



ecclesia

OFFICIAL NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

A pastoral letter on marriage from the Bishop of Pembroke

(Editor's Note: This pastoral letter on marriage from Bishop Smith was delivered as the homily in all parishes of the Diocese the weekend of Aug. 23, 24, 2003.)

My dear faithful people in Christ,

For the past number of months, our country has been engaged in a debate, the outcome of which will have profound consequences for our future life together as a society. The debate centers upon the nature of marriage. At issue is the possibility of re-defining marriage so as to include within it long-term relation-

ships between couples of the same sex, and thus have them recognized in law as marriage. Some courts in Quebec, British Columbia and Ontario have found that the opposite-sex requirement in marriage is a breach of constitutional equality provisions for same-sex partners. An actual change in definition has been declared by the Ontario Court of Appeal. The federal government has decided not to appeal this judicial ruling to the Supreme Court of Canada, and intends to codify the change in law for the entire country.

On the national level, the Bishops of Canada have clearly expressed their opposition to this development. It is important that we also take time on the local level to address this as a diocesan family. For this reason, I have written this pastoral letter to all parishioners, and have asked our priests to read it from the pulpit at all Masses this weekend.

I have chosen this particular time to do so, because the Mass for this Sunday gives us an important teaching of St. Paul on the nature of marriage. This can help us to appreciate anew that marriage is a wonderful gift and calling from God, and that we have a responsibility as its stewards to uphold and protect it.

It is very important that we keep our thoughts clearly focused as we engage in the debate. Already we are seeing a host of related issues come to the fore, such as the equality of all citizens before the law and the role of religion in the formulation of public policy. As we citizens consider such matters, we should not lose sight of the principal issue that our government and courts have set before us, namely, whether or not we have the right to change the definition of marriage. Together with many others in our country, the Church answers this question with a clear and resounding "No"!

Let us begin to reflect upon this issue from the point of view of reason itself. Secondly

Continued on page 6



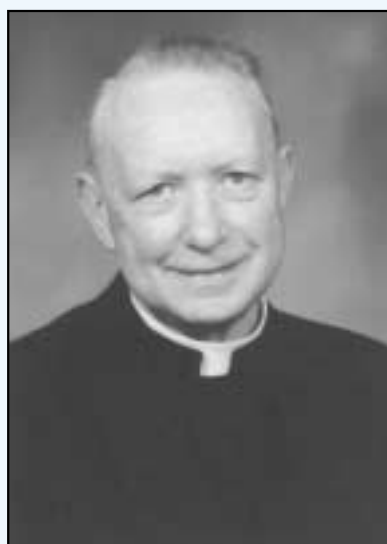
Twining with Lima, Peru

In his letter *Ecclesia in America*, Pope John Paul II strongly encouraged local Churches in North and South America to join together in mutual support. With this in mind Bishop R. W. Smith invited the Archdiocese of Lima, Peru to enter into some form of twinning arrangement with us.

To begin this project, a "Mission Benefit Dinner" was held at Thee Place, Pembroke, on September 25. The guest speaker was Lima's Auxiliary Bishop, Most Reverend José Antonio Eguren. Bishop Eguren, who spoke in fluent English, shared both the treasures and the needs of Lima, Peru. He illustrated these points by sharing a short video presentation that had been made for this event.

In both the spoken and video presentations, it was very evident that the people of Lima, Peru have much in their faith life to share with us.

The proceeds from this dinner and from donations, approximately \$20,000.00, will be given to Bishop Eguren for the needs of his people. For a photo review of the Mission Dinner, please see page 6 in the French section of this edition.



After 52 years of service to the Diocese of Pembroke, Monsignor Michael Barry is retiring. A tribute to Msgr. Barry appears on page 10 of this edition.

Barry's Bay woman named to C.W.L. provincial education and health committee

By: Andrea Dumouchel, Pembroke Diocesan President

Five delegates from the Pembroke Diocesan Council, attended the 56th Annual Provincial Convention of the Catholic Women's League, held in Thunder Bay, Ontario, in July. The theme of this four-day convention was "Cast out into the Deep!"

The opening Eucharistic Celebration, by Bishop F. Coli at St. Patrick's Cathedral, was breathtaking! We were welcomed to the city by Provincial President Joleene Kemp and by National President Marie Cameron.

There were ten new Diocesan Presidents in attendance (including myself). The second day we were treated to an Italian supper at St. Anthony's, and all of us had a great time meeting new people.

The speakers at this convention were excellent. Our "Cast out into the Deep" speaker Sandra Prather, Executive Director, Star of the North Retreat Centre, from Alberta, was wonderful. We managed to get her to speak at our Diocesan Convention in Haliburton, May 29, 2004.

A presentation by David Lavangie on "Health Care in Canada - Catholic Health Ministry - Is there a Place?" was very educational and encouraging.

A presentation by Geoff Quirt, Assistant Deputy Minister, and Lee Stones, Elder Abuse Consultant on "Ontario's Strategy to Combat Elder Abuse," showed the many ways the elders are abused and how we can identify them and get help for them.



Carmel Rumleski

The exciting part of the convention for the Pembroke Diocese was the election of officers for the year 2003 - 2005. Our past president, Carmel Rumleski from Barry's Bay, is now the new chairperson of the Provincial Education and Health Standing Committee. For this we say, "Congratulations, Carmel." It has been years since someone from our diocese has been on Provincial Council.

Our closing Mass at St. Agnes Church, Thunder Bay, with its choir, will be remembered for years to come. In all, this convention was one of the best I have been to.

Our next one is in Niagara Falls, July 11 to 14, 2004. Our National Convention will be in London, August 8 to 11, 2004.

Saint Marguerite d'Youville has been nominated to the Canadian Medical Hall of Fame

Saint Marguerite d'Youville has recently been nominated to The Canadian Medical Hall of Fame (CMHF) in recognition of the tremendous influence the Institute she founded has had on Canadian health care. This Institute is comprised of the Sisters of Charity of Montreal "Grey Nuns" and the Congregations branching from this source.

They are: Sisters of Charity of St. Hyacinthe, Sisters of Charity of Ottawa, Sisters of Charity of Quebec, Grey Nuns of the Sacred Heart and Grey Sisters of the Immaculate Conception. The Canadian Medical Hall of Fame, which was established in 1993, pays tribute to Canadian men and women who have contributed to the advancement of health and well-being of people everywhere.

The induction ceremonies were held October 15, 2003 in London, Ontario.



Mass at Mackey

A Eucharistic celebration was held at Mackey at the former site of the parish church, Saint Narcissus. Approximately 100 parishioners from Mackey, Stonecliffe, Bissett's Creek and other parts of the diocese were present. Fr. Steve Ballard was the presider. This Eucharistic celebration was followed by a picnic which was enjoyed by all.

The National Catholic Broadcasting Council

presents

Mission 2004

If I Were Looking For God . . .

Sunday February 22, 2004

Monday February 23, 2004

On Vision TV

6:00 p.m. Repeated 9:00 p.m. British Columbia

7:00 p.m. Repeated 10:00 p.m. Alberta

8:00 p.m. Repeated 11:00 p.m. Saskatchewan &
Manitoba

9:00 p.m. Repeated 12:00 a.m. Ontario & Quebec

10:00 p.m. Repeated 1:00 a.m. Maritimes

10:30 p.m. 1:30 a.m. Newfoundland

With

Fr. Brian Massie s.j. & David Wells

Mount St. Patrick Parish Celebrates 160 Years 1843 - 2003



Following the Mass a lunch was enjoyed by all in the hall and on the grounds. At 2:00 p.m. Fr. Roy Valiquette, who is very familiar with the long-standing history of St. Patrick's, led us through the history of the church and on each of the fifteen stained glass windows that are in the process of being restored.

Fr. John McCormac supervised the construction of this church. A year later in 1870 he blessed the Holy Well that he founded. Fr. John Harrington built the school in 1915 and the convent in 1916 and he brought the Sisters of St. Joseph here. He also hired Guido Nincheri to design the interior of the church in 1929.

Nincheri painted the frescos and the faces of the angels in the fresco over the main altar are those of young women from the parish.

Fr. Thomas Brady was here as Pastor for many years, Fr. Roy Valiquette was Pastor for ten

years. Fr. Patrick Blake is our present pastor. Fr. Valiquette said, "It was not the church building that made the people, rather, it was the people that made the church."



August 17, 2003 was a beautiful sunny day as Mt. St. Patrick Parish - the Mother of the Church in Renfrew County - celebrated it's 160 years Anniversary.

Fr. John McNulty from Ireland was the first resident priest. His priority was to build a chapel, which he constructed on the mountain. There is some evidence that there was a second church built, replacing the one on the mountain and serving until this present one was erected in 1869. Parish records began in 1846. The records of 1848 identify the church as All Saints until 1850, when the name was changed to St. Patrick, coinciding with the pastoral visit of Bishop Patrick Phelan.

The program began with a Mass of Thanksgiving, celebrated by Bishop Richard Smith. Concelebrants were Msgr. M. Hass, Fr. D. Ryan and Fr. P. Blake. Also present were Fr. J. Quinn and Mr. Ryan Holly.

Bishop Smith's homily was on the message being proclaimed to us from the scripture reading and on the great faith and legacies left to us by our ancestors in this parish. Bishop Smith said, that we cannot be deaf to the message being proclaimed to us from Proverbs and from St. Paul of what it is to be wise; they speak of the wisdom that is found only in turning to God, and listening to His words, for when Jesus preaches

it is God who speaks. Not only does He give us His words; but He gives us Himself. We cannot live apart from Jesus, apart from the Eucharist, apart from the Mass because this is where He feeds us. This word of God became a human being.

To this message we cannot be deaf. Our ancestors heard the message; they believed it and lived it. Because they were not deaf, they built this church so they could gather for the Eucharist and be fed by Jesus Himself. Our ancestors have left us a legacy, it's a legacy of faith. The fore-bears were people of faith, people of integrity. That faith moved them to action - to build this place of worship. Bishop Smith here a few months ago to administer Confirmation recalled seeing and feeling the strong family ties here . . . characteristics of a strong good Catholic family life.

Present were sixteen members of the 4th degree Knights of Columbus. Also represented were three levels of government; Federal, Provincial and Municipal governments. Federal Member: Cheryl Gallant (represented by Karen McDonald); Provincial: Sean Conway; Municipal: Mayor Raye-Anne Briscoe; Admaston/Bromely and Greater Madawaska: Reeve John Frost.

Scrolls were presented to Fr. Patrick Blake by each of them.

LIFE TEEN activities in words and pictures



STEUBENVILLE SUMMER YOUTH CONFERENCE JULY 11 - 13

By: Yvette Bourque

The bus was loaded with excited teens from Petawawa and Barry's Bay bound for the 10-hour bus ride to the Franciscan University of Steubenville, Ohio. What a mountain top experience we all had! The Spirit of God was evident, and one could not help noticing. Here is what one youth said about her experience.

Natalie Richard: "The life-changing experience I had this summer in Steubenville, Ohio is one that will never leave me.

"I am an active member of LIFE TEEN in Petawawa, and once again this year, we attended the University of Steubenville's Youth Conference. Here thousands of youth from all over North America come together for one reason, GOD!

"It is amazing to see people of all ages gather to worship the Lord. Many of the speakers' words touched me very deeply and I found I could really relate to their examples and stories.

"I think everyone who attended this event was filled with the Holy Spirit, and was given a renewal of heart. I learned that I shouldn't hide my face from God, but 'Just Live' my faith and let Him see the real me."

LIFE TEEN HITS YEAR FOUR

On September 9, we began our fourth year with Life Teen. What a mile stone! The Lord has blessed this ministry in many ways and we are grateful to Him for carrying us on 'eagle's wings' at times.

Three weeks into our program, we tackled a night called Satan's Sword. Here we reflected on how we use our tongues for good and evil and what Jesus says about this.

A Blind Date program helped us understand the importance of "FULL

ACTIVE, CONSCIOUS PARTICIPATION " at Mass. Finally, a comical social night called "The Outrageous Re-Run Event" showed the importance of imitating others and stressed that the ultimate imitation was to imitate Christ. As the youth settled in for another year of making new friends with their brothers and sisters in Christ, we were deeply saddened by the sudden and tragic death of a beloved friend, Michelle Maclsaac.

Michelle attended the Life Teen retreat last fall and was a participant in the ministry for a long time. We will miss her beyond measure and we pray for her and her family.

XLT- EXPERIENCE THE POWER!

September 9, Bishop R. W. Smith hosted an XLT night at St. Columbkille Cathedral. Approximately one hundred and fifty youth from throughout the Diocese gathered to sing, pray and spend time in silence in front of the Blessed Sacrament.

This experience provided an opportunity for the participants to meet youth from other parts of the diocese and the time to share the love they have for Christ. A second XLT night will be held for High School Age youth from across the diocese on Nov. 4.

The Edge is for Grade 6,7 and 8. Look for information on the opening of this program in the near future. For information call 687-4764.



Bishop's Message

Pastoral planning

Dear Brothers and Sisters in Christ,

A few years ago the Holy Father, Pope John Paul II, issued an apostolic letter to the whole Church, entitled *Nova Millennio Ineunte* (At the Dawn of the New Millennium). In that letter, he reflects upon the mission of the Church as we move into a new era of history. The pope calls upon each diocese to enter into a process called "pastoral planning". By this he means for us to address the following question: how might we, in our present circumstances and with the resources at our disposal, grow in our knowledge of the Lord, help one another grow in holiness, and give authentic witness to Christ in our society and world? In short we are being summoned to what the pope often calls a new evangelization, a renewed effort to share with our world the wonderful news of God's saving love and mercy, revealed and active in Jesus Christ. This is not the work of priests and religious alone. In virtue of our Baptism and Confirmation, we are called to be evangelizers, witnesses to Christ, and to participate in the life of the Church.

As we strive to respond to this call, our Diocese needs to take account of our current and future reality with respect to personnel resources, especially priests. It is no secret that we have far fewer priests today than we had even a few years ago. As recently as 1999, we had 44 priests available for full-time ministry in parishes. This year, 2003, we have 39 priests available. Five years from now, there could be as few as 37, and ten years from now, 32. And these projections do not allow for the possibility of early retirement, serious sickness or death, so our estimates are rather fragile. Currently, we are trying to serve 53 parishes and twelve missions. Of those 53 parishes, fifteen have already been twinned with others. It is clear that even more changes will have to be made. As we address this challenge presented by our personnel resources, we must not forget that our primary call as Christians remains: the call to evangelize. This means that, however we might re-envision our parish arrangements, we must do so in such a way that our people will have access to what our tradition teaches is necessary to nourish our faith and to grow in holiness.

For our life of faith as Roman Catholic Christians, we know that we need the Eucharist; we know we need a regular practice of repentance and personal confession in the sacrament of Reconciliation; we know we need instruction in the sacred Scriptures; we know we need to participate in a common life of faith with other Christians; we know we need to learn and to follow the teaching of the Church. We are accustomed to finding all of these and more through membership in a particular parish. And it has become very clear to me from my visits throughout the Diocese that people love their parishes and have made great personal sacrifices for them.

Our present circumstances demand that we examine the way we have been doing things

and ask if there might be a better way. The question is not new. It has been on the minds of priests and parishioners for many years. The time has come to address it seriously, in a manner that will involve as many of our people as possible.

Over the past months, a process of consultation with the people of the Diocese of Pembroke was initiated. Let me share with you how that process has unfolded until now.

In the early part of this year, a number of discussion questions were circulated to all the parishes of the Diocese. They were discussed by parishioners in the context of a parish council meeting or of a general parish gathering. The priests themselves then gathered together in zones to share with one another the concerns and the comments they had heard from their parishioners, as well as their own insights. Following this, a gathering of priests was held with me, so that I could hear from them the concerns being expressed by our parishioners throughout the Diocese. At that meeting, I indicated that the next step would be the establishment of a committee composed of clergy and lay representatives of the five zones of our Diocese. This committee has now been formed. It is charged with continuing the consultation process by organizing regional and parish gatherings of parishioners in each zone. I have asked them to meet with me in June of 2004, to report to me on the results of the process.

I would like to share with you a brief summary of the response given to the questionnaires circulated in our parishes.



Bishop Smith

Perhaps the first thing that needs to be noted is the fact that many people are not aware of the geographical extent of this Diocese. We are in a rare situation of being a diocese that covers areas in both Ontario and Quebec. I personally find this to be a rich source of blessings for us. At the same time it also presents us with challenges. In Quebec we extend from Quyon to Temiscaming, and to the northeast as far as Cayamant. In Ontario we run from Arnprior to Astorville, and as far to the southwest as Haliburton. We are called to work together as members of one diocesan family. Together we have the responsibility of sharing the Gospel. And so together we are examining what we need to do to ensure that we continue to evangelize and grow in faith.

In the course of my visits to parishes, I have discovered that many of our parishioners have been thinking about the possibility of change in their parishes for quite some time. It is as if they have been waiting "for the other shoe to drop" and are hoping the Bishop can "hold the shoe up" for some time to come. In this situation, there can arise a temptation in our communities, a temptation we must resist as members of the Church of Christ. That temptation is for each parish to "circle the wagons" in defense; to say to the Bishop: "I know you need to make changes, but don't touch us; do it elsewhere." If this attitude arises, it may be understandable, but it is certainly not helpful. All parishioners are members of the diocesan family. It is a diocese that we, together, must face our challenges and address them.

Another significant dimension to your responses to the questionnaires is what I can generally call the ongoing need for pastoral initiatives in

our diocese. Foremost among your concerns is the desire to grow in faith, to deepen your relationship with Christ and to learn more about the great treasure we call "the teaching of the Church". There is mentioned again and again the desire to extend a hand of love and compassion to those who have left the Church, so that they will somehow be reunited with us at the table of the Lord. Not far from people's minds is the need to continually reach out to our youth and to share the good news of Christ with them. We need more vocations to the priesthood and religious life, and many are wondering how we encourage our young people to hear the call of the Lord and to be generous in their response. People are also concerned about the pressures on marriage and family life and are asking how we can strengthen and support the many who are living this vocation. Of course, we share a deep concern for the poor, both at home and abroad. How do we help those in need in a way that brings real hope?



Finally, there has been expressed a concern for the priests of this Diocese. With the reality of fewer priests, many are concerned that we not simply give them more work and wear them out. This is a primary concern of mine as well. As we try to envision the changes we need to make, our expectations of our priests must be reasonable and realistic. They need days off, vacation time away from the parish for retreats and study days. As a general rule they should not be expected to say more than three Masses on a weekend. There may be occasional exceptions to this rule, but I would like the principle to serve as a standard in our planning. In every parish we should ask if we need the number of Masses we currently have. In every region we should ask if better scheduling of our Masses could help priests support and give relief to one another.

In our zones we must also address the following, very serious question: do we need the number of parishes that we have? Many of our Churches were established in close proximity to one another in days when travel was more arduous and we had the priests to care for each of them. In days of quick and easy travel, does it make sense to try to maintain a number of parishes that are only a five-, ten-, or twenty-minute drive from each other?

I realize that this might be a frightening question to pose, but all know that we must address it. One can see that this process in which we are engaged is very important indeed. It deals with the way we shall live our common life of faith in this Diocese. Given all that our people have expressed in the first stage of our diocesan consultation, there are now two primary questions which we shall address in our zone gatherings:

- How could we best ensure access of the parishioners of each zone to the celebration of the Eucharist and Reconciliation if there were two less priests in that zone? How might we do so with three fewer priests in each zone.
- What are some creative ways by which we might respond to our pastoral challenges, such as growth in faith and reaching out to our youth, to families, to the poor and to those who have left the Church?

May God bless us with wisdom as we seek new ways to respond to the call to proclaim the Good News of His Son, Jesus Christ.

+ Richard W. Smith
Bishop of the Diocese of Pembroke

Pastoral planning process outlined

The pastoral planning committee, composed of Bishop Richard, one priest and two lay representatives from each of the 5 Zones of the Diocese [Barry's Bay, Renfrew, Pembroke, Pontiac, Mattawa], recently met with Bishop Smith and worked out a process whereby our people can continue to be consulted regarding both the future configurations of our parishes and the provision of pastoral care within them. Here is a broad outline of the next steps to be taken as Bishop Smith invites the collaboration of all the lay faithful of the Diocese.

1. First Zone Meeting - A first consultative meeting at the zone level will be held in each zone by the end of November. Each priest of the zone is to attend, along with two to three representatives from his parish. Zone representatives on the pastoral planning committee will facilitate the gathering, and will lead the participants through a process of reflection upon how we might best respond to our pastoral needs with available resources

2. Meetings in Each Parish Priests and parish representatives who participated in the first zone meeting will be asked to facilitate a similar meeting in their respective parishes. This is to be an open meeting, so that as many parishioners as possible will be in attendance. The same reflective process used in the first zone meeting will be followed in each of the parish gatherings. This parish meeting should take place by the end of February, 2004.

3. Second Zone Meeting - By the end of March, 2004, priests and parish representatives who participated in the first zone meeting will reconvene in order to share the results of their respective parish gatherings.

4. Meeting of Pastoral Planning Committee with the Bishop - The pastoral planning committee will prepare a report summarizing the results of the process. It will present the report to Bishop Smith at a meeting to take place in June of 2004.

A Pastoral Letter on marriage

Continued from page one

we can bring God's revelation to bear upon it.

Reason and common sense dictate that we must not change the definition of marriage. Since time immemorial, many cultures have used the word "marriage" to define a very specific reality in human experience: the permanent and loving commitment of a man and a woman to one another, whose union in love is inherently open to the procreation of new life.

This reality may be celebrated differently in various cultures, and it may be surrounded by varying customs, but within these differing practices some common and permanent characteristics can be discerned: it is the union of a man and a woman, that is to say, a union based on sexual differentiation and complementarity; it is a union which is faithful for life; and it is a union of procreative openness to the gift of new life, which issues from the mutual self-gift of husband and wife. This is the reality in human experience which we designate by the word "marriage". Now, the rules of definition require that different realities be designated by different terms. Heterosexual and homosexual relationships differ from one another essentially. Therefore, they cannot be included together in the same definition. Doing so would rob traditional marriage of its uniqueness. The serious consequence of this would be the lessening of its role as the basic building block of human community. Changing the definition of marriage would thus damage the very foundation of a stable society.

When we allow our reason to be enlightened by God's revelation our perspective on this question is broadened. In the first chapters of the book of Genesis we are taught that God is the creator of human life, and that God fashioned human nature as male and female. He made man and woman for one another, called by the complementarity of their sexes to be together, to be "one flesh", as the Bible puts it, and to be fruitful in bringing forth new life (cf. Genesis 1:27-28 and 2:18-24). Jesus himself affirms the union of man and woman in marriage as the will of the Creator, a will inscribed in the act of creation: "Have you not read," he says in Matthew's Gospel, "that at the beginning the Creator made them male and female and declared, 'For this reason a man shall leave his father and mother and cling to his wife, and the two shall become as one?'"

Thus they are no longer two but "one flesh." (Matthew 19:4-6.) Revelation teaches that the call to marriage is written in the very constitution of the human being.

Because God is the author of this human life, he is also the author of marriage. This means that the definition of marriage as the union of man and woman, recognized and honoured as such through the centuries by different cultures, is ultimately a God-given definition. We ought not presume that it can be changed arbitrarily by an act of Parliament or a judgment of the courts. The teaching of St. Paul in today's second reading takes our understanding of marriage to another level. Not only is it a covenant of love between a man and a woman, in which new life is created and nurtured. It also has an unsurpassable role in God's plan of salvation. Marriage proclaims to the world God's saving love, revealed in Christ.

This text from Ephesians is a key one for the Christian understanding of marriage as a sacrament, by which we mean that it mirrors the love of Christ for his Church. St. Paul recalls the teaching of Genesis that "a man will leave his father and mother and be joined to his wife, and the two will become one flesh." He goes on to say, "This is a great mystery, and I am applying it to Christ and the Church" (Ephesians 5:31-32). Paul sees the love of Christ for the Church mirrored in the marital love of husband and wife. He locates this sacramental dimension of marriage specifically in the mutual submission of the spouses to each other when he says: "Be subject to one another out of reverence for Christ." How might we understand this?

On the cross, Christ sacrificed himself for the sake of the Church. By his death and resurrection, he conquered the power of sin and death and brought forth life, eternal life, for the world. This saving act of Christ was the perfect manifestation of God's faithfulness to the covenant of love he had established with his people.

When husband and wife express fidelity to their covenant with one another by lovingly sacrificing themselves for each other, and by allowing their love to bring new life to birth, they reflect the love of Christ for his Church. In this way, married love is a proclamation of the truth of God's saving plan for the world. As people entrusted by Christ with the task of evangelization, we have a special responsibility to be the faithful stewards and protectors of marriage. A change in its definition would strike at the heart of the Christian understanding of marriage by altering its core symbolism. We must not tire of insisting that its proper definition be preserved.

We are all aware that various accusations are being leveled against the Church by some who oppose our position. I wish to address the one which troubles me the

most, namely, the charge of hate-mongering or bigotry against people of homosexual orientation.

It is distressing, first of all, for the simple fact that our Church does not teach this. We hold that all people without distinction are the children of God. All are therefore equal in dignity, worthy of respect and deserving of love. Secondly, I am concerned that such charges may lead homosexual people in our parishes to think that the Church does not care for them, or may cause relatives of homosexual persons to feel that the Church is not concerned for the happiness of their loved ones. It is precisely because the Church cares deeply for their happiness that we proclaim the Gospel. True and lasting happiness is found only in complete fidelity to our Lord. At times, we may find such faithfulness difficult to live and the teachings of the Gospel hard to accept. Indeed, as we hear in today's passage from St. John, where Jesus is giving an instruction on the Eucharist, many people left him because they found his teaching too difficult. The disciples, however, remained with the Lord. As St. Peter said, when Jesus asked if they, too, would leave him: "Lord, to whom can we go? You have the words of eternal life." For the sake of their happiness, the Church calls all her members to remain with the Lord and to let go of any attitudes and behaviours that separate us from him.

I conclude this letter with a call to prayer. We are signing petitions, writing letters and contacting our Members of Parliament, as we should. Whatever our efforts, they must be loving towards and respectful of others. Above all, they must be accompanied and guided by prayer. Please pray each and every day, both as individuals and families, for the protection of marriage and family in our society. Pray also for any who may feel hurt by the Church's teaching or who are angered by it.

May the Holy Spirit lead them to an ever deeper awareness of just how much they are loved by Christ and his Church. Bring these intentions with you whenever you celebrate the Eucharist or pray before the Lord in the Blessed Sacrament. Consider how you might undertake acts of penance and offer them for these needs. Finally, let us entrust this concern to the intercession of Mary, the mother of our Lord, and to St. Joseph, patron of the Church and of Canada. We ask them to pray for us and our country.

Yours sincerely in Christ.

+ Richard W. Smith
Bishop of Pembroke

Faithful of Diocese add their voices to the marriage debate

Through the months of August and September, the faithful of the Diocese of Pembroke actively participated in defending the definition of marriage, as members of the House of Commons prepared to begin the fall session. Across the diocese, individuals contacted their members of parliament through telephone calls and letters, and added their names to the other thou-

sands of signatures on petitions. In order to broaden our understanding of the issues involved, the parishes of the diocese were furnished with a Pastoral Letter by Bishop Richard W. Smith, Bishop of Pembroke, as well as instructive letters from the Canadian Conference of Catholic Bishops and the Ontario Conference of Catholic Bishops. Father Steve Ballard, J.V.,

Chancellor of the Diocese of Pembroke, reports that as of September 30 more than 13,300 signatures were received in petitions forwarded to the Diocesan Chancery Office. Petitions have been forwarded to the offices of both Cheryl Gallant, M.P. and Robert Bertrand, M.P. at Parliament Hill. The petitions were presented in the House of Commons in September.

Bishops' statement on marriage

Ontario Conference of Catholic Bishops Statement on Marriage

To: Our Catholic Sisters and Brothers in Ontario:

In recent weeks the Government of Canada has proposed to redefine marriage. The definition until now has been: "the voluntary union for life of one man and one woman to the exclusion of all others." The proposed redefinition would be: "Marriage, for the civil purposes, is the lawful union of two persons to the exclusion of all others." The Government of Canada's stated purpose for this proposed redefinition is to recognize legally the unions of same-sex couples as marriages.

The Catholic Bishops of Ontario are profoundly concerned about this proposed change.

The very concept of marriage pre-dates any known religious dogma and recorded history. Through life experience, historical record and literature, all of us, religious persons or not, have emblazoned on our consciousness the image of marriage as the coming together of a woman and a man to form their own family, unite their extended families and make their contribution to the life, traditions and vitality of their people. Marriages and families bind societies together.

Parliamentarians must realize that they are undertaking a huge experiment in social engineering. On the basis of what evidence, in terms of the common good, are they intending to proceed?

A change in the legal definition of such a foundational institution as marriage cannot but have far-reaching consequences. The institution of marriage will not be simply modified; it will be irrevocably altered. A change in definition now will produce a change in lived reality later for everyone.

Similar experiments in the past, such as changes in the law concerning divorce, have had detrimental, not to say disastrous effects on our society. Those who advocated ready access to divorce have undoubtedly been surprised by the degree to which it has encouraged marriages to be undertaken without appropriate preparation and commitment, and has encouraged some married couples to divorce without making real attempts to work out their differences. The legacy is a trail of wrecked families and a reservoir of social problems, particularly for children. We must remember that there is a price to pay for these experiments. Our children and grandchildren will pay for it.

Governments, then, have an obligation to safeguard and strengthen marriage because of the contribution that marriage makes to the common good. There is a compelling evidence that heterosexual families, into which most children are born, provide the best setting for their healthy formation. In view of this, we expect our government to support the distinctiveness of marriage and the family, as we have known them, for the good of its future citizens.

What does our faith teach us about marriage? The teaching of our faith accepts and sheds light on what we know about marriage from human experience and reason. The Catechism of the Catholic Church sums up for us the long tradition of our faith:

The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered towards the good of the spouses and the procreation and education of offspring: this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.

For Catholic marriage is a vocation, as are the ordained, consecrated and single lives that people lead. Marriage is the life-long union of a woman and a man in which they give themselves totally to each other. By its very nature married love, which perfects the spouses, is meant for the procreation and education of children and in them it finds its crowning glory through the joys they bring and sacrifices they demand. In this great vocation, Christian married couples are aided by the gift of God's grace, which they receive in the sacrament of matrimony.

In accordance with Catholic moral theology, we have a deep respect for people with a same-sex orientation. Here, however, we do not enter into the question of the fidelity or the durability of same-sex relationships. Our claim is that they cannot be marriages. The union of a man and a woman allows for the essential diversity of gifts in the raising of children. To equate same-sex unions and marriage in law is to undermine marriage and harm the common good. The law not only sets boundaries; it teaches.

The Catholic bishops of Ontario call upon Catholics to ponder deeply and prayerfully the implications of the change being proposed by the federal government. Marriage and the family are fundamentally important aspects of our social fabric and of our faith. As the Holy Father has said: "... the family is the first school of social virtues that every society needs." We encourage you to reflect on this issue in the light of the heritage of Catholic moral teaching and the vision of society that you would wish to hand on to future generations.

When you have done so, you have the same right as all other citizens to make your conclusions known to your fellow citizens and to your political representatives. Indeed, on an issue as profoundly important as this one, you have an obligation to make your position known.

Originally signed by:

His Eminence Aloysius Cardinal Ambrozic, Archbishop of Toronto

Most Rev. Marcel Gervais, Archbishop of Ottawa

Most Rev. Anthony Meagher, Archbishop of Kingston

Most Rev. Anthony F. Tonnos, Bishop of Hamilton

Most Rev. Matthew Ustrzycki, Auxiliary Bishop of Hamilton

Most Rev. Jean-Louis Plouffe, Bishop of Sault Ste Marie

Most Rev. André Vallée, Bishop of Hearst

Most Rev. Vincent Cadieux, Bishop of Moosonee

Most Rev. Nicola De Angelis, Bishop of Peterborough

Most Rev. James M. Wingle, Bishop of St. Catharines

Most Rev. Fred Colli, Bishop of Thunder Bay

Most Rev. Mgr Paul-André Durocher, Bishop of Alexandria-Cornwall

Most Rev. Richard Grecco, Auxiliary Bishop of Toronto

Most Rev. John Pazak, Eparch of the Slovaks

Most Rev. John Boissonneau, Auxiliary Bishop of Toronto

Most Rev. Richard Smith, Bishop of Pembroke

Most Rev. Ronald P. Fabbro, Bishop of London

Most Rev. Robert Harris, Auxiliary Bishop of Sault Ste Marie

Most Rev. Stephen Chmilar, Eparch for Eastern Canada

Most Rev. Daniel Bohan, Auxiliary Bishop of Toronto.

Most Rev. Paul Marchant, s.m.m., Bishop of Timmins

Editor's Note: Readers are encouraged to read two other important statements on this issue: (1) the statement issued by the Canadian Conference of Catholic Bishops, entitled Pastoral Message on Marriage in the Present Day, which can be found on the CCCB website, www.cccb.ca, and (2) the statement by the Congregation for the Doctrine of the Faith, entitled Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons, found on www.vatican.ca

Cathedral Parish Mission Awakening Our Faith in Challenging Times

In a time when violence and evil have visited our lives how does the Gospel message of Jesus call us to respond? How is God present to us? How do we live His message of love & reconciliation and at the same time seek justice? How do we find healing for our pain?

Nov. 10 - 13
at St. Columbkille Cathedral
Conducted by:
Fr. R. Bonanno, o.f.m.

Mon., Tue., Wed., Thurs.
at 7:45 a.m. & 7:15 p.m.
mass

DAY ONE: LIVING IN THE EMBRACE OF GOD'S LOVE (EUCHARIST)

DAY TWO: FORGIVENESS AS THE PATH TO PEACE (RECONCILIATION)

DAY THREE: HEALING THE HUMAN HEART (ANOINTING OF THE SICK)

DAY FOUR: CALLED TO BE WITNESSES OF THE GOOD NEWS IN OUR TIMES (CANDLE LIGHT RENEWAL CEREMONY)

New Cardinal named in Canada

(CCCB - Ottawa) Archbishop Marc Ouellet of Quebec City was one of 31 new cardinals named by His Holiness Pope John Paul II, Sunday, September 28, 2003, including one in pectore, known only to the Pope. Cardinal-elect Ouellet is also Primate of the Catholic Church in Canada.

The elevation of Archbishop Ouellet to the College of Cardinals brings the number of Cardinals in Canada to five: His Eminence Jean-Claude Cardinal Turcotte, Archbishop of Montreal; His Eminence Aloysius Cardinal Ambrozic, Archbishop of Toronto; His Eminence Louis-Albert Cardinal Vachon, Archbishop Emeritus of Quebec City; and His Eminence Édouard Cardinal Gagnon, P.S.S., President-emeritus of the Pontifical Council for the Family and previously Bishop of St. Paul, Alberta.

Born in Lamotte, Quebec, in the Diocese of Amos, Archbishop Ouellet is 59 years of age. He was ordained to the priesthood in 1968 and consecrated a Bishop in March 2001 when he was also named by the Holy Father as Secretary for the Pontifical Council for Christian Unity. In November 2002, the Holy Father appointed him as Archbishop of Quebec City.

The new cardinal currently has a number of Vatican responsibilities including: consultant with the Congregation for the Doctrine of Faith, and also with the Congregation for Divine Worship; secretary of the Commission for Religious Relations with Jews; and a member of the Permanent Interdicasteral Commission for the Eastern Churches in Europe, and of the Pontifical Academy of Theology.

Cardinal-elect Ouellet and the other 29 bishops and priests who have been named will be elevated to the College of Cardinals during a consistory that will be held at the Vatican on October 21. Archbishop Ouellet becomes the seventh Cardinal in the history of the Archdiocese of Quebec.

The College of Cardinals is now made up of 194 members (excluding the cardinal in pectore) of which 135, being less than 80 years of age, are eligible to elect a new Pope in the next Conclave. Currently in Canada, three of the five cardinals are electors: His Eminence Jean-Claude Cardinal Turcotte, His Eminence Aloysius Ambrozic and Cardinal-elect Ouellet.

Chancellor/Judicial Vicar named for Diocese of Pembroke

Father Steven Ballard, was born in Renfrew, Ontario, the son of Harry & Lita Ballard. He has four siblings and five nieces. His home parish is Our Lady of Fatima Parish, Renfrew, and attributes much of his formational influence to the good priests who served in his home parish, namely, Monsignor Adrian Flynn, Father Brady



McNamara and Father Kerry Brennan. Father Steve attended elementary school at Our Lady of Fatima and St. Thomas the Apostle School in Renfrew. He attended high school at Saint Joseph High School, Renfrew. Following his high

school education, Father Steve attended St. Peter's Seminary, London, Ontario, to begin his studies for the priesthood.

He graduated from the University of Western Ontario (B.A., M. Div) and was ordained to the diaconate by Bishop J.R. Windle at Our Lady of Good Counsel Parish, Deep River, in October of 1988.

Following his completion of studies, he was ordained to the priesthood by Bishop J.R. Windle on May 20, 1989, at Our Lady of Fatima Church, Renfrew. He served as an assistant at the Church of the Most Holy Name of Jesus Parish, as well as Saint Francis Xavier Parish, Renfrew.

During his time at Renfrew, he was appointed by Bishop Brendan O'Brien to pursue his study of Canon Law at Saint Paul University, Ottawa. After completing his bachelor's degree in this field, he received his Civil Master's Degree and his Ecclesiastical Licentiate (M.C.L./J.C.L.) from this same university in 1998.

He was appointed to Saint Anthony Parish, Chalk River, and Our Lady of the Snows Parish, Stonecliffe, by Bishop O'Brien just prior to the end of his studies.

Following his studies, he was appointed as an Auditor with the Pembroke Branch of the Ottawa Ecclesiastical Tribunal and shortly thereafter was appointed a Judge of the Ottawa Tribunal.

Bishop Richard W. Smith appointed Father Ballard as Chancellor and Judicial Vicar of the Diocese of Pembroke in July of 2003, as well as a member of the Diocesan College of Consultors.

We are pleased to welcome Father Ballard to the Chancery Office and he can be reached at the Chancery at (613) 735-6313.

New Diocesan Finance Officer



Mr. Paul J. Morris is the son of Terry and Sheila Morris of Pembroke, Ontario. He is the eldest child in his family with two younger brothers, Brian of Pembroke and Wayne of San Jose, California.

A native of Pembroke, Paul attended Laurentian University where he obtained a Bachelor of Commerce (Hons.) Degree. Prior to accepting his position with the diocese Paul was employed with the Bank of Nova Scotia where a nineteen-year career contributed to him gaining a wealth of financial expertise. During this time Paul was employed in various functional areas of the bank including retail and commercial banking, operations, audits, and prior to his resignation, Scotia Private Client Group the Banks Wealth Management Division.

Paul looks forward to the opportunities and challenges of his new career. Ecclesia welcomes Paul to our Diocesan Offices.

Thank you, Msgr. Borne

Following a period of twenty-eight years of service in the Diocesan Chancery Office and as Diocesan Master of Ceremonies, Msgr. Robert Borne has returned to fulltime parish ministry as of August 27, 2003.

In his many years of work, Msgr. Borne was a longtime support for Bishop Windle, and continued this work for both Bishop O'Brien and Bishop Smith. Msgr. Borne continues his ministry at St. James the Less Parish, Eganville, and in Nativity of Our Lady, Golden Lake. We extend our thanks to Msgr. Borne for his service to our diocese and pray for him in his parish ministry.

Anniversary greetings to His Holiness John Paul II

1 October 2003
His Holiness John Paul II
Vatican City

Most Holy Father:

In a matter of days, the 25th anniversary of your election as the Successor of Peter will be celebrated in Rome with great festivity. This is a special moment for all Catholics of the world to rejoice at the wonderful contributions that Your Holiness has made to the Church over this long period, permitting a progressive application of the orientations of the Second Vatican Council.

Your numerous interventions for peace and your pastoral visits throughout the world have had an impact on all societies, and inspired understanding, sharing, and solidarity not only among the faithful of our Church, but also among so many other men and women of the world.

The Church in Canada has also received the attention of your pastoral solicitude; three times you have come to our vast country as a messenger of the Good News, as a loving father who wishes to be with all his children to bring them joy and comfort. The healthy and the sick, the rich and the poor, young and old, those of all cultural origins - Aboriginal Peoples, European descendants, and Canadians from other waves of immigration - all have felt loved and appreciated. I joyfully recall in particular, and with great emotion, your recent visit to Toronto for the celebration of the 17th World Youth Day, when you exhorted the generations of the future to become "the salt of the earth and the light of the world".

We recall how much you have done to appeal to the best in the human heart, and to lift up today's men and women before their Creator. We also, the Catholics of Canada, raise our thanksgiving in this year of your anniversary, imploring God to give you the necessary strength and courage to complete the heavy responsi-

bilities which the Lord has entrusted to you and which you have so generously accepted.

The Church in Canada is proud of its Christian roots. Despite the troubling times through which it is passing, it wishes to be resolutely engaged in the new evangelization that you propose to us in the spirit of a pastor. May the festivities of the silver anniversary of your pontificate bring you new energy in the service of Christ and his Church, and nourish in you the hope of seeing many new disciples rise up in this third millennium.

In the name of my brother bishops, the priests, deacons, men and women of consecrated life, and all the faithful of the Church in Canada, I convey to you, Most Holy Father, our hearty congratulations, our deep affections and our fervent prayers.

+ Jacques Berthelet, C.S.V.
Bishop of Saint-Jean-Longueuil
President, Canadian Conference of Catholic Bishops

Sisters Celebrate Anniversaries of Religious Commitment

Grey Sister Jubilarians



Left to right: Sr. Gladys Brennan (75 years), Sr. Monica Prestley (75 years) Sr. Mary Daley, (70 years) Sr. Cora McKenna, (70 years) Sr. Joanna Visneski (70 years), Absent (Sr. Teresa Cannon 60 years)



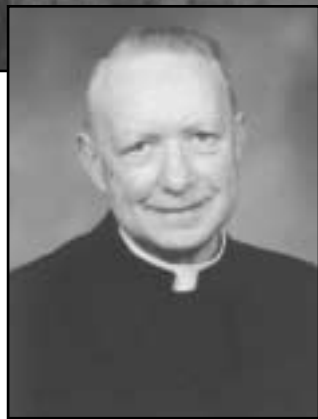
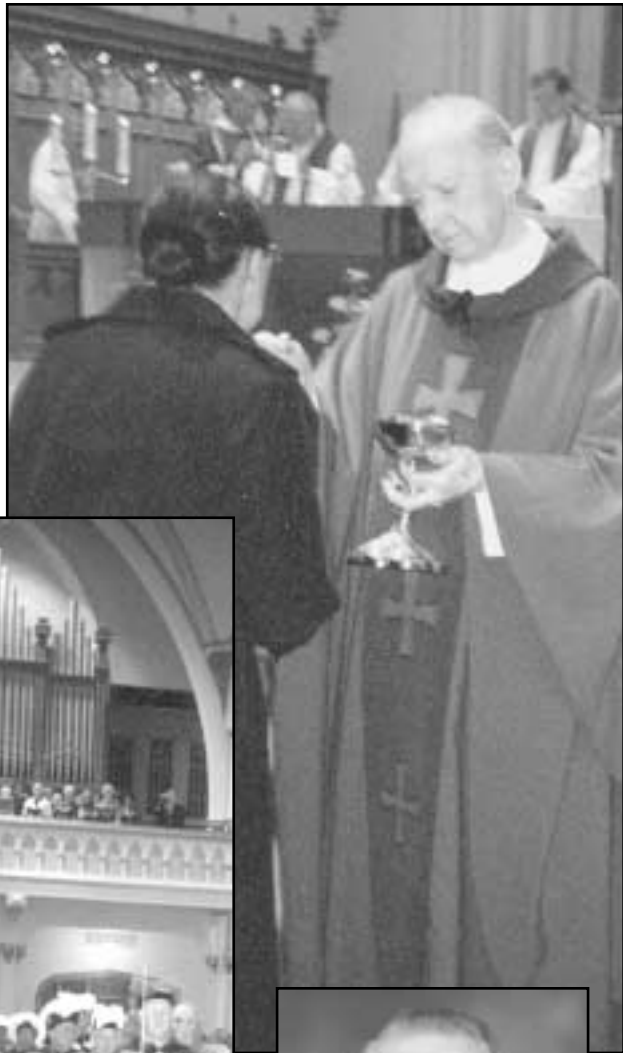
Left to right: Sr. Muriel Nadeau (60 years), Sr. Lenore Gibb (50 years), Sr. Mary Goulet (50 years), Sr. Marie-Anne Bondy (50 years) Sr. Grace Robertson (50 years)



Sisters of St. Joseph Jubilarians

Left to right: Sr. Betty Berrigan (50 years), Sr. Rose Marie Poirier (70 years), Sr. Florence Ritza (70 years), Sr. Martha Prince (60 years), Sr. Anne O'Shaughnessy (60 years); Sr. Josephine Hass (60 years)

Merci, Monseigneur Barry!



Monsigneur Barry



Thank you Monsignor Barry

The history of the Diocese of Pembroke is preeminently a history of people, among them those who faithfully celebrate their faith in our parishes and religious communities, and those who have been dedicated to special ministry.

Leadership in diocesan administration is one such area of specialized ministry, and Monsignor Michael J. Barry is one such person. When Monsignor Barry began his ministry as a young priest, there were no computers in view, however there was a clear desire and an unquestioned talent seen in this man. This talent would ensure a steady leadership that would hold the Diocese of Pembroke in good stead for many years.

In July of this year, Bishop Richard W. Smith,

Bishop of Pembroke announced his Pastoral Appointments, which included the retirement of Monsignor Michael J. Barry after forty-eight years of service to the diocese in the Chancery Office, and following fifty-two years of fulltime priestly ministry. In so short a treatment, it is impossible to give adequate tribute to this devoted priest. He has served the Diocese of Pembroke as an assistant at Saint John Chrysostom Parish, Rector of the Cathedral, Chancellor, English-speaking Vicar General, Judicial Vicar and Diocesan Administrator. Following his appointment in Arnprior, Monsignor Barry studied canon law in Rome. He has provided assistance to four bishops in his time of ministry, providing careful attention to detail and completing tasks with extraordinary effectiveness. Indeed much of his work was very often behind the scenes. He has dealt with bishops, priests and deacons, religious and their communities, people and their parishes, policy and administration. His knowledge of canon law and his effectiveness in finance and administra-

tion provided important stability in a variety of changing circumstances.

As a diocesan family, we are most grateful to God for the service of Monsignor Michael Barry, and we acknowledge his legacy. His work has touched every corner of the diocese: his helpful advice and counsel to the clergy, his ministry to so many of the laity, his concern for Catholic Health Services, his commitment to non-profit housing. At an age when many people are settling into retirement, Monsignor Barry embraced the role of Diocesan Administrator following the appointment of Archbishop Brendan M. O'Brien to the Archdiocese of St. John's, Newfoundland. In this time of transition, many knew that the Diocese of Pembroke would be in secure hands as we awaited the appointment of our new bishop. Monsignor Barry you are most deserving of a time of rest and relaxation.

Well done and thank you so very much!