courses will be offered: Survey of the History of Western Music, Music Theory and Music Theory Lab, Chorus, Ecclesiastical Schola, Voice, and Instrument.

Also, thanks to a generous benefactor, a portable classroom has been purchased and is being converted into soundproof music rooms and office space for the music department. Anyone wishing to help fund this program and the new music equipment is invited to contact Maria Reilander, Director of Development ([mreilander@seatofwisdom.ca](mailto:mreilander@seatofwisdom.ca)).

As noted by founding faculty member, Professor John Paul Meenan, "We at Our Lady Seat of Wisdom College have as part of our mission to fulfil the exhortation of the Second Vatican Council, *Sacrosanctum concilium*, to preserve and foster the musical tradition of the universal Church, which is 'a treasure of inestimable

value'. In fulfilling this call, students learn Gregorian chants which are proper to the Roman liturgy, the *ars perfecta* of the late mediaeval and renaissance polyphonies, Dufay, Palestrina, Byrd, Tallis, and on to the baroque and classical masterpieces such as Bach, Mozart, Vivaldi, Bruckner."

The Sacred Music Program would fill a void within higher education in Canada and the Canadian Church. Our Lady Seat of Wisdom College would be the only Catholic college or university in Canada offering a Sacred Music program.

There is much excitement among the students concerning the additions in music. Benita Prins, a second-year student shares, "I am thrilled about the new developments in the Sacred Music program at Our Lady Seat of Wisdom College! My first year studying liberal arts at Seat of Wisdom was absolutely incredible, and with the addition of a music program, I hope my second year will be even better. I am especially excited for the Ecclesiastical Schola and voice lessons with the new professor."

Not only does Dr. Heinzle want to inspire students to love and learn the great sacred works of the Church, but he also wishes to present these musical treasures to as wide an audience as possible, especially within their proper liturgical settings.

The College looks forward to sharing with the wider community the beauty of the sacred music of the Church's tradition.



## Saint Profile

# Saint Thérèse of Lisieux— The Little Flower

St. Thérèse of Lisieux, also known as “The Little Flower,” is the third woman to be declared a Doctor of the Church. She is best known for her “little way” – which is to seek sanctity in everyday life by doing small things with great love. St. Thérèse’s writings are timeless lessons on how to love God with one’s whole heart in the simple pattern of daily life. She teaches us how to suffer in Him, with Him, and through Him, in great love.

Her Baptismal name was Thérèse Martin. She was born in Alençon France on January 2, 1873. Her parents, Louis Martin and Zélie Guérin, were devout to the Catholic Faith and had her baptized two days after her birth. At the age of four, Thérèse lost her mother and then she and her family moved to Lisieux.

On the Feast of Pentecost in 1879, Thérèse was healed from a serious illness through the intercession of Our Lady of Victories. After receiving this miracle, her desire was to embrace the contemplative life as her sisters Pauline and Marie had done. Bishop Hugonin of Bayeux never forgot the day Thérèse and her father came to see him with a surprising request. The Bishop said to her “You are not yet 15 and you wish this?” Thérèse replied with spontaneity “I wished it since the dawn of reason.” Although the Bishop was impressed with her, he did not immediately grant her request. Thérèse felt compelled to continue to get permission granted to enter Carmel. Thus, in November 1887, her father planned to take her sister Celine and her to Italy with a group of French pilgrims. Catholics from all over the world were journeying to the Eternal City to celebrate Pope Leo XIII’s Golden Jubilee as Priest. It was shared that it would be forbidden to speak to the Pope as it would prolong the audience too much. Thérèse asked her sister for advice and she said, “Speak to him.”



The next thing Thérèse remembered was that she was at the Holy Father’s feet. Lifting tear-filled eyes to his face, she cried out, “Most Holy Father, I have a great favour to ask you!... Holy Father, in honour of your jubilee, permit me to enter Carmel at the age of 15.”

“Well, my child” the Holy Father replied, “do what the superiors tell you.” Resting her hands on his knees, Thérèse continued, “If you say yes, everybody will agree!” He gazed at her with these words, stressing each syllable, “Go-go- you will enter if God wills it.”

Thérèse did not have to wait long in suspense. The Pope’s blessing and the prayers she offered at many shrines during the pilgrimage had the desired outcome. At the end of the year, Bishop Hugonin gave his permission, and on April 9, 1888, Thérèse joined her sisters in the Carmel at Lisieux. She received the habit on January 10, 1889. On September 8, 1890, with great joy, Thérèse made her religious profession on the Feast of the Birth of the Blessed Virgin Mary.

In her new environment and customs at Carmel, she embodied the way of perfection outlined by the Foundress, Saint Teresa of Jesus, fulfilling with genuine enthusiasm and fidelity the numerous community responsibilities assigned to her. Her faith was tested by the sickness of her beloved father, Louis Martin. Thérèse’s father died on July 29 1894.

Thérèse grew in holiness, enlightened by the Word of God and inspired by the Gospel to place love at the centre of everything. Surrounded by the love of Christ, her only Spouse, she entered ever more deeply into the mystery of the Church and became increasingly aware of her apostolic and missionary vocation to draw everyone in her path.

In her twenty-third year, on order of the prioress (the person in charge), Thérèse began to write the memories of her childhood and of life at the convent; this material forms the first chapters of *Histoire d’une âme*, the *Story of a Soul*. It is a unique and engaging document, written with a charming spontaneity, full of fresh turns of phrase, unconscious self-revelation, and, above all, giving evidence of deep spirituality. She describes her own prayers and thereby tells us much about herself. “With me prayer is a lifting up of the heart, a look towards Heaven, a cry of gratitude and love uttered equally in sorrow and in joy; in a word, something noble, supernatural, which enlarges my soul and unites it to God.” Thérèse occupied herself with reading and writing almost to the end of her life. That event came ever nearer as tuberculosis made a steady advance. During the night between Holy Thursday and Good Friday, 1896, she suffered a pulmonary hemorrhage. Although her bodily and spiritual sufferings were extreme, she later wrote many letters to members of her family and to distant friends, as well as continuing *Histoire d’une âme*.

In June, 1897, Thérèse was moved to the infirmary of the convent. On September 30, with the words, “My God ... I love you!” on her lips, she died.



Thérèse was canonized by Pope Pius XI on May 17, 1925. The same Pope proclaimed her Universal Patron of the Missions, alongside Saint Francis Xavier, on December 14, 1927.

On August 24, 1997, at the close of the Eucharistic Celebration at the Twelfth World Youth Day in Paris, in the presence of hundreds of Bishops and before a vast crowd of young people from the whole world, Pope John Paul II announced his intention to proclaim St. Thérèse of the Child Jesus and of the Holy Face a Doctor of the Universal Church on World Mission Sunday, October 19, 1997.

Her teaching and example of holiness has been received with great enthusiasm by all sectors of the faithful. Her feast day is October 1.

St. Thérèse shows us how her “Little Way of love” of holiness and confidence comes straight from Sacred Scripture. St Thérèse had promised that after her death, “I will spend my heaven doing good upon earth” and “after death I will let fall a shower of roses.” With that promise let us bring our intentions to St. Thérèse and ask her to intercede for us in our time of need.

### Novena prayer to St. Thérèse of the Little Flower of Jesus

*O Saint Thérèse of the Child Jesus, please pick for me a rose from the heavenly garden and send it to me as a message of love. O Little Flower of Jesus, ask God today to grant the favours I now place with confidence in your hands, (pray for personal intentions). St. Thérèse, help me to always believe as you did, in God’s great love for me, so that I might imitate your “Little Way” each day. Amen.*



## Home-based Faith Formation for the Young Family

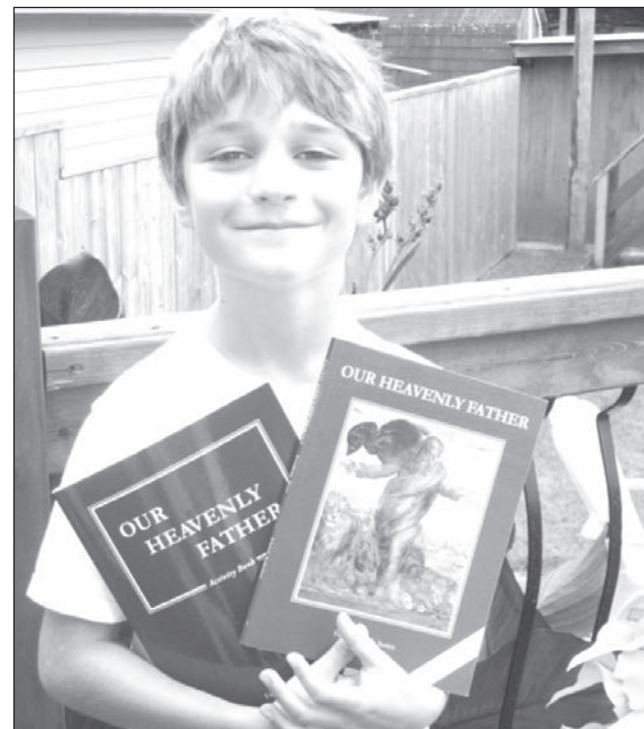
By Yvette Bourque

I have been working through a series of catechetical books called *Faith and Life Series* with my seven-year-old son, Jesse. Unfortunately, I was not aware of this series when my older three were young. However, we did have other resources and opportunities at our parish for family formation back then. It was Nathan and Angela Watson from the Cathedral Parish, Pembroke, who put me onto this particular series. I have to admit they are pretty fantastic and so simple to use right at home. That is why I am sharing this with you. I think there are some families out there who truly want to form their children in the Catholic faith, but do not know where to start.

In the Faith & Life series, there are eight units to work through, starting in Grade 1, or whenever you start, and ending in Grade 8. Age does not matter, but if you are able to start in Grade 1, that would be ideal. Each unit has one textbook and one activity book. Jesse and I worked through the first unit last year, called, *Our Heavenly Father*. We sat on our recliner and read the text book each night, or whenever we had time. Then, we would go to the activity book and

do the short activities. As much as possible, I tried to make our time together fun and NOT like homework. Jesse really enjoyed it. Each chapter, which is no longer than a page or two, has review questions to see if the child is comprehending and retaining the information. This was so helpful. Even I learned some things I had forgotten! It is authentically Catholic and is the best resource I have come by yet. For the keeners, there is also a teacher's manual that you can purchase for each unit, which gives you extra activities, prayers, etc., to do as well. For about \$25.00 you can purchase the textbook and activity book each year. To order from a Canadian company, go to [www.bluemantle.ca](http://www.bluemantle.ca). For more detailed information and resources, especially for parish catechists, go to [www.faithandlifeseries.com](http://www.faithandlifeseries.com) at Ignatius Press (American). This series can also be presented at the parish level.

Jesse will be starting the second unit this year sometime in the fall, along with my husband Mark. I told him how easy it is, and so he will be the main "teacher" for the next unit. I believe passing the faith on should come from both parents, if possible. You do



not need to know all the details of the Catholic faith to teach this... the program will teach you. If you have any questions about this series of faith formation books for children, please contact me at 613-732-7933 x208 or [yvettebourque@pembrokediocese.com](mailto:yvettebourque@pembrokediocese.com). I would also be happy to come to your parish with the resources and do a short presentation for young families after Mass, or at another convenient time.

## Steubenville Toronto 2018

By Yvette Bourque

It was another blessed youth conference in Oshawa this year, with some very incredible teens from the Diocese of Pembroke. We had our largest number of in attendance, 19 in total, and it was the first time a priest accompanied the group. Fr. Justin Bertrand from St. Pierre Parish in Fort Coulonge was happy to journey with us over the entire weekend while still holding up his commitment to hear confessions... many, many confessions.

This year's theme was REVEALED from 1 John 4:9, and the speakers were simply amazing, funny and passionate about their faith. So many of the youth enjoyed the time of adoration on Friday and Saturday evenings. Many commented that it was their favourite part of the weekend. Some really enjoy the small group discussions and talking with like-minded friends.

Participant Jacob Afelskie (Barry's Bay) urges other youth to take part.

"I encourage kids to go to Steubenville because of the openness. Everyone I met there felt so alive and free in their faith, and it seemed like we were so open to each other and Christ – something that I haven't seen often with youth gatherings. If you want to be in an environment of happy, energetic Catholics who want to experience their faith in beautiful ways, Steubenville is the place for you."



"It really is a life-changing weekend, and that is why they are so excited to attend again next year. The weekend puts life back into perspective and helps to keep the main thing... the main thing, and that is our faith and hope in Jesus Christ."

Hannah Afelskie described the event as exhilarating and faith-enriching.

"I met other teenagers who were just as excited as I am about God and our Catholic faith. The speakers, coordinators' and chaperones' love for God was so inspiring in the way that they acted and proclaimed their love and stories about God. I am already looking forward to the talks, the women's session, and the time spent with the other teens at the 2019 Steubenville Conference in Toronto!"

I am so proud of all the youth for being so well behaved, and for allowing the chaperones to enjoy the weekend as well. A big thanks to our two chaperones, Kyle Phillips from Our Lady of Good Counsel, Deep River, and Abigail Huntley from Our Lady Seat of Wisdom College.

Information will soon be available for next year's conference at [www.steubenvilltoronto.com](http://www.steubenvilltoronto.com). Information and registration for next year's Diocesan group will be available mid-January 2019.



The Diocesan group who attended the Steubenville Toronto Youth Conference  
July 13-15, 2018.



# Travelling the Pembroke Diocese

By Fr. Scott Murray

Last fall, I began a series of assignments that have literally taken me to every corner of the diocese. In September, I moved from Pembroke, LaPasse and Westmeath to Arnprior, Bancroft and Haliburton, and then in March I moved to Temiscaming and Kipawa. Now I am pastor of St. Ann, Mattawa. It has been an interesting year!

All these moves have given me a unique opportunity to know the Pembroke Diocese. Along with becoming very familiar with the geography of the diocese by driving along thousands of kilometres of highway, I was also inspired to learn more of the history of the parishes and the diocese at large. There have been two books written that give brief histories of each of our parishes. The first, *Highways of Destiny*, was written by Fr. William C. Dwyer and published in 1964. The second, *Lift Up Your Hearts*, was written by Fr. Joseph C. Legree and published in 1988. Most parish rectories have copies of these books that can be borrowed. There are also many books written about individual parishes that can be found at local libraries.

During this past year, whenever I was back in the Pembroke area and someone would ask me where I was working, my answer would usually prompt two responses: first, the question, “Is that part of our diocese?” And second, the admission, “I’ve never been there before, but I hear it’s nice.” They are, indeed, nice towns. Haliburton and Témiscaming are, however, both about 3 hours from Pembroke, so it’s understandable that many people don’t realize they are part of the Pembroke Diocese.



Father Scott Murray holds the map he created that depicts the past and present parishes and missions throughout the Diocese of Pembroke. Copies are available for purchase, and proceeds will go to St. Anne Parish, Mattawa.

Carte Historique du  
**Pembroke Diocese**  
Historical Map

St. John Chrysostom, Arnprior

St. Thomas-d'Aquin, Astorville

Our Lady of Mercy, Bancroft

St. Hedwig, Barry's Bay

St. Lawrence O'Toole, Barry's Bay

St. Bernadette, Bonfield

Our Lady of Perpetual Help, Branside

Barry's Bay, The Church of the Assumption

Berry River Mission, QC

Bissett Creek Mission, ON

Black Bay, Notre Dame de la Baie, ON

Black Donald, Mission of Our Lady

Black River Station Mission, QC

Bois Franc Mission, QC

Catholic Schools

Primary/Primaire

Arnprior, St. John XXIII

Arnprior, St. Joseph

Astorville, Saint-Thomas-d'Aquin

Bancroft, Our Lady of Mercy

Barry's Bay, St. John Bosco

Relig

Arnprior

Bryson

Burns

Comb

Fort-C

Mansi

Cette carte de vinyle 4'x4' de haute qualité porte les noms de nos paroisses actuelles et passées. Il comprend également des listes des paroisses et des déserts actuelles avec leur date de fondation, des paroisses et des déserts fermées, nos écoles catholiques et des communautés et institutions religieuses. Il présente également des photos de quelques paroisses et missions.

This high quality 4'x4' vinyl map has our current and past parishes labelled. It also includes lists of all the Catholic parishes and missions with their founding date, closed parishes and missions, our Catholic schools, and religious communities and institutions. It also features pictures of a few parishes and missions.

Lorsque vous commandez une carte, vous recevrez également un pdf d'un tableau des distances diocésaines.

When you order a map, you will also receive a pdf of a diocesan distances chart.

The sale of these maps is a fundraiser for St. Anne Parish, Mattawa

La vente de ces cartes est une collecte de fonds pour la paroisse Sainte-Anne, à Mattawa.

\$90/Map - 90 \$ / carte

10% Discount on bulk orders

10% de réduction sur les commandes en gros

Pour plus d'informations ou pour commander une carte, visitez:

For more information or to order a map, visit:

[www.stannemattawa.com/maps](http://www.stannemattawa.com/maps)

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## Meeting diocesan priests from afar

The Diocese is blessed to have several members of the clergy who come from various locations around the globe. Ecclesia will be publishing a series of introductory articles on these priests.

**In this edition, Father Malachy Ekezie agreed to tell our readers a little bit about himself.**

Hailing from Abajah in Imo State, Nigeria, Father Malachy Ekezie is a priest with the Congregation of Sons of Mary Mother of Mercy.

"I was raised by Christian parents who were instrumental in making my faith take root," said Father Ekezie to Ecclesia.

"They taught and encouraged me to join some lay pious organizations in our parish, **Christ the King Cathedral** parish in Aba, Abia State.

He enrolled in the following organizations: Legion of Mary, St Theresa of the Child Jesus Society, Mass Servers Association, Block Rosary Crusade and the church choir.

With such passion for his faith, it was only a matter of time before Father Ekezie answered the call to serve God as a priest.

"My vocation to the Catholic priesthood was perceived when I was 17 years old," said Father Ekezie.

"As I had much interest in serving at both weekdays and Sunday Masses, I watched the priest chant the Eucharistic Prayer with keen interest which registered a considerable influence in my effort to become a Catholic priest."

He would go on to study Philosophy and Theology at Seat of Wisdom Major Seminary in Owerri, Imo State, Nigeria, and was ordained in 2001. After his ordination, he was posted to Holy Trinity Parish in Umule, Umuahia Diocese to serve as the parish priest. He served there from 2001 to 2008.

At the direction of the Superior General of his congregation, Father Ekezie arrived in Canada to serve the faithful in parishes where there was a shortage of priests. From 2008 to 2015, he was the pastor of St. Alexander's Parish, in the Archdiocese of St. Boniface in Manitoba, then serving as pastor at Sacred Heart Parish in Hollow Water, also in the Archdiocese of St. Boniface, from 2015 to 2017.

Since then, he has served here in the Diocese of Pembroke and is the current Administrator of St. Ignatius Martyr Parish, Maynooth, St. Martin of Tours Parish, Whitney, and St. Matthew the Apostle, Madawaska.

"I enjoy the cooperation and commitment to duty of my parishioners," said Father Ekezie.

"Their smiling faces and hospitality are amazing, always ready to render any kind of help as it concerns the parish."



## Annual Retreat for Permanent Deacons held at Galilee Centre

*By Deacon Christopher Barrett*

The 5th annual diocesan retreat for the Permanent Deacons and their wives was held in Arnprior at the Galilee Centre, August 7-9. This year's retreat director was Father Bob Wild, a priest from Madonna House. The theme of the retreat was based on Pope Francis' Apostolic Exhortation: *Gaudete et Exsultate* (Rejoice and Be Glad) - On the Call to Holiness in Today's World.

Having been newly ordained a Permanent Deacon for the Diocese of Pembroke on July 7, 2018, I had the privilege of attending this year's retreat with my wife Anne. We were warmly welcomed by the other deacons and their wives and made to feel at home. I remember feeling surrounded by love and friendship during the three days we were together, and Anne and I are grateful for everyone's kindness and openness.

During the retreat, there is daily Mass, the praying of the Liturgy of the Hours in the morning and in the evening, Adoration of the Blessed Sacrament in the chapel, several talks given by the retreat director, and opportunities for friendship and community during meal times. An important aspect for any retreat is time set aside for silence: quiet meditation and personal prayer. Given the beautiful venue of Galilee Centre with its lovely grounds bordering the Gillies Grove (an expanse of old growth forest) and overlooking the Ottawa River, there is ample opportunity to be alone with God and his creation.

Fr. Bob Wild introduced the retreat as an opportunity to "come away and rest awhile", that the Lord had arranged this time to be with us. In fact, the retreat was really about our relationship with the Lord. All are called to holiness. Holiness means to be in union with the Lord: Father, Son and Holy Spirit. Fr. Bob reminded us that the real guide to holiness in the Holy Spirit. The

question is, how does the Holy Spirit call each of us to holiness? We look to the lives of the saints for inspiration and for their intercession, but we, too, are called to be saints. In the words of the French novelist Leon Bloy, "The only great tragedy in life is not to become a saint." Pope Francis, in his exhortation, says: To be holy does not require being a bishop, a priest, or a religious. We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves. Are you called to the consecrated life? Be holy by living out your commitment with joy. Are you married? Be holy by loving and caring for your husband or wife, as Christ does for the Church. Do you work for a living? Be holy by laboring with integrity and skill in the service of your brothers and sisters. Are you a parent or grandparent? Be holy by patiently teaching the little ones to follow Jesus. Are you in a position of authority? Be holy by working for the common good and renouncing personal gain (*Gaudete et Exsultate* 14).

During Fr. Bob's exposition of the Pope's teaching, he spoke of living the Beatitudes as the way to holiness. "In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives. The word 'happy' or 'blessed' thus becomes a synonym for 'holy'. It expresses the fact that those faithful to God and his word, by their self-giving, gain true happiness" (*Gaudete et Exsultate* 63-64). The great criterion for holiness comes from Our Lord's teaching in Matthew 25 when we will be judged on what we have done for others, how we have loved our neighbor. Fr. Bob spoke of Catherine Doherty's teaching of finding Christ in the poor. In our meditation on holiness, Fr. Bob also focused on the necessity for growth, for movement



*Permanent Deacons and their wives attended the annual diocesan retreat in Arnprior at the Galilee Centre.*

versus complacency. We are to accompany people, be present to people on the way, to love people where they are. In this movement, we journey in community, side by side with others in our families and in our parishes. In his final session, Fr. Bob spoke of attentiveness to the Holy Spirit. We need to pay attention to the Holy Spirit as the real guide. In this way, under the inspiration of the Holy Spirit, we gain new insights and understandings of God's will for us and we experience the newness of the Gospels every time they are proclaimed. Fr. Bob asked us what place silence plays in our life. Jesus gives us the example of going apart to pray in silence and solitude. We need to learn to love silence, make silence fruitful, and to discern the paths of holiness in silence.

On behalf of all those present, I offer a sincere thank you to Fr. Bob Wild for leading us on this retreat. Also, we are grateful to our Bishop Michael Mulhall for sponsoring the annual retreat for the Pembroke Diocese's Permanent Deacons and their wives. Finally, I wish to acknowledge the contribution of Deacon Adrien Chaput for organizing and facilitating the retreat and making it a great success. All glory and praise be to our God!



## Parish Profile

# Holy Canadian Martyrs, Combermere

A devoted community at Holy Canadian Martyrs Parish in Combermere is providing a shining example of the great joy their faith brings to their members.

Settled by European pioneers, the Combermere area was initially serviced by clergy from Brudenell from 1870 to 1889. From 1889 to 1906, priests from Maynooth Parish assumed the responsibility of serving to the faithful.

In 1906, Bishop Narcisse Lorrain chose a site for a new mission church on land donated by Medos Perrier. Father Francis French, a pastor from Brudenell, was assigned to oversee the construction of the church, which was named Sacred Heart of Jesus. No rectory was built, and so priests from Brudenell would continue to travel to Combermere.

It would remain a mission church until 1931, when Sacred Heart of Jesus was officially declared a parish. Father A. Patrick Dwyer, assistant in the parish at Brudenell, would become the first parish priest. Father Dwyer would remain parish priest until his retirement in September of 1957.

The church was destroyed by fire in November of 1951. A new church was erected in 1952 and blessed by Bishop William Smith on June 21, 1953. It was renamed Holy Canadian Martyrs Church to commemorate the French missionaries who visited the Combermere area as they journeyed to Huronia on Georgian Bay.

The parish continues to prosper to this very day, now under the guidance of Father John Lacey, who praised the parish council in the leadership they have shown.

"The parish has a wonderful parish council," said Father Lacey, who has served at Holy Canadian Martyrs since September of 2015.

"The parish council consists of members appointed to Council by the pastor. Many members have served on the parish council for a good number of years. Thus, they possess knowledge of the parish, and an appreciation of the history of the parish. Council meets with the pastor on a regular basis, providing wonderful feedback regarding parish pastoral needs, and is an ongoing source of guidance. Members of the council are active in the parish, and also serve as members of the Knights of Columbus, Catholic Women's League, and other ministries. The parish also has a finance council, which meets a couple of times a year to review the financial health of the parish, to review and approve the financial report to the parish, and to audit the expenditures of the parish to ensure compliance with the Diocesan Financial Policy."

The parish council is also responsible for fundraising endeavours, including a months-long yard sale held from May to August of 2017.

"This year, council has organized a raffle with very generous prizes reflecting the dedication of people to their parish," said Father Lacey.

Of particular note was the fundraising drive of 2006 to cover the costs of the church renovations (completed in March of 2008) needed at that time.

"No undertaking was as massive as was the renovation of the church, conducted under the leadership of then pastor, Father Ken O'Brien. The interior of the parish building was transformed into a truly beautiful worship space. The fundraising goal of over \$300,000 was achieved thanks to the hard work and dedication of the parishioners and Father Ken."



Other recent projects include the completion of a new entranceway for the church, and plans are underway to install a new cemetery fence adjacent to the church.

This past May, the 20th anniversary of the Eucharistic Adoration was celebrated at the parish. As Father Lacey explained, this involved parish members participating in week day adoration of the Blessed Sacrament.

"Adoration begins on Monday morning and continues through until Friday afternoon," said Father Lacey.

"The schedule is based on a weekly commitment, and some of the Adorers have kept the same hour of adoration for 20 years. Some adorers who came to the Adoration Chapel as children and teenagers are now bringing their own children. A member of the organizing committee shared; *'It amazes me to see the faithfulness of many adorers who spend the most difficult hours of the night with Jesus in the Blessed Sacrament. It truly is a wonderful experience of peacefulness to sit in the Presence of Jesus in the Blessed Sacrament.'*"

The Eucharistic Adoration is but a highlight of the vigour that parishioners at Holy Canadian Martyrs practice their faith, bringing great joy to Father Lacey.

"It is a particular joy to pray with and enjoy the company of the people of this parish," said Father Lacey. "The parish community does not simply observe the various feasts and components of the Liturgical Cycle. They truly wish to celebrate them."

He also made note of the special effort of the parish to extend a welcome to all who arrive at their doors to worship.

"During a time in our culture when division and animosity seem to be the norm, the parish does its best to make people welcome," said Father Lacey.

"A team of greeters welcomes people to Sunday morning Mass, an important first step when someone comes to church for the first time, or perhaps the first time in a long time. And my dog, Louis, welcomes everyone he meets to the church or along the road as we take our regular walks around the property. The social gatherings we organize, be they the fall pot-luck dinner and activity evening, or the March Talent Show provide an opportunity for many people to join together and enjoy one another's company outside of the worship setting. As in all things in life, it is all about balance. And in the context of a small parish, we do an admirable job of integrating the spiritual and social components of life into the fabric of parish life. Accomplishing this to the extent that we have makes me grateful to God for being here."

*With thanks to Father Joseph Legree, author of Lift Up Your Hearts.*





# Caritas and Charisms: Sister Georgina

By Susan Dagenais

"So what's your claim to fame?"

"Well, actually, I am here to help discern my charism of writing. How about you, Sister?"

"Me, I just got out of jail!"

I had just entered that beautiful building called Caritas, next to the Pembroke Regional Hospital. I had imagined elderly Sisters sitting, longing for visitors. I was on my 'mighty high horse' that day, and headed to bring a little joy into these Sisters' lives.

Boy, does Our Lord ever have a sense of humour! It was I who was going to be visited by joy, by wonder: wonder personified in these beautiful, faith-filled women.

The sister I met at the door, who filled me with wonder and joy, stating "I just got out of jail", had dedicated her life to prison ministry.

What about the rest of the Sisters I met while quickly dismounting my 'high horse'? As far as these eyes could see, Sisters sitting and longing for visitors were nowhere to be found! How had these joy-filled women dedicated their lives?

"I was a nurse."

"I was an administrator."

"I was a teacher."

These Sisters had received gifts from the Holy Spirit, gifts that had enabled them to dedicate their lives to God's people. These gifts did not sap their energy, but, since these women had remained faithful and stayed with the True Vine, they were given the sap of life.

Did these 'wonder' women always want to be Sisters? Did they know from a tender young age that they were called to be Sisters?

"No, not at all!" said Sister Georgina, baptized Rita Mary Magdalene. I was leading an exciting life. At 23, I joined Royal Canadian Air Force, Women's Division. After several missions, twenty-nine young women, myself included, who were stationed in Winnipeg were transported to Ottawa by train to await deployment overseas. While awaiting deployment we were put up on the top floor of the Lord Elgin Hotel and within a few days the war ended. We were fortunate to enjoy the Victory Day celebrations in Canada's capital.



*The future Sister Georgina (far right) with her parents and two sisters. All three siblings enlisted in the Armed Forces during World War II.*



*Sister Georgina in a new dress*

"Two months after the war, I was off to New York! I had enrolled in a course in dress designing."

On route to New York, Rita visited her sister Jean, who, after being discharged from the military, entered religious life. Hoping to convince Jean to join her in New York, Rita had even packed a suitcase for her. It was during this visit that "a voice began to play havoc with my plans."

Rita attended a weekend retreat and there spoke with a priest. He encouraged her, "If you feel you may have a calling to the religious life, try it out. You will know very quickly, even within a year or so, whether or not you have a calling."

Even on the day she entered the community, Rita still had doubts. While kneeling in the centre of a large circle of Sisters who were singing the Salve Regina, she said to herself, "You can no more be a Sister...! What are you doing here?"

It was a difficult time for her, but within six months, she knew that it was where she wanted to be.

Rita was soon to find out that when we say yes to God, He will make sure that we receive the spiritual gifts that we need. These gifts are called charisms. God gives them to us so that we can give them away. Charisms are gifts that ensure that God's love reaches our neighbours and the world.

As Rita, who chose the name Sister Georgina, continued to share her charisms, she had a real sense that she "fit" or was "in her place." Sister Georgina experienced great joy in her vocation. She felt God's love deeply. Sister Georgina has been a Grey Sister for 71 years!



*Sister at 94 years of age*

After the novitiate, Sister Georgina was assigned to various areas of ministry: working with children, teaching, food services, formation of postulants and novices, and parish ministry. "I felt a fullness when working directly with the priest and the people, who were all so accepting of me. This became my favourite mission, serving the people."

Sister Georgina spent 25 years at Holy Name Parish in Kirkland Lake. Her dedication, love, and tireless efforts for her parishioners and the community were so great that she was awarded Citizen of the Year in 1997 by the people of Kirkland Lake. Upon receiving this award, this humble servant of God was quoted as saying, "I can't believe it. I just do what I committed to do 50 years ago."

At 75 years of age, Sister Georgina retired and moved to Ottawa, where she did volunteer work with Pro-Life and Catholic Immigration. "Two of my loves: people and Canada."

When Sister moved to Pembroke, she had a studio at the motherhouse on Mackay Street, from which she shared and taught stained glass. Some of Sister's beautiful works of art are lovingly displayed for all to enjoy in the halls and dining room at Caritas.

On May 1 of this year, Sister Georgina celebrated her 95th birthday. Sister believes that it is important for parents and grandparents to "continue to show good example and let your children know how you feel. Children like to please their parents and grandparents."

"Keep praying and never forget the power of faithfulness and prayer."



# What is Grace?

By Fr. Michael Smith

*“[B]lessedness does not lie in knowing something about God, but rather in possessing God within oneself.*

*“I do not think these words mean that God will be seen face to face by the man [or woman] who purifies the eye of his [or her] soul. Their sublime import is brought out more clearly perhaps in that other saying of the Lord’s: ‘The kingdom of God is within you.’ This teaches us that the man [or woman] who cleanses his [or her] heart of every created thing and every evil desire will see the image of the divine nature in the beauty of his [or her] own soul. [...]*

*“Even though you are unable to contemplate and see the inaccessible light, you will find what you seek within yourself, provided that you return to the beauty and grace of that image which was originally placed in you.”*

*—St. Gregory of Nyssa (c. 335-395), in The Liturgy of the Hours, vol. II, pp. 413f*

How often have you heard the word ‘grace’ as part of religious language? We use the word ‘grace’ quite frequently, both in the liturgy and in our personal spiritual lives, but our understanding of the word’s meaning may not be all that clear. When we stop to examine more closely what ‘grace’ means, we discover a wealth of spiritual teaching and a source of encouragement in our life with God.

To understand more clearly what grace is, a good first step is to put aside the idea that grace is a “thing,” an object, something we can measure. Rather, grace is our very share in the life of God. Generally speaking, grace is God’s non-exclusive favour; grace is free and undeserved help from God. Grace is a participation in the life of the Trinity. By grace, we are adopted, through baptism, as sons and daughters of God in Jesus Christ. Grace is “supernatural assistance” with a view to sanctification (in other words, to make us holy). Grace has also been called “divine energy” (Tertullian and St. Augustine). (*Oxford Dictionary of the Christian Church*, p. 697)

Faith and baptism are the means, *par excellence*, by which God gives us grace and salvation, but we must not forget that God is not limited to these means. Grace is superabundant, as superabundant as the generosity of God.

## Sanctifying Grace

In theology, there is a broad distinction between two kinds of grace: sanctifying grace, and actual grace or graces.

Sanctifying grace is sometimes also called deifying grace. The Eastern Churches refer to the growth of sanctifying grace in us as “divinization”. For us Westerners,

the word ‘divinization’ may at first seem strange, as though it were the jargon of some New Age cult. If we make the necessary distinctions, however, we can see that it is perfectly orthodox to speak of divinization. That we are not divine by nature is obvious, sometimes painfully so. Yet, God’s goodness is such that God has adopted us as sons and daughters. Jesus Christ is the only Son of God by nature, but, by grace, God makes us participants in the divine life. We are identified with Christ.

In both East and West, we also speak of the divine indwelling, the indwelling of the Trinity, or the indwelling of the Holy Spirit—the fact that, both collectively and individually, we are the temple of God, who lives in us. Sadly, this marvellous reality is not as widely known as it ought to be. For us to be convinced that the divine indwelling is part of our faith, it would be enough for us to read the letters of St. Paul, especially Romans 5:5, Romans chapter 8, Galatians 2:20, and 2 Corinthians 13:5.

God’s invitation is for us to become adopted sons and daughters, configured to Christ, with the indwelling of the Holy Spirit: “direct and intimate relationship with all three Divine Persons.” [...] “Faith in God comes first, in humanity’s response to God’s call. But communion with God demands the love of God and neighbour, the yearning after the completion of God’s plan, and the manifestation of creation’s maturity in God (cf. *Rom.* 8:19ff). Within the ecclesial milieu and one’s sacramental life, the believer can live more fully one’s communion with God and with others, configure oneself further to Christ, and express creation’s yearning after the fullness that only God can give.” (Neuner and Dupuis, p. 791)

One may ask, “If this is true, then how do I know that it is true?” Although grace cannot be perceived by the five senses, nonetheless we can perceive the effects of grace in people’s lives. Those who have appropriated this share in the life of God readily demonstrate attributes that are of God: charity, justice, compassion, wisdom, and truthfulness, to name only a few.

## Actual Graces

Whereas sanctifying grace is a habitual gift, actual graces are interventions of God in people’s lives. An example would be the strength that a person receives to make a difficult decision, or to live through a difficult experience. Even our openness to receive God’s grace is already a work of grace. The free gift of God’s grace demands a free response. This, of course, implies that grace can be resisted and even rejected.

There are sacramental graces, “gifts proper to different sacraments” (CCC, no. 2003). There are special graces called “charisms”. They are “oriented toward sanctifying grace, and are intended for the common good of the Church”. They are “for the sake of manifesting the gratuitous gift given to all.” (CCC, no. 2014) Examples of charisms are miracles, the gift of healing, prophecy, extraordinary faith and wisdom, the gift of knowledge or supernatural insight.

Another example of a special grace is “graces of state”, which “accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church.” (CCC, no. 2004) An example would be the grace given to married couples to carry out the responsibilities of married life and raising a family. Another example would be a spiritual leader’s (or any leader’s) ability to make a prudent decision in the face of a difficult and complex situation.

## Conclusion

All forms of grace have in common the fact that they are God’s free gift of divine life or divine strength. God’s exercise of freedom does not negate human freedom. Rather, grace is God’s loving initiative, prompting a free and loving response. It is God’s grace that saves us. Any merit on our part is God’s work within us. It is all gift: a gift freely given and freely received.

Grace is of the supernatural order. Although, in principle, it is possible to distinguish between grace and nature, in reality the two are intertwined. Grace, even when resisted, is always present and always offered.

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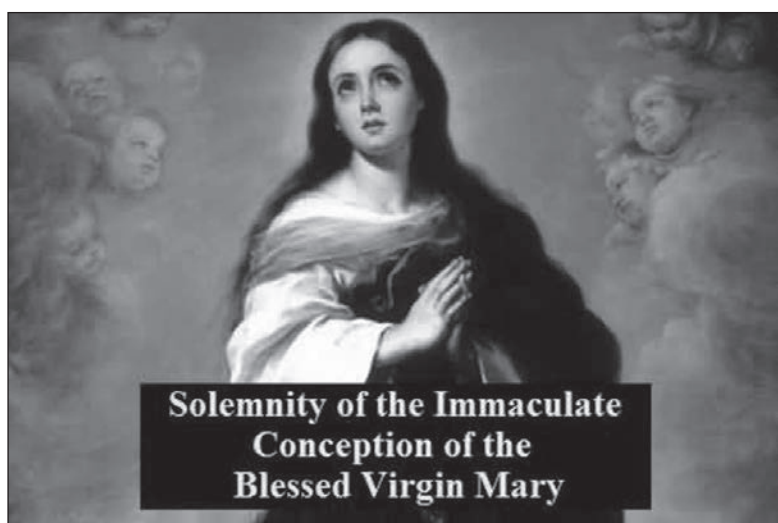
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