



Ecclesia

THE NEWSLETTER OF THE CATHOLIC DIOCESE OF PEMBROKE

New priest ordained in the Diocese of Pembroke

For one entering the priesthood, the ordination Mass is the culmination of many years of devout prayer and study. Far from being overwhelmed by this momentous occasion, tranquility prevailed for recently ordained priest, Father Peter Than Do.

"On the day of my ordination, I was not feeling anxious or nervous, I was feeling at peace, seeing almost a decade of study and formation coming to fruition," said Father Do.

He was ordained into the ranks of the priesthood on June 18 at St. Columbkille Cathedral in Pembroke. Family, friends, priests, and other well-wishers from the diocese gathered in support of Father Do as the Most Reverend Michael Mulhall, Bishop of the Diocese of Pembroke, presided over the ceremony.

Father Do attended St. Philip's Seminary in Toronto where he studied philosophy. From there, he ventured to Rome to study theology for five more years.

"During my first three years in Rome, I was earning my STB, a bachelor's degree in sacred theology," said Father Do.

"It was a great privilege to be studying in Rome, the heart of the universal church. It has really allowed me to experience how far-reaching this faith of ours is and how people around the world are united with us in prayer. Living in Rome itself was also an almost surreal experience. You are never more than a stone's throw away from some historical monument or the place where some historical event took place. It really gave me perspective on where we've come from and where we're going."

Bishop Mulhall, in the opening remarks of his homily, told of the privilege our spiritual community was witnessing in the ordination of Father Do.

"A priest has been called to the community, born in the midst of the community, and is ordained by Christ in service to all of us this morning," said Bishop Mulhall. He went to add that it was God who knew that Father Do was destined to serve Him within the church.

"Before I formed you in the womb, I knew you. Before you were born, I consecrated you," quoted Bishop Mulhall from the prophet Jeremiah.

"Before all the providential actions of your life, Peter, the Lord knew you, knew your identity, knew you more than you will ever know yourself in this life," said Bishop Mulhall.

"You are being consecrated into His holy priesthood, to give your life in fullness and energy for God's holy people."



Father Peter Do was ordained into the ranks of the priesthood on June 18 at St. Columbkille Cathedral in Pembroke.

He went on to note the honour priests have in proclaiming the word of God to the faithful.

"The Lord loves our people, more than we ever can ourselves," Bishop Mulhall said.

"Yet we are blessed to act as his priests, to bring the risen Christ, his very body and blood, to his holy people."

Prior to Father Do's ordination, the diocese bore witness to the ordination of three seminarians to the diaconate: Deacon Justin Bertrand, Deacon Anthony Burchat and Deacon Stephen Helferty. Father Do mentioned his joy in seeing all three pursuing the same path as he is.

"It was great to see our seminarians being ordained to the transitional diaconate," said Father Do.

"I had studied and lived with some of them for many years. It was wonderful seeing their years of work and dedication culminate in their ordination to the order of deacons."

Currently, Father Do serves as parochial vicar (assistant priest) at Our Lady of Fatima parish in Renfrew.

"I am really enjoying my time at Our Lady of Fatima and I eagerly look forward to what the future will bring," said Father Do.

Reflecting on the journey that has led him to the service of God, Father Do told of the invaluable contribution his parents, Than Do and Halina Wladymiruk, provided to him.

"I think the most important thing that my parents have done for me is to hand off their faith to me," said Father Do.

"Seeing their own faith at work in their lives has always been a great inspiration to me."

Diocese of Pembroke's new transitional deacons

This past June 11 saw the ordination of Justin Bertrand, Anthony Burchat and Stephen Helferty to the ranks of the diaconate. Though inclement weather prevailed outside St. Columbkille Cathedral in Pembroke where the Ordination Mass was celebrated, it did nothing to dampen the spirit of celebration amongst the faithful gathered within.

But nowhere was the joy of that day more intense than within the hearts of the three seminarians, now deacons.

"Deep joy, that is primarily what I experienced during the ordination," said Deacon Bertrand, a native of Paroisse Ste-Anne, Ile-du-Grand-Calumet, Quebec.

"As I reflected at various points during the celebration, my thoughts were 'Rejoice in the Lord Always' and 'Be at peace, for you have found true Joy'. I was so deeply moved by joy and peace that I could not keep from smiling."

"I was certainly looking forward to the ceremony," said Deacon Burchat, a native of St. Casimir Parish, Round Lake.



"Ordination to the diaconate is a big step on the way to the priesthood. The ceremony itself was beautiful and well organized. I can say that I was definitely nervous about what to do and say; you only get ordained a deacon once."

"During the ordination ceremony, I felt a great deal of joy and excitement, but also a sense of peace," said Deacon Helferty, a native of St. Michael Parish, Douglas.

"I felt glad to move forward and make this significant step towards the priesthood. I usually try to keep serious during the Liturgy, but there were several times during the Mass, after the Bishop ordained us, when I could not keep from smiling."

The Cathedral was near capacity with family, friends and the faithful from across the diocese for the Ordination Mass celebrated by the Most Reverend Michael Mulhall, Bishop of Pembroke. Leading the procession into the Cathedral were the Knights of Columbus 4th Degree Honour Guard. Many priests and deacons were in attendance from the Diocese and beyond.

The newly ordained were vested in the vestments proper to their new order, the stole and dalmatic. The priests who vested the newly ordained deacons were the parish priests where the deacons had spent their pastoral year. Father Chris Shalla of St. Hedwig Parish in Barry's Bay vested Deacon Justin Bertrand, Father Kerry Brennan of St. Francis Xavier Parish in Renfrew vested Deacon Anthony Burchat and Father Mitchell Beachey of St. Anne Parish in Mattawa vested Deacon Stephen Helferty.

All three deacons made note of the invaluable support the priests of this diocese have provided in their journeys toward becoming priests themselves.

"Words cannot describe the substantial role the priests of the diocese have played in my own formation to this time," said Deacon Bertrand.

"We are blessed in the Diocese of Pembroke to have this support and fraternity. I can recall countless times where various priests of the diocese have supported me with their prayers, wisdom, encouragement, and generosity—especially in the Sacrament of Confession. I would not be here if it were not for the support of the priests of the Diocese of Pembroke, plain and simple."

"The priests of the diocese have been very supportive of me during my vocational journey," said Deacon Burchat.



Parishioners in three of our parishes have the pleasure of hosting three newly ordained members of the diaconate—Anthony Burchat, Stephen Helferty and Justin Bertrand. Come next year, and with the will of God guiding them, they will ascend to the ranks of the priesthood.

"I have received a lot of positive support from them along the way, and I am looking forward to exercising the ministry of priesthood with them in the coming years."

"The priests of the diocese have been very supportive of me throughout this journey, and in a manner far surpassing anything I expected," said Deacon Helferty.

"Even before I entered the seminary, they encouraged me to think of the priesthood, especially Father Richard Starks. They have created opportunities for me to get to know them, for example, by inviting me out for meals. They have always made themselves available. Father Mitchell Beachey has been a huge support for me throughout my journey, and I cannot thank him enough. I need to remember to thank God for His goodness shown to me through these priests—sometimes I think God has been too good!"

Father Mitchell Beachey, who is the Diocesan Master of Ceremonies, shared his thoughts on this exceptional event.

"At the end of the ordination Mass, Bishop Mulhall and the three newly ordained deacons, plus their classmate, Deacon Michael Lund, who was ordained last October, stood at the altar as the procession made its way out of the Cathedral," said Father Beachey.

"I felt nothing but great joy and pride for the four transitional deacons. Over the years, I watched them grow in their spiritual lives and in their love and commitment to service. I also shared the joy of the bishop, who, with great love and devotedness, gently cared for and nurtured these vocations as a true father. My thoughts also recalled the prayers that all people in the diocese have offered and continue to offer for vocations. God has blessed our diocese and we must give Him thanks."

Timelines

Over the years, we have recorded the journey of these young men as they follow their call to the priesthood. In the words of Father Kenney, it has been "heartening and inspiring to see these candidates search out their calling."

Father Peter Do – Deep River

- Three years studying philosophy at St. Philip's Seminary in Toronto, three years at the North America College studying theology at the Angelicum in Rome, one year working at St. John Chrysostom in Arnprior, and then back to Rome in 2015 for a Program in Spiritual Theology at the Pontifical Theological Faculty Teresianum.
- Ordained as a deacon on October 2, 2014, in St. Peter's Basilica, Rome.
- Paroical vicar, Our Lady of Fatima Parish, Renfrew

Deacon Justin Bertrand –

Ile-du-Grand-Calumet, Quebec

- Attended his first year at Saint Phillip Neri in Toronto in 2009 after a year of vocational discernment with La Famille Marie Jeunesse.
- Served one year as Pastoral Assistant at St. Hedwig Parish in Barry's Bay before returning to St. Augustine's Seminary in 2015.
- Summer 2016, Fort-Coulonge.
- Fall 2016, final year of theology at St. Augustine's Seminary.

Deacon Anthony Burchat – Round Lake Centre

- First year of study at St. Augustine's Seminary in 2012 after studying at Our Lady Seat of Wisdom, Barry's Bay, and attaining a philosophy degree at Redeemer University in Ancaster, Ontario.
- Spent a spiritual year at St. Augustine's before beginning studies and served one year as Pastoral Assistant at St. Francis Xavier Parish in Renfrew before returning to St. Augustine's Seminary in 2015.
- Summer 2016, Saint Francis Xavier Parish, Renfrew
- Fall 2016, final year of theology at St. Augustine's Seminary

Deacon Stephen Helferty – Douglas

- First year of study at St. Augustine's Seminary 2012.
- Served one year as Pastoral Assistant at St. Anne Parish in Mattawa before returning to St. Augustine's Seminary in 2015.
- Summer 2016, St. Hedwig Parish, Barry's Bay
- Fall 2016, final year of theology at St. Augustine's Seminary

Bishop's Message

My dear faithful,

The events of the past year regarding euthanasia have been a very troubling experience. On June 17, 2016, Bill C-14 received royal assent, making euthanasia and assisted suicide legal in Canada. In supporting euthanasia, both private and institutional voices have neglected the intrinsic value of life and have undermined the fundamental value of individual freedom of conscience. The program of support for euthanasia has been marked by misrepresentation and manipulation, which in turn has created significant frustration for many people of good will.

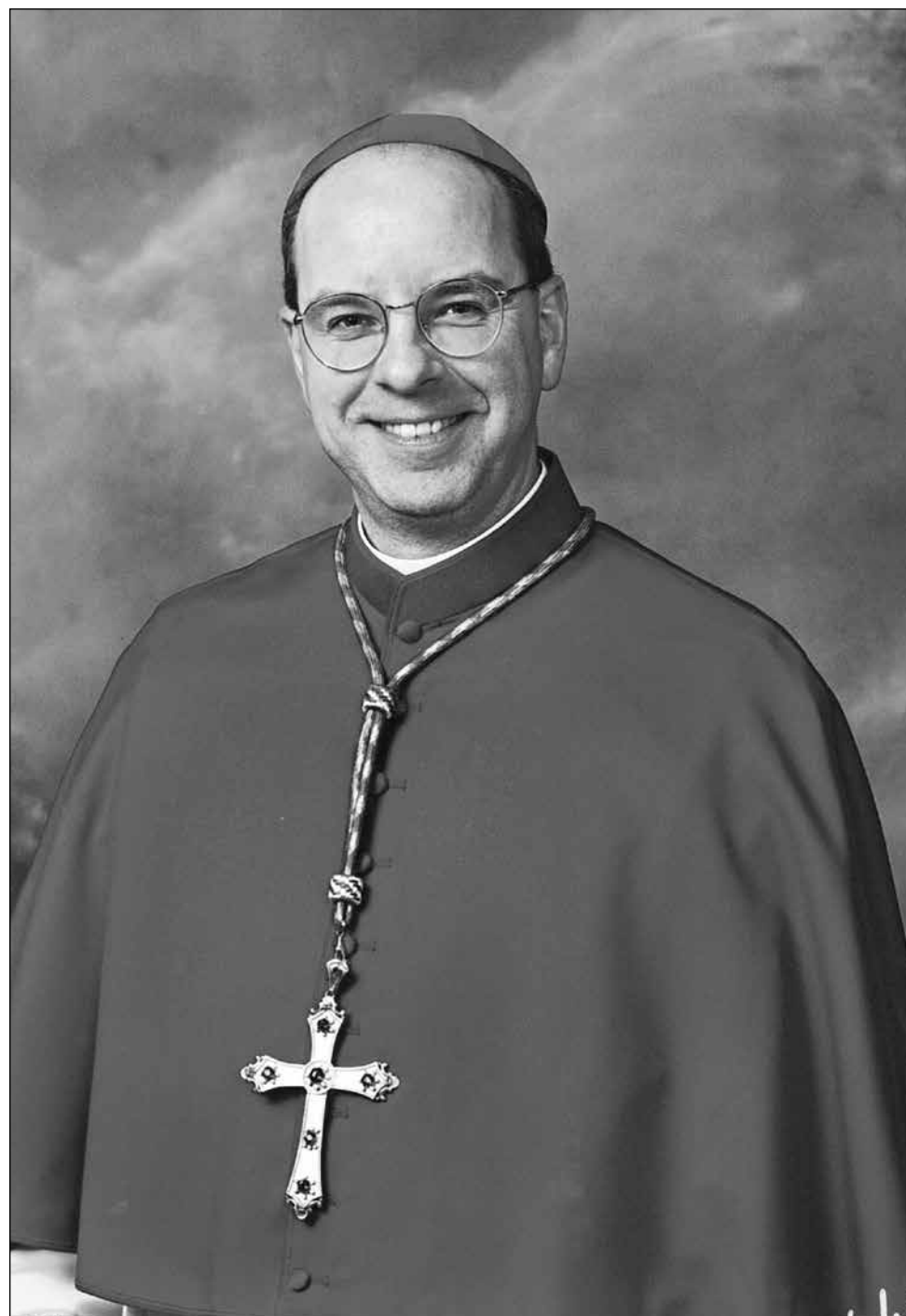
Our country finds itself in a tragic position. This eventuality was not unforeseen. I wish to thank the many people who continue to work to protect life and who speak in favour of the sanctity of life. I wish to recognize many heroic people in the past, who prophetically observed the slippery slope down which our society was travelling. Their warnings, made in the midst of much ridicule, have been realized.

As Catholics, we believe firmly in the sanctity of life, a life created by God and a life that belongs to God. My life does not belong to me. I am challenged to act as a trustworthy steward of a life granted by God, a life given so that I may love both God and my brothers and sisters. Flowing from this truth is the sanctity of every life and the duty that neighbours, societies and governments play in protecting, nurturing, and caring for all life, especially the lives of the most vulnerable.

In the years ahead of us, the Church will respond to a new law regarding euthanasia by continuing to minister in the name of Jesus Christ to all people. The sacramental care of the sick and dying has always been and will continue to be one of the highest priorities of the Church's mission. As always, these sacraments will be available to those baptized Catholics who are properly disposed to receive these gifts of God's mercy. Circumstances arise in which Catholic priests are called upon to discern the disposition of those seeking the sacraments. Though each individual situation needs careful discernment, it is very difficult to envision an instance where it would make sense to give the Sacrament of the Sick, for example, to a person who has made a firm decision to obtain an assisted death. The Sacrament of the Sick, after all, is a sacrament of healing, both spiritual and, at times, physical. Euthanasia, by contrast, closes off the possibility of healing. The Church and its ministers wish always to be present with those who suffer in any manner, but the Church rejects the principle of euthanasia as incompatible and contrary to the gift of the sacraments.

The Diocese of Pembroke has been deeply blessed with the vocations of many people who serve in palliative care, both professionally and on a voluntary basis. I have been blessed to have seen the dedicated ministry of palliative care offered by our parishioners. Hospices provide indispensable care for those in various stages of dying. We should all cherish these institutions and the people who care for the sick and dying. As care is given to those who are dying, the sanctity of life is celebrated and made evident. God's gift of life is loved and cherished. The mystery of God's victory over death becomes a precious reality in the lives of those who face death. Family members enter into the same mystery in a manner touched by deep human communion. In this context, the full expression of the sacraments of the Church transform the lives of those involved.

To any of you who are tempted to accept the false promises of euthanasia, I ask you to resist the ever-present attraction of what might seem to be an easier road. May prayer and the support of others allow each of us to appreciate and resolve to live the example and the very life of Jesus. The narrow road is the way of Christ. The disciple of Christ accepts the cross, which is an unavoidable part of human life. The cross is the way that leads to resurrection, life eternal, and the joys of heaven. I am deeply



thankful for the example of the Church as she has accompanied those sharing the cross of Christ. The Lord has provided for us the example of many parents, brothers and sisters, religious, deacons and priests who have cared for those who suffer and for those approaching death.

My dear people, let our care for each life, and especially may our care for the sick and dying be our greatest testimony against the evil of euthanasia.

+Michael Mulhall
Bishop of Pembroke



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Editor: Heather Coughlin

Editorial Committee: Yvette Bourque, Msgr. Douglas Bridge, Father Michael Smith, Deacon Adrien Chaput, Jane Carroll

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Direct correspondence to Pappin Communications, 84 Isabella St. Unit 2, Pembroke, ON K8A 5S5, or call Heather at 613-735-0952, or e-mail heather@pappin.com.

Retirement—Father Jean-Marc Raymond, s.s.s.

Born in Ste-Anne-des-Lacs, Quebec, on April 28, 1942, Jean-Marc Raymond grew up on a farm, the youngest in his family of five brothers and five sisters.

He attended a one-room country school for grades 1 to 7. Looking back, he expresses sympathy for the solitary teacher who had to teach all the grades. "She had work," he recalls, chuckling.

Father Jean-Marc attended Séminaire Saint-Sacrament at Terrebonne from 1955-1961 for 'classic courses' and at the end of his six years had to decide between returning to take over the family farm or continuing his studies to become a priest.

He went on to attend pre-seminary education in Quebec from 1961-63, Collège des Jésuites in Montreal for two years, 1963-1965 for the study of philosophy, followed by two years of theology, and then to Université de Montréal from 1967-69 for theology as well.

"When I studied philosophy and theology in the 60s, it was a time when Vatican II was initiating changes in the church. I think I've been lucky to live this period, this time of change. Many of my priest friends are older ones from the old formation and others, the same

age as me, were with the new formation. It gave us a chance to have a new vision of the church and to work in a different way. That's the way I began my years as a priest. I have been lucky to live those great changes in the church," remarks Father Jean-Marc.

Father Jean-Marc was ordained on May 18, 1969, at Paroisse Ste-Anne-des-Lacs by Monseigneur Frenette, Bishop of St-Jerome diocese.

He served several appointments in Quebec in the years following his ordination until 2004. From 2004 until 2016, he served at St-Thomas-d'Aquin, Astorville, Ste-Bernadette, Bonfield, and Sacré-Coeur, Corbeil.

Father Jean-Marc saw the move from Montreal to the Astorville/Bonfield/Corbeil area as a positive one for him, taking him back to his rural roots.

"I am a country man, so when I came here I was in my element. I was 62, so maybe it was time that I needed more quiet, more silence. In Montreal, I lived beside the Metro Station!"

Father Jean-Marc has enjoyed his 12 years serving the people of the area. The challenges of serving three communities were easily overcome with the assistance of three great deacons: Albert Benoît, Frank Martel

and most recently Tim Foster, who Father Jean-Marc notes are very good help and appreciated by the communities. His travel between the communities and the variety they provided was enjoyable. He describes Bonfield as the more "old-time" community, while comparatively Astorville and Corbeil are "more modern."

"Three different communities, three kinds of people."

The people are one of his favourite aspects, as he reflects on his time as a priest.

"I like being with people and talking with them, trying to answer all their questions," he states.

As Father Jean-Marc prepares to move back to Quebec City, where he has lived before, he sums up his 12 years in the diocese very simply: "It was a very great time."



In memoriam—Father Michael Lapierre, S.J.

Father Michael Lapierre, a clergyman, teacher and devoted friend to many, died on April 4, 2016, at the age of 101 at René Goupil House in Pickering, Ontario.

Born in Chapeau, Quebec, on May 2, 1915, Father Lapierre spent most of his life outside of the Diocese of Pembroke with the Jesuits. But that did not stop him from returning to his hometown to visit with those he cared for, and occasionally assist the pastor at St. Alphonsus Parish in Chapeau, especially at Christmas and Easter.

"Father Michael and my father, Lennox Kelly, had a complicated relationship," explained long-time friend Helen Nephin of Chapeau and member of St. Alphonsus Parish.

"My father's mother was Father Michael's aunt, while Father Michael's father, John Lapierre, was my father's first cousin. What really made the situation more complicated was that my father was the youngest in his family and, shortly after he was born, his mother took ill, and Father Michael's mother took my father in. My father's mother died when my dad was 11 months old, and his aunt (Father Michael's mother) just continued to care for my dad. So, in a sense, Father Michael was also like a brother to my dad."

In 1934, Father Lapierre set out to Guelph, Ontario, to begin his journey serving God with the Jesuits.

After many years of study, he was ordained into the order on June 18, 1947, at St. Mary's Seminary in Kansas City, Missouri.

Starting in 1950, Father Lapierre would begin a half-century tenure as a professor at Regis College, the Jesuit school of theology at the University of Toronto. Despite his duties there, Father Lapierre would make time for his family in a variety of ways, travelling to his native Chapeau when needed or simply to visit.

"Father Michael was always present no matter what the occasion to provide personal and spiritual support," said Nephin.

"My parents were the first couple he married, and I was the first child he baptized. Father Michael was a constant in my family's life. He would regularly come to our house in Toronto to visit and have dinner with our family."

"I used to think that he was just that uncle that would come and visit. It wasn't until I was raising my own family that I began to appreciate the person that Father Michael was. As a matter of fact, he christened all four of my children, he presided over the funeral of my eldest daughter, and recently married my youngest daughter. Ironically, he also presided over the funerals for all his brothers and sisters and was on the altar for my father's funeral service last summer. In my mind, it seemed that he completed his mission when he was there for my father's funeral."

Nephin also told of a particularly challenging time in her life when Father Lapierre was there to provide unconditional support.

"When my oldest child was born with spina bifida, Father Michael came to Chapeau to see her and pray over her," said Nephin.

"He provided me with hope for her. He helped us to realize that she would have an important purpose in our family and how fortunate and privileged we were to have her in our lives. He saw her for who she was and what she gave to our family."

In addition to his academic accomplishments, Father Lapierre also founded the Loyola Institute of Spiritual Renewal.

Father Lapierre would oversee various workshops for many years at both the Guelph location and the Manresa Jesuit Spiritual Renewal Centre in Pickering.

Father Lapierre retired from teaching in 2001, moving into La Sorta Residence in Pickering, Ontario. There, he continued to minister to his fellow Jesuits, celebrate Mass and hear confessions at local parishes and schools.

Upon celebrating his 100th birthday, he received greetings from both Pope Francis and Queen Elizabeth II.

It is Nephin's hope that people will remember Father Lapierre as a quiet and kind man who drew strength from his deep passion for his faith.

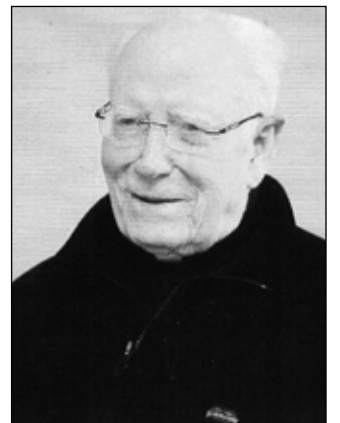
"Father Michael was a gentle, unassuming man," said Nephin.

"He was a holy person who truly lived out his faith. He never judged anyone. He was well respected by his students and colleagues, as was evident when we attended celebrations in his honour in Toronto. If there is one thing that he should be remembered for, it is that he demonstrated that despite extreme obstacles, you deal with the issue and get on with life. He clearly reinforced the notion that if you truly believe and have faith, you can overcome the obstacles of life."

With background notes from:

<http://canada.jesuits.org/memorial-detail/Lapierre,-Michael>

<http://www.catholicregister.org/faith/faith-news/item/20083-jesuit-centenarian-knew-what-he-wanted-in-life>



Introducing the new Assistant Diocesan Coordinator of Family Life and Youth Ministry

Gordon Lund began a new chapter on June 6 when he joined the Diocese of Pembroke as Assistant Diocesan Coordinator of the Family Life and Youth Ministry Office (FLYMO).

He says the position fits nicely with his experience and education and his passion for working with youth.

"I'm loving it," he says of his first couple of months on the job. "This is kind of my dream job. I love working in youth ministry."

Yvette Bourque, Director of FLYMO, says when she learned that Gordon would be graduating in 2016 with a theology degree, thoughts and conversations began about him helping out in the diocese with youth ministry.

"I am very pleased to have Gordon on board and working with us at the Diocesan Office. He has helped out with Diocesan youth events in the past and at various parishes, so is well known to us. With experience on NET Canada, some parish youth ministry experience and his degree in theology, he's an excellent addition to the Family Life and Youth Ministry Office."

Before attending Dominican University College in Ottawa for the last three years to earn a major in theology and a minor in philosophy, he spent two years with NET Ministry in Ireland.

"Both years were really formative for me," says Gordon, admitting there were challenges in working with a large number of organizations and getting used to the parish.

Prior to that, he had worked in a faith formation program in Saskatchewan, and during his university years he helped with a youth group in Arnprior.

While Gordon has moved around over the last few years, his family has been a fixture in the Killaloe area for the past 13 years. His brother Michael was ordained to the transitional diaconate on October 1, 2015, in St. Peter's Basilica in Rome and is currently the Pastoral Assistant at St. John Chrysostom Parish in Arnprior.

Gordon met his future wife, Rebecca, while in Ireland with NET Ministry. Married this month in Alberta, they returned to the Pembroke area so he could continue his work with FLYMO.

Two current projects are aimed at encouraging the engagement and growth of diocesan youth in their Catholic faith.

One endeavour is the formation of an EDGE youth group for students in grades six to eight.

"We'll reach out through schools and parishes," says Gordon, adding the program will be open to youth throughout the diocese and will be held at St. Columbkille Cathedral in Pembroke.

He's also developing a website specifically for youth and young adults in the diocese.

"It will include activities, information and programs for youth—all consolidated into one area," enthuses Gordon.

Yvette notes they make a very good working team.

"We see many things in the same way, he is good natured and enthusiastic about his work, and best of



all, he is very up-to-date on technology, which is an enormous help. His focus will be mainly on youth ministry so that we can continue moving forward with initiatives in this area. This will allow me more time to develop the marriage preparation process, work on areas of marriage enrichment and focus more on family issues, catechesis and support. On a 30-hour workweek, it was very difficult to cover this scope of ministry with much effectiveness. I am most grateful to Bishop Mulhall for allowing a new addition to our staff."

Gordon also helps with other activities in the diocese when time allows, like assisting Father Scott Murray with the inaugural St. Anne "Walk the Opeongo Line" Pilgrimage.

"I am really relishing the opportunity to work in youth ministry on a large scale—diocesan-wide—and to what can be accomplished on the whole," he sums up.

Theology of the Body for Teens continues...

After finishing up the 12-week course with Mrs. Charbonneau's grade 9 class at Bishop Smith Catholic High School with some very positive feedback from the students, we are moving forward towards the 2016/2017 school year with great enthusiasm. Conversations have already taken place at St. Joseph's High School in Renfrew about the possibility of teaching Theology of the Body (TOB) in their grade 9 classes as well. The response was very positive from Principal Brennan Trainor and Teacher Jason Dedo.

With the diocese having ordained two priests in the last two years and, God willing, four more to be ordained in 2017, there will be more priests and lay people available to teach the course, cover more classes and train teachers. The ultimate goal is to have enough teachers, who are already in the classroom, to receive the training and knowledge that is required to deliver this course to the students in the future. After teaching one class at Bishop Smith Catholic High School, it was clear that a good background in theology is needed to explain some of the topics and concepts, and help answer the tough questions that some teens will have.

The dilemma we have with the classroom course is that there is just not enough time in a 75-minute class to cover and discuss all the aspects in each of the 12 chapters. One student commented that he realized there was quite a bit more in the chapters that we could not cover and he would have liked to have had the opportunity to cover more. Some students wished the course was more than once a week and many felt that it was a very important topic and should even be taught in lower grades such as grade 8. They commented that it helped them view God, their faith, themselves, their bodies and relationships in a new and different way. Some even said that they now understand vocations more fully and how to recognize real love.



A parish-based course will run this fall from 6:30–8:30 p.m. at St. Columbkille's Cathedral Parish Hall on Sunday evenings for youth in grades 9–12 starting October 16. The timeframe of two hours will allow for more icebreakers, small group discussions and more material to be covered in each chapter. Youth from all parishes are welcome.

Contact Father Scott Murray at 613-735-6392 or s.josephmurray@gmail.com.

Diocese holds NET Retreat for high school-age youth

Thirty-seven youth from grades 8–12 participated in a day-long NET retreat in Barry's Bay at St. Hedwig's parish on May 7. Eleven team members evangelized these youth with music, talks, personal testimonies, small group discussion, skits, and dramas on the theme "No Greater Mercy", chosen in honour of the Year of Mercy.

Games are used for the purpose of building relationships, trust and rapport with the youth before the deeper message of the day is delivered, and also to create fun for the participants. Adoration and confessions were also offered as part of the retreat to lead the teens into a personal and deeper relationship with Christ. It is always important to create space for youth to "meet Christ" in the sacraments. As one youth stated, "I was reluctant to come, but I am glad I did... I really needed this".

Participants came from Bancroft, Deep River, Pembroke, Barry's Bay, Beachburg and Killaloe. Thank you to all who participated and those who helped out with meals.



Steubenville Toronto 2016 "Thirst"

Steubenville Toronto is a youth conference, attended by hundreds of youth every year. This year the theme was "Thirst", and so this was the topic that Cardinal Collins, Fr. Chris Martin and Kyle Heimann gave talks on, among others. Eleven students from across the Diocese attended the conference, some for the first time. Their energy and enthusiasm for the faith were contagious!



Group from the Pembroke Diocese at Steubenville Toronto, July 22–24, 2016.



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MINISTRY
LAUNCH

The Family Life and Youth Ministry Office is launching EDGE, a youth ministry program. The nights will be jam-packed with activities, games, talks, and prayer!

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WE ARE LOOKING
FOR ADULT
VOLUNTEERS,
INCLUDING
PARENTS

For more information,
please contact Gordon:
613-732-8513 or
gordonlund@pembroke
diocese.com

New ministry program for youth coming this fall

Beginning in October, the Family Life and Youth Ministry Office will be starting an EDGE Youth Ministry program with the help of volunteers. Edge is a Catholic youth ministry program for youth grade 6–8 that provides a safe and fun place to find solid Catholic community, to get answers to their questions about faith and, most importantly, to experience Jesus in a profound and personal way. This ministry program, beginning October 14, will be held every second Friday evening at St. Columbkille's Cathedral hall, and is open to all youth from the diocese. Parents play an important role in this ministry and are encouraged to contact Gordon Lund at 613-732-8513 or gordonlund@pembrokedioecese.com to find out more about how they can be involved in this exciting ministry.

EDGE

Youth Ministry for grade 6, 7 and 8

Starting Friday, October 14

7–8:30 p.m.

St. Columbkille Cathedral Parish hall

Inaugural “Walk the Opeongo Line” Pilgrimage

This summer saw the first ever St. Ann’s “Walk The Opeongo Line” Pilgrimage. Held during the annual Pilgrimage to the Shrine of St. Ann, participants began their journey from Our Lady of Fatima Parish in Renfrew on Thursday, July 28, reaching St. Ann’s Parish in Cormac late Saturday.

“I made a number of pilgrimages while I was living in Rome—some were walking pilgrimages, but most, due to time constraints, required buses or trains,” said Father Scott Murray, Parochial Vicar of Our Lady of Lourdes in Pembroke, Our Lady of Grace in Westmeath, and Our Lady of Mount Carmel in LaPasse.

Father Murray, the co-ordinator of the walk, told of his own past pilgrimage experiences and what it means to him as a Christian.

“My favourite walking pilgrimage, which I made many times, was the “7 Church Pilgrimage” in Rome. It is a pilgrimage that was originally promoted by St. Philip Neri in the 16th century and remains popular today. It’s a full-day walk that takes pilgrims all around Rome to the four major basilicas (St. Peter’s, St. Paul Outside the Walls, St. John Lateran, and St. Mary Major) and three other important basilicas (St. Lawrence Outside the Walls, the Church of the Holy Cross, and St. Sebastian). I also made longer walking pilgrimages to Vallombrosa, to visit the monastery of St. John Gualberto, who is my ordination patron, and to Loreto to visit the Shrine of the Holy House of Mary.”

“These pilgrimages were each unique means of God offering me His blessings, sometimes in simple ways and other times more sensational. An example of a simple blessing would be the grace of persevering through fatigue and pain and finding at the end of the day that your mind is clear and open to peaceful prayer. A more dramatic example is coming to the end a week of walking, feeling dead tired and alone, and then being invited by a family you’ve never met to spend Christmas at their house (that’s a long story). Pilgrimages are always an opportunity to grow in our trust of God’s Providence. I strive to be always ready to set out on an adventure/mission, if I believe it’s what God wants me to do, and I believe pilgrimage is one way of strengthening that ‘readiness.’”

Inspired by such a strong connection to the pilgrimage sojourn, Father Murray sought permission from the Most Reverend Michael Mulhall, Bishop of the Diocese of Pembroke, to organize a pilgrimage in concert with the St. Ann Pilgrimage.

Needless to say, he would need help bringing this endeavour to life. As it turned out, there was no shortage of faithful members of the diocese who stepped forward to see this momentous event come to fruition.

“Many people helped in organizing the different aspects of the pilgrimage,” said Father Murray.

“When I first thought of the idea I wrote to my older brother, Derek, who is a historian and has done extensive research on the Opeongo Road. I asked him what he thought about it and we refined the idea. He has also written some historical articles that I have posted on our website. Father Ken O’Brien, Father Richard Starks, Sister Zita O’Grady and Father Ryan Holly were all exceptionally helpful with making arrangements in and around the parishes, as well as by connecting me with the various people along the route who provided the rest points and others who volunteered



for different responsibilities. Les Majszki helped build the website and he and his wife Kathryn designed the t-shirts that the pilgrims received. Richard Bourque and Gabe Tosello arranged for the port a pottys and transportation. The Renfrew, Eganville, and Killaloe Knights of Columbus provided the dinners, and the Fatima Catholic Women’s League provided breakfast the first day of the pilgrimage. Yvette Bourque and Gordon Lund helped in logistics and transportation. There were many volunteers who offered valuable time and resources to make the pilgrimage possible.”

Participants were recruited from throughout the diocese via posters, parish bulletins, Facebook and word of mouth, along with the permanent website that was created for the pilgrimage—www.walktheopeongoline.com—that contains information on the significance of religious pilgrimages, some history of the Opeongo Line, a photo gallery, and general news related to the local diocese.

It is Father Murray’s hope that those who persevere through the walk will acquire a deep spiritual enrichment while recognizing the sacrifices made by those who settled the region so many years ago.

“I hope that participants will grow in their love for simplicity and silence, and that these gifts will strengthen their ability to trust God’s plan for them,” said Father Murray.

“I also hope that they’ll gain a greater appreciation for our local heritage and the sacrifices and faith that were necessary to first settle the area. I’d like to thank Bishop Mulhall for supporting this endeavour right from the beginning. I would also like to thank the many volunteers who offered their time, energy, and resources. When the plan first took shape back in February, I did not realize how much help I would need, but the Lord provided, through His people, everything necessary. Of course, He still had some surprises for us along the road!”

‘Advance Party’ Prepares Cormac Pilgrimage with Triduum of Prayer and Joyful Praise

Parishioners at Saint Ann Parish, Cormac, have prepared for the annual pilgrimage to the shrine with a three-day prayerful celebration of faith each year since 1941. From the first pilgrimage in 1938 through to 1940, preparation consisted of a nine-day novena of prayer in the parish. Apart from a ten-year hiatus in the post-war years of 1946–1956, the Triduum has been a popular devotion for local residents, cottagers and people from the surrounding area at the end of July each year since then. Guest speakers at this event have generally come from outside of the diocese and frequently were mission preachers or visiting bishops or priests invited by the local parish priest.

The Triduum this year was given by Father Howard Chabot, a priest of the Diocese of Pembroke who is retired from full-time pastoral ministry. Father Chabot also was the celebrant and homilist at the Sunday afternoon Mass for the sick celebrated at the Shrine. He was assisted by Deacon Adrien Chaput, who provided a meditation song following the homily each evening.

Father Chabot began the Triduum suggesting: “We might consider ourselves the ‘advance party’ – parishioners and friends of Saint Ann gathered here in this holy place in an atmosphere of faith and an environment of prayer into which will come pilgrims from throughout the Diocese of Pembroke and beyond... pilgrims led by the Holy Spirit who like us are invited to draw near to the Risen Lord Jesus that they might know the merciful love of God the Father.”

The theme of this year’s 78th annual pilgrimage was taken from Psalm 130, in which the Psalmist exclaims, “*With the Lord there is mercy*”.

Reminding the congregation that they had gathered under the patronage of Saint Ann, the grandmother of Jesus, Father Chabot recalled how Pope Francis in his daily homilies often speaks of his “Granma Rosa” as an inspiration for his folksy illustrations of a Gospel truth. He said that using this image of a grandmother as one who is loving and tender in relating to her grandchildren, the Pope is able to present the central theme of his papal ministry, which always is focused on God’s mercy. Father Chabot went on to explain how the Holy Father’s call for a “*Revolution of Tenderness*” was a catchy phrase based on God’s Word in both the Hebrew Scriptures and the Gospels. Quoting from the Pastoral Constitution on the Church in the Modern World, he linked the Holy Father’s call to Jubilee to this Vatican II document, which speaks of how “*the joys and hopes, the griefs and anxieties of the people of this age especially those who are poor or in any way afflicted... are also the joys and hopes, griefs and anxieties of the followers of Christ*.”

“The challenge”, he said “is for you and me who have received mercy to do our part in a *revolution of tenderness* by going forth to show mercy to others.”

He concluded the opening night reflection with a prayer asking Saint Ann’s intercession that this teaching be planted within our hearts to re-form and reshape us, prodding and empowering us by the Holy Spirit day by



day to be “*Merciful like the Father*”. Only in this will we fulfill God’s plan and find rest for our souls,” he said.

Friday night’s homily focused on the Book of Psalms as the prayers that were familiar to Saints Ann and Joachim, Mary, Joseph, and Jesus. The reflection began by recalling the Fourth Psalm and the Psalmist’s search for happiness. The awareness that came from having personally experienced God’s mercy and forgiveness gave the Psalmist a trust that he would always be given an attentive ear when he called upon the Lord. Using the stories of King David, Saint Augustine and reflecting on personal experience, we discover how every human heart longs for peace and an assurance that as pilgrims on life’s journey we can hope to obtain the deepest desire of our souls.

“As we journey”, Father Chabot said, “the Risen Lord Jesus invites us: ‘*Come to me all you who are weary and carrying heavy burdens and I will give you rest*.’” This is our opportunity for our personal encounter with Christ and as Pope Francis writes in *The Joy of the Gospel* “*every moment is a perfect time to take a step towards Jesus [and] realize that he is already there, waiting with open arms*.”

Such is the copious mercy of our God!” He concluded, quoting the author of the *Imitation of Christ*: “*...the Kingdom of God is the peace and joy of the Holy Spirit, and if you prepare within your heart a fitting dwelling place, Christ will come to you and console you*.”

The Saturday evening reflection by Father Chabot drew much admiration because it focused on a subject very dear to the congregation. He spoke about Saint Ann and Joachim as the first Holy Family of Nazareth as it was within their family that Mary was formed as a woman of faith ready to accept the vocation to become the Mother of the long-expected Saviour. Hearing and

responding to the Word of God, as Mary did, allows us to learn the way of being “*merciful like the Father*”.

Using the accounts of the Wedding Feast at Cana and Mary standing at the foot of the Cross, Father Chabot showed how the common thread in all the reported apparitions of Mary is that she exhorts God’s People to prayer, repentance and an increased devotion to her Divine Son. Throughout the centuries ever since the Council of Ephesus in 431, the Church has always looked up to Mary, and those who love Jesus receive Mary, his mother, as their mother. She was Our Lord’s gift to us from the Cross.

He concluded acknowledging a litany of the Church’s devotion to Mary as “Mother of the Church, Health of the Sick, Refuge of Sinners, Comforter of the Afflicted, Mother of Mercy, Our Life, Our Sweetness and our Hope...” “And so, with all the affection of our heart and full submission of our minds to the Marian Dogmas of our Holy Faith, we repeat the Church’s familiar words in praise of the Mother of Jesus. ‘Blessed be the great Mother of God, Mary most holy! Blessed be her holy and Immaculate Conception! Blessed be her glorious Assumption! Blessed be the name of Mary, Virgin and Mother!’ ... and then: ‘Blessed be God in his Angels, Saint Ann and all the Saints, now and forever. Amen.’”

The evening concluded, with a candlelight procession to the Shrine where participants were anointed with the Oil of Saint Ann. The congregation increased in number each evening and with great gusto sang the hymn: “**O Good Saint Ann, we call on thy Name. Your praises loud, your children proclaim!**” A spirit of charity prevailed and the joy of the Pastor, Father Ken O’Brien and the faith of the people was most evident throughout the Triduum and Pilgrimage.

Special celebration at St. Anne in Mattawa

By Father M.W. Beachey

One cannot help but be in awe at the beauty of Mattawa. The Mattawa River joining together with the mighty Ottawa and the majestic hills surrounding the town give physical testament to the beauty of the people who populate this small piece of heaven. Standing out prominently for all to see, the three crosses on the hill on the Quebec side of the Ottawa River and the beautiful St. Anne Church rising up on Rosemont. These give witness to the faith that has permeated the residences of Mattawa for generations.

As was the case when Bishop Bruno Guigues first visited Mattawa over a century ago, Bishop Mulhall was greeted at what is known as “the Point” on June 5, 2016. He arrived in a canoe on the Ottawa—the first roadway to bring people to Mattawa—to take part in a special celebration of St. Anne Church.

A few weeks ago, the Algonquin people met at the point. As I walked outside before the Saturday evening Mass, I could hear the drums and the native singers at the point celebrating their culture. I could not but recall that this beautiful music is nothing new for this area. Mattawa was a meeting place for the Indigenous peoples before any European had the chance to take in this beauty. The Bishop was met by Deacon Frank Martel, an elder in the local native band and a permanent deacon stationed in Bonfield parish. He performed the “smudge ceremony” while Anne-Marie Smith sang to the four directions of the earth. The smudging ceremony is a purification ceremony where smoke from burning sweetgrass is used.

The Bishop then made his way up to St. Anne Church to the sound of the four mighty bells of St. Anne, one dedicated to the Sacred Heart, another to the Blessed Mother, a third to the Holy Canadian Martyrs and one dedicated to St. Anne, the patron of the parish. The mass was attended by the Vicar General, Monsignor Doug Bridge; the chancellor of the Diocese, Father Michael Smith; the Episcopal Vicar for the Pontiac, Father Réal Ouellette and myself. Deacon Frank Martel served in his liturgical role. Our seminarian, now Deacon-elect Stephen Helferty, served as Master of Ceremonies. With the choir singing out angelic hymns of praise, we entered into the Pascal Mystery of Christ recalling the past here and now while looking with great anticipation to the future.

After the Mass, despite the rain that had fallen earlier that day and the cool weather, many came out for hot dogs, children’s games and to listen to local people under the direction of Sandy Glabb, a talented local musician, as they sang and played their instruments. The day ended with a banquet in the cafeteria of École Élisabeth-Bruyère with some 80 people in attendance.

Mattawa has seen three church buildings serving the faith in her history. The first was taken down after the second mighty stone church was built and dedicated in 1894. This magnificent temple to God was destroyed by lightning and its subsequent fire in 1959. A new church was dedicated by Bishop William J. Smith in 1961 and so we celebrated the 55th anniversary of its dedication. But a parish is more than just the building wherein she celebrates the sacred rites of our holy religion. It is a community with members who, over the decades, have worked hard to build up God’s presence and



exemplify God’s love to the world as well as giving us the blessings that we reap today. The countless men and women who have worked, prayed and played in this sacred place of Mattawa; the many priests who have served as missionaries, pastors and curates beginning with the Oblates of Mary Immaculate; the many Sisters of Charity of Ottawa, who from near the beginnings of the parish, have served this community in health care,

education and care for the poor and who continue to provide great leadership with love to the people of Mattawa today—all these blessings from God came together to celebrate love and blessings of our gracious and almighty God. No curé could have been more moved and full of thanksgiving for his parish either today or throughout her history.

They walked 23 km in the rain to enter the Doors of Mercy

By Erin Baklinski

Our whole life is a pilgrimage to our heavenly home, and our Merciful Father is the one who helps us to get there. We tend to forget this though and to live as if this earth were our permanent home and as if we were the ones who give ourselves all that we need. To help us remember for what great happiness we are destined, and by whose power we achieve it, it is helpful at times to undertake an actual pilgrimage to a physical shrine.

This Year of Mercy is an especially opportune time to undertake a pilgrimage, for pilgrimage sites have been chosen in every diocese, making it clear that it is not travelling a great physical distance nor spending a great deal of money that makes a pilgrimage; it is not the powerful or the rich who succeed in reaching heaven,

but those who recognize their littleness and humbly trust that God will fulfill his promises to them to help them in their need. This fact is precisely what Pope Francis is emphasizing to us during this Year of Mercy, for the diocesan pilgrimage sites have been designated **Doors of Mercy**, through which we enter into the heart of Christ, there to receive the love of God, which specifically answers our every need.

With this in mind, some members of the Holy Canadian Martyrs parish in Combermere decided to make a walking pilgrimage to the Holy Doors in Saint Hedwig's parish in the neighbouring town of Barry's Bay. On the morning of May 14, 31 members of the parish gathered for Mass, to be strengthened by the Bread from Heaven, before setting off—in the rain—on the 23 km journey.

About six hours later, some people having walked the entire way, and some having caught a ride in a support vehicle when necessary, the pilgrims walked through the Holy Doors, presented themselves, their petitions and their thanksgiving to God, and then proceeded to the rectory for some lovely refreshments. It was a simple yet profound act. Walking through the church doors to enter into the Eucharistic presence of Jesus Christ at the end of a pilgrimage that was long enough to make us feel how good it was to arrive at our destination, made real to us the joy of coming home to our merciful Father, who loves to help us in our weakness and who gives us everything we need.

It was far more meaningful, too, to make the pilgrimage together rather than individually. In the first place, by our gathering together we invited the Lord to be in our midst as our Head. Travelling together as his Body also strengthened us, first in the idea of making the pilgrimage at all (for who would have thought of walking those 23 kms alone?), and also throughout the pilgrimage, as we received help and encouragement from each other along the way. Finally, we became more aware of being united with other members of Christ's body in our pilgrimage, as we carried in our intentions those who could not make the journey for themselves, especially because of some physical or spiritual infirmity.

An important consequence of having been on pilgrimage is that once we have come to the Father to receive his mercy, we must turn to our brothers and sisters in order to bring God's love and mercy to them. As Father John Lacey reminded us in his homily before the pilgrimage, "the more we have suffered, the more we can console others." A pilgrimage is an undertaking that involves a degree of discomfort, as a sign of solidarity with all those who suffer, and it also opens us to the limitless consolations of God, which we can then offer to those around us. Even during our pilgrimage, some of our pilgrims experienced this with people who live along the pilgrimage route. Through chance interactions, they had an opportunity to hear some of the concerns and even deep sorrows of the residents, and then to present these people and their needs at the Doors of Mercy and to pray for them in a special way.

From one perspective, all we did was to make a somewhat inconvenient walk in the rain to a neighbouring church and enter it. From another perspective, we undertook a pilgrimage. We brought our every need to God our Father, through Jesus his Son, trusting that by the very act of asking for God's mercy and help, he would pour his love upon us. We have been strengthened in our bonds with one another, and we pray that Jesus will help us to be merciful to each other as our Heavenly Father is merciful to us. We experienced the rest that comes from reaching the end of one's journey and being given a hospitable welcome. We undertook a day's physical journey, but we really did enter into the heart of Christ, which is overflowing with mercy for every single human being. All in all, it was a worthwhile journey to make!



The Sacrament of the Present Moment

By Fr. Michael Smith

First of all, I want to assure readers that I am not trying to invent an eighth sacrament. In the liturgical life of the Church, there are seven Sacraments. The word 'sacrament', however, can have several meanings by analogy. Jesus Christ is the original Sacrament, the original effective sign of the Father's saving love for the world. The Second Vatican Council refers to the Church as "in Christ, a kind of sacrament or sign and instrument of intimate union with God [and of] the unity of the whole human race" (*Lumen gentium* 1). On the natural level, the universe itself and the beauties of nature are "sacramental" in that they are so many signs that point us to God.

The word 'sacrament' can be applied by analogy to the present moment. This is not a new idea. Fr. Jean-Pierre de Caussade, S.J. (1675-1751) wrote a spiritual classic entitled *Abandonment to Divine Providence*, also sometimes published in English under the title, *The Sacrament of the Present Moment*.

In this article, I would like to share some reflections on the meaning of time and eternity, and of how the present moment, when we are fully in touch with it, is the closest thing to eternity that we experience in this life. I have found this theme personally helpful over the years, and I hope it is helpful to you as well.

In 1983, when I was in pastoral internship, I was interviewing a young couple in preparation for the baptism of their child. The couple was of modest means, and daily life was a struggle for them. In our conversation, I mentioned the necessity of living in the present. The young woman seemed puzzled. She replied, "Is there any other way to live?"

Her response demonstrated an enviable level of wisdom. What so many of us struggle to do, she saw as the only way to live.

There is more than one way of viewing time, and of how the present moment is situated in it. Our conventional image of time is to view it as a kind of line, pointing from the distant past, through the present, to the distant future. According to this view, our great-grandparents are "behind" us; they lived on an earlier stretch of the line. The present moment, according to the conventional view, is a fleeting speck of time on this line, gone in an instant, and we live on that speck.

That is not the only way to view time. About a century ago, Albert Einstein challenged the conventional view of time by positing that space/time is curved and not absolute. I remember reading once that the ancient Israelites viewed time as a march forward through history. According to this view, our great-grandparents are not behind us but ahead of us. They have gone ahead to where we hope to be. This view helps us to understand the liturgy's reference to the faithful departed, "who have gone before us with the sign of faith" (*Eucharistic Prayer I*). In this view, the present moment is the place where we are on the march forward; it is the stage of the journey in which we are situated.

But how do we experience time? We experience it always as present. Every moment of our past, as experienced, was a present moment for us. Also, we will never experience the future as "future"; each moment of it will be the present moment for us.

Thus, our experience of reality is the experience of a continuous present in which there is motion and change. Part of our limitedness is that we exist only at one present moment at a time, in one place at a time. As we shall see later, this is precisely where we find God.

Now, let's try to imagine eternity. It is impossible, of course, but we can at least take the awareness of our limitedness, negate the limit, and then say: Whatever eternity is, it must be something like that. Eternity is not endless time; it is not the span of my lifetime continuing to infinity. Rather, to be eternal is to be beyond space and time. St. Thomas Aquinas writes that "eternity includes all time" (S.T. Ia, q. 13 a. 1, ad 3). Another way of putting it is to say that eternity contains all time. For God to be eternal means that God is not limited to a specific place at a specific time. For God, every place is "here" and every moment is "now". How, then, do we connect with God? By being fully present to the one moment in which we live: "now", and in the one place in which we live: "here".

Therein lies the struggle. Depending on individual temperament, we so often live either in the past, in nostalgia or regret, or in the future, in joyful anticipation or worry. Rather than being fully in touch with the place in which we are situated, we dream of being in another place and imagine that God would seem more present in that other, usually exotic, place. Living in either the past or the future, living in the "elsewhere" rather than the "here": all of this is a flight from reality.

For us, but not for God, only the present moment is real. The past, however real it once was, is no more. The future, however real it could be, is not yet, and may not ever be, at least not as we anticipate it. To be in touch with reality is to be in touch with the present moment.

The present moment, of course, contains memories of the past and plans for the future. These memories and plans are certainly real. Most of all, the present moment is where our responsibilities must be exercised. Catherine Doherty, foundress of Madonna House, often insisted on "the duty of the moment" as the will of God for us. To be in touch with the present moment is not only to contemplate it (however supremely important contemplation is) but also to carry out our duties toward God and others as they present themselves to us in the here and now.

The present moment is the point of encounter between us and God. It is the point at which our limitedness in time touches the eternity of God. To flee from this reality is to flee from God. To open ourselves to the reality of the present is to leave ourselves open to God's loving initiative in our lives.

In Jesus, God reached out from eternity to our limitedness in time. Jesus lived a human life with all its limits, except sin, in order to bring us into eternity with God and in God.

There is nothing more real than God.

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The Office of Faith Formation of the Diocese of Pembroke invites you to the Jubilee Year of Mercy Catechist Formation Day

Celebrating What's Right

Location: Most Holy Name of Jesus Parish, Pembroke, ON

Time: 9:30 a.m. Registration & Coffee

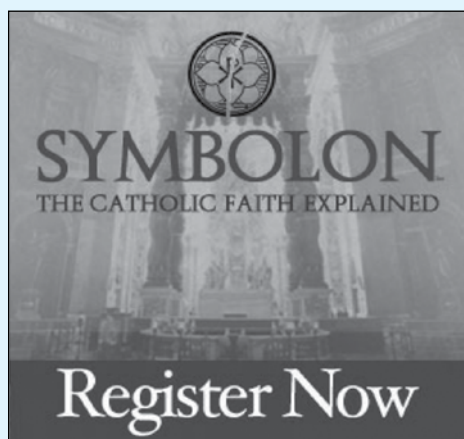
10:00 a.m. – 2:00 p.m. (Lunch provided)

When: Saturday November 5, 2016

Who: A formation day for parish catechists, those interested in the ministry of catechesis, pastors, deacons, pastoral assistants and those who serve in present ministries.

Important Gathering Call to Register

Guest speakers will be Bishop Michael Mulhall and Father Howard Chabot. Registration is necessary. Please contact Deacon Adrien Chaput at the Diocesan Office of Faith Formation at (613) 732-7933, ext. 206 or dcadrienchaput@pembrokedioocese.com by November 1, 2016.



Symbolon Advent 2016

Please join us during this special season for PART THREE

Location: St. Columbkille Cathedral Parish Hall

88 Renfrew Street, Pembroke

Time: 6:30 p.m.

Date: Monday November 14, 2016

All are welcome. First and second sessions are available upon request. To register contact Deacon Adrien Chaput at the Office of Faith Formation for the Diocese of Pembroke at 613-732-7933 ext. 206 or dcadrienchaput@pembrokedioocese.com

Closing of the Doors

The great Jubilee Year of Mercy (December 8, 2015–November 20, 2016) will soon come to a close. During this time, Pope Francis encourages us to exemplify the mercy of God, “Be merciful even as your Father is merciful” (Lk 6:36).

On November 13, 2016, on the Thirty-Third Sunday in Ordinary Time, the Church will celebrate the closing of the Holy Doors in the basilicas of Rome and in the dioceses of the world. Here, in the Diocese of Pembroke, liturgical celebrations will also be held at St. Columbkille Cathedral in Pembroke, Our Lady of Fatima Church in Renfrew, St. Hedwig Church in Barry's Bay, église St-Pierre in Fort Coulonge and église Ste-Anne in Mattawa.

The Jubilee Year of Mercy will officially end on November 20, 2016, on the Solemnity of Our Lord Jesus Christ, King of the Universe. On that day, our Holy Father Pope Francis will also close the Holy Door at St. Peter's Basilica in Rome to conclude this Extraordinary Year.

Saint Maximilian Kolbe, Martyr of Charity

By Deacon Adrien Chaput

During this Extraordinary Jubilee of Mercy, Pope Francis directs our attention and actions towards mercy “so that we may become a more effective sign of the Father’s actions in our lives... a time when the witness of believers might grow stronger and more effective.” St. Maximilian Kolbe, a martyr of our time, has exemplified this by his life. Like his master, Jesus Christ, he loved others to the point of sacrificing his life for them.

He was not always called Maximilian. Born the second son of a poor weaver on January 8, 1894, at Zdunska Wola near Lodz in Poland, he was baptized as Raymond. His parents were devout Catholics with a particular devotion to our Blessed Mother Mary. In his early years Raymond seemed to have been a normal child, although mischievous at times. We are told that one day, after his mother had reprimanded him for getting into trouble, her words took effect and brought about a major change in his behaviour and his life. Later, he shared: “That night I asked the Mother of God what was to become of me. Then she came to me holding two crowns, one white, and the other red. She asked if I was willing to accept either of these crowns. The white one meant that I should persevere in purity, and the red that I should become a martyr. I said that I would accept them both. She smiled and then disappeared.” After that, his life was changed forever.

A year following that vision, Raymond and his older brother, Francis, joined the Conventual Franciscans where he took the religious name, Maximilian. He professed first vows in 1911 and was ordained to the Priesthood in 1918. The young Friar continued his work of promoting Mother Mary throughout Poland. Over the next several years, Father Maximilian Kolbe took on publishing. He founded a monthly periodical titled, “Rycerz Niepokalanej” (Knight of the Immaculate) and founded a new Conventual Franciscan monastery at Niepokalanow, which became a major religious publishing centre.

In 1930, Father Kolbe founded monasteries in Nagasaki and in India. To this day, the monastery in Japan remains prominent in the Roman Catholic Church in Japan. In 1936, he was recalled to supervise the original friary near Warsaw. When Germany invaded Poland in 1939, he knew the friary would be seized, and sent most of the friars home. He was arrested and imprisoned along with 35 brothers for the first time and then released the next day. Interestingly, they were released on December 8, 1939, the Feast of the Immaculate Conception.

Back at the monastery, he refused to sign a document recognizing his German ancestry and he continued to work providing shelter for refugees, including hiding 2,000 Jewish people from Nazi persecution. He said: “We must do everything in our power to help these unfortunate people who have been driven from their homes and deprived of even the most basic necessities. Our mission is among them in the days that lie ahead. We have to win the whole world and each soul, now and in the future until the end of times, for the Immaculate Mary, and through her, for the Eucharistic Heart of Jesus.” The friary was shut down in May 1941

and Maximilian and four companions were taken to the death camp at Auschwitz, where they worked with the other prisoners and were subjected to cruel treatment by the Gestapo. Father Kolbe was tattooed with prisoner number 16670.

One day during his time there, a prisoner had escaped. The Commandant announced that as the price of this escape, 10 men would die.

Randomly selecting the victims, the Commandant pointed to a non-commissioned officer, Franciszek Gajowniczek. When the sentence of death had been pronounced, Gajowniczek cried out in misery, “Oh, my poor wife, my poor children. I shall never see them again.” It was then that the unexpected happened. The very one who had been numbered 16670 dared to step from the line and said. “I would like to take that man’s place. He has a wife and children.” “Who are you?” “A priest.” No name, no mention of fame. Silence. The commandant, dumbfounded, perhaps with a fleeting thought of history, kicked Sergeant Franciszek Gajowniczek out of line and ordered Father Kolbe to go with the nine.

Franciszek Gajowniczek later shared with others: “I could only thank him with my eyes. I was stunned and could hardly grasp what was going on. The immensity of it: I, the condemned, am to live and someone else willingly and voluntarily offers his life for me—a stranger. Is this some dream?”

In the “block of death” Bruno Borgowiec, an assistant to the janitor and an interpreter in the underground bunkers, was an eyewitness of those last terrible days. He shares with us what happened: “In the cell of the poor wretches there were daily loud prayers, the rosary and singing, in which prisoners from neighbouring cells also joined. When no SS men were in the Block, I went to the Bunker to talk to the men and comfort them. Fervent prayers and songs to the Holy Mother resounded in all the corridors of the Bunker. I had the impression I was in a church. Fr. Kolbe was leading and the prisoners responded in unison. They were often so deep in prayer that they did not even hear that inspecting SS men had descended to the Bunker; and the voices fell silent only at the loud yelling of their visitors. When the cells were opened the poor wretches cried loudly and begged for a piece of bread and for water, which they did not receive. If any of the stronger ones approached the door he was immediately kicked in the stomach by the SS men, so that falling backwards on the cement floor he was instantly killed; or he was shot to death... Fr. Kolbe bore up bravely, he did not beg and did not complain, but raised the spirits of the others. ...Since they had grown very weak, prayers were now only whispered. At every inspection, when almost all the others were now lying on the floor, Fr. Kolbe was seen kneeling or standing in the centre as he looked cheerfully in the face of the SS men. Two weeks passed in this way. Meanwhile one after another they died, until only Fr Kolbe was left. This the authorities felt was too long; the cell was needed for new victims. So, one day, they brought in the head of the sick quarters, a German, a common criminal named Bock, who gave Fr. Kolbe an injection of carbolic acid in the vein of his left arm. Fr. Kolbe, with a prayer on his lips, himself gave his arm to the executioner. Unable to watch this, I



left under the pretext of work to be done. Immediately after the SS men with the executioner had left I returned to the cell, where I found Fr. Kolbe leaning in a sitting position against the back wall with his eyes open and his head dropping sideways. His face was calm and radiant.” Father Kolbe died on August 14 and his remains were cremated on August 15, the feast day of the Assumption of Mary.

Fr. Kolbe’s heroic act resounded through Auschwitz. In that awful place of hatred, Father Kolbe had sown love, just like the prayer of St. Francis.

Blessed Pope Paul VI recognized Father Kolbe’s heroic virtue and declared him Venerable on January 30, 1969. He was beatified October 17, 1971, and canonized by Saint John Paul II October 10, 1982, declaring him a Saint of Martyrs and Charity. Saint Maximilian Kolbe is the patron saint of drug addicts, prisoners, families, and the pro-life movement. His feast day is August 14. Saint Maximilian Kolbe was a true servant of God who now intercedes for us. May we continue to bring our prayers to him.

Prayer to St. Maximilian

St. Maximilian, amidst the hate and lonely misery of Auschwitz, you brought love into the lives of fellow captives and sowed the seeds of hope amidst despair. You bore witness to the world by word and deed that “Love alone creates.” Help me to become more like you. With the Church, Mother Mary and you, may I proclaim that “Love alone creates”. To the hungry and oppressed, the naked and homeless, the scorned and hated, the lonely and despairing, may I proclaim the power of Christ’s love, which endures forever and ever. Amen.

St. Maximilian Kolbe, pray for us!

Parish profile

Our Lady of the Angels, Brudenell

Started as a pioneer parish, Our Lady of the Angels Parish in Brudenell continues to prosper from the dedicated faith of parishioners who call it home.

The roots of the foundation of Our Lady of the Angels reach back to the 1800s, when early settlers ventured forth along the Opeongo Road to secure plots of land. Most of these hardy souls were Irish immigrants having fled the poverty and starvation of their native land.

It was around 1850 when the first chapel was established in the Brudenell area. The next 10 years saw a surge in the population, prompting a collective effort to erect a larger structure to serve the needs of the faithful.

Father James McCormac (younger sibling to Father John McCormac of St. Patrick's Church in Mount St. Patrick) became the first pastor of Brudenell in November 1867. At his direction, some 200 families from the Brudenell and Sebastopol (Cormac) regions managed to raise \$5,000 for the construction of a church, consecrated by Bishop Joseph-Bruno Guigues in 1871. He served the parish for the next 29 years.

With Father McCormac's health in decline, Father Francis French was sent as an assistant in 1895. Father McCormac died on March 19, 1896, his remains entombed in a crypt on the left side of Our Lady of the Angels Church. Father French succeeded him as parish priest.

In the years that followed, the church received various upgrades, including the construction of a presbytery and the conversion of the rectory into a parish hall in the early 1900s. Fast forward to 1971 when the parish community celebrated the 100th anniversary of its founding, and saw the installation of 12 Cathedral glass windows.

On December 25, 2014, fire destroyed the church bell and steeple. The heroic efforts of firefighters from the Brudenell, Lyndoch and Raglan Fire Department ensured that the rest of the historic building was not consumed by fire. It was only this past June 4th (Feast of the Immaculate Heart of Mary) that the new bell and steeple were blessed by the Most Reverend Bishop Michael Mulhall.

"Many people came from different parts of the diocese and beyond to celebrate with us this important occasion," said Father Michael Goring. He was appointed pastor of both St. Andrew's parish in Killaloe and Our Lady of the Angels on September 11, 2014.

"We had beautiful weather and an amazing meal served by the parishioners. We all felt that it was a truly blessed occasion, which we will remember for many years to come."

Currently, the parish council and finance committee at Our Lady of the Angels oversees various affairs, including finances, maintenance of properties and communications with parishioners. The parish auxiliary is responsible for fundraising events, including the parish supper in August, a hunters' supper in November and various other bake, rummage and yard sales as the need arises.

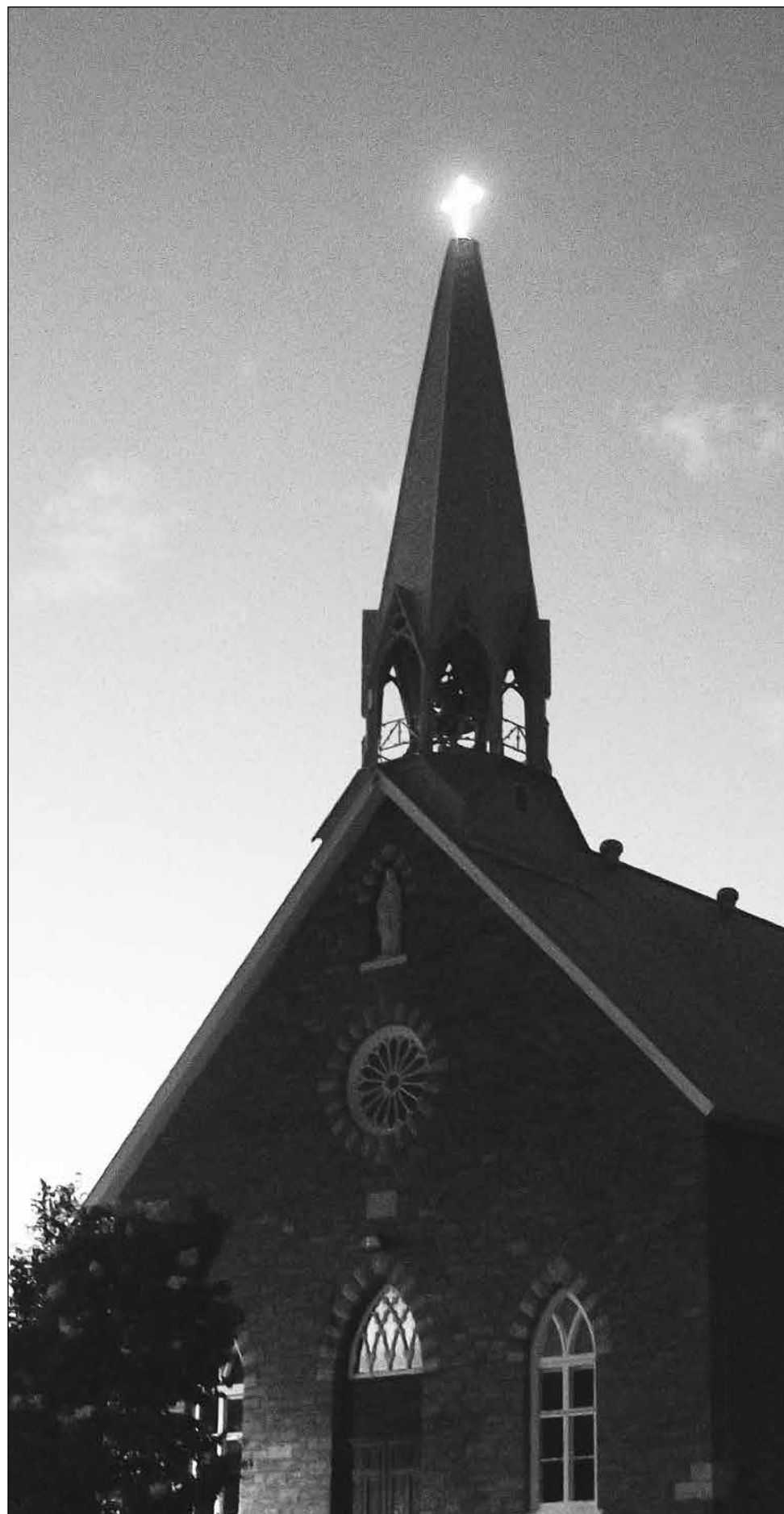
Father Goring explained that his parishes pool their resources with other parishes in order to provide retreats.

"It's more difficult to run programs especially for youth, since we don't have large numbers of young people to draw upon versus an urban parish," said Father Goring.

"The way we are working around that is to collaborate at the level of the Barry's Bay zone whenever possible. For instance, St. Hedwig's parish hosts a retreat for girls and a retreat for boys during the summer, which are open to all youth from the area and are promoted in all the local parishes. The same goes for parish missions. As well in rural parishes, we rely on a smaller group of volunteers to help with all the tasks and ministries needed in a parish. We are blessed to have a very dedicated group of volunteers to help in various capacities."

Reflecting on his time at Our Lady of the Angels parish, Father Goring spoke of how his bond with his parishioners only grew stronger as they endured the crisis of the steeple fire together.

"Having to work so closely with the parishioners on a \$350,000.00 fire insurance claim has really helped us to get to know each other and to develop a level of trust that would not have been possible otherwise," said Father Goring.



"I am so grateful to God for how the parishioners are able to work so well together and were able to accept the damage to the church as a result of the Christmas 2014 steeple fire. I now look forward to working very closely with the parishioners to focus on the spiritual needs of the parish, which is ultimately my duty as pastor."

Looking ahead, Father Goring shares his hope of into the parish those who have wandered from their faith.

"I pray that the Holy Spirit will guide us, especially in ways to invite those who may have fallen away from the regular practice of their faith, to return to attending Sunday Mass at Our Lady of the Angels, which is such a beautiful church and has such a storied history of serving the Catholic faithful since the 1850s," said Father Goring.

My mother: A woman and her churches

by Susan Dagenais

My mother no doubt heard the following words of Jean Vanier very early in her life: "Christ needs you. He needs your light."

Today, my mother, Frances Dagenais, née Lapointe, remembers very well the early years of our beautiful parish, St-Jean-Baptiste, and even its inception.

In 1942, Françoise Lapointe was in the first class of children to receive First Communion in the new St-Jean-Baptiste Church.

Since St-Jean-Baptiste School in Pembroke was not built until 1954, my mother attended Holy Name School. It was a bilingual school. The Sisters of Holy Cross taught the francophone children.

On Sunday, she sang in the choir at St-Jean-Baptiste Church. She received Confirmation in this same church.

After school, Frances helped a friend of her older sister, named Geraldine O'Dacre, who was also a neighbour. Geraldine served as sacristan at Holy Name Church.

Two years later, Geraldine got married and moved to Deep River. At that point, Father Jones asked Frances to serve as sacristan. Mom's height made her look older than she really was. She carried out this role from the tender age of 12 until she was 17.

As sacristan, she had the following tasks: setting out the water and wine cruets, filling the flower vases, placing the altar cloth on the altar, counting the collection of dimes for rented pews, decorating the church regularly as well as at the Forty Hours adoration of the Blessed Sacrament, and setting out the vestments for the priests.

To make her time a bit more interesting, she sometimes had fun in the following way: "Sometimes, I liked to play a trick on the young priests, and I would set out a stole of a different colour." The priests had a good sense of humour, and, without saying anything, they would change the stole while smiling in Frances' direction.



After the retirement of the soloist at Holy Name Church, Father Jones asked Frances to fulfill this role as well. She told him that she didn't know all the words in Latin.

"I'll guide you," said Father Jones, to make sure Frances accepted.

Thus, Frances got up early in the morning to practise the hymns in Latin.

"I remember that my father asked me, 'Frances, do you want me to wake you up before leaving for work?'" She answered him without hesitation, "No thanks, Dad. The angels will wake me up."

Frances took music lessons and sang at the Kiwanis Music Festivals.

Soon, she was asked to sing at weddings in several churches of the Diocese.

For more than 35 years, she was soloist for hundreds of weddings.

She loved to sing with the accompaniment of Horst Thuemen and of Paulette Godin, to name just two musicians.

"I remember singing at the wedding of my friends Larry and Claire Mungham, and 50 years later, I was invited to celebrate their Golden Anniversary with them, where I sang the hymn for which I was known, Schubert's *Ave Maria*."

In 1962, Father John Harrington, known for his punctuality, asked Frances to sing at the first funeral in the brand new Our Lady of Lourdes Church.

"I remember, I was pregnant with my sixth child, and I hurried to get to the church on time. On leaving the house, I noticed that there was a load of gravel behind my car. So, I had to run to get there on time." The church was about a kilometre away.

After Mass, Father Harrington asked her to join the new choir, which he was organizing.

On the spot, Frances accepted to join the "Resurrection Choir".

At the next meeting of the Parish Council at St-Jean-Baptiste, Frances suggested to Father Marc Gauthier that St-Jean-Baptiste Church should have its own Resurrection Choir. It has been 54 years, and what a beautiful set of voices warms our hearts today!

Years later, while going into the church with Father Gagnon and Sister Angéline Moreau, my mother was disappointed because there was no flower before the statue of Mary during the month dedicated to her.

Father Gagnon gave her the following advice: "Frances, if you want something to happen, you have to do it yourself." With these words, Father Gagnon gave Mom *carte blanche*.

For years that followed, my mother decorated the church lovingly and fervently.

She even went into a store and asked, "You know, sir, that today is Holy Thursday and tomorrow the store will be closed. What are you going to do with all these lilies after Easter?"

Mom succeeded! She had only to back up her car, and the store owner himself filled her trunk with free Easter lilies to honour the Risen Christ.

As a young girl, Frances lived at 697 Front St., which had much significance for her.

Her father, Léo Lapointe, built the house. He wanted his children to grow up under the influence of the



Church. It was so important that their sidewalk led directly to the entrance of Holy Name Church.

Many times in her life, my mother has heard these words: "Frances, you know a lot of priests!" Why is that, you might ask?

My mother had four brothers. Her older brothers always brought their hungry friends to the house. Through these "drop-ins", Frances had the great pleasure of getting to know Father Murray Tardiff and Father Pat Blake before they were ordained. They were young teenagers who played hockey with her brothers on the rink behind Holy Name School.

And even throughout our whole life, Mom was so involved in the Church that it was not surprising for all of us to run downstairs in our pajamas on Christmas morning to open our presents, and to be greeted by one priest or another. In fact, all our celebrations were surrounded by priests.

All her life, Frances has continued to visit, to participate in, and to share her talents and her gifts during liturgical celebrations in different churches in the Diocese and elsewhere.

And today, does our beautiful octogenarian perhaps have some words of wisdom to share?

Of course! She shares the following words with us: "May the gift of communicating in two languages be always an open door and not a barrier."

In my opinion, my mother, Frances Dagenais, has lived the words of St. Teresa of Avila:

"...Christ has no body on earth other than yours. It is by your eyes that the compassion of Christ is expressed for the world;

By your feet that He goes about doing good; By your hands that He blesses humanity today."

As Mom's eldest daughter, I pray that our churches be always blessed by the participation and love of women without barriers or borders, like my mother.

Amen.