



# Ecclesia

THE NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

## 100th anniversary of the death of our diocesan founder June 13, 1842–December 18, 1915

Our diocesan family is built on faith but, like all foundations, it was also built by the efforts of our predecessors. This December 18th will be the 100th anniversary of the death of one such founder whose enduring legacy resonates to this very day.

Bishop Narcisse Zéphirin Lorrain was the first Bishop of the Diocese of Pembroke. Historical records show us that he was a man passionate about constructing a strong and vibrant faith community.

He was born on June 13, 1832, in Laval County, Quebec. He began his studies at the *College of St. Thérèse*, having earlier received religious instruction from his parents. Upon graduating with a Baccalaureate honours with distinction, he transferred to the Grand Seminary in Montreal to pursue studies in theology. In due course, he was ordained to the priesthood in the Cathedral of Montreal by Bishop Ignace Bourget in 1867. Two years later, he was appointed pastor in Redford, New York.

His ten years of pastoral work and teaching to the faithful in Upper New York State came to notice in the form of a direct order from Archbishop Édouard-Charles Fabre for Father Lorrain to return to Montreal. However, records indicate that Father Lorrain felt his work in ministering to the people of Redford was too important, so he delayed his return to Montreal.

He was the curate of *Paroisse Saint-Henri* in Montreal briefly until the death of the Vicar General. Fr. Lorrain was named Vicar General, holding the post for two years. At some point, Archbishop Fabre delivered the news to him of his new task.

*"Monsignor, you edified me for the past two years. Here are the papal decrees by which Pius IX has named you Vicar Apostolic in the County of Pontiac. It has been 3 years since the Sacred Congregation of the Propaganda has asked us to find a candidate to evangelize the immense territory in Northern Quebec and Ontario."*

In hindsight, Father Lorrain's recall to Montreal was simply a formality to avoid any objections in the naming of a Bishop to the region whose original mission was in the United States. He was consecrated Bishop of Cythera and Vicar Apostolic of Pontiac on September 21, 1882. His primary residency was a town nestled along the Ottawa River called Pembroke.

Not long after his consecration, Bishop Lorrain presented his first message to the faithful of this region.

*"Yours is all that God has given me of health, of strength, of heart, of intellect—to you I belong not only as your friend, but your servant. For the least among you, with God's help, am I willing to give all that is left of my life."*

Given the vast territory for which Bishop Lorrain was responsible, one can only imagine the intense devotion that drove him to physically visit many of the far-flung missions, with his only mode of travel being canoe or on foot. Upon his arrival, he would proceed in conferring the Sacrament of Confirmation on those hardy settlers who had been waiting for years. The borders of the diocese then were far wider than today, reaching out as far as Abitibi, Albany, Moose Factory and Temiscaming. His travels clearly showed that with the growth in population there was a need to establish new missions for the faithful, particularly in the western reaches.

What unfolded was truly herculean:

- 14 new parishes were established – Bonfield, Albany, East Aldfield, North Temiscaming, Point Alexander, Griffith, Killaloe, Astorville, Whitney, Coulange, Guigues, Haileybury, Calabogie, Ile-aux-Allumettes;
- 10 stone churches – Gower Point (LaPasse), Chapeau, Douglas, Mattawa, Vinton, Osceola, Eganville, Quyon, Arnprior;
- 5 brick churches – Ville-Marie, North Onslow, Cobden, Calabogie, Bristol;
- 37 framed churches;
- 7 chapels – East Aldfield, Bonfield, Wilno, Whitney, Killaloe, Astorville, Guigues
- 4 hospitals – Pembroke, Mattawa, Albany, Ville-Marie.

Further showing just how mammoth this effort was is the sheer geography that encompassed this expansion, from Englehart to Gower Point (now LaPasse), from Quyon to Bancroft.

It was also during this period that the Oblate Fathers constructed 13 chapels in various aboriginal missions in the James Bay-Lake Temiscaming region. Improvements were also made to 23 parishes and missions, and 6 new convent-schools were built.



In embracing the motto 'Non recuso laborem – I don't run away from work' Bishop Lorrain's actions held true.

Back in Pembroke, the Bishop's residence was completed in 1887.

In 1898, Bishop Lorrain was officially granted the title of Bishop of Pembroke by Pope Leo XIII. In a private audience with the Pope, Bishop Lorrain was asked if he was satisfied with the priests who worked with him in the diocese. His response is a testament to the collective efforts of the clergy in those days and his admiration for the members of the faith.

*"Yes, Holy Father, I am satisfied with my priests. They are laborious devoted missionaries and attached to the poverty in which they are forced to live. The faithful of the Vicariate are good, they hold on to the faith, they love the Holy Eucharist, they love the Pope."*

In 1908, the Diocese of Pembroke was divided, with a new vicariate formed to encompass the regions of northern Ontario and Quebec. Designated the Vicariate Apostolic of Temiscaming, it would eventually go on to become the Diocese of Timmins in 1938.

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In 1918, an additional region was established in the form of the Prefecture Apostolic at Hearst, eventually becoming its own diocese in 1938.

In 1912, Bishop Lorrain's health began to deteriorate. The Holy Father designated Father Thomas Patrick Ryan, parish priest in Renfrew, as coadjutor Bishop of the diocese (Titular Bishop). He would eventually be formally consecrated to the role of Bishop on July 25, 1912, by Archbishop Charles H. Gauthier of Ottawa.

However, he remained pastor of Renfrew until 1914. He then became administrator of the diocese as Bishop Lorrain's health continued to decline.

On December 18, 1915, Bishop Lorrain departed into our Lord's embrace. Words will never do justice in acknowledging his commitment to solidifying our Roman Catholic community that prospers to this very day.

But let us follow his lead by recommitting ourselves to our faith, rising forth when the opportunity is present, adhering to the teachings of Christ, enduring adversity in the knowledge that our faith will see us through.

*The Diocese of Pembroke would like to extend its appreciation to Father Joseph C. Legree for his efforts in recording the details of Bishop Lorrain's story in his book 'Lift Up Your Hearts' which was the primary source for this article.*

### Bishops of the Diocese of Pembroke

Bishop Narcisse Zéphirin Lorrain, D.D.	May 6, 1898
Bishop Patrick Thomas Ryan, D.D.	August 7, 1916
Bishop Charles Leo Nelligan, D.D.	August 16, 1937
Bishop William Joseph Smith, D.D.	May 19, 1945
Bishop Joseph Raymond Windle, D.D.	February 15, 1971
Bishop Brendan Michael O'Brien, S.T.D.	May 5, 1993
Bishop Richard William Smith	April 2, 2002
Bishop Michael Mulhall D.D.	June 30, 2007

## Message from the Bishop: Bishop Narcisse Lorrain

"Seek the Lord all you humble of the land" (Zeph 2.3)

The 18th of December 2015 marks the 100th anniversary of the death of Mgr. Narcisse Lorrain, the first Bishop of Pembroke. On this occasion, I would ask all the faithful to pray for the soul of Mgr. Lorrain and to express our love for all of our faithful departed by renewing our commitment to pray for our beloved dead. Let us not forget the precious nature of a Mass offering for our deceased, especially when we are touched by the experience of the death of loved ones.

Our attachment as a Diocese to our first bishop is very important and the articles and information of this edition of Ecclesia hope to foster our attachment to this remarkable man. Why is this attachment so important? There is a great wisdom in appreciating and giving reverence to the first experiences of the life of an institution or the life of an individual. These experiences often become formative for us. Our first home, our first school or job, our first love often create a paradigm for how we approach many experiences as they unfold in our lives. In the same way, the first lived experience of the faithful, priests and bishop of our diocese holds a special place in our hearts as we live the present mysteries of the Church which is the Diocese of Pembroke.

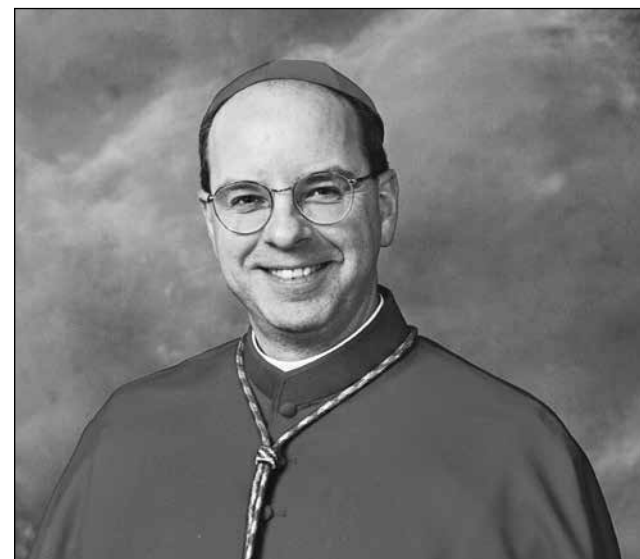
When I was nominated Bishop of Pembroke on June 30, 2007, one of the first decisions to be made was to choose a date for my episcopal ordination in the Cathedral. It is a long tradition in the Church that a bishop is ordained on the feast of an apostle to mark clearly that bishops hold an office of teaching, governing and sanctifying as a successor of the apostles chosen by the Lord. In consultation with many people, I left the choice to the Apostolic Nuncio, Archbishop Ventura, who was to be my ordaining prelate. He chose the 21st of September 2007.

It was shortly after this decision that, in reading about the Diocese of Pembroke, I came to realize that Mgr. Lorrain had been ordained on the same feast day 125 years previously. This providential sign was strengthened even more when I realized that I was also able to receive and use the pastoral staff or crozier given to Mgr. Lorrain for his ordination in 1882. We still use the same crozier at the Cathedral today.

The special gifts and talents of Mgr. Lorrain have been beautifully presented in another article of this

edition. These gifts have left an indelible formation to the culture and tradition of the Diocese which we live today. Even though the steady growth of Northern Ontario over the past century has led to the erection of many new dioceses from the original Vicariate of Pontiac, the spirit of a people formed by faith, struggles, geography and good humour still remain vibrant in our families, parishes and communities today. I have spoken many times in the past eight years across the diocese of the importance of the Ottawa River to the identity of this Church of Pembroke. In its creation, the idea born was that it would be geographically defined by all those lands drained by the Upper Ottawa River. At Pembroke on the banks of the Ottawa River, Mgr. Lorrain took up his residence among the people.

The Episcopal ministry of Mgr. Lorrain has been strongly identified with the striking journeys that he undertook to the James Bay region of the Vicariate. In the visit of 1887, he was able to travel by train from Pembroke to Long Sault (Temiscaming) before continuing the journey north through Lake Kipawa by canoe. From the 20th of May until the 25th of July he travelled through northern Quebec by canoe and on foot over portages. Fifty nights were spent in tents and in the homes of the first nation people to whom he travelled. He estimated that he walked more than 80 miles. Sacramentally, he baptized, married and confirmed hundreds of the faithful before descending the Saint-Maurice River to Trois Rivières and returning to Pembroke by train through Montreal. In all, the visit was estimated to cover 1,700 miles. The accounts left at the time speak of how important the spiritual welfare of the people was to Mgr. Lorrain. These accounts also relate on more than one occasion how the intense piety



and faith of the people was made evident in receiving the sacraments. This had a profound effect on the Bishop and his assistant Fr. Proulx of Montreal. Who were these people? They were First Nations people often travelling between winter and summer residences. They were the families of settlers attempting to farm some of more arable land. They were people involved in the harvest of lumber.

The approaching anniversary of Mgr. Lorrain's death offers to us a wonderful opportunity to give thanks to the Lord for the gift of faith, the generosity of vocation and the simple goodness that the Lord has showered upon the Church of the Diocese of Pembroke. I am especially thankful that so much is known of the early years of the Diocese and the foundational role that Mgr. Lorrain played. May he and all the souls of the faithful departed rest in peace. Amen.

+ Michael Mulhall  
Bishop of Pembroke



Ecclesia is published by the Diocese of Pembroke and is distributed free throughout the diocese.

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Produced by Pappin Communications — [www.pappin.com](http://www.pappin.com)

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# Year of Mercy: December 8, 2015–November 20, 2016

On March 13, 2015, Pope Francis made an announcement during his homily in St. Peter's Basilica.

"I have decided to announce an Extraordinary Jubilee which has at its centre the mercy of God. It will be a Holy Year of Mercy. We want to live in the light of the word of the Lord: 'Be merciful, even as your Father is merciful' (cf. Lk 6:36). And this especially applies to confessors! So much mercy!"

Pope Francis concluded, "I am convinced that the whole Church will find in this Jubilee the joy needed to rediscover and make fruitful the mercy of God, with which all of us are called to give consolation to every man and woman of our time. From this moment, we entrust this Holy Year to the Mother of Mercy, that she might turn her gaze upon us and watch over our journey."

## Opening of the Holy Door for the Year of Mercy at the following parishes:

St. Columbkille Cathedral, Pembroke—Pembroke Zone: December 8, 10 a.m.

St. Anne Church, Mattawa—Mattawa Zone: December 13, 11 a.m.

St. Pierre Church, Fort Coulonge—Pontiac Zone: December 13, 11:30 a.m.

St. Hedwig Church, Barry's Bay—Barry's Bay Zone: December 13, 11 a.m.

Our Lady of Fatima Church, Renfrew—Renfrew Zone: December 13, 3 p.m. Vespers



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## Pope Francis' Prayer for the Year of Mercy

Lord Jesus Christ,  
you have taught us to be merciful like the heavenly Father,  
and have told us that whoever sees you sees Him.  
Show us your face and we will be saved.  
Your loving gaze freed Zacchaeus and Matthew from being enslaved by money;  
the adulteress and Magdalene from seeking happiness only in created things;  
made Peter weep after his betrayal,  
and assured Paradise to the repentant thief.  
Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman:  
"If you knew the gift of God!"  
You are the visible face of the invisible Father,  
of the God who manifests his power above all by forgiveness and mercy:  
let the Church be your visible face in the world, its Lord risen and glorified.  
You willed that your ministers would also be clothed in weakness  
in order that they may feel compassion for those in ignorance and error:  
let everyone who approaches them feel sought after, loved, and forgiven by God.  
Send your Spirit and consecrate every one of us with its anointing,  
so that the Jubilee of Mercy may be a year of grace from the Lord,  
and your Church, with renewed enthusiasm, may bring good news to the poor,  
proclaim liberty to captives and the oppressed,  
and restore sight to the blind.  
We ask this through the intercession of Mary, Mother of Mercy,  
you who live and reign with the Father and the Holy Spirit for ever and ever.  
Amen.

## Diocesan Catholic Women's League chooses new executive for 2015–2017

The new executive for the CWL is: President Pat Weller, Spiritual Advisor Bishop Michael Mulhall, Past President June West, Secretary Bev Drouin, Treasurer Pauline Hughes, Organization Carmel Rumleskie, Spiritual Development Peggy Dunne, Education and Health Sophie Ringrose, Christian Family Life Irene Perrault, Communications Sheila Bielawski, Community Life Joan Lemay, Resolutions and Legislation Donna Provost, and Life Member Liaison Margaret Maloney.

The Pembroke Diocesan CWL began its year with a Day of Reflection held at St. Lawrence O'Toole Parish in Barry's Bay on September 19, 2015. The guest speaker was Father Denis Lemieux of Madonna House. He spoke about "Mercy" which was appropriate as Pope Francis has declared December 8, 2015, to November 20, 2016, as the Year of Mercy. Father reminded us that we live out mercy by being merciful to ourselves and to others.

The fall diocesan meeting was held at Sacred Heart Parish in Cobden on October 24, 2015, where the guest speaker Christine Helferty spoke about her mission trip to Uganda in the summer of 2014 with Catholic Christian Outreach.

As this year's provincial project, each diocesan council in Ontario has been assigned a "Blessed" named by Pope Francis. Pembroke Diocese has been given Blessed Irene Stefani. Our challenge is to find out more about her life, pray for her canonization, and have each parish council complete an activity that emulates her life.

All CWL members are encouraged to attend the Annual Diocesan Convention to be held on May 28, 2016, in Renfrew, as we celebrate our national theme: One Heart, One Voice, One Mission.



Front Row: Bev Drouin, Peggy Dunne, Bishop Michael Mulhall, Pat Weller, Donna Provost

Middle Row: Sophie Ringrose, Joan Lemay, June West, Pauline Hughes

Back Row: Irene Perrault, Carmel Rumleskie, Margaret Maloney, Sheila Bielawski

# Religious Orders in the Diocese of Pembroke

Pope Francis stated, during an assembly of 120 leaders of men's religious orders on November 29, 2014, that consecrated persons are "gifts that enrich dioceses. The involvement of religious communities in dioceses is important."

Throughout its history, the Diocese of Pembroke has benefitted from the presence of a variety of religious orders—groups of men or women religious involved in our parishes, hospitals, schools, communities and charitable activities.

Members of religious orders take some form of vow or promise. Typically there are three: poverty, chastity/celibacy, and obedience.

Beginning with this issue, *Ecclesia* will feature the local orders, their history, charisms (unique spiritual or ministerial focus, i.e., emphasis on prayer, poverty, health care) and special events. In this issue, we highlight the Sisters of Charity of Ottawa and the Grey Sisters of the Immaculate Conception.

## Sisters of Charity of Ottawa in Fort-Coulonge

The Sisters of Charity of Ottawa in Fort-Coulonge continue to contribute to our faith community as they celebrate the 80th anniversary of their founding in the Diocese of Pembroke.

The Sisters of Charity of Ottawa, formerly known as the Grey Nuns of the Cross, were founded in the Ottawa in 1845 by Sister Élisabeth Bruyère. A native of the Montreal region, Bruyère joined the Sisters of Charity of Montreal in 1839, then making her first profession in May of 1841 at the age of 23. In February of 1845 Sister Bruyère, along with some other Sisters, journeyed to Bytown (Ottawa) to begin their mission to minister to the neediest of the community.

The origins of the Fort-Coulonge congregation date back to a letter authored by Bishop Patrick Ryan of our diocese to the Superior General of the Sisters of Charity at that time.

"It has been a long time since I wanted to confide the numerous children of this parish to the care of the Sisters," wrote Bishop Ryan in a letter dated June 3, 1935.

"And, at least on one occasion I have mentioned your Congregation as competent and desirable for this good work. If you decide to accept this responsibility I bless your endeavours and I ask the good Lord to make the good seed sown by your Sisters bear fruit in the heart of the children of Fort-Coulonge."

The Sisters of Charity were the ideal congregation to submit such a request. Though their ministry was focused on the needy and the poor, education was also an imperative. In fact, Sister Bruyère pleaded to her superiors to broaden her order's ability to deliver educational instruction beyond the 'small schools' that they were restricted to.

Sister Cécile Brizard of Fort-Coulonge was one such student who not only benefited from the educational instruction of the Sisters of Charity, but was also inspired to join their order.

"Since my days at Aylmer Boarding School (Pensionnat Notre-Dame-de-la-Merci) I heard the

call as I saw how happy the Grey Nuns of the Cross (Sisters of Charity of Ottawa) were. So, I decided to join them," said Sister Brizard, a native of Calumet Island. Sister Brizard has served with the order for 60 years.

"Since my desire was to serve in Africa I spent more than 40 years working in three countries on the Continent. I taught for many years at secondary school level, then became librarian and secretary at a major seminary in Malawi. I remember the people's joy of living, strong hope in better days and the students' eagerness to learn."

On August 28, 1935, six members of the order arrived at Fort-Coulonge, met at the train station by Father Loyola Poupore, parish priest. On September 3, the school opened with 238 pupils from Grade 1 to 9. Classes were held in French for French-speaking boys and girls and in English for English-speaking boys and girls. Sisters headed and taught at the primary school up to the mid-sixties.

In September of 1955, Saint-Michel Normal School, an institute designated to train school teachers, received 20 students. Monsignor John Kimpton was appointed Principal and Sister Isidore-Marie (Ida Michaud) held the position of Principal. Over the years, the Normal School trained hundreds of teachers up to 1964 when the training school was transferred to the CEGEP in Hull. Meanwhile the building became a co-ed High School (Notre-Dame-de-Fatima). The Sisters were responsible for the administration and teaching at the school.

In September 1971 a large Regional High School (Polyvalente Sieur-de-Coulonge) opened with 750 French-speaking students from the Pontiac. The Sisters taught mostly music and catechesis and were responsible for the library up to 1995. Sister Lisette Denis taught music for 27 years at the Polyvalente and her former students remember her with gratitude. The Concert Hall is named after her: Salle Lisette Denis.

Beyond their efforts in education, the Sisters still managed to adhere to their ministry of assisting the underprivileged as Sister Brizard of Fort-Coulonge recalled.

"The Sisters visited the sick and elderly in their homes and at the Manor (Manoir Sacré-Coeur in Fort-Coulonge)," she said.

"They were always involved in Parish activities: sitting on committees, directing church choirs, taking part in the Liturgy and in the various events taking place during the year. They were also involved in parish catechetics and in the children's liturgy."

To this day, the congregation in Fort-Coulonge continues to be active in various roles, their faith continuing to guide them wherever they are needed.

"At the moment, there are four Sisters at the convent in Fort-Coulonge," said Sister Brizard. They include Sisters Clotilde Denis, Danielle Pelletier, Jeanna Dufault and Cécile Brizard.

"Their duties include taking part in different ministries, giving holy communion, singing in two church choirs for Sundays and for funerals, teaching Catechesis, attending Parish Council meetings, preparing the Eucharist for the residents at the Manor, visiting the elderly and the sick at three retirement residences and the persons' homes, helping to decorate the Church and taking part in feasts and the annual bazaar, and being available for various services."

For those women within our faith community who may feel that God is calling to them to serve with an order like the Sisters of Charity, a path to discernment is available.

"Any young Catholic woman considering joining our Order, I would advise her to first read about us on our website, [www.soeursdelachariteottawa.com](http://www.soeursdelachariteottawa.com)," said Sister Brizard.

"If more information is required, please correspond with Sister Agnes Gagnon, SCO, Assistant General, Mother House of the Sisters of Charity of Ottawa, 27 Bruyère Street, Ottawa, ON K1N 5C9."



# The Grey Sisters story: from New France to Pembroke and beyond

The history of the Grey Sisters of the Immaculate Conception has its origins in the 1700s in the French colony of Ville-Marie (present-day Montreal). At the dawn of that century, Marie-Marguerite Dufrost de Lajemmerais was born, the eldest of six children whose parents were well-regarded in New France. However, life changed dramatically for the family with the death of her father when Marguerite was only seven years old.

Suddenly impoverished and struggling with a diminished social status, Marguerite's life was marked by hardship and deprivation, but also an ever-deepening trust in the Providence of God. This is what strengthened her during a painful marriage; the death during infancy of four of her six children; and public scorn at the ill repute of her husband, François d'Youville, who died at the age of 30 leaving his wife burdened with his debts.

In addition to finding the means to raise her two sons, Marguerite responded to the needs of her neighbours and in 1737 she and three companions vowed "to receive, feed and support as many poor as we can take care of." This Original Commitment is considered the founding of the Sisters of Charity of Montreal, "Grey Nuns."

Marguerite's life was rooted in her total confidence in God's providential care for everyone and for all of creation. Her cultivation of land on St. Bernard's Island at Chateauguay was a legendary source of food for the ever-growing numbers under her care.

The charism with which Marguerite and the original Grey Nun Community was gifted has been the gift of the Spirit to all the daughters of Saint Marguerite d'Youville to the present day. It characterized the 1845 foundation in Ottawa (then Bytown) from which the Pembroke Community grew. Known as the Grey Nuns of the Cross (now the Sisters of Charity of Ottawa), the life of Elisabeth Bruyère, their first Superior General, was rooted in trust in Divine Providence.

Convinced of God's call to begin a Canadian community of English-speaking women who shared Marguerite's charism, Sister St. Paul pioneered the effort to establish the congregation. With the steadfast support of Pembroke's Bishop Patrick Thomas Ryan, the Grey Sisters of the Immaculate Conception were formally established in 1926. Sister St. Paul became the first General Superior of the new community. She and the 76 founding Sisters shared with Marguerite d'Youville the same inner conviction and courage in the face of great hardships, the same compassion for God's poor and suffering.

The new community assumed responsibility for the ministries at the Convent of Mary Immaculate, Pembroke General Hospital, the Continuation School in Eganville, St. Patrick's Home in Ottawa and the General Hospital in Sault Ste. Marie. Over the years, the contribution by Grey Sisters to education and health care in Pembroke expanded into new areas, including the Lorrain School of Nursing, Marianhill and Our Lady's High School (now Bishop Smith Catholic High School). These ministries, now in the capable hands of leaders in the community, continue to flourish as they serve the people of Pembroke and area.

In the decades after their founding in 1926, the Grey Sisters undertook service in many places throughout Ontario (in Timmins, Kirkland Lake, Englehart, New Liskeard, Thunder Bay, Moosonee, Windsor, Midland, Penetanguishene, Victoria Harbour, Waubesa, Toronto, Whitby, Oshawa, Port Credit, Newmarket, Barrie, Deep River, Mount St. Patrick, Arnprior and Renfrew); in Farrellton and Montreal in the province of Quebec; in Manitoba (Brochet, Lac Brochet, Churchill); Saskatchewan (Lestock, Esterhazy, Stockholm, Île-à-la-Crosse); British Columbia (Agassiz, Atlin, Burnaby, Ladner, Mount Currie, Prince George, Vancouver);

the Northwest Territories (Fort Smith, Yellowknife, Rae-Edzo, Wha Ti, Rae Lakes, Tuktoyaktuk); and Whitehorse in the Yukon.

Grey Sisters also undertook ministry overseas, in China in 1929 (Lishui, Lungchuan, Kinwha); in Japan in 1951 (Shimabara); the Dominican Republic in 1951 (Yamasà, Consuelo and Los Prados and Sabana Perdida in Santo Domingo); the Bahamas in 1960 (Rock Sound on Eleuthera Island and Nassau). Working in the language and culture of these countries, Grey Sisters have served in health care, education, catechetics and various types of social work. For many years, students and staff from the Catholic high schools in Pembroke and Renfrew have been participating in the Dominican Republic Experience, a yearly opportunity to experience the culture and the people while contributing to projects in that country.

Grey Sisters' ministries have been as varied as their geographic locations. In addition to education, health care and care of seniors, they have been involved in pastoral care, prison ministry, music education, work with a focus on social and ecological justice and countless other areas of service. Like their founding Sisters, they combined a spirituality of trust in God's providence with a practical wisdom born of engagement with the world.

Today the work of the Grey Sisters frequently involves partnering with others, supporting projects as volunteers, whether by serving on boards or by personal ministry, or providing financial assistance to enable work that is consistent with their charism and mission in the world.

Next year will mark 90 years of service in the Diocese of Pembroke by the Grey Sisters who give thanks for their friends and colleagues throughout all those decades.



*In this 1981 picture, Sisters Rita Kennedy, Lucille Martin and Helen Dunnigan join Jacinta Moore, a 100-year-old resident of Marianhill, and Bert Hickson, a member of the Marianhill Board, in the sod turning for the new building at 600 Cecelia Street. Marianhill began its work in 1954 in the former Pembroke General Hospital on Mackay Street.*



*The Convent of Mary Immaculate (CMI) opened in 1871. It was one of the ministries transferred to the Grey Sisters in 1926. It closed in 1984, after more than a century of service as a boarding school, high school, music school and convent.*



*Expert needlework characterized hand-made liturgical vestments and altar linens in this specialized Grey Sister ministry which ended in the 1970s. Pictured here are Sisters Catherine Aurelia, Mary Kathleen, Mary Constance and Mary Ita.*

# Two antidotes to discouragement

by Fr. Michael Smith

Discouragement is much talked about today. People in all walks of life feel tempted to become discouraged, not only because of the burdens in their lives, but also because of the serious problems facing the world, problems with which the media make us daily familiar.

Discouragement is one of the greatest temptations in the spiritual life. The best advice a spiritual director can give a directee is, “Don’t give up! Hang in there!”

I have been a priest for 31 years, sometimes in difficult circumstances. In this brief article, I would like to bear witness to two great discoveries in my life that have saved me from discouragement. In doing so, I hope to help readers defend themselves against a particular kind of discouragement that can assail people who are deeply committed to the Lord, whether as laypeople, religious, or clergy.

The first discovery is an activity, and the second is a mentality.

## 1. Prayer as listening

I was blessed to make this first discovery early in life, thanks to the writings of Thomas Merton (1915–1968).

There are various names for what I am describing here: ‘contemplative prayer’, ‘Centering Prayer’, ‘Christian meditation’, ‘Ignatian prayer’. There are various methods, but the method does not matter. You can even do without a method! The essential feature of this kind of prayer is that it consists more of listening to God than of talking to God. What is most important is to spend a generous amount of time (say, twenty minutes to a half-hour—or even an hour, if you can manage it) letting go of the thoughts and feelings that keep buzzing in our overactive minds. The ability to pray in this way isn’t something a person “achieves”. Instead, it is a daily effort to let go of the impulse to achieve anything. Realistically, it involves becoming distracted again and again, and starting over again and again. In this kind of prayer, we are actively intent on recognizing that we are in the presence of God, as indeed we always are.

In my own life, the early morning works best for this kind of prayer. I also make an honest effort in the late evening, but often I am too tired to stay alert, or even awake, at that time of the day. For people in other vocations, especially those who are raising children, time is at a premium, and extended periods of time alone simply do not happen on any regular basis. It may work better to make use of the times when you happen to be alone, or when others in the house are asleep, and to let the Lord determine how long the prayer time is to be.

How does this connect with not becoming discouraged? A scriptural image may be helpful here.

When a tree has shallow roots, and when it relies heavily on rainfall for nourishment, it withers as soon as rainfall becomes scarce. If, however, the tree has deep roots, or roots that travel great distances to seek out a water source, then the tree will flourish even in times of drought. Similarly, we are living in the midst of a spiritual drought in our contemporary culture. If, like the tree with shallow roots, we rely principally on that culture, or even on our immediate environment, to nourish us spiritually, we “wither”. But if, like the tree with deep roots, we are rooted in the life of God, then we will not wither even though we live in the midst of spiritual drought.

## 2. Having a missionary mentality

The second discovery has come more recently in my life, within the past 15 years. It came over me when I recognized a striking comparison between our situation today and the situation St. Paul and his companions faced as they travelled throughout the Mediterranean world spreading the Gospel.

St. Paul lived in the midst of a corrupt and hostile Roman Empire. The first-generation Christians had the numbers against them: there were some scattered communities of perhaps a few dozen people each. Against a powerful regime, they had no earthly power. From a certain point of view, the odds against them would have been good reason for discouragement, especially since some of them were being killed for their faith.

They did not succumb to discouragement. St. Paul was utterly convinced that Jesus is risen from the dead, and that Jesus, through his Spirit, makes his home in the heart and soul of everyone who welcomes him. Paul recognized this fact as the source of the Gospel’s power. He also recognized that this power is greater than the powers of this world. Rather than giving up, he and his companions persevered to the end of their earthly lives. They persevered despite every kind of obstacle and many instances of apparent or short-term failure. The Gospel prevailed.

St. Paul also exercised great discernment and creativity in his proclamation. In Athens, for example (Acts 17:16-34), he drew upon some positive elements in the culture, and built on them in order to present the Good News about Jesus. Some laughed at him, and some were indifferent, but a small number became the nucleus of the Christian community in Athens, which exists to this day.

Christians today live in a world where the centres of power are hostile to us. We also have the numbers against us. Many worshipping communities number no more than a few dozen people each. Against a powerful culture, we have no earthly power. There are more than a few people who say, and many more who feel, that the odds against us are good reason for discouragement,

especially since, in many parts of the world, Christians in large numbers are being killed for their faith.

Like the first-generation Christians, we must not succumb to discouragement. The fact that Jesus is risen from the dead is every bit as true today as it was in St. Paul’s day. It is still true today that, through the Holy Spirit, Jesus makes his home in the heart and soul of everyone who welcomes him. The power that offered the Roman Empire something better than itself is the same power that can offer contemporary culture something better than itself.

The need for discernment and creativity is as great as ever. There is much that is good in our culture, and, like St. Paul, we need to build on what is good in order to point to something better. As in Athens, only a small minority will likely respond positively, but this group of people will form the nucleus of something that most of us may not live to see.

A word needs to be added about the ministry of presence. Proclamation of the Gospel is a necessary part of our mission, but it is only a small part. The witness of our whole lives is what matters most. Rather than placing the emphasis on what we say or do, this approach to mission places the emphasis on the kind of people we are, on the quality of our presence to others. In this regard, I am inspired by Blessed Charles de Foucauld (1858–1916), who lived among his neighbours in the Algerian desert. He tried to make converts, but had little success. (God makes converts; we are only instruments.) He tried to attract followers to form a new religious community, but no community materialized in his lifetime. Eventually, in a kind of second conversion, he understood that his mission was to love people as they are. He lived among them, going about his daily routine of prayer and work, being present and welcoming to everyone. His efforts cost him his life.

Charles de Foucauld inspires me because, like him, we live in an environment where our words are often unwelcome. When they are not met with hostility, they are met with indifference, which is even worse, because hostility is at least a backhanded acknowledgment of our existence. The witness of Charles de Foucauld has inspired countless individuals and groups to witness to the Gospel by their lives, not in the Algerian desert this time, but in the deserts of our contemporary cities and countryside.

A sense of mission, whether in the style of St. Paul or of Bl. Charles de Foucauld, is an antidote to discouragement. Once that sense of mission catches fire in us, it means the difference between being despondent over our efforts’ meagre tangible results, and being energized and joyful in knowing that the witness of our lives, however ordinary and hidden, will bear fruit for the Kingdom.



# World Meeting of Families brings together Catholics from all over the world

By Ellen Gable Hrkach

The World Meeting of Families was a once-in-a-lifetime experience and I am grateful to have been a part of it. My husband and I were there as exhibitors, but we also attended some of the keynote presentations and the daily Masses with six others from the Pembroke Diocese. More than 17,500 attended the huge event in Philadelphia, which ended with the Festival of Families on Saturday and the Papal Mass on Sunday. It was wonderful to worship, interact and socialize with so many fellow Catholics.

## Sacramental Life

Attending Mass daily with 17,500 other people was a unique experience. The Convention Center hall where Mass and the keynote presentations took place is an enormous indoor auditorium capable of seating 20,000 or more. There were Jumbotrons (big screens) that allowed us to see the altar up close. There was a bit of a Disneyland atmosphere and rarely could people remain quiet before Mass (despite the multi-language messages asking for prayerful reverence), but it was understandable given the numbers of people and the once-in-a-lifetime experience of the World Meeting of Families. There were also ample opportunities for adoration and confession.

## Multicultural Experience

Each Mass was trilingual: English, Spanish and Vietnamese. The reading was proclaimed in one of the three languages and the Gospel in another language. The parts of the Mass varied in language, but our little Mass booklet always included the English translation. The homilies were in English and were given by the celebrant (usually a cardinal or bishop). Some of the breakout sessions and keynote presentations were in different languages or translated for attendees.

On various occasions, while sitting in the lobby trying to access the internet, or in the washrooms, or in the narrow hallways, different languages could be heard by attendees. The Nigerian attendees dressed colorfully and identically, with a different vibrant outfit for each day, and on the first day, they could be heard chanting an exuberant African song in the halls of the Convention Center. A Vietnamese choir sang a beautiful hymn at one of the Masses and a large group of Spanish attendees enthusiastically chanted after one of the Masses.

## Exhibits

The exhibit hall contained more than 500 exhibitors from all over the world. EWTN, Knights of Columbus, many religious orders, publishers, Catholic stores and T-shirt companies sold items that one would normally have to purchase online and pay shipping. Some offered special deals. Unfortunately, because of “security concerns” with the Pope’s impending arrival, the World Meeting of Families organizers closed down the exhibit hall one day early, so many attendees didn’t have a chance to peruse the exhibits.

## World Meeting of Families Mural

Attendees also had the unique opportunity to paint a small section of the World Meeting of Families mural, which will be permanently displayed on the side of St. Malachy’s School in Philadelphia when it is completed. Most of the Pembroke Diocese attendees were able to participate (and the mural will be listed in the Guinness Book of World Records as the “Mural with the highest number of contributors!”)

## Local Roots

I’m originally from the Philadelphia area, having worked there many years ago, and I still visit regularly, so it was interesting to see so many visitors in the downtown core. The city looked remarkably cleaner than I’m accustomed to and the Pennsylvania Convention Center is not the original building I visited in the 1970s. It was a rare experience to see downtown Philadelphia and the Ben Franklin Bridge devoid of any cars. We all enjoyed dining at local restaurants and taking the New Jersey Speedline/Train (PATCO), as well as eating local foods like hoagies (subs) and soft pretzels.

# family life and youth in the diocese



## Surprise!

The most surprising moment was when we discovered that Pembroke Diocese’s former bishop, Archbishop Richard Smith, was sitting behind us at Mass on Friday. He was equally surprised to see all of us and we enjoyed our short time chatting with him. It was one of the highlights for us.

## Festival of Families and Papal Mass

It was edifying to see hundreds of thousands of Catholics and non-Catholics enthusiastically welcoming the Holy Father. Security was tight at both public transportation stations and security checkpoints to the ticketed area where both the Festival of Families and the Papal Mass were held. Security seemed more extensive than at an airport and it took longer than an hour, despite the fact that there were eight lanes with security personnel. We were there early, however, and our friends who arrived later waited for four hours. Digital devices were turned on to make sure they were actual devices. No one was exempt from the security, including all religious sisters and priests. Apples, oranges and hard fruits were taken away (because, we were told, they could be used as weapons). The confiscated fruit was donated to the local food bank and homeless shelter.

Because we arrived at the Ben Franklin Parkway early on Sunday morning, we managed to find a spot that had an excellent view of the altar. After walking 30 blocks (5.5 kilometers) our feet ached, but our hearts were full with anticipation as we waited for the Holy Father to arrive. A group of Spanish pilgrims chanted “Papa Francisco!” When Pope Francis finally passed by during the motorcade, I was too short to see him (although I was able to see the top of his white capped head going by). Fortunately, my husband managed to take an excellent close-up photograph of Pope Francis.

The Papal Mass, security and public transportation were all well organized. The only time we had difficulty was at Communion. A priest eventually showed up at the fence closest to us and, all of a sudden, a mass of humanity descended upon him. We all squeezed through the tight crowd and eventually received Communion. It was a claustrophobic—and, at times, uncomfortable—experience, but it was well worth it to be able to see the Holy Father in person.

I can probably speak for the entire Pembroke contingent when I say that we were all exhausted by the end of the trip: happy to have traveled to Philadelphia, but equally happy to be home.

*Ellen Gable Hrkach (Ellie) is a freelance writer and award-winning author of five books. She is President of the Catholic Writers Guild, Marketing Director for Live the Fast, self-publishing book coach, speaker, NFP teacher, book reviewer and Marriage Preparation Instructor. She and her husband James are the parents of five sons.*



# The World Meeting of Families 2015: Love is our Mission, The Family Fully Alive

By Daniel Parker, parishioner of Our Lady of Lourdes Parish, Pembroke

You know when everything you've been hearing for years finally snaps together and you can actually hear that interaction happen in your head... The "EUREKA!" moment when even the deepest theological, philosophical, and emotional understandings of the world fall into place?

Well, I had one of those every few minutes listening to the speakers at the World Meeting of Families in Philadelphia, September 22–25, 2015. The Congress started with well-known speaker Bishop Robert Barron (consecrated just two weeks earlier), whom I had watched on Facebook and YouTube for a couple of years. He tied together the event in a way that could have easily been either the opening or closing talk. Barron thoroughly explained our role as Priest, Prophet, and King as the original mission (Adam's mission) from which we have either distanced ourselves or cut ourselves off. That in this mission, we are called by an Extravagant Demand to each of these three roles equally, while we are also called to give equally Extravagant Mercy. The two efforts are not supposed to equal 100% as though we are giving, for example, half our time to fulfill and delegate the demand and the other half to being merciful. We are called to 100% of both—100% of the time.

Because we have distanced ourselves from these roles, we have allowed God's plan to go unnoticed. This, in turn, has allowed radical secularism to pollute our laws and guide us in the wrong directions (2 Samuel, 11). Society no longer understands that man and woman are created equally. They complement one another in structure and in spirit. Our sexes define vocations. Even something as beautiful as the Sacrament of Marriage, the one-flesh union, becomes cannon fodder. That was just one hour on Tuesday.

The set-up for the rest of the week was the keynote talk followed by breakout groups—and each keynote



had fifteen (15) breakout groups, each approximately one hour in length. The message within each was clear: The family **must** come first.

Cardinal Robert Sarah focused on how the family unit is the primary educator of everything from law to sexuality and is supposed to be the beacon of hope in a downtrodden society. Notice, though, how politicians, for the most part, do not know how to integrate this crucial fact into their platforms. From the family, the child then goes to school, the workplace, etc., and psychologists continue to draw a clear line from poor family life straight to poor decision-making, anxiety, depression, addiction, poverty, and alike in the future.

According to Cardinal Luis Antonio Tagle, the family should be the go-to when something goes wrong, but what I see in my counselling practice time and time again is the family being the last group the wounded soul wants to run to, both in terms of family of origin and their brothers and sisters in faith.

We are given two logical alternatives. Continue down the path of destruction we are already on with politicians and activist courts deciding what is right for our families and sexuality, or take up our original mission and lead society back to God's path one family at a time. It is certainly the harder road for myself and for many, but there is so much joy to be found when bringing the Gospel into people's lives.

Archbishop Socrates B. Villegas emphasized the importance of asking for mercy by putting ourselves in a position to both receive mercy—from God and our brothers and sisters—and to be merciful. The Sacrament of Reconciliation is a powerful start! Get sin out of the way so that the path is made smooth and clear. Then get back to basics. Pray as a family. Kneel as a family. Read the Living Word as a family. Go on mission together, even if it's just in your own home. Love is our mission. By rejoining the mission we can once again see the family fully alive.

## Steubenville Youth Conference 2015

Twenty-two participants attended the Steubenville Youth Conference in Toronto in August with the theme "LIMITLESS" Jn. 10:10. Highlighted speakers this year were Christ Stefanick, Matt Fradd and Sr. Miriam Heidland who are among the best international youth speakers in the Catholic Church today. Cardinal Collins celebrated Mass for the 2,500 youth on Sunday morning and invited all participants to Steubenville Toronto 2016.

Next summer, the conference will be held at Durham College in Oshawa, which will lower the cost to \$250 per person, and the theme will be "THIRST" Romans 5:8.

The Family Life and Youth Ministry office is planning for a group to attend next year as well. For more information, contact Yvette at [yvettebourque@pembrokedioocese.com](mailto:yvettebourque@pembrokedioocese.com).





## Damon Owens returns to the Diocese of Pembroke



Seven years ago, Damon Owens, from the Theology of the Body Institute in Pennsylvania, came to the Diocese of Pembroke to train volunteer marriage preparation course facilitators and to educate the clergy on the teachings of John Paul II's Theology of the Body. He is an expert in his field and travels internationally to educate people of all ages on the beautiful teachings of our Catholic Church in the area of marriage and sexuality. This past May, he came again for adult training in Theology of the Body Programs for youth grade 6–8 and high school youth in grades 9–12, an adult faith formation day hosted by the Faith Formation Office, and a refresher training for marriage preparation facilitator couples. Damon was well received and appreciated by all who attended.

*Pictured are some of the facilitator couples for the marriage preparation course in the diocese after their refresher with Damon.*

*Missing from the picture are Kelsey Parker, Erin Baklinski, Greg and Juliette Lubimiv and Nathan and Angela Watson.*

## Burned by NFP

*By Damon Owens*

*Reprinted with permission from Damon Owens, Theology of the Body Institute*

Nobody told me how hard natural family planning (NFP) would be. Nobody told me how hard marriage would be. No one told me how hard fatherhood would be. At least I don't remember anyone giving me full disclosure twenty plus years ago.

Then again, I probably wasn't listening. I was too much in love.

For those early years Melanie and I were in that "roaring fire" new love. That's that exuberant young love that gives off so much spectacular heat and light that you think — together we can handle anything, everything. Marriage? Forever! Sex? Only you! Money? No problem! Kids? Of course! House? Big!

Love does have the power to make all things possible in good times and bad, in sickness and health, for richer or poorer. But the power is not in the roaring flames, bright light, or any of the awesome externals. Every grill master knows this. You have to wait for the mature wood to burn into coal — for the bonfire to be a cooking fire — when those roaring external flames turn in to steady, quiet, shimmering white heat that sears juicy steaks and coaxes rib meat off their bone!

Of course, not all wood can turn those flames inward. Some just burn right up in a blaze of glory. It's the old hardwoods that burn into the hottest, long-lasting coal you can cook on. The fire is the test and the proof. The test and proof of young love is time. Perhaps this is the power of dating, courtship, and engagement: to test and prove if the "hardwoods" of character, virtues, and faith are there in the man and in the woman to burn "until death do us part."

Since those early bonfire days, Melanie and I have lived our twenty-two years of marriage in agonizing ecstasy of that proving fire. The spectacular has become the hidden. Hopes have been realized, dashed, surpassed, forgotten, and delayed. We have brought each other more joy and suffering than we ever thought possible. We acknowledge our utter dependence on Christ in prayer, Confession, and the Eucharist. Our wounds are real, but the fruit born of our faith, hope, and love is more real.

We haven't been at this long enough to have any success "secrets", but we have most assuredly come this far because of our Catholic faith. Our love brought us back to the Church thirsting for truth. Our faith in Jesus Christ and His Church showed us to love beyond our own ability. It was the Church that invited and equipped us to love each other with God's love: freely, totally, faithfully, and fruitfully. She gives us our daily bread. We trust and believe all that the Church teaches about God and Man because she is the Bride of Christ.

Melanie and I married on April 24, 1993, freely accepting all that the Church teaches about marriage, sexuality, and family—even the tough stuff. We certainly

didn't know or understand or even like everything taught, but we accepted it from a source we deemed trustworthy to lead us to true happiness.

We trust the Church that called us to sexual honesty while we were dating, and were surprised by the joy of chaste love in the two years before our wedding. (That crucible is for a whole other blog post!). This transformed us.

We trust the Church that called us to learn NFP to help us order our sexual power to our marriage vows. It has transformed our marriage and us.

We trust the Church that called us to order our marriage to building a family and credit NFP with helping us call eight beautiful children into the world. They transform us.

We trust the Church that called us to open our home to children in need and welcomed two beautiful children by adoption. They have transformed our family.

It is truly remarkable what the Lord will do with us if we would only trust Him. Oh, we will suffer — with or without Him. But, it is love that gives suffering all of its purpose and meaning. God will transform the spectacular flames of human love into an internal, eternal fire of divine Love. God transforms lovers into Lovers. But it must burn.

This burning hurts because it is a suffering, a loss of what we have and are. I like my wood — it is who I am! I know coals can do so much more than wood like heat whole homes, move trains, steam ships, and generate electricity for millions, but it's too much to burn into that. Why would any sane person freely choose to go through that suffering even for the hope to be more?

I'm not sure they do. But I know lovers do. Lovers do "for love" (and "in" love) what never would be done for a reason, or a rule, or a doctrine, or a law. True love "loves" and needs to suffer — not for suffering's sake alone, but for the sake of what we know is only gained on the other side of suffering: Joy. This is a suffering for, not merely suffering in. Perhaps this is why Our Lord called us to live either marriage or celibacy "for the sake of the Kingdom of Heaven": for eternal Joy.

We entrust our love, our marriage, our sexuality, our fertility, our children, our hopes, our dreams, and our lives to Jesus Christ through the Holy Catholic Church. It burns. It's ecstatic. It hurts, deeply. But I want to burn internally, eternally with the fire of Love.

It is a daily adventure becoming heroic lovers. We choose hard things like NFP because they help burn our coals more intensely. It's definitely not easy, but it's worth it.

NFP is for Lovers. Show me a lover, and they will understand.

Come, Holy Spirit, fill the hearts of your faithful, and enkindle in us the fire of your Love.

Send forth your Spirit and we shall be created. And you shall renew the face of the earth!

## Finding the Way

St. Francis Xavier University,  
Antigonish, Nova Scotia, community  
figures in Camino de Santiago (The way  
of Saint James) adventure

*Submitted by Angela Rousselle (the girls' grandmother).  
Reprinted with permission from StFX Communications  
Office.*

For cousins, StFX Associate Chaplain, Laurel (Muffy) McIntyre and 2015 StFX graduate Rebecca McEvoy, walking over 800 kilometres in northern Spain in 2015 was a one-step-at-a-time journey filled with the thoughts and intentions of friends, family and many in the StFX community.

On May 15, shortly after Ms. McEvoy's StFX graduation, the duo embarked on more than a month-long pilgrimage adventure, walking the Camino de Santiago—the Way of St. James, a spiritual journey that pilgrims of all faiths and backgrounds have traversed for more than 1,000 years.

With them they carried the intentions of many.

"As we shared the preparations and excitement with close family and friends, it was decided that we would carry them with us in prayer. A small prayer book was circulated and was full of intentions and prayer requests by the time we left. It was important for us to be able to offer parts of our journey for their needs and walk with them, and to know that they would be praying for us also. There were some days on the Camino when it was those prayers that helped us put one foot in front of the other," Ms. McIntyre said.

"Many pilgrims carry a small rock with them, which signifies a burden or weight they might be carrying. In a small village of Foncebadon, pilgrims leave the rock at the foot of a simple iron cross that

stands at the highest point of the Camino. It was there that Rebecca and I laid down the book of intentions. We spent some time in prayer and looking at what other pilgrims chose to leave behind as well," she said.

Ms. McIntyre said she and Ms. McEvoy had both heard of the Camino from different sources, but it was their grandmother who was instrumental in their learning the history and richness of the Camino. "Rebecca and I spent just over two years planning the pilgrimage, and our grandma was there for every stage. She continues to read books and is determined to document our journey to paper."

They completed the Camino Frances, the French route. Starting in St. Jean Pied de Port, France, and entering Spain over the Pyrenees Mountains, this is one of the more travelled routes to Santiago and also one of the longer routes with 817 kilometres of walking. After 35 days, they finished in the early morning of June 20 in Santiago de Compostela. "We were able to sit in awe of the stunning Cathedral in Santiago."

Not quite done with their journey, the duo made a second pilgrimage after leaving Santiago to Rome. "There we witnessed the beauty, culture and history of the Church. On our last day we stood together in Saint Peter's Square listening to Pope Francis sharing with the thousands standing in the rain, how we each owe a debt of gratitude to those who came before us—who invested time and love, who played a part in who we are today," Ms. McIntyre said.

"As I stood there with my cousin and companion over the last 40 days, I was humbled by what we had experienced and how true it was that this was a journey that many had prepared us for."



*A special word and blessing after Mass with Father Ryan Holly of Our Lady of Fatima Parish, Renfrew, before leaving.*



*Laurel (Muffy) McIntyre and Rebecca McEvoy preparing for their Camino de Santiago.*

## Diocesan Young Adult Ministry continues...

Each month a group of 18–35 year olds gather with Bishop Mulhall to enjoy laughter, fellowship and faith learning on various topics—yes, and of course... food!

Recently, the group covered some of Pope Francis' Wednesday audience talks on the topic of family leading up to the World Meeting of Families and the Synod of the Family. The group covered siblings, family wounds and divorce in families. The latest topic covered in October was Homosexuality and the Catholic Church. Discussion evolved around various ways in which people might develop SSA (same sex attraction) and what the Catholic Church really teaches about the pastoral care of these persons. The group watched a video produced by the Roman Catholic Apostolate called "Courage." Here, three adults who lived homosexual lifestyles for many years realized, through the grace of God, that living with SSA is a cross they must bear with Jesus Christ himself and the Church. Each on a new path with loving spiritual direction, support from the Church community and the reception of the sacraments, they are strengthened, encouraged and committed to living chaste single lives within the church community. With a renewed sense of hope and a deep inner peace they find themselves "at home" in the Catholic Church.

If you are not sure what the Catholic Church teaches or are confused about the whole issue of same sex attraction, please go to [www.couragerc.org](http://www.couragerc.org) for some very helpful and needed information. This topic of discussion cleared up many misconceptions and confusion around the subject and was most appreciated by the young adult group.



*Back row: Fr. Scott Murray, Bishop Mulhall, Dan Parker  
Front row: Angela Watson, Orienne Dyck, Courtney Maika.*



## Seminarians—Where are they now?

Deacon Peter Do has returned to Rome for one year to begin a Program in Spiritual Theology at the Pontifical Theological Faculty Teresianum after spending the past year as Pastoral Assistant at St. John Chrysostom Parish in Arnprior.

Michael Lund was ordained to the transitional diaconate on October 1, 2015, in St. Peter's Basilica in Rome. Upon his return, after a brief stay in Rome, he became Pastoral Assistant for one year at St. John Chrysostom Parish in Arnprior.

Justin Bertrand, Anthony Burchat and Stephen Helferty have returned to St. Augustine's Seminary in Toronto after serving for one year as Pastoral Assistants at St. Hedwig Parish in Barry's Bay, St. Francis Xavier Parish in Renfrew and St. Ann Parish in Mattawa respectively. Under normal circumstances, they will complete their Theology in two years and then be ordained into the priesthood.

Michael Coyne has begun his second year in the Seminary and his first year of Theology at St. Augustine's Seminary.

### Prayer for Seminarians

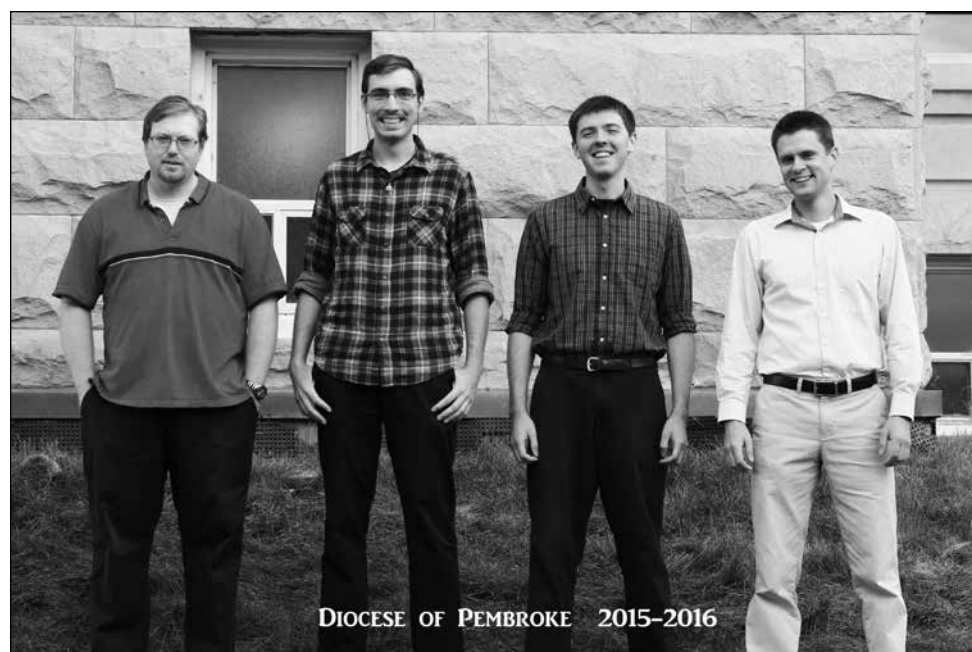
*Lord Jesus Christ,*

*I pray that you protect and watch over  
the seminarians of the Diocese.*

*Grant them the grace to chose to follow you  
absolutely, love their brothers and sisters, and  
faithfully serve your people.*

*Kindle in their hearts a fire for evangelization,  
and a total openness to your Holy Spirit. May  
they yearn to be in your Eucharistic presence,  
have a sincere devotion to your Mother Mary,  
and a steadfast loyalty to your Church. Give them  
the desire to pick up their cross daily for the greater glory of God.*

*Amen.*



## Pastoral Appointments

Bishop Michael Mulhall has announced the following pastoral appointments:

- Rev. Kenneth O'Brien has been appointed Pastor of St. James the Less Parish in Eganville, St. Ann Parish in Cormac and Nativity of Our Lady Mission in Golden Lake.
- Rev. John Lacey has been appointed Pastor of Holy Canadian Martyrs Parish in Combermere and St. Francis de Sales Mission in Latchford Bridge. *This appointment took effect on Thursday, September 10, 2015.*
- Rev. Scott Murray has been appointed Parochial Vicar of Our Lady of Lourdes Parish in Pembroke, Our Lady of Mount Carmel Parish in LaPasse and Our Lady of Grace Mission in Westmeath. *This appointment took effect on July 4, 2015.*
- Rev. Michael Weitzl, Madonna House Apostolate, terminated in mid-August his year as Parochial Vicar at Our Lady of Lourdes in Pembroke, Our Lady of Mount Carmel in LaPasse and Our Lady of Grace in Westmeath. In September he became a student at the Metropolitan Andrey Sheptytsky Institute in Ottawa for one year, in view of obtaining a Licence in Oriental Theology. We thank him and Madonna House for his year of service to the diocese and we wish him well in his studies.

We sincerely thank the Oblates of Mary of Assumption Providence and Fr. Wojciech Blach, O.M.I., for his four years of service to the diocese. He has been appointed pastor of St. Eugene de Mazenod Parish of Brampton.

We welcome Fr. Jan Wadolowski, O.M.I., who has been appointed pastor of St. Mary Parish, Wilno, and St. Casimir Parish, Round Lake Centre, effective September 1.

Seminarian Michael Lund (pictured at right with his family in Rome) was ordained to the transitional diaconate on Thursday, October 1, in St. Peter's Basilica in Rome.



## In Christ's Service

By Deacon Adrien Chaput

The annual retreat for the Permanent Diaconate in the Diocese of Pembroke was held at the Galilee Centre this year on August 24–26. The retreat was well attended by the deacons and their wives. Deacon Robert Wilson shares his thoughts about his arrival on that special day and about the retreat.

*"The setting is picturesque and one of total peace and serenity! As you wind your way up the road to the Galilee Centre, in Arnprior, Ontario, you become aware of a calmness settling over you ... a sense of tranquility that immediately takes you to a state of mind that can best be described as Christ-centred."*

*"On this particular day, we (the members of the Permanent Diaconate community in the Pembroke Diocese) are beginning a three-day retreat with our Bishop, Michael Mulhall, as our guest speaker. We are drawn here with the magnet that promises the peace, prayer and poignant moments that can envelop you during the joy of a retreat. A friend of mine once described a retreat experience as 'spending time in the arms of Jesus' ... these words are never truer than on this occasion."*

*"The theme of the Bishop's talks included renewal and a revival of the soul and we were all touched in individual ways with the spiritual message that he brought to each one of us."*

On the final evening a Eucharistic Celebration was held at St. John Chrysostom Parish in Arnprior with Bishop Mulhall presiding. During the celebration the deacons renewed their dedication and recommitted themselves to service. The ceremony also allowed spouses to affirm their support for their husband's ministry.



The diaconal community is grateful to the priests and the faithful who attended the event and to Bishop Mulhall for his inspiring and faith-filled presentations.

The hospitality and willingness to attend the group's needs by the management and staff of the Galilee Centre is also gratefully acknowledged, as is the prayerful support of parish communities throughout the diocese. God bless you all!

## New Committee for French Faith Education in our Diocese

The Diocese of Pembroke has recently formed a new committee to meet the needs of our French-speaking communities.

Leading this endeavour is the French Committee for Faith Education. As Deacon Adrien Chaput explained, this group will strive to provide support wherever it is needed.

"The committee is a representative group of clergy and lay persons who work collaboratively to provide service and support to the Francophone communities of the diocese in the areas of ongoing religious education and faith formation at the parish level," said Deacon Chaput.

"The formation of this new committee is an additional response to an expressed need for ongoing training and support for the people of our diocese. It aims to help recruit and train catechists to form our young people to be disciples of Jesus Christ."

Deacon Chaput, Director of the Diocesan Office of Religious Education and Faith Formation, will serve as chairperson of the committee comprised of seven persons in total. Directors of the Office of Faith Formation previous to Deacon Adrien Chaput helped parishes with catechesis and appropriate catechetical programs.

"These members are volunteers who have responded to the invitation to transmit the Catholic faith to the next generation," said Deacon Chaput.

"They bring their particular experience, expertise and witness to share their Catholic faith through the ministry of catechist."

For parishes of our diocese in Quebec, the need for this committee has become essential given the constitutional exemption the province has been granted.

"With the formation of linguistic school boards in Quebec as opposed to 'Catholic' and 'Public' Boards, religious education has no longer been part of the curriculum," explained Deacon Chaput.

"Each parish and the parents therein became responsible for all religious instruction, including preparation for the sacraments of Reconciliation, Eucharist and Confirmation. With the publication of the document on Catechesis in Quebec parishes in 2005 and the Policy for Sacramental Initiation of Children in the Roman Catholic Diocese of Pembroke we were asked to form our young people in the ways of faith and to help them grow in their relationship with Jesus Christ."

No matter where French-speaking members of our faith are located, the committee will strive to meet the demand, evolving in their mandate as the need arises.



"The long-term objective of the committee is to continue to develop services and resources to ensure that the Francophone communities of our diocese are served by an adequate team of well-trained catechists who will supply ongoing faith formation in the French language," said Deacon Chaput.

"To this end, materials and formation programs for our young people will be made available through the diocesan office. The committee will also aim at assisting the Catechists, children, teenagers and adults to grow closer to our Lord Jesus Christ as they share the Good News."

For any members of our diocese seeking assistance from the committee, please speak with your local parish priest or call Deacon Adrien at the diocesan office at 613 732-7933 ext 206.



## Deacon Robert Probert, 25 years

This past June, Deacon Robert Probert of St. Hedwig's parish in Barry's Bay celebrated his 25th anniversary of ordination as permanent deacon.

A native of Belleville, Ontario, Deacon Probert recalled some moments in his life that strengthened his Catholic faith.

"God brought an amazing young lady into my life, Mary Lois Ward, in the summer of my first year in high school," said Deacon Probert. He was raised Anglican, but was searching for the Church where his heart felt at home. Drawn to the Catholic faith, he was received into the Church November 1, 1968. "The following year, we were married at St. Joseph's Church in Belleville, not far from where we live now. I still remember coming joyfully down the aisle, January 4, 1969, and being greeted by my Catholic Uncle Ed: *Welcome home, son.*"

After earning his B.Math, M.Sc., and Ph.D. degrees in Computer Science and Math at the University of Waterloo, Deacon Probert was hired as a professor at the Universities of Waterloo, Saskatchewan and Ottawa. In Saskatchewan, God answered our fervent prayers for a child. "Even though doctors said we could never have children, we were blessed with the miraculous gift of our son Paul in Saskatoon. The pain of not being able to have more children was a cross and eventually we came to experience the truth of Catherine Doherty's phrase, 'Pain is the kiss of Christ,' and this drew us deeper into the heart of the Church."

Years later in Ottawa, while serving the church at a Confirmation, Deacon Probert heard God's call to the vocation of Deacon through the presiding Bishop:

"He told me he wanted to ordain me as a deacon and then explained what a deacon was. This sang in my heart. From my teenage years, I had wanted to be a Minister of God out of love for His Word and Church. I consulted my wife about it, my spiritual director and my Priest, and they all thought I should apply. Two weeks after applying, I was accepted. My wife and I began formation classes a month later with the other candidates and wives. I liked the emphasis on ongoing discernment since I wanted this to be according to God's will."

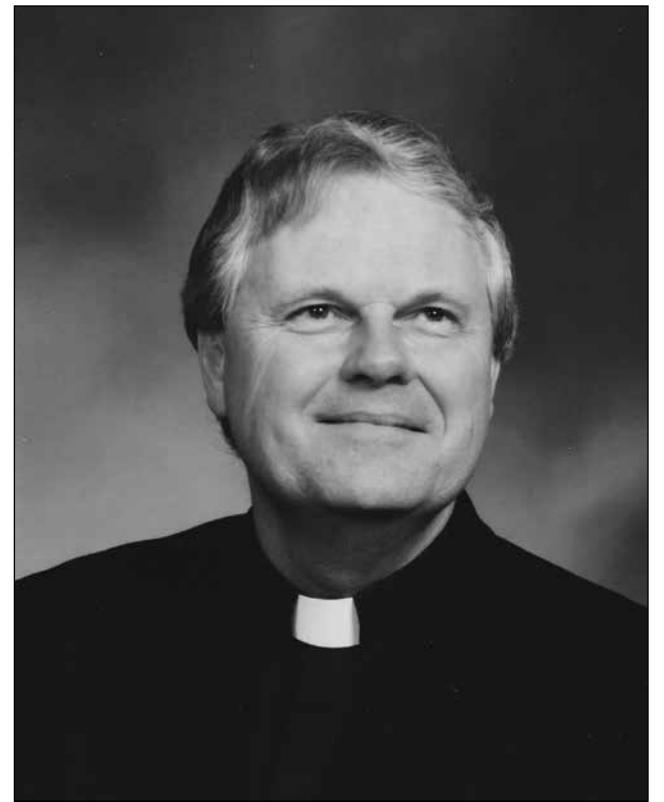
After four years of training in theology, liturgy, homiletics and various pastoral ministries (hospital, marriage, poor, imprisoned), and an internship assignment to engaged and married couples, he was ordained Deacon June 15, 1990, by Archbishop Marcel Gervais at Notre Dame Cathedral in Ottawa. As for all permanent deacons, the priorities he must follow in his newly ordained ministry were made clear:

"When our class of 12 men was ordained as permanent deacons in 1990, Archbishop Gervais told us in his homily that our priorities in life, after the Lord, are firstly to our wife and family, secondly to our secular job (permanent deacons must work to provide for their families) and lastly to our diaconate duties in the Church."

After prayer and discernment of God's Holy Will, Deacon Probert moved his family to Combermere where he was warmly welcomed by Bishop Joseph Windle. Four years later, he was incardinated to the Pembroke Diocese by Bishop Brendan O'Brien. His vocation to serve God and His faithful in our Diocese was also enriched by his longstanding interaction with Madonna House:

"From the early 80s, we were coming to Madonna House regularly for spiritual direction, and liked the area." In the late 90s, he was accepted as an applicant to the Associates and then took final promises four years later as an Associate Deacon. By that time, Bishop O'Brien had assigned him to Holy Canadian Martyrs' Parish in Combermere, where he served until 2010 when he began serving at St. Hedwig's.

In 2006, Bishop Richard Smith appointed Deacon Probert as Bishop's liaison for the deacons of Pembroke and also appointed him and his wife to the Diocesan Diaconate Formation Program Committee to assist the Bishop in processing applications and helping candidates in their training and formation. Bishop Smith also sent him to the conferences of the Ontario Catholic Association of Deacon Leaders (OCADL) where he was elected president for two years.



Today, Deacon Probert serves at St. Hedwig's Parish, providing assistance wherever asked. He volunteers with the Barry's Bay Hospice, teaches at Our Lady Seat of Wisdom as an adjunct professor, sits on their Board of Directors, and chairs the Spiritual Life Committee.

Asked to reflect on what he finds most rewarding in his service to God, Deacon Probert looked to our Saviour Jesus Christ to best describe his vocation as Deacon in our Diocese:

"Jesus said, 'I am among you as one who serves.' I live to serve and I love to serve. A Madonna House MOTTO 'I am third' helps me to be grounded (with the Sacraments of Reconciliation and daily Eucharist, the daily Prayer of the Church, and the daily Rosary). My reward is God's love and mercy."

"I am grateful to God to be serving the people I love as a permanent deacon in Holy Mother Church in Pembroke Diocese under Bishop Michael Mulhall. And to my wife and son for their love."

## New Pastoral Animator at Jeanne-Lajoie Catholic High School

Julie Bélec is still settling into the Pembroke area, not being familiar at all until she accepted the job as Pastoral Animator at Jeanne-Lajoie Catholic High School beginning in September. So far, she is finding that it is a good fit for her.

"I am a country girl and I was not comfortable in Ottawa," she says about the move.

She is also very impressed with the culture at the school. "Jeanne Lajoie is great. I love the fact that people here work together. There's real teamwork and that's amazing."

Julie received her degree in Theology from Université de Montréal in 2005, and has a certificate in religious animation from the Université du Québec à Chicoutimi.

She began her career as a pastoral animator in both parishes and schools in the Diocese of St. Jean Longueuil, near Montreal, where she worked until 2000.

Afterward, she spent three years as a volunteer in a parish in Northern Quebec helping to prepare the children for the sacraments.

As a young teenager in high school, Julie admits she didn't fit in with the other students and found acceptance from pastoral care. At age 17, she was doing an animation with kids, guiding them to understand the resurrection, when she felt a calling to continue this type of work.

"The kids were talking and having fun, but also learning about the resurrection and that's when it hit me that this was my place, that I would be happy doing this with my life."

For Jeanne Lajoie's new Pastoral Animator, working with teenagers is one of her favourite aspects of the job.

"They always challenge you," she states. "When a student comes to you and tells you that something can't be, or that something doesn't make sense, you have an opportunity to build something."



## Msgr. Thomas Rowland (1926–2015)

Msgr. Thomas Rowland, priest of Madonna House Apostolate, died on July 7, 2015, at Our Lady of the Visitation – St. Mary's in Combermere, ON. In December 2014 he celebrated 65 years of Priesthood.

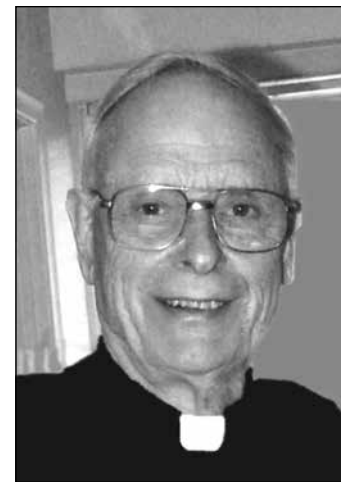
Msgr. Rowland was born in Washington, DC, on January 31, 1926, to Chester and Marie Martina (Willems) Rowland. He attended schools in Mississippi, Louisiana, Michigan, Missouri and the Philippines. His preparations for the priesthood began at St. Columban Seminary in Silver Creek, NY, and continued in Alabama and later in Omaha, Nebraska, where he was ordained on December 17, 1949, for the Diocese of El Paso, Texas.

After serving in varied pastoral situations, he studied for masters of arts degrees in Liturgical Theology (University of Notre Dame, 1975), Pastoral Theology (Univ. of Notre Dame, 1977), and Archaeology (Univ. of Texas at El Paso, 1984). He was active for many years in the Federation of Diocesan Liturgical Commissions and was one of the founders of the Southwest Liturgical Conference.

Fr. Rowland visited Combermere in 1956 and helped to build the Chapel and cabins for Madonna House

Cana Colony. He received the Madonna House Pax-Caritas Cross as a full member on April 3, 1958, but soon afterwards his Bishop in El Paso, TX, called him back to the diocese where he served as Pastor of Christ the King Parish in Balmorhea, Texas. In 1959, Madonna House opened Maria Reina house in Balmorhea where Fr. Thomas became the chaplain until it closed in 1961. He served in the diocese of El Paso until 1986 when he returned to Madonna House for an 'extended stay' and became a permanent member in 1989.

While in Combermere he served as a beekeeper and house father at Vianney House, a residence for visiting priests. For many years he helped out in parishes throughout the Pembroke diocese. He was also assigned to Marian Centre in Edmonton for three years. From 1999 to 2002 he served at Madonna House in Ghana, West Africa, where he travelled throughout its territories preaching priests' retreats and teaching at the Seminary in Accra. In 2013, Fr. Rowland was assigned to MH Carriacou, West Indies, where he served in Windward for nine months, until illness required he return to Combermere.



Msgr. Rowland is predeceased by his parents and an older brother Chester Jr. Left to mourn are his sister, Mary Catherine, also a member of Madonna House, his nieces Margaret and Louise (Kenn), along with grandnieces and nephews.

Wake services were held on July 13 at Madonna House St. Mary's Chapel. A Mass of Christian Burial was celebrated on July 14, St. Mary's Chapel, with internment at the Madonna House cemetery.

## Fr. Raphael A. Glofcheski March 2, 1931–September 23, 2015

Father Glofcheski, in a final message to family, friends, parishioners and coworkers, asked to be remembered in prayer at his Burial Mass at Saint John XXIII Parish on October 2, "and many times hereafter."

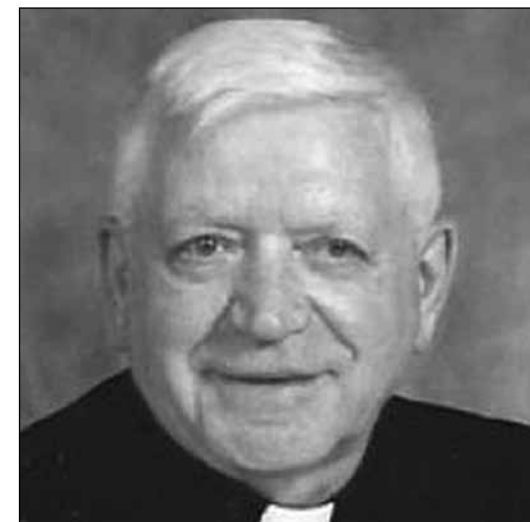
Raphael Glofcheski, son of Aloysius and Monica (Bloskie) was born and went to elementary school in Paugh Lake, Sherwood Township, Renfrew County. He attended high school in Barry's Bay, then St. Michael's College in Toronto. From Toronto he went on to St. Mary's in Michigan and entered St. Cyril's & Methodius Seminary, later returning to St. Paul's University Seminary in Ottawa. He was ordained on May 27, 1956, for the Diocese of Pembroke at St. Hedwig Church in Barry's Bay.

Father Glofcheski was first posted to St. John Chrysostom in Arnprior, but joined the Royal Canadian Air Force as Chaplain in September 1963. Over the next 25 years, he served in many postings throughout Canada before retiring from the service in November 1987.

On his return to the Pembroke Diocese, he served in Bancroft, Halliburton and Wilno until 1993, when he went further west to do replacement work, sometimes in the Archdiocese of Keewatin Le Pas but mostly in the Archdiocese of Winnipeg.

In 1969, Father Glofcheski became a member of the training team at Banff National Army Cadet Camp and remained a member of the Pioneer Platoon for the training centre. He became a Knight of Columbus in Arnprior in 1957 and had a tour as State Chaplain for the Knights of Columbus in Manitoba. He was Chaplain for the Fourth Degree Miles MacDonnell Assembly. He also joined the Royal Canadian Legion Branch 181 in Bancroft in 1993. Later he became Chaplain RC for the Manitoba and North West Ontario Command.

In his letter, Father Glofcheski remembered and thanked many who touched his life.



"To the priests, sisters, doctors and nurses and so many persons who took care of my health in good times and in downtimes, my most sincere and prayerful thank you."

"To my family who survive me ... thank you for being you and may you walk with God always."

## Cormac Pilgrimage

Clear skies and warm temperatures greeted the many faithful who attended the 77th annual pilgrimage to the Shrine of St. Ann in Cormac this past July to celebrate the Feast of St. Ann.

The first pilgrimage was held in July 1938, followed by the blessing of the statue of St. Ann on July 16, 1939.

Father Scott McCaig, Moderator of the Companions of the Cross, was the leader of this year's Pilgrimage. His evening talks about The Mass as Sacrifice on Triduum Thursday, The Banquet of the Lamb on Triduum Friday, and The Power of Adoration on Triduum Saturday were spiritually enriching. His homily for Sunday's Mass for Healing was entitled Eucharistic Miracles.

Bishop Michael Mulhall spoke about the Year of Mercy in his homily during the outdoor Sunday morning Mass.

"Pope Francis asks us to reflect on the great gift of mercy which is really central to everything in our Christian faith," said Bishop Mulhall.

"Many of us bring intentions here to this Mass today which touch the suffering that is going on in people's lives. It is proper for us to bring it to the Mass today, especially to a pilgrimage to St. Ann, to ask for the relief of that suffering, and also to ask for the grace to transform that suffering into a purification for ourselves and a purification for our beloved brothers and sisters with us today and throughout the world."

With that, Bishop Mulhall reminded everyone that it is our duty to live our lives as Christ did, a path that is destined to lead us to God's eternal embrace.





## Parish Profile

# St. Columbkille Cathedral, Pembroke

In addition to being the administrative heart of the Diocese of Pembroke, St. Columbkille's parish in Pembroke represents the seed from which the Catholic faith blossomed in the very city where it stands.

The early 1800s saw a steady gathering of European settlers to the area, known then as Miramichi. It wasn't until 1847 that Bishop Joseph-Bruno Guigues, with assistance from Bishop Patrick Phelan of Kingston, made the decision to have a chapel built in Pembroke. It was completed 1851, located on Pembroke Street East.

Father James Christopher Lynch of Chapeau could celebrate Mass only every two weeks at the chapel. It wasn't until the arrival of Father John Gillie in 1856 that the parish would have its first permanent pastor.

In 1864, the first separate school was built opposite the church, followed by the construction of a presbytery the following year.

Thanks to the generosity of Pembroke resident Daniel O'Meara, construction of a new church began on the current site of St. Columbkille in 1872. Work on the new church was completed in 1874. In the years to come, further modifications were made to the structure, including the rebuilding of the sanctuary. Also added were two side altars, dedicated to the Blessed Virgin and St. Joseph. A stone sacristy was also constructed, and the church basement was converted into a parish hall.

Today, Father Jim Beanish serves as rector of St. Columbkille's, having spent a total of nine years at the parish. In addition to his duties as parish priest, he also serves as Chairperson of the St. Columba's Cemetery Board and as Chaplain to the Pembroke Regional Hospital.

With such an array of responsibilities, Father Beanish relies on the assistance of parishioners in addressing the various needs of the building. This is especially apparent via the parish finance council where Father Beanish maintains an open avenue to acquiring input related to maintenance issues.

"Formally and informally the parish finance council is consulted and involved in all of the major decisions regarding the maintenance and use of the building," he said.

"Some of these decisions are made out of necessity while others are made freely by our own initiative. I like the idea of transparency when dealing with the parishioners and they do not hesitate to offer me their opinions or ideas. The Parish Council helps me by bringing information to the table from a wider breadth of the parish population, by making suggestions on how to address the issues, and by being an encouragement and assurance throughout the process, for sometimes it can be a lengthy and exhausting process to get things done."

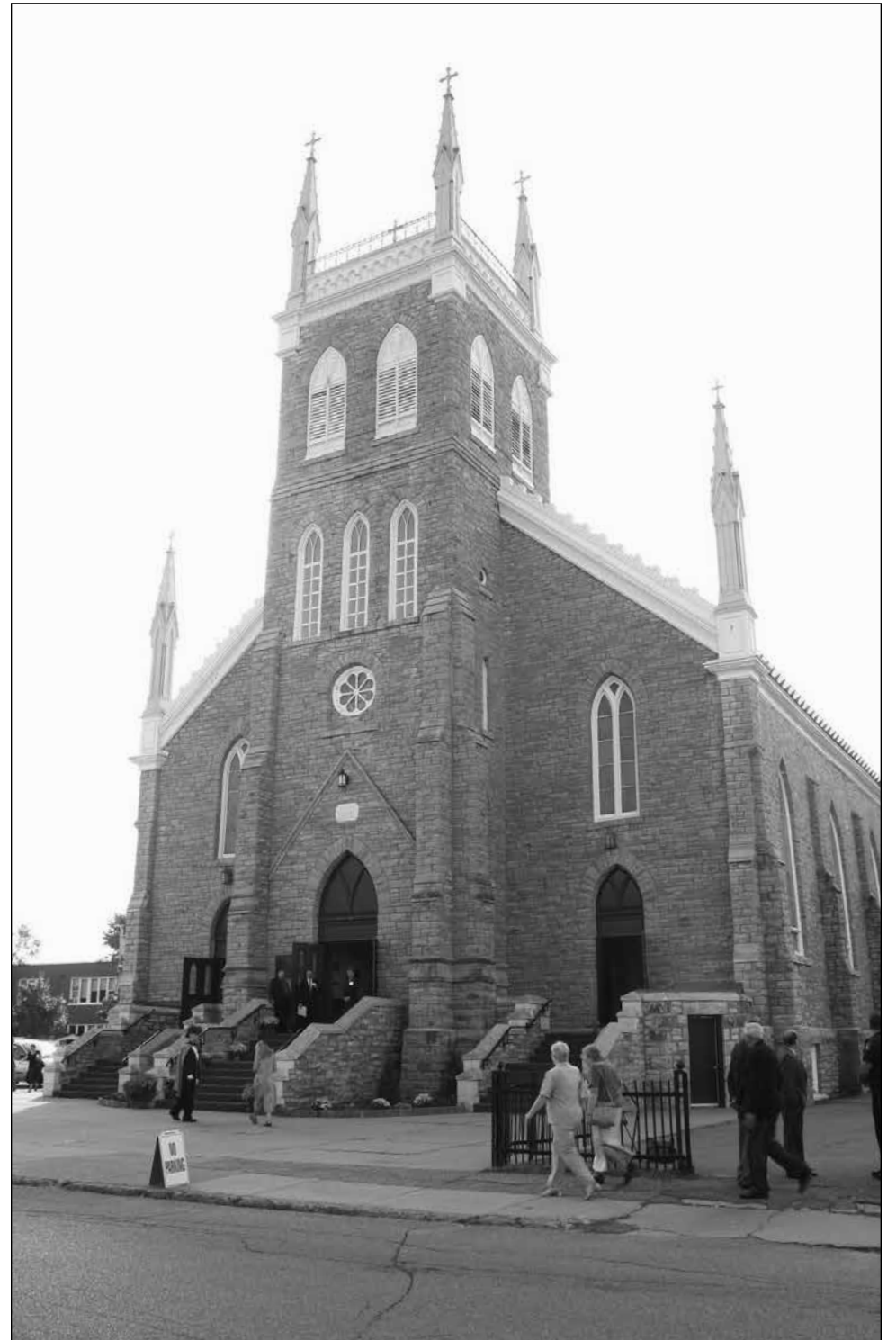
Like many of its sister parishes, St. Columbkille hosts a variety of fundraisers.

"The best known is our parish supper, which takes place in September," said Father Beanish. "The funds raised through this have been used over the years to replace some of the smaller windows in the church, as well as some of the larger windows, to do sidewalk repairs, painting throughout the Church and hall, and to add whatever is needed to make our parish suppers better every year. Another fundraiser has been in place for over a year where we have provided envelopes for visitors and guests to donate towards the restoring of our stained glass windows."

The exquisite stained glass windows of the Cathedral, produced by famed artist Guido Nincheri, are currently being restored, an exhaustive process estimated to take several years to complete.

"The restoration of the stained glass and to the windows themselves has been proceeding according to plan," said Father Beanish.

"To date, three stain glass windows have been restored leaving seven more to be completed as well as three smaller pieces. One complete window frame, exterior window, and restored stained glass has been installed. This window is in the east transept of the Church and depicts the Annunciation. The funds for this restoration were raised in honour of Fr. Pat Tait, and for those who are curious they can see in this first window what the others will look like. Due to the size and complexity of these frames it takes between six and eight weeks to build them, nearly a week to have them installed, and around nine months to restore the stained glass in them. Nothing about this project happens fast."



"Our Casavant organ has also been the object of attention recently," added Father Beanish.

"Necessary repairs were made to it in the form of a new blower system. The old bellows and pump had served its purpose for many years and had come to the end of its functional life. As well, we are having installed a trumpet pipe to finally complete the organ, which was first begun to be assembled in 1894 and had been upgraded numerous times over the years. We are grateful to a generous parishioner who had left us a bequest for that purpose."

"Several bequests have been honoured over the past year including one that enabled us to restore the historical former resting places of our first two Bishops, Bishop Lorrain and Bishop Ryan. These monuments found in the church hall are truly too beautiful not to be showcased."

Father Beanish was adamant that while the architectural grandeur of the building can inspire awe, it is the spirits of those parishioners who now reside in God's embrace that truly makes St. Columbkille such a special place.

"St. Columbkille Church was first built in 1874 and it is hard for anyone to walk into its space and not feel the presence of the thousands of faithful who have worshipped within its walls," said Father Beanish.

"It is both breathing history and breathing faith when you walk into it. The volume of the body of the Church can both swallow you and embrace you simultaneously. It is a place of comfort, peace, and reflection, and a space that naturally assists people to pray. And, if you still cannot find the words for prayer, the silence and the communion of saints will speak volumes for you."

# Solemnity of Christ the King

## Sunday, November 22, 2015

The Church celebrates the feast of Christ the King on the last Sunday of her liturgical year. The celebration was established by Pope Pius XI in 1925 as an antidote to a growing threat of secularism, a philosophy that seeks to remove God from our thinking and living.

Following the upheaval of the First World War (1914–1918), many national and social leaders had fallen dangerously into thinking they could manage without God, and were determined to remove any notion of God from the public square. This approach was recognized by the Holy Father as potentially

promoting the enthronement of a variety of false deities, which could only result in a major threat to the social order.

By proclaiming Christ the King, the Holy Father sought to make individuals, families, societies, government and nations aware of God's sovereignty. The need for this feast day is so important as we see what is happening in our world today.

The truth of the matter is that under God's Reign our world would be a much better place if we lived our lives following in Christ's footsteps and keeping the commandments that were established for our good.

Baptized Catholic Christians have a mission to proclaim the good news of our Lord Jesus Christ so that everyone may come to acknowledge the need to submit to Christ as King. He alone is the one who, from the throne of the cross, loved us so much that he laid down his life for us that we might live and have eternal life.

Renewed in our commitment by this liturgical celebration, we journey and continue to live our baptismal call to serve the one true king by a life of holiness.

We pray that we may be kept safe from the attacks of the evil one and enjoy secure lives under the banner of Christ the King. May we seek God's continued blessing on our lives, families, governments and nations as we look forward to seeing the day when "every knee will bow and every tongue confess that Jesus Christ is Lord" and King over all!

### A Prayer to Christ the King

*Christ Jesus, I acknowledge You King of the universe.*

*All that has been created has been made for You.*

*Make full use of Your rights over me.*

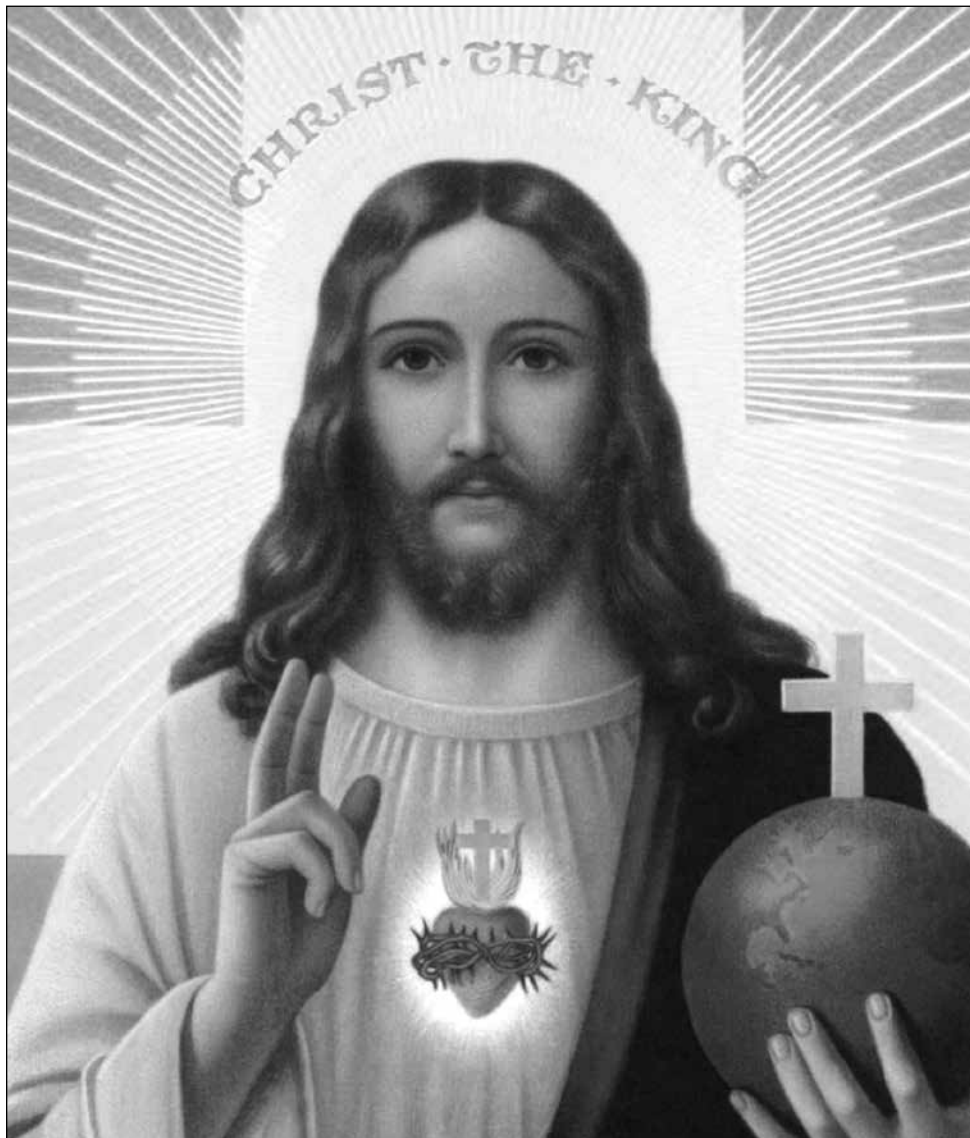
*I renew the promises I made in Baptism,  
when I renounced Satan and all his pomps and works,  
and I promise to live a good Christian life  
and to do all in my power  
to procure the triumph of the rights of God  
and Your Church.*

*Divine Heart of Jesus,*

*I offer you my efforts*

*in order to obtain that all hearts  
may acknowledge your Sacred Royalty,  
and that thus the Kingdom of Your peace  
may be established throughout the universe.*

*Amen.*



## The Diocesan Office of Faith Formation presents Symbolon: The Catholic Faith Explained

We may be familiar with different aspects of our Catholic faith... but how does it all fit together? And what difference does it make for our lives?

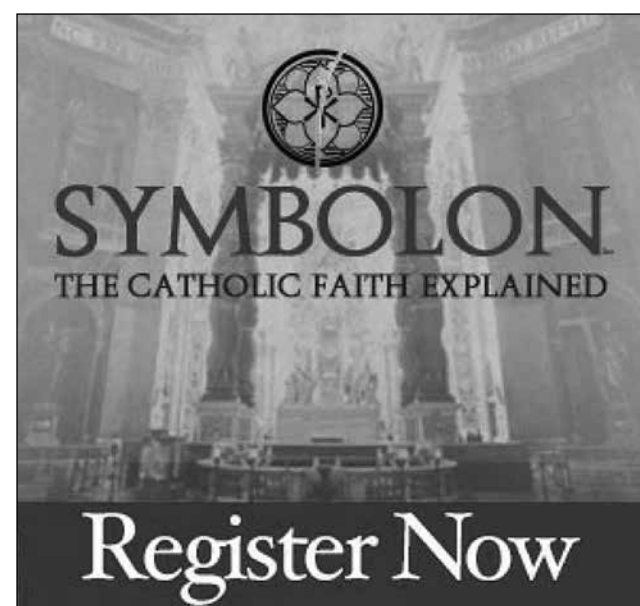
Symbolon: The Catholic Faith Explained is a stunning new video series that systematically presents the BIG picture of the Catholic Faith. Filmed on location in Rome, the Holy Land, Calcutta, and in the Augustine Institute studios in Denver, dozens of nationally-known teachers clearly present the beauty and brilliance of Catholicism. Please join us with the first Session starting Monday, November 16, 2015, at 6:30 p.m.–8:00 p.m., and continued throughout the

Advent season. The second half of Part 1 will continue in the Lenten Season, February 2016.

The location is the Parish Hall of St. Columbkille's Cathedral, 188 Renfrew Street, Pembroke.

In Part 1 we will journey through the core teachings of the Catholic Church traced out in the Creed and Catechism with the goal of knowing the Faith. If you missed a session or may have to miss a session, not to worry, we can assist you in receiving the Good News.

For more information and to register, please contact Deacon Adrien Chaput at 613-732-7933 ext. 206 or [dcadrienchaput@pembrokedioecese.com](mailto:dcadrienchaput@pembrokedioecese.com).





# The Corpus Christi Procession—A tradition in Paroisse St-Pierre, Fort Coulonge, QC

The Paroisse St-Pierre, Fort Coulonge, Quebec, hosted its third consecutive procession for the Feast of Corpus Christi in 2015.

The procession is a demonstration of Catholic Faith and belief in the body and blood of Jesus Christ and his presence in the Eucharist.

The celebration was inspired by the Municipality’s plans to celebrate the 125th anniversary of the town with events that linked to the past. Father Réal thought it would be an opportune time to revive the tradition of the procession with the Eucharist, as was popular in years past.

“It was good timing, and a great way for the parishioners to show and renew their devotion and respect for the Eucharist,” noted Fr. Réal.

The procession is approximately one half hour long, ending with Benediction in the Church. The procession includes the 4th degree Knights of Columbus, about 15 Daughters of Isabella and many faithful parishioners. Fr. Réal plans to continue this tradition into the future.



St. Columbkille Cathedral held its second annual procession for the Feast of Corpus Christi in 2015.

