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Appeal in Action



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*Poor Clares
Celebration*



See Page 5

*Diocesan
Conference
2012*



The Diocesan Messenger

A Publication of the Roman Catholic Diocese of Victoria

September 2012

It's Exactly What We Need!

by Bishop Richard Gagnon

"It's exactly what we need!"

Archbishop Diarmuid Martin of Dublin said these words to me in casual conversation in the lobby of a large hotel in Madrid in the summer of 2011. The occasion was World Youth Day in Spain and I was commenting on the International Eucharistic Congress to be hosted by the Archdiocese of Dublin the following summer. I had brought up the subject of the child-abuse scandal that had just exploded in the Irish press and all the negativity towards the Catholic Church in the international media. How, I wondered, did Archbishop Martin feel about proceeding with such a high profile Church event in Dublin at this time? His response was quick and assured:

"It's exactly what we need!"

Starting with his sharp, direct, Celtic response in Madrid, I was soon to learn how right he was. The tragedy of scandal is hardly the focus of something like an International Eucharistic Congress, yet under the leadership of the Archbishop of Dublin, all the pain associated with child abuse was brought out into the open and dealt with clearly throughout the Congress. Before the official start of the opening ceremonies, a large boulder was brought into the outdoor stadium and placed in front of the stage. It had a simple prayer carved into the stone, a prayer written by a victim of abuse, a prayer which named the issue directly and yet with a Christian heart expressed forgiveness and hope for all concerned. The prayer was read aloud and the Archbishop stood in silence before the rock, a silence that permeated the international crowd seated there—words were not necessary, the sincerity of the moment was obvious. I was filled with admiration for the leadership he was showing and for the open, transparent way that the tragedy of abuse was referred to throughout the Congress week. All this did not take anything away from what an IEC is supposed to be; in fact the tone of honesty and repentance deepened our understanding of the great gift that the Eucharist is and what being a Disciple of Jesus Christ really means.



Delegates at the 50th International Eucharistic Congress

An International Eucharistic Congress is not an "event" as one might suppose; rather it is a pilgrim journey. People not only in Ireland, but from all over the world were invited to join in a unique spiritual and pastoral journey towards the meaning and place that the Eucharist has in our lives, indeed for the whole world. For one week, through an array of speakers, Liturgy, music, art and various other modes of participation, the four main ideas of the Congress were focused on: Gathering together; the Word; the Breaking of Bread; and the Call to Mission.

I couldn't help but think of our own Diocesan Pastoral Plan as I attended many of the Congress events. In our Pastoral Plan for the Diocese we have been using the motif of the Biblical story of the Road to Emmaus. This moving story of the encounter between the Disciples and Christ on the road is really an icon of the Mass itself and all six of our Pastoral Priorities connect with the reality that:

Continued on Page 7

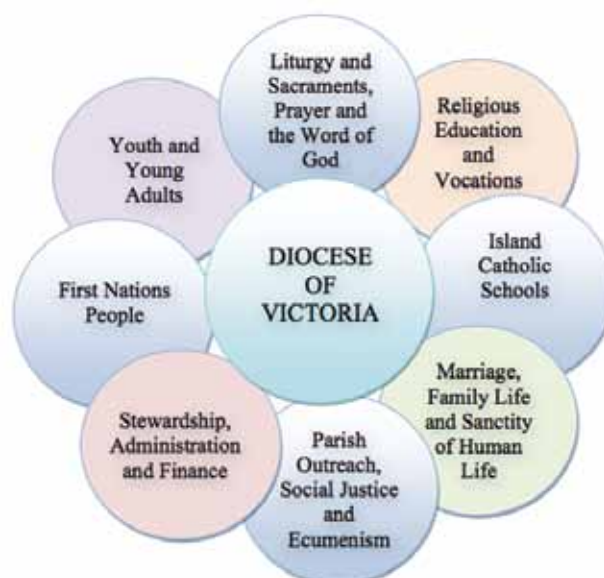
Administrative Review of the Diocesan Pastoral Centre and the Island Catholic Schools

by Connie Dunwoody, excerpted from the Reid Report

In January 2012, and in the context of the Diocesan Pastoral Plan, Bishop Gagnon contacted *The Reid Group* to enquire about an administrative review project for the Pastoral Centre in the Diocese of Victoria. The Bishop outlined some hoped-for outcomes, issues and concerns for the project, which included:

- A list of functional duties and responsibilities with clear lines of reporting;
- Analyses of responsibilities and workload for each department/ministry;
- Recommendations on level of balanced workload and corresponding levels of assistance and support for senior management;
- Review and recommendation of priority of departments and ministries for efficient use of resources, both personnel and financial;
- Stakeholders given an opportunity for input; and
- Steps/options for the future.

The Reid Group is an international Church consulting firm based in Seattle, Washington. Tom Reid and John Reid, senior consultants and partners with the firm, visited the Diocese of Victoria for the first time on March 5-6, 2012. They conducted individual interviews with all Pastoral Centre staff as well as focus group interviews with priests, principals, lay leaders and more. They also met with the Bishop's Cabinet, a group of leaders from around the Diocese and from the Pastoral Centre who served as a wisdom group for the administrative review project.



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Read more about the Eucharistic Congress on the back page



Financial Overview for the Year ended December 31, 2011

by Leah MacKenzie, BBA, CGA, Chief Financial Officer

I am pleased to provide the financial report for the Roman Catholic Diocese of Victoria for the fiscal year ending December 31, 2011. The Diocese of Victoria provides a wide range of ministries, programs and administrative services to parishes, Island Catholic schools and other Catholic entities on Vancouver Island. The annual financial report provides a summary of the activities of the Diocese and the *Journey of Hearts and Hands* Annual Appeal for the period January 1, 2011 through December 31, 2011.

The Financial Statements of the Diocesan Pastoral Centre are audited annually by the external firm of KPMG LLP. The Audited Financial Statements are reviewed by the Diocesan Audit Committee and the Diocesan Finance Committee and are available for review upon request. For financial reporting purposes the schools, parishes and other related organizations have not been included as they report their financial activities separately from the Pastoral Centre.

Diocesan Operating Revenue

Parish Assessments

Parishes are assessed on the basis of their annual collections and other income. Assessment income is a major revenue item which funds the operating services of the Diocese of Victoria. In 2011, parish assessments totalled \$1,130,234 and remained very consistent with assessments in 2010 of \$1,122,662.

Donations

As a Registered Canadian Charity, the Diocese of Victoria receives donations from individuals and organizations. Regular donations were very comparable between 2010 and 2011 with donations of \$163,296 and \$163,973, respectively.

Administration Fees

The Diocese charges related parties for administration and accounting fees for services of the Diocesan Finance Office. These fees remain relatively constant from year to year.

Ministry and Program Revenue

Ministry and program revenue is comprised of parish levies, grants, donations and program fees related to the various program and ministries that the Diocese operates or administers. These programs include the Hospital Chaplaincy, Office of Religious Education, Youth Ministry, University Chaplaincy, Marriage Tribunal, Office of Justice and Life, First Nations’ Ministry, Vocations and Seminarians.

The *Journey of Hearts and Hands – New Beginnings* 2010 Appeal donations were designated for specific programs and initiatives that began in 2011. Donations from the Annual Appeal of \$1,199,142 were included as revenue to recognize the donations in the inaugural *Journey of Hearts and Hands* Appeal. This revenue offsets programs and ministry expenses incurred in 2011 that were specifically identified as initiatives for the Annual Appeal. Appeal donations from 2010 of \$22,725 and \$727,890 from 2011 remain as deferred revenue on the Statement of Financial Position until the related expenses are incurred.

A separate *Journey of Hearts and Hands* Appeal Activity schedule and chart is included with this financial report to show the direct funding of expenses associated with the Appeal programs and ministries.

Investment Income

Investment Income represents interest earned in bank accounts, investment holdings and on parish loans. The Diocese makes capital loans to individual parishes, with surplus funds placed on deposit with the Diocese. These funds are loaned out to parishes for special building projects or other capital needs. Parishes are charged a low fixed rate of interest on these loans. The Diocese earned a total of \$107,096 in interest revenue during 2011 compared to \$140,639 in 2010.

Property

The Diocese of Victoria manages a few rental properties from which it derives income. Revenue on these properties was \$213,167 with the corresponding expenses of \$119,916 for a net income on property rentals of \$93,251.

Diocesan Operating Expenses

Chancery Salary and Benefits

Includes salary and benefit expenses for the Chancery offices for both clergy and lay employees. Chancery salary and benefit expenses totalled \$158,818 for 2011 compared to \$151,773 in 2010.

Island Catholic Schools Subsidies

The Diocese provides annual support for Island Catholic schools through parish assessments and direct support. An annual subsidy of \$147,768 is paid to Island Catholic Schools.

Other Diocesan Expenses

Other expenses include the Bishop’s travel and residence, CCCB annual fees, the *Diocesan Messenger*, website and hosting special Diocesan events.

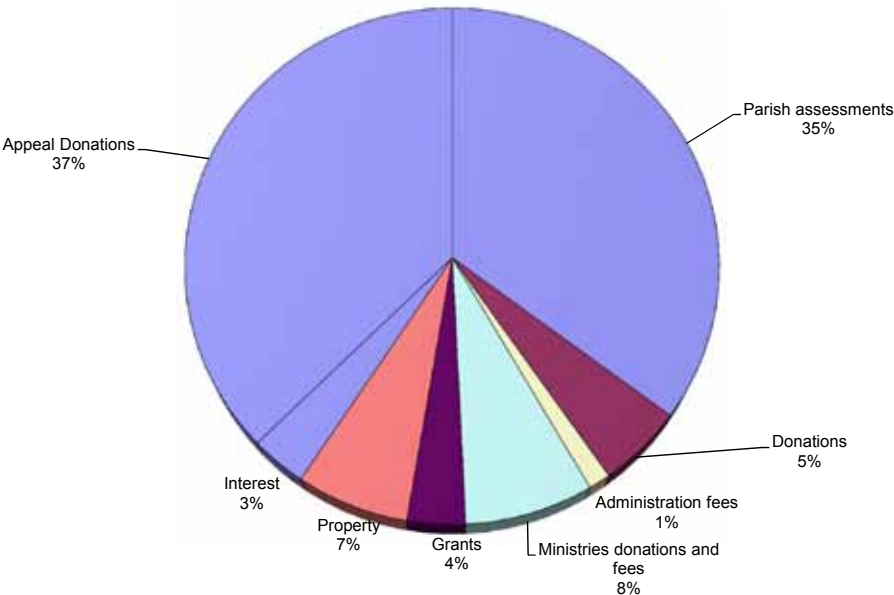
Pastoral Centre

Expenses in this category include the cost of maintaining the Pastoral Centre building and grounds.

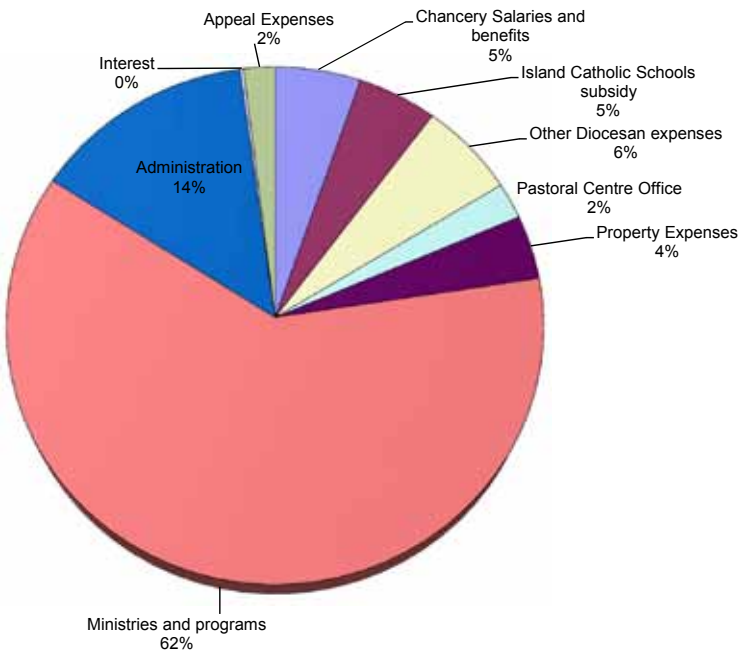
Ministry and Programs

This includes expenses of the Hospital Chaplaincy, Office of Religious Education, Youth Ministry, Campus Ministry, Marriage Tribunal, Office of Justice and Life, First Nations’ Ministry, Vocations and Seminarians, and Retired Clergy expenses. Several programs were added or expanded in 2011 due to funding from the Annual Appeal. Please see the Ministry chart and the Appeal report for further details.

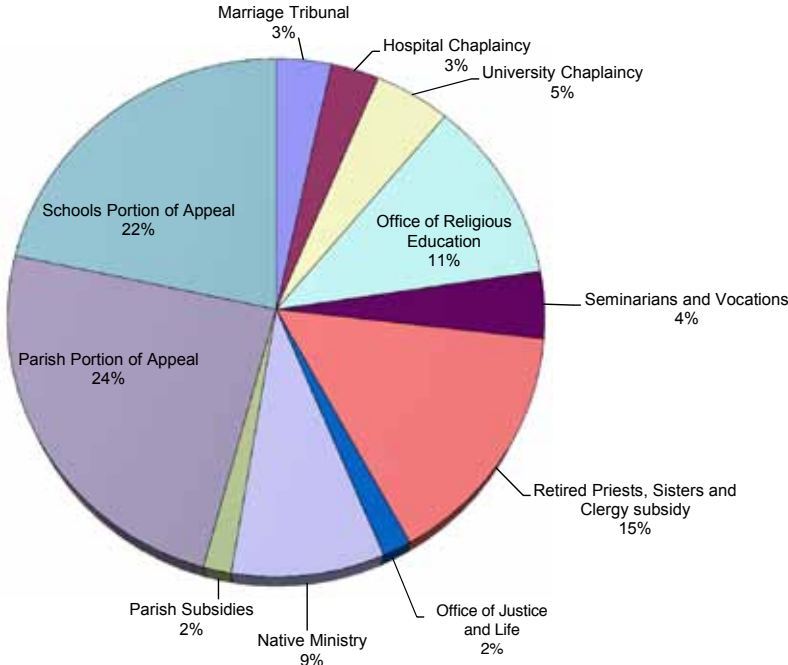
Diocesan Pastoral Centre Operating Revenue 2011



Diocesan Pastoral Centre Operating Expenses 2011



Ministry and Programs 2011



Administration

Diocesan Administration includes salaries and benefits for personnel in the Finance Office, archives, professional and auditing fees, special projects, consultant fees, general office expenses and amortization.

Interest

The Diocese has interest expenses for bank loans incurred on behalf of parishes. In 2011 the interest expense was \$6,943.

Appeal Campaign Expenses

The Appeal campaign expenses were \$58,194 in 2011 compared to \$170,659 in 2010. Expenses include the Appeal Coordinator and support staff expenses, materials, printing, postage and other related costs. In 2010, we engaged the services of a consulting firm to assist with establishing an Annual Appeal and therefore costs were higher in the inaugural year.

Operating Surplus

I am pleased to report that a normal operating surplus of \$218,610 was realized in 2011. The most significant difference this year relates to Annual Appeal donations assisting in offsetting the related ministry and program expenses.



Diocesan Pastoral Centre of the Bishop of Victoria, Corporation Sole Statement of Financial Position December 31, 2011, with comparative figures for 2010		
	2011	2010
Assets		
<i>Current assets</i>		
Cash	1,305,519	1,305,519
Term Deposits and accrued interest	1,149,679	1,149,679
Accounts receivable	109,181	278,904
Prepaid expenses	7,398	6,677
	2,571,777	2,740,779
<i>Loans and investments</i>	2,765,395	2,824,195
<i>Capital assets</i>	51,865,986	51,862,584
	57,203,158	57,427,558
Liabilities and Net Assets		
<i>Current liabilities</i>		
Accounts payable	125,954	139,489
Demand bank loans	131,682	256,719
Loans payable		
	257,636	396,208
<i>Long term debt</i>		
<i>Deferred revenue and contributions</i>	3,029,433	3,203,630
	3,287,069	3,599,838
<i>Net Assets</i>		
Invested in capital assets	50,318,919	50,282,717
Restricted for endowment purposes	376,435	377,650
Internally restricted	882,860	852,017
Unrestricted	2,446,901	2,315,336
	54,025,115	53,827,720
	57,312,184	57,427,558

National Collections

Throughout the year there are several National collections for which parishes hold second, or additional, collections to support national and international causes. During 2011 there were six sanctioned collections in which parishioners gave over \$196,000. The Diocese collects the funds donated to the parishes and forwards the total to the designated recipient charity. Please note that these totals reflect funds donated through the parishes but do not include donations sent directly to the charities by individual parishioners.

In 2011 the following was collected throughout the Diocese of Victoria.

Development & Peace – Share Lent and disaster relief	\$98,985
Needs of Church in the Holy Land – Good Friday	\$35,887
Pope’s Pastoral Works – Peter’s Pence	\$16,760
Needs of the Church in Canada – Mission Sunday	\$14,890
Evangelization of Nations – World Mission Sunday	\$15,238
Catholic Missions in Canada	\$14,520
Total	\$196, 280

Diocese of Victoria Schedule of Activity Journey of Hearts and Hands – Annual Appeal Period Ending Dec 31 2011	
Appeal Revenue	\$1,199,142
Appeal Expenses	\$58,194
Parish Portion	\$443,159
Schools Portion	\$397,751
Parish Outreach	\$30,000
Native Ministry	\$32,064
Retired Clergy	\$118,831
Social Justice	\$29,708
Seminarians	\$30,020
Youth Ministry	\$29,708
Religious Education	\$29,708
Total - Appeal Expenses	\$1,199,142

Bishop of Victoria, Corporation Sole Statement of Operations Year ended December 31, 2011, with comparatives for 2010		
	2011	2010
Revenue		
Parish assessments	1,130,234	1,122,662
Donations	163,973	163,296
Administration fees	41,710	37,576
Ministries and programs:		
Parish levies	71,064	71,064
Donations	169,173	86,145
Grants	109,763	127,330
Program revenue	3,082	25,355
Donations Appeal	1,199,142	- 0
Investment Income	107,096	140,639
Property	213,167	208,650
	3,208,404	1,982,717

Expenses		
Chancery Expenses	158,818	151,773
Island Catholic Schools subsidy	147,768	147,768
Other Diocesan expenses	180,967	227,447
Pastoral Centre	67,607	76,504
Property Expenses	119,916	92,175
Ministries and programs:		
Marriage Tribunal	62,742	57,330
Hospital Chaplaincy	54,820	52,991
University Chaplaincy	87,308	84,820
Office of Religious Education	211,023	111,648
Seminarians and Vocations	76,625	63,889
Retired Priests, Sisters and Clergy subsidy	278,375	233,292
Social Justice & Reverence for Life	31,072	12,735
Native Ministry	164,347	101,820
Parish Subsidies	30,000	- 0
Parish Portion of Appeal	443,159	- 0
Schools Portion of Appeal	397,751	- 0
Administration	412,358	398,321
Interest	6,943	11,073
Appeal Campaign expenses	58,194	170,659
	2,989,794	1,994,246

Normal Diocesan Operations	218,610	(11,529)
Extraordinary expenses (income)	20,000	320,063

Excess (deficiency) of revenue over expenses	198,610	(331,592)
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The Diocesan Finance Committee

The Diocesan Finance Committee continues to strive to be good stewards of the resources that are entrusted to the Diocese. We recognize that all gifts come from God and we thank the many individuals who choose to share their gifts of talents, time and resources in order to help further the mission of the Church.

The Diocesan Finance Committee recognizes that our ability to provide programs and ministries is due to the continued support and generosity of individual parishioners in the Diocese of Victoria. On behalf of Bishop Gagnon and members of the Diocesan Finance Committee, I wish to thank you for your support through your weekly parish collections, *Journey of Hearts and Hands* Appeal, direct donations, and your prayers for the many pastoral and administrative works of the Diocese. ✠

Current Members of the Diocesan Finance Committee

Bishop Richard Gagnon	Fr. John Laszczyk
Fr. Frank Franz	John Anderson
Colleen Kovacs	Mary McCaffrey
Mike Mills	Gus Pokotylo
Dion Pomponio	John Shenton
Leah MacKenzie	Cynthia Bouchard-Watkins



Pastoral Itinerary

Calendar of Events

Bishop Richard Gagnon

September 2012

- 1 **Vancouver:** Hierarchical Divine Liturgy with His Beatitude Sviatoslav (Head of the Ukrainian Catholic Church), Protection of the Mother of God Parish, followed by a banquet at the Ukrainian Cultural Centre
- 4 **Victoria:** Mass (10:30 am), Mount St. Mary Hospital Chapel
- 6 **Victoria:** Council of Priests meeting, Pastoral Centre
- 8 **Mill Bay:** Mass (10 am) to celebrate the 125th Anniversary of St. Francis Xavier Parish
- 9 **Victoria:** Confirmation (10 am), St. Jean Baptiste Parish
- 12 **Nanaimo:** General Clergy Meeting, Trinity Parish
- 14 **Victoria:** Pastoral Centre Staff Retreat
- 15 **Nanaimo:** Mass (11 am) to celebrate the *Journey of Hearts and Hands – Forward with Courage* Diocesan Appeal, St. Peter's Parish
- Victoria:** Mass (5 pm) to celebrate the 100th Anniversary of St. Patrick's Parish
- 16 **St. Andrew's Cathedral:** Mass (11 am) 50th Anniversary of Episcopal Ordination of Bishop Emeritus Remi De Roo
- 20 **Victoria:** Clergy Day of Reflection with Auxiliary Bishop Eusebio Elizondo (Seattle)
- 22 **Quebec:** Episcopal Commission for Liturgy meeting, Sainte-Adele, Quebec
- 23 **Quebec:** CCCB Forum on Indigenous Relations, Sainte-Adele, Quebec
- 24-28 **Quebec:** CCCB Plenary Assembly, Sainte-Adele, Quebec

October 2012

- 4 **Victoria:** Diocesan Finance Committee meeting, Pastoral Centre
- 6 **Courtenay:** *Journey of Hearts and Hands – Forward with Courage* Diocesan Appeal regional meeting (10 am), Christ the King Parish
- 7 **St. Andrew's Cathedral:** Mass (11 am)
- 9 **Victoria:** Mass (10:30 am), Mount St. Mary Hospital Chapel
- 11-13 **Edmonton:** Western Conference for Social Justice, Providence Renewal Centre
- 17 Clergy Day of Reflection
- 20 **Nanaimo:** Mass (10 am), 75th Anniversary of St. Peter's Parish CWL Council
- Victoria:** Mass (5 pm), Mass and Blessing of the Marian Grotto, St. Joseph the Worker Parish
- 21 **Victoria:** Mass (4 pm), Holy Cross Parish University community
- 23-25 Knights of Columbus Chaplain's Seminar, Cache Creek Retreat Centre
- 25 **Vancouver:** Archbishop's Fundraising Dinner to launch "Catholics Come Home," Hyatt Regency Hotel
- 26 **Victoria:** Day of Reflection for Island Catholic Schools, St. Andrew's Regional High School
- 26-27 **Victoria:** Annual Diocesan Conference *Open Wide the Door of Faith – Tools for the Journey* with Sandy Prather, St. Andrew's Regional High School
- 30 Dedication of St. Andrew's Cathedral Mass (9:30 am & 12 noon)
- 31 **Victoria:** Council of Priests meeting, Pastoral Centre

September

- 15 **Koinonia Christian Books,** 2 - 3:30 pm, Bishop Remi De Roo will be on site to sign copies of his book, *Chronicles of a Vatican II Bishop*, published by Novalis. Copies of the book will be available a week ahead of time. For more information contact Koinonia Christian Books at (250) 382-5814.
- 28-29 **St. Patrick's Parish, Victoria:** Good Used Clothing sale, Friday, September 28 and Saturday September 29 from 9:30 am - 2 pm. Fall Bazaar and Silent Auction will also be held on Saturday, September 29 from 9:30 am - 2 pm. For more information contact the office at (250) 592-7391 or email parishsecretary@telus.net.

October

- 26-27 **St. Andrew's High School, Victoria:** Second Annual Diocesan Conference, *Open Wide the Door of Faith* with Keynote speaker Sandy Prather. See article on page 5.

Upcoming Events

Spain & Portugal 2013, May 24 – June 8

Beginning in Barcelona, visit the beautiful sites of Montserrat, Valencia, Madrid, Avila, Puebla de Sanabria, Santiago de Compostela, Oporto, Fatima, Lisbon and more!!!

Enjoy your trip in an air-conditioned coach with professional guide & driver. We will celebrate Holy Mass daily at many famous cathedrals and religious sites with Fr. Shayne Craig as our Chaplain. If you would like to receive a detailed itinerary & pricing information, please contact Denise Buckley (Tour Leader) at two-bucks@shaw.ca or call 250-339-1807.

Miscellany

- Wednesdays
- St. Patrick's Victoria:** Moms & Tots group. Come together with the moms of St. Patrick's Catholic Church (2060 Haultain Street, Victoria) for faith, fellowship and laughter. We discuss everything from two-year-old tantrums, to the dignity of women, to faith in our families and back to potty training. We meet at 9:30 am on Wednesday mornings; childcare is provided. Contact Bonnie at (250) 213-4984 or koalabear_writer@yahoo.ca for more info.



Read more about the Year of Faith on page 20.

Fridays

Our Lady of the Rosary, Victoria: 9:30 – 11 am, Moms & Tots Group. All mothers with children 6 years and under are welcome. For more information contact Rosemarie Urbanson at (250) 391-6618; no registration is required.

Saturdays

Our Lady Queen of Peace, Victoria: Traditional Latin Mass at 10 am (except December 24).

Sundays

Our Lady Queen of Peace, Victoria: Traditional Latin Mass at 12 noon with Gregorian Chant and Sacred Hymns.

Our Lady of the Rosary, Victoria: Religious Classes for Children and Preparation for First Communion and Confirmation for children from Kindergarten to Grade 6. 9:40 am – 10:25 am every Sunday. For more information contact Marie Peeters at (250) 542-4483.

Our Lady of the Rosary, Victoria: Holy Families Group on the last Sunday of every month. This is an opportunity for married couples to share their faith and discuss marriage and family concerns in an authentically Catholic setting. And there's a potluck dinner! For more information contact Bonnie Landry at (250) 743-1982 or email onthisrock@shaw.ca.

To have your event included in the Diocesan Calendar of Events on the website, please email the details to editor@rcdvictoria.org



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Articles submitted for consideration must be received by the 5th of the month preceding publication. Submissions should be no more than 400 words in length, and those chosen for publication may be edited for content or length. Submissions and comments should be sent to: editor@rcdvictoria.org

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The Catholic Diocese of Victoria Office of Justice and Life

The Diocese of Victoria Office of Justice and Life is looking for potential candidates who could sit on a formal advisory committee.

Candidates must be people who share a balanced and like-minded approach to the mission of this office: The Diocesan Office of Justice and Life, working together with parishes, diocesan groups and parish-based committees, promotes the Catholic Church's teachings on social justice relative to integral human development as a central aspect of the proclamation of the Gospel. There must be representation from the major geographical regions and parishes in the diocese on this committee. Candidates would need to be available to meet on a monthly/quarterly basis either in person, through Skype or conference call.

If you are interested, please email Stuart Andrie (sandrie@rcdvictoria.org) with a short description about yourself and a few sentences as to why you have the desire to serve on this committee.



Appeal in Action



by Mike Patterson, Appeal Coordinator

Appeal in Action Report to August 31, 2012 Stewardship in Catholic Schools and Faith Formation for All

Blessed John Paul II wrote, “Life is entrusted to man as a treasure which must not be squandered, as a talent which must be used well.” (*Evangelium Vitae*, 52)

Our late Pontiff also wrote:

It is Jesus who stirs in you the desire to do something great with your lives, the will to follow an ideal, the refusal to allow yourselves to be ground down by mediocrity, the courage to commit yourselves humbly and patiently to improving yourselves and society, making the world more human and more fraternal.

(Prayer Vigil, World Youth Day, August 19, 2000)

Another school year is beginning. Teachers in Island Catholic Schools will assemble students, engaging and encouraging them to discover their talents, recognize and focus on their potentials, and understand more about life, their faith, and the world. We all have a stewardship role to play in support of these Catholic schools. School staff and parents have the largest roles, but all parishioners on Vancouver Island have some stewardship obligations to our Schools.

The need for ongoing formation and catechesis, however, is not just for the young; it's vital for everyone, throughout our lives. We respond to the call for a New Evangelization and gratefully receive and cherish the gift of our faith. However, before we can share our faith with others in justice and love, we must tend to it, in a responsible and accountable manner.

What are some ways we could tend to our faith? Here are a few ideas from the International Catholic Stewardship Council:

- Join or lead a parish Bible study group.
- Start a book club reading religious books about saints, liturgy or Catholic practices.
- Download an “app” for a daily devotional with reflection and commentary.
- Participate in a faith formation course.
- Read religious pamphlets and the diocesan newspaper or magazine.
- Visit a library and check out Catholic educational audiotapes or DVDs.
- Search for and read online the documents and summaries from the Second Vatican Council and other Catholic websites.
- Talk to your pastor or pastoral associate.
- Pray every day, often.

~ Excerpts from *The International Catholic Stewardship Council* ✠

Stewardship Prayer

Lord, you alone are the source of every good gift,
of the vast array of our universe,
and the mystery of each human life.
We praise you and we thank you
for your great power and your tender, faithful LOVE.

Everything we are and everything we have is your gift,
and after having created us
You have given us the greatest of all gifts,
Your Son, JESUS CHRIST.

Fill our minds with His truth, and our hearts with His
love,
that in His Spirit we may be bonded together
into a community of faithful, caring people.

In the name and Spirit of Jesus
we commit ourselves to be good stewards
of the gifts entrusted to us,
to share our time, our talent,
and our material gifts as an outward sign
of the treasure we hold in Jesus.

AMEN

Open Wide the Door of Faith: Tools for the Journey

Second Annual Diocesan Conference - October 26 – 27, 2012

by James E. O'Reilly, Office of Religious Education

*I appreciated being reminded that my life is full of meaning because I am connected to something larger.
I have been focussing on appreciating the moment and the subtle little things that happen in the busy work week.
I am also trying to remind myself that I am making a difference even if no one is noticing at the present moment.
I am going to breathe more and enjoy the moment...*

Just a few of the many encouraging comments from our First Annual Diocesan Conference ... and yes, it's coming up to that time again!

Come join us October 26 and 27 as together we share laughter and conversation and grow in our awareness of the great gifts we have and share!

Our First Annual Diocesan Conference with David Wells opened us to the wonders, the opportunities and the possibilities in our “ordinary” lives. We have experienced something different, and we make a difference because of the One Who loves us without reservation and Who walks with us. Refreshed, renewed and refocused we have recognized His call, His gifts and His plan. Get ready for Chapter Two!

All are Welcome!

Acknowledging challenges, this is also a moment of possibilities and promise—a stepping out in faith to allow the Spirit to renew our Church. This renewal has been signalled by those needs which all can identify as authentic. This is a time in the life of our Church which has seen new life and new possibilities through a new enthusiasm. Marked by renewed purpose and a flourishing of individual gifts, this is an invitation to be open to the guidance of the Holy Spirit moving among us, guiding and empowering us to use our particular and collective gifts. This year's Conference will build on how we maintain momentum to translate vision into reality, theory into practice, and problems into possibilities by identifying and using key tools at our disposal.

Sandy Prather Keynote Speaker

Sandy Prather draws upon her theological training and faith perspective to “break open the ordinary” so that we might know God “amidst the pots and

pans.” She works locally, nationally and internationally teaching and leading retreats, seminars and workshops for a variety of groups, including educators, lay formation programs, parishes and men's and women's religious congregations. She served as the Director at Star of the North Retreat Centre in St. Albert, Alberta for twenty years. As a member of the National Advisory Committee on Adult Catechesis, Sandy assisted in the development of the CCCB publication *On Good Soil*. She holds a Bachelor of Education degree from the University of Alberta and a Master of Theology degree from Newman Theological College and teaches and facilitates in the areas of faith and spirituality.

From the Prairie Messenger

I wish to commend the editors of the Prairie Messenger for including Sandy Prather's article Within the Scripture stories we find our story ... What can I say but that this 74-year-old man was moved to tears over the import of what she said and how she said it! Has Sandy Prather put her finger on the sort of thing the Pope is looking for in another form of evangelism in this secular society? Please convey my utmost thanks and very good wishes for her in the future.
— Rev. Welby Walker, Surrey, BC

Mark your calendar now!

Don't miss our **Second Annual Diocesan Conference, October 26 – 27 at St. Andrew's Regional High School!**

To reserve your spot or for more information contact:
Jim O'Reilly, Office of Religious Education, Diocese of Victoria
250-470-1331 or jeoreilly@rcdvictoria.org ✠

Island News & Events



New Church a “Hit”

by Alan Strickland

Serene. Restful. Spiritually inspiring. These are words parishioners and visitors alike typically use to describe the worship experience in St. Rose of Lima’s new church on Townsend Road in Sooke, which officially opened on May 5 this year. As well, many give full marks to the architects for a design that successfully blends spiritual values into the environment and the Sooke community at large.

In addition to addressing the spiritual and worship needs of parishioners, the new church is multifunctional, designed to serve as a gathering place for the community and social groups. Already, it has hosted instrumental and choir recitals and plans are being developed by the Parish Pastoral Council to expand this functionality over time.

Responsible environmental stewardship is also a key factor in the design. For example, rainwater is collected and dispersed in a measured way to a series of rain gardens on the property to ensure the soil is continually nourished with water in order to protect the habitat and slow down water runoff in the Sooke watershed.

The new home for St. Rose of Lima parish is the source of much joy, but there is a touch of sadness as well. Louise Lemire-Elmore, a long-time parishioner who played a key role in helping develop the landscaping and the interior decor and, as organist and choir leader, had just finished creating a new music program for Sunday Mass, was taken from us in a tragic motor vehicle accident just weeks after the opening. In one sense then, the new church and its new music will always stand as a tribute to Louise and the many talents she brought to the parish.

The process of planning, fundraising and construction took more than ten years. Previously, St. Rose of Lima parish was located on T’Sou-ke First Nation property in Sooke, where it had served the Sooke Catholic community for more than 85 years. ✕



CWL at UVic

by Kayla Hart

After a quiet summer, the University of Victoria chapter of the Catholic Women’s League is eagerly anticipating entering its second full school year as a Council and university club.

As a very young council—having just celebrated our first anniversary back in March—we spent this past year learning as we went. This year, however, we have a clearer idea of how we would like the year to look and where we would like to devote our time and energy.

Plans for the upcoming year are widespread and ambitious, covering many areas of the church mission. On a pro-life note, we plan to offer pregnancy information and support at UVic. As an outreach initiative, we would like to organize a book club that is open to all Christian and interested women on campus. We plan to use our talents to help the poor by knitting and volunteering for Saint Vincent de Paul. In order to nourish our faith and minds, we would love to host *Theology of the Body* discussion groups or weekly Bible studies; and to indulge our social needs (and offer our members a break from the seemingly endless supply of homework), we hope to continue the baking parties and movie nights we have enjoyed as a group of Catholic women even before we became the Catholic Women’s League.

Another plan for the upcoming year is to create more of a distinct presence and identity for ourselves. “We want to establish ourselves as being separate from the Catholic Student Association (CSA), but also continue to provide the CSA with support when able,” says our president, Jocelyn Sunderland. As a Catholic club on campus, it is obviously impossible to be separate from the CSA. There is automatic overlap in membership.

We really hope to spend this year refining that separate identity, instead of being seen as a branch of the CSA. That is why another plan for this year is to organize a retreat to offer a weekend separate from the two Catholic Students Association retreats, just for the UVic CWL, as Catholic women. This idea was suggested last year and never made it to fruition, but the dozen-or-so members of our council are still excited at the prospect of spending time away as women of God and really learning from each other.

Looking back on the past year, Jocelyn says, “It was exciting to see people take the lead in areas they wanted to and see how the club has grown.” With this optimism, she is also looking forward to what the next year will bring. “I am looking forward to being able to put together and offer what the ladies would like, and to provide both fellowship and service at UVic as well as in the community.” ✕

When God was Silent

by Joan Ripley

On November 24, 2012, Patricia Rooke PhD will be holding a symposium about Christian/Jewish dialogue, reconciliation, and the Shoah (the Holocaust). It is called *When God was Silent: The Limits and Possibilities of Forgiveness*, and is based on reading a text, *The Sunflower* by Simon Wiesenthal.

Wiesenthal, whose lifelong vocation became that of hunting down former Nazis, shares a harrowing personal account of his Auschwitz encounter with a dying S.S. officer who sought forgiveness. The *Sunflower* addresses the dilemma of how much—if at all—the Jewish people could/should forgive their murderers—and by implication Christians as a whole. It is a powerfully haunting narrative of monstrous proportions, which asks us if the final decision to withhold absolution was the right one.

Christians are indicted and challenged by their complicity in anti-Semitism which culminated in the Shoah. It shakes our deeply held beliefs in the mercy and justice of God, repentance, atonement, reconciliation, forgiveness, and the nature of evil itself—all at the heart of both Christian and Jewish ethical systems. It challenges Christians to reflect deeply on the meaning of forgiveness and to ponder along with Wiesenthal and his fellow Jews, where was God in all this horror? ✕

Life – What a Beautiful Choice

by Alex Berns

September 26 through November 4, 2012, members of Victoria’s *40 Days for Life* group will participate in a coordinated effort of prayer and fasting with a peaceful and prayerful vigil presence at a local abortion facility. People in 300 cities worldwide will be participating in similar events during this period.

There have been two previous campaigns in Victoria for *40 Days for Life*, which involved more than 1,400 hours of presence and over 3,000 hours of private prayers and devotions. What we experienced was overwhelming and we give praise to God for the way in which He has changed and transformed hearts.

Jesus was not condemned just by the power of wicked people; He was also condemned by the silence of good people. Silence works in favour of the oppressor, not the victim. Let us pray that we may never be silent about abortion, but will have the courage to speak our beliefs.

For more information, or to become involved in this Vigil, visit the *40 Days for Life* website at www.40daysforlife.com/Victoria, or contact them by email: fortydaysvictoria@hotmail.com, or contact me at (250) 590-5438.

Life: What a Beautiful Choice! ✕



*For thou didst form my inward parts,
thou didst knit me together in
my mother’s womb.*

~ Psalm 139:13



It’s Exactly What We Need!

the People of God are first Gathered together in fellowship; the Word is then received into the heart; the Bread is Broken; and then we are sent on Mission. Just as it was for the Church in Quebec in 2008, the IEC in Dublin has been, and will continue to be, a source of spiritual vitality not only for Ireland but for the greater Church. Each day during the week of June 8 – 17 the Congress site received 25,000 people, including 2,500 youth. People came from Ireland and the five continents around the world. Over 150 workshops were organized as well as 18 keynote addresses including Archbishop Michael Miller CSB from Vancouver, Cardinal Vingt-Trois from Paris, Sister Conchita McDonnell MSHR, president of Religious in Ireland, Archbishop Bashar Warda CSsR of Iraq and Ms. Rose Busingye the noted HIV/AIDS specialist from Uganda. The Congress incorporated films, music, concerts, theatre, hundreds of choirs, seven websites, five social media channels and hundreds of media personnel. Throughout Ireland itself 2,000 parishes were engaged as part of the pilgrimage of Faith in their own communities as well as 1,000 preparatory gatherings around the globe. As in Quebec City in 2008, the outdoor Eucharistic Procession was an impressive and moving event.

Some of my fondest memories of the Congress however, were not associated with the many organized events, but rather with the numerous casual conversations I had with Irish people over a coffee or a snack. I soon learned that these brothers and sisters in the Faith were experiencing exactly what believers are living through in Canada and elsewhere in the western world. I do not feel the need to list the negatives that believers are witnessing today in their society and culture because we are sadly all too familiar with them and are deeply concerned. What I did experience in my personal encounters with the strangers I shared conversation with was a sense of familiarity and kinship at the deepest level—the living Christ within—and this says a lot about the global culture to which we are all exposed. I found in my encounters that people had hope and they looked to the IEC as a moment of renewal and spiritual strength.

This is precisely what Archbishop Martin meant when he said to me, “It is exactly what we need!” that hot summer day in Madrid.

In conclusion, I wish to quote a few words by the Archbishop, written in preparation for the IEC. These words were inspired by the Congress theme—The Eucharist: Communion with Christ and with one another. This theme, by way of comment, is closely linked to a core idea of the Second Vatican Council, namely Communion. This year marks the 50th Anniversary of the opening of the Council.

Our communion is expressed in the lifestyle of our parishes, our schools and all of the relationships and structures which make up what we call Church. If people drift away and nobody wonders why or tells them that they are missed, there is something wrong with our communion. If leadership and ministry in our parish is the preserve of the few, there is something wrong with our communion. If people are hurt by a Church which first betrayed their trust and then failed to listen when they told their story, there is something wrong with our communion. If the quality of our liturgies or our catechesis is such that the faith of people is not nourished, there is something wrong with our communion. There are some things we cannot change, but there are—in every community—attitudes and ways of doing things which can be changed to make our communities more inclusive. This renewal and deepening of our communion is an integral part of what the Congress is all about, and it will not end on June 17. ✠



Fr. Scott Whittemore concelebrates Mass in the Apparitions Chapel, Knock Shrine

New Milestones of Journey

by Sr. Ma. Rosviminda Ochoa RVM

July 1, 2012 marked a new beginning for St. Ann’s Church, Duncan as Fr. Jai Prakash Francis Joseph, the outgoing Pastor, celebrated his Thanksgiving Mass with the First Nations in Cowichan Valley after serving them from June 2009 – June 2012.

The Church was packed with parishioners and friends from the Cowichan Valley, Nanaimo, Mill Bay, Crofton, Victoria and Vancouver to witness this significant occasion. Fr. Jai has touched many lives with his love, compassion and zeal for mission that created a wide array of opportunities to grow as individuals and as a Christian community. To name some momentous events, he was indeed grateful for the historical baptismal ceremony and reopening of mission at Penelakut Island after decades of not having Catholic services in the area; the 150th Anniversary of St. Ann’s Church held in June 2010, where the people were involved in whatever way each could contribute for its success; and passing of the resolution to build the much-needed multipurpose hall, not to mention the Sacraments of Baptism, Confirmation, First Communion and Marriage of the Cowichans. This impetus is an inspiration and a challenge to move forward, to continue to take part in proclaiming the Good News through love, acts of charity and good deeds.



As Fr. Jai returns to India for his new mission post in Kottur, Diocese of Bellary, he will bring with him the memories, goodwill and prayers of the whole community. He will continue to be God’s humble servant as well as bearer of light to the Hindu-dominated village where he is being sent.

His word of thanks concluded with this remarkable statement:

If I am to be reborn again, I have only one wish and that is to be reborn here in Cowichan Valley, and to be an eternal member of this parish, beloved St. Ann’s.

May God’s abundant grace be with you, Fr. Jai! Till we meet again.

Another milestone is the welcoming of the new Pastor of St. Ann’s Church, Fr. Jose Prakash. Fr. Joe was ordained to priesthood on April 16, 2002 at St. Anthony’s Cathedral, Diocese of Bellary, India. He is a dynamic priest with his gifts in conducting charismatic retreats and conventions, and forming prayer groups bound by his inspiration to help people in need. The faith community of St. Ann’s Church wish him a warm welcome and a fruitful ministry among the First Nations. Fr. Jai’s words of wisdom for him:

Gently grow with the people of your parish, learn from them and you will find that your life will be interesting and spiritually rewarding.

The symbolic turnover of the Key of the Tabernacle took place after Fr. Jai’s most applauded message.

An old adage by Alexander Graham Bell states:

When one door closes, another opens.

So, as we say goodbye to Fr. Jai, we warmly say welcome to Fr. Joe! ✠

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Church of the Ascension Close to Achieving Fundraising Goal

by Sandi Digras, Retired Chair of Fundraising Committee, Church of the Ascension, Parksville

In 2010 our Building Committee got approval from the Diocese of Victoria to build a new addition to our Parish Hall. This would include a new kitchen, bathrooms (including a handicapped-accessible washroom), showers and classrooms. As well, the existing hall was to be updated and enlarged.

Building Fund Chair Gord Johnston suggested we needed a strong fundraising team that would push this project forward and raise the necessary funds through activities and parish donations. I was flattered and a bit scared when they suggested I would be the right person to lead this team.

Our starting budget was \$500,000 for Phase One. It was soon apparent that all aspects of the addition designated as Phase Two would be better done at the same time as Phase One—which meant the \$500,000 challenge quickly grew to \$750,000!



Fr. Josef Kobos (former Pastor) and Building Fund Chair Sandi Digras breaking ground on the new hall and addition, at the start of construction

Over the course of the construction other challenges were discovered and the final budget mushroomed to \$1.2 million (always be prepared for this to happen!).

Undaunted, my team of dynamic fundraisers set about looking for ways to open the hearts and wallets of our parish and show them how the new addition would benefit everyone in one way or another. In my opinion, this is key to a successful fundraising effort. Every age and every ministry needed to feel this new addition will positively impact their efforts in some way.

We started to build excitement right from the ground-breaking ceremony, which featured a BBQ picnic that included everyone. Basically, our fundraising approach was three-pronged: first, a direct letter appeal to each home and on our website outlining the project and how people could donate; second, a number of exciting activities everyone could participate in; and third, donations for the kitchen from the CWL and the Knights of Columbus—the major kitchen users in the parish!

During the construction period of over a year we were limited to what we were able to host, however this did not stop the creative process. Our Pastor, Fr. Jozef Kobos, led the team and encouraged the parish after every Sunday Mass to keep donations coming.

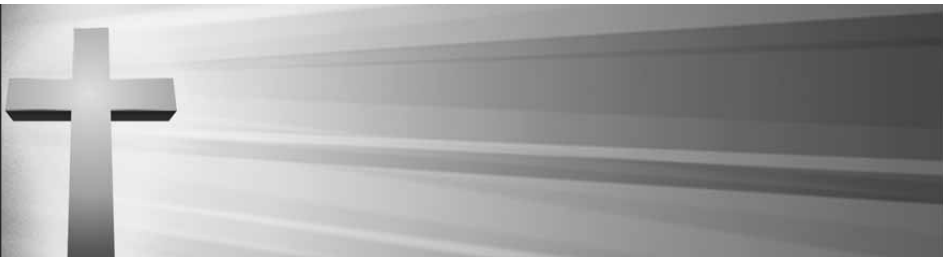
By 2010 the addition was finished and it was decided that the grand opening would not be a black tie or ticket-selling event. Fr. Kobos felt everyone in the parish should be invited to come meet our Bishop, attend the ribbon cutting and tour the new facilities.

To accomplish this we staged food stations in each of the new classrooms, library and hall, and were able to serve over 750 parishioners and invited guests. This proved to be a very worthwhile idea since some who up to this point did not feel involved were able to see where their money was going and the value of the entire project.

Needless to say, once we had our new facilities in full operation we were able to step up the fun. Fashion shows, Bridge days, breakfasts and a Queen’s Tea as well as other events help keep the fundraising effort before the parish. We also staged four concerts in our Church with receptions in the Hall. Each event netted over \$2,500.

When the Bishop’s Appeal was launched, some of the proceeds were returned to the parish, and that helped to whittle down the amount more quickly. From a \$1.2 million budget we are now down to about \$30,000 left to pay.

The key messages for any fundraising effort are communication with all the key people, teamwork and support throughout the process, and feedback with everyone concerned. Fr. Mel, our new Pastor, is as committed to this project as Fr. Kobos was, and with the continued support of our very generous parishioners and visitors, we feel confident we can clear the balance of our debt in the next one to two years. ✠



St. Joseph Parishioner Honoured with Queen Elizabeth II Diamond Jubilee Medal

by Raya MacKenzie

*“Blessed are the Peacemakers, for they
will be called children of God.”*
~ Matthew 5:9

Mike O’Rielly, a parishioner of St. Joseph the Worker, recently received the Queen Elizabeth II Diamond Jubilee Medal in recognition for his service to society and to Canada in two peacekeeping missions, one in the former Yugoslavia from 1989 to 1990 and the other in Namibia from 1992 to 1994.

O’Rielly signed on to these missions as a member of the RCMP. The 1989 Yugoslavia mission was the first time the RCMP had participated in UN peacekeeping. In Yugoslavia, O’Rielly served as the Commissioner of the UN civilian group and was responsible for up to one thousand people. In Namibia, he was the District Civilian Commander for police officers from 31 different countries. In both missions, O’Rielly promoted human rights and respect for the local people. He and his civilian division monitored the local police, supported refugee camps, reported distress and helped supply medicine.

“If the people needed it, we got it,” says O’Rielly.

O’Rielly insisted that the police officers in his division remained unarmed to promote peace. He says that not bearing arms allowed the police officers to use their moral authority to bring about conflict resolution. The officers enjoyed better security from personal injury when they did not pose a threat to hostile soldiers.

“They respected the blue beret,” says O’Rielly. “We had very few accidents. Sometimes people would fall into the minefields if they were unable to read the signs that were in another language. Once the officers were beaten up by soldiers. But if you don’t have a weapon, they won’t shoot. I think we were successful for the most part.”

O’Rielly chose to have Fr. William present him with the medal after morning Mass. He says that receiving this award in his Catholic community has been an honour.

“It [the award] means recognition for my contribution to the UN and to Canada,” says O’Rielly. “We always had a Canadian flag on our shoulders.”

O’Rielly’s missions have taught him that to solve the world’s problems; we have to work in small steps rather than in broad-brush strokes.

“I recommend anyone to serve in the peacekeepers,” says O’Rielly. “There are so many people less fortunate than us who need our attention.” ✠



Mike O’Rielly receives the Queen Elizabeth II Diamond Jubilee Medal from Fr. William Hann during Mass

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Social Justice in Action

Compiled by Ken Leason, Program Manager, Frederic Ozanam Centre

THE SOCIETY OF ST. VINCENT DE PAUL OF VANCOUVER ISLAND

The purpose of the Society of St. Vincent de Paul on Vancouver Island is to help those in need by providing services in an unbiased and non-judgmental manner. Our goal is to help make life a bit easier for them by providing the necessities of life. However, our definition of the meaning of the word “necessities” goes beyond food.

While providing food is both a necessary and central focus of the Society, that food is accompanied by words of encouragement and support from the many dedicated and caring members who serve in their communities all across Vancouver Island.

A socially just society is based on the principles of equality and solidarity, understands and values human rights, and recognizes the dignity of every human being.

The above statement is at the core of everything the Society does. Therefore our programs reflect the need to provide support and dignity to the persons we serve. For those of you who are unfamiliar with the scope of our services, our Program Managers have been asked to introduce their services to you.

The Housing Program

Manager: Joseph Kovaks

Saint Vincent de Paul housing on Yates Street in Victoria officially opened its doors on September 27, 2001. Since that date it has been providing housing for homeless, at-risk persons of Victoria. Our tenants come from many backgrounds. We get a steady stream of referrals from the Vancouver Island Health Authority, parish priests, and other housing agencies in the Greater Victoria district.

We house 43 tenants in bachelor suites. Rent is fixed by BC Housing at \$375 a month. Tenants cover the cost of telephone and television service. Each suite has its own full bathroom.

The building is managed under the terms of the Residential Tenancy Act and tenants have the same rights as any tenant in any other apartment block. As a result of the safe quality living standards in the building, turnover is very limited. The building management team follows the edicts of the Crime Free Multi-Housing principles. The tenants appreciate the extra effort placed on maintaining a crime-free building.

Each day we manage the building based on the principles of justice, respect and support for individuals as set forth by our Vincentian founding fathers; that is, to provide a safe and just home for homeless at-risk individuals, male and female, who otherwise would be living on the streets of Victoria.

With these principles in mind we have some programs for the tenants as an aid to living mainstream lives. We have two life-skills workers on staff to assist our tenants in coping with everyday events that can be nerve-wracking to someone coming from living on the street. Tenants can stay an indefinite period of time. A large majority has been with us since we opened our doors. Based upon the longevity of our tenants, we like to think we are doing our jobs well.

*In all of our endeavors we earnestly try
to serve those in need by offering a
step forward or a step up so their lives
may be enhanced in some small way.*

A Day at the St. Vincent de Paul Store

Manager: Allan Cuthbertson

Each day brings different challenges to the retail division of the St. Vincent de Paul Society. It is necessary to strike a balance between what we can and cannot do. What we can do is provide clothing, appliances and household goods to people with needs at very reasonable prices. We can also provide free vouchers for people with emergency needs. Also, funding generated from sales in the retail stores goes back into the Society on Vancouver Island to help provide food for the St. Vincent de Paul food bank, and other needs of the Society. What we cannot do, unfortunately, is accept all donated items that come into our receiving areas. All items donated require processing in terms of distribution to the various stores and departments, and also recycling of unusable materials.

Part of the Society’s mandate is to be good stewards of our environment and we try to recycle as much as possible to prevent items ending up in the landfill. Things such as paper, cardboard, plastic, metal, glass, ceramics, appliances, televisions, clothing, shoes, as well as plastic film or bags are taken to recycling depots to be disposed of. We are pleased that TVs and electronics from BC are recycled here in BC and not shipped to Third World countries to be disposed of. It would be nice to say that everything we receive will be recycled, but this is not the reality as of yet as our garbage disposal costs are still very high.

In order to effectively minister to the poor, we need to keep costs down. Some of our costs include building rent, lighting and electrical heating, wages for our employees and the ever-increasing cost of non-saleable items. We try to keep pricing of goods in the stores very reasonable. We continue to be a destination for the working poor and those setting up a home for the first time. We make available a wide range of goods, but sometimes we run short of popular items. For example at this time we have a need for men’s and children’s clothing, towels, blankets and



socks. If you could help us out by donating some of these items, as well as other items we can sell, it would help us minister to these needs more effectively.

The success of our Thrift Store is largely due to the great support we receive from the community and those who donate to us on an ongoing basis. We are immensely grateful for the cooperation from the community in this regard. Without this support we would not be able to do the job that is required to help those in need. We hope that everyone will visit us to see who we are and what we do. Our stores are located in Sooke, Sidney, Esquimalt, Langford and downtown Victoria. We are where people need us, and with the help of the community, shall continue to help those who require the services we provide.

The Social Concern Office

Manager: Grant Croswell

The 40 volunteers, the two part-time staff and Program Manager oversee direct service to the poor and marginalized. Vatican II spoke about the Church’s fundamental option for the poor. We have an opportunity every day to see the face of Christ: in the addicted, the sick, the marginalized, the hurt, the suffering the working poor. People come asking for food, clothing, basic toiletries, assistance with rent, counseling, help to get to doctor’s appointments—and someone to simply listen to them.

We are supported by Vincentians (members of St. Vincent de Paul) from many parishes, who engage in the ministry of home visits, assisting in our many programs. Our three largest programs are: the Food Bank, open five days a week serving families, individuals, and homeless street people; the Christmas Giving Program, which involves working with the Christmas Bureau to help families and seniors during this very critical, demanding season when our need to provide toys, gifts and food hampers is great; the Woman’s Day Programs continue to grow, along with our volunteer Income Tax Program. We also work closely with our Catholic Schools to prepare for World Food Day events. We collect food, but more importantly, we help raise awareness amongst our students about issues of poverty and hunger, not only worldwide but also in Western Canada and Victoria.

In all of our endeavors we earnestly try to serve those in need by offering a step forward or a step up so their lives may be enhanced in some small way.

*Each day we manage the building
based on the principles of
justice, respect and support ...*

The Frederic Ozanam Centre

Manager: Ken Leason

The Frederic Ozanam Centre has been operated by the Society of St. Vincent de Paul of Vancouver Island since 1982. The Centre supports fifty adults with developmental and physical disabilities in the Greater Victoria area. The goal of the Centre is to support each person’s personal goals as they move from dependence to interdependence. Individuals are provided access to community resources to help them develop personal skills based upon their abilities.

The individuals who attend the program are supported by 19 trained, experienced Community Support Workers. These valuable people plan and execute programs that support goals set by each program participant. In accordance with Society philosophy, the workers in this program support each participant’s wish to live up to his or her own potential.

Activities range from academic upgrading and vocational training to cultural and artistic expression. Our Drama Program is very popular in the community—make sure you tune in to CFUV Radio every Tuesday at 1 pm to hear our radio show! Our participants have launched an on-line Media Group in which they share stories and news with similar groups around the world.

To the people who attend our program, the Ozanam Centre is their second home, a place where they find friendship and most importantly acceptance for who they are; people like you and me who have dreams and goals.

The Last Word

Our Society exists because of the dedicated volunteers and employees who embrace the philosophy of Frederic Ozanam, our founder. He said “do a little good.” Our people do just that, every day. I asked some of our employees what they liked about working for the Society:

*Our goal is to help make life a bit easier for those in need by
providing the necessities.*
~ Lani

*I like the fact that the Society tries to help the working poor. Families
who are struggling and living pay check to pay check—I admire
the members who go out and find people who need help but are too
embarrassed or ashamed to ask. They are really good at approaching
them and not judging them.*
~ Jacek

Interested in helping? Check out our website at www.svdpvictoria.com. or call us at 250-727-0007. We listen. ✕



Administrative Review

Following extensive consultation, meetings and conversations, a final report was provided to the Diocese. Several recommendations have been made, including realigning the functionality of both the Pastoral Centre and the Island Catholic Schools group into a shared vision for the Diocese, with a Mission Statement as follows:

This Mission Statement speaks to the functionality of the support necessary for the work of the Diocese, as well as the heart of what matters to us most as Catholics.

The Diocese of Victoria has a meaningful history of proclaiming the Gospel, building community, celebrating in worship and providing service to Catholics on Vancouver Island and the surrounding islands. The recently completed pastoral plan entitled *Claiming the Past with Gratitude; Living the Present with Enthusiasm; Looking to the Future with Hope* that is less than two years into implementation represents a fresh start for all in the Diocese, while building on the accomplishments and struggles from the past.

The six priorities from the pastoral plan were confirmed as equally important and interdependent, and therefore determined to be Diocesan-wide priorities. When these six priorities are combined with the two additional plans, for First Nations Peoples and for Island Catholic Schools, the resulting “picture” provides a mandate for action as the Diocese of Victoria moves forward into the future.

The structure of the office itself would change, combining ministries where appropriate, and permitting a greater, more efficient and more open flow of information amongst Pastoral Centre and ICS staff.

You may be aware that some of these changes are already in progress; others will follow in a structured implementation pattern as recommended by *The Reid Group* and approved by the Bishop’s Cabinet.

The Pastoral Centre and Island Catholic Schools staff are effective, faith-filled and efficient individuals who collectively work to service the needs of the Diocese. It is our belief that these changes will provide a strong and sustained commitment to deepening the sense of unity as one Catholic community with one Pastoral Centre serving the entire Diocese with a shared mission, values and vision. This involves change relative to the use of their physical space—and it involves a transformation in ways of being, thinking and acting as members of the same service-oriented team.

Thus the Pastoral Centre must have an outward focus: it exists to serve and support parishes, schools and other communities throughout the Diocese. To accomplish this, the Centre must be structured and staffed most effectively and efficiently to assist the entire Diocese in living into the six Diocesan-wide priorities, while continuing to live out its vision and mission.

We ask for your continued prayer and support as we move through these exciting changes, and will keep you updated through the Diocesan Messenger and regular parish communication, as well as providing updates on the website (www.rcdvictoria.org). ✠

Mount St. Mary Foundation

A part of Victoria’s social history is being preserved at Mount St Mary Hospital with the transfer of 13 of the Sisters of St. Ann to the facility. With the transfer due for completion by November 2012, this is one more stage in the Sisters’ history which dates back to the 19th Century.

The move was precipitated by the 2010 sale of St. Ann’s Residence, a care facility for the Sisters, to the University of Victoria. The Residence had been in use by the Sisters for almost 30 years, but with the number of residents decreasing, it was felt that the sale would best serve the mission of the existing Sisters.

The first Sisters of St. Ann arrived in Victoria in 1858 founding amongst many ministries St. Ann’s Academy, St. Joseph’s Hospital and Mount St. Mary Hospital (1941). In 1891 the Congregation formed St. Joseph’s Province, which included the Sisters and their ministries in BC, the Yukon, Alaska and Washington State. From time to time, some Sisters of the Province served in other parts of Canada and the USA.

The Sisters’ traditional role involved education and health care in schools and hospitals. While these institutions provided a valuable service into the latter part of the 20th Century, the need to have a religious community play such a key role in these areas diminished. However, according to Sr. Marie Zarowny, the Sisters’ leader in St. Joseph’s Province, the Sisters continue to serve in ministries that respond to the needs of our time both in Canada and overseas.

“We are very active in our ministries here in Victoria and in a few other places,” says Sr. Marie. “Some examples include counselling, support for healing from trauma and addiction, teaching English as a second language, prison ministry, spiritual accompaniment, support for people who are homeless, advocacy for social justice, and palliative and pastoral support within hospitals.”

The Sisters moving into Mount St. Mary carry on their mission of serving the community. They do so in a personal way and with purpose. Their whole lives have been devoted to others and regardless of age or infirmity they strive to “make God known” by spreading joy and hope.


The Sisters of St. Ann have touched many lives and they will continue to leave a legacy. The Sisters of St. Ann Legacy Fund, administered by the Mount St. Mary Foundation, ensures the vision of the Sisters lives on in pastoral care, palliative education, music therapy and other programs at Mount St. Mary Hospital. ✠

For more information, contact:


Mandy Parker, Executive Director
Mount St. Mary Foundation
www.msmfoundation.ca
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Appointed Auxiliary Bishop of Seattle by Pope Benedict XVI on May 12, 2005, Most Reverend Eusebio Elizondo, M.Sp.S. is a native of Monterrey, Mexico.

He received a bachelor's degree in theology and a canon law degree from the Gregorian University in Rome. In 1984, he was ordained a priest of the Missionaries of the Holy Spirit, a religious congregation of men consecrated to God for the service of the Church, who provide spiritual direction for priests and consecrated religious.

He was assigned to St. Elizabeth Ann Seton Parish in Bothell, Washington in the year 2000 to provide ministry to the growing Hispanic community in Western Washington.

Bishop Elizondo is the Vicar General, Vicar for Hispanic Ministries and Vicar for Vocations of the Archdiocese of Seattle.

*The Year of Faith and the New Evangelization
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FALL 2012

HIST 505: History of the Church



A general survey course of the history of the Church since its inception 2000 years ago, the course will highlight major movements in the church as well as theology, spirituality, and culture. The final portion of the course will include the history of the Church in Canada.



COURSE SCHEDULE		
September	10 -27	ONLINE
ON-SITE		
September	28 (5:00–9:00pm)	
	29 (9:00am–5:00pm)	
	30 (9:00am–12:00nn)	
October	1 -12	ONLINE
ON-SITE		
October	12 (5:00–9:00pm)	
	13 (9:00am–5:00pm)	
	14 (9:00am–12:00nn)	
October	15 -30	ONLINE



Island Catholic Schools



Island Catholic School Students “live vibrantly the teachings of Jesus” thanks to Catholic Foundation

by Jamie Zwicker

Students have always been involved in their school’s religious education programs, participated in various catechetical and social justice events, and participated in—and in some cases led—the various liturgical celebrations of the school and the parish. Now, they will also be able to experience a retreat.

Thanks to the financial support offered by the Catholic Foundation of Vancouver Island, funding has been received to assist with bringing the group *Face to Face’s (F2F) Awakening Retreat Team* into our three up-Island schools during the week of February 4 – 9, 2013.

“This also happens to be Catholic Schools Week throughout the province, whose theme is *Open Wide the Door of Faith*. There can be no better way of celebrating the excitement of living the friendship of Jesus than by having a student-focused retreat available to students at this time,” says a smiling Gwen Jahelka, Principal at St. Joseph’s School in Chemainus. “Thank you, Foundation!”

The F2F program is filled with laughter, music, skits, prayer, Catholic teaching and a variety of other activities. The retreat will provide the entire school—from Kindergarten up—with icebreakers, activities, contemporary music and dance, balanced with quiet reflection and prayer. F2F will use Chemainus as a home base, and travel to Queen of Angels School in Duncan and John Paul II School in Port Alberni.

F2F is a reputable and professional Catholic youth ministry program offering retreats and missions across western Canada in both school and parish settings. In operation since 2003, they have been in our Diocese before, having led a youth retreat at Camp Homewood. Last year alone F2F has been in more than 60 schools and communities across western Canada.

The Catholic Foundation of Vancouver Island is a charitable entity that supports the vision of Vancouver Islanders “living vibrantly the teachings of Jesus.” Their sole responsibility is to nurture and shepherd an endowment fund that enables the Foundation to provide grants to organizations, institutions, groups or individuals to help them undertake spiritual, educational, social or charitable projects and programs that help Vancouver Islanders live vibrantly the teachings of Jesus.

More information may be obtained at www.catholicfoundationofvancouverisland.com, and www.f2f.ca. ✕

Only those who look with the eyes of children can lose themselves in the object of their wonder.

~ Eberhard Arnold

Infusion: Arts in Education comes to St. Joseph’s School in Chemainus

by Gwen Jahelka, Principal

Information provided by ArtStarts in Schools (www.artstarts.com)

St. Joseph’s School in Chemainus is delighted to be one of six schools in British Columbia selected to participate in *Infusion: Arts in Education* sponsored by ArtStarts. *Infusion: Arts in Education* is a professional learning program for artists and teachers focused on arts integration in schools across BC. “Arts Integration is an approach to teaching in which students construct and demonstrate understanding through an art form. Students engage in a creative process, which connects an art form and another subject area and meets evolving objectives in both.” (Definition developed by *Changing Education Through the Arts (CETA)*, The Kennedy Center)

Infusion offers artists and teachers, with the support of their school’s administration, the opportunity to collaborate in the creation of classroom experiences with outcomes that span the curriculum. Through arts integration, teachers and artists participate in a sustained, three-year subsidized training and implementation program.

St. Joseph’s School students will benefit tremendously from this opportunity. As a Catholic school we recognize that it is in teaching the whole child that we fulfill the educational mission of the Church. *Infusion* will help us to mindfully and purposefully integrate the arts into all aspects of our Catholic school curriculum. The three-year commitment will help build capacity for teaching the arts within our school. The children will have many opportunities that we could not normally offer.

A resident artist will be trained to become an *Infusion* Teaching Artist hired to work with St. Joseph’s staff and students. Teachers will engage in professional learning courses delivered by *Infusion* Teaching Artists, followed by demonstration teaching and coaching to support classroom implementation. *Infusion* will positively influence the way teachers teach and the way students learn.

Research gathered from the last twenty years alone indicates that students who engage in arts-based practices show enhanced levels of achievement, have higher persistence levels in their programs of study, and demonstrate increased levels of motivation. They are more likely to collaborate effectively, be socially tolerant and show high levels of self-confidence. Arts-integrated learning also promotes opportunities for problem solving, critical and creative thinking, teamwork and the chance to work with ambiguity and complexity.

Teachers who are involved in arts-based education report increased job satisfaction and interest in professional development, a deeper connection to their students and their workplace, and an increased likelihood to engage in innovative teaching strategies. ✕



POOR CLARES CELEBRATE 100 YEARS ON VANCOUVER ISLAND

by Kayla Hart

It was a gorgeous August day, and the feast of St. Clare, when two anniversaries marvellously coincided for eight women in our Diocese. One of them even called it a “celebration within a celebration,” as this year marks not only the 800th year since St. Clare of Assisi founded the Poor Clares religious order, but also the 100th anniversary of the local Vancouver Island Community.

The celebration began in true Catholic fashion with the Eucharist, celebrated by Bishop Richard Gagnon and Bishop Emeritus Remi de Roo, as well as a number of Diocesan priests and seminarians. The Cathedral was filled with well-wishers from the Diocese of Victoria, including a busload of friends from Duncan, visiting Franciscan friars, and members of other religious orders. The Poor Clare Sisters were also delighted to have Fr. Camillus Gott, a Franciscan friar from Indiana among the priests, as it was his grandfather who donated the piece of land for their first monastery in 1912.

The music was fit for the momentous occasion, complete with organ, trumpets and angelic soloists, conducted by music director Jackie Ray. The larger-than-normal choir was comprised of both the 9 am and 11 am Cathedral choirs, as well as singers from other parishes.

Through it all, though, the Poor Clares remained true to their Christian humility, insisting that this celebration was not just for them. In her welcoming speech, Abbess Sister Doreen said:

It is not ourselves that we honour today, but you, my dear friends, and those who have gone before you. You have inspired us by your lives as faith-filled people who believe in the power of prayer, who experience the blessedness of sharing and who trust in the promise of God's enduring love. You are truly among those who build the reign of God ... As St. Clare's life was intimately bound to the people of Assisi, so is ours to you. It is with you, for you and because of you that we are able to be here today ... You are a source of encouragement which calls us to be lights of faith, hope and trust in our world today as Clare was in hers.

Following Mass, a reception was held at St. Patrick's Church, on the site where the monastery had been until 1973 when the Sisters relocated to Duncan. Visitors were greeted by pictures and write-ups of all of the Vancouver Island Sisters who have died in the last 100 years, so their presence in our Diocese would not be forgotten. In the parish library, a slideshow put together by Barb Hall ran continuously throughout the afternoon. The beaming Sisters roamed the crowds that flooded the hall, sharing smiles and stories over plates of finger food.

After the reception, the celebration concluded in a more contemplative style with a short prayer service in the church. The front of the altar was adorned with an icon of St. Clare, the San Damiano cross, a large candle, and a sea of battery-powered tealights on miniature mirrors. The Sisters explained that the service was focused on three symbols associated with St. Clare: the image of a mirror reflecting Jesus to the world; light; and of course, the San Damiano Cross itself. The Sisters explained that, “St. Clare exhorted her Sisters to gaze daily upon the mirror of Christ's humility, poverty and charity that their hearts might be inflamed with love,” and one of the reflections spoke of how “she gave light in life; she is radiant after death. She was brilliant on earth; she is resplendent in heaven.”

The service included readings from the Gospel of Matthew, the Bull of Canonization of St. Clare, a letter to St. Agnes of Prague, and the Testament of St. Clare, as well as beautiful sung refrains, such as *Light of Christ, light flaming bright, shine in our hearts this day, Gaze upon Christ, consider Christ, contemplate Christ, We are mirrors reflecting Jesus Christ ... so revealing the beauty of our God*, and concluding with the Taizé chant, *Holy is the name of God*.

After all the readings were finished, with some quiet moments for contemplation, the Sisters invited everyone forward to receive the little tealights and mirrors to take home, so to continue meditating on the teachings of St. Clare. Then, the Sisters led a procession out of the church, carrying the icon, cross, and large candle ahead of the crowd with their own tiny glowing lights. Emerging into the brightness of the August afternoon, it was impossible not to feel the presence of God in the once-in-a-lifetime celebration.

In correspondence with the Sisters following the event, they said the day far surpassed their expectations and that they had so much for which to be grateful: “hearing stories of our early days at the Victoria Monastery; meeting people that we've been corresponding with and praying for over the years; seeing the sanctuary filled with our Bishops, priests and seminarians; the joy of being gathered as the Body of Christ;” and of course, the “beauty and power of the Eucharist.”

The planning for this celebration began over two years ago so it wouldn't drastically interrupt the community's prayer life. The Sisters enlisted the help of Theresa Vogel—an active member of the Diocese and head of the Society of Friends of St. Ann's Academy—in the coordination of the event. “Our Sr. Barb worked with her to create outlines, schedules, etc., of everything that had to be done. We all worked together in the initial brainstorming and then took responsibility for areas where our gifts could best be used.” When Sr. Barb passed away last May, Sr. Margaret took over her duties; members of the community offered their help as well. “From the very beginning so many people reached out to help us—we felt sustained by their participation and encouragement.”

This celebration was particularly significant to Sr. Clare, the 82-year-old Jamaican Sister who came to live in Victoria out of a desire for a contemplative order she couldn't find in Jamaica. She is the only Sister to have lived in both monasteries and to be able to say she's been here for more than half of the century we are celebrating. When she joined in 1961, she was the fresh face among the women who had been there since the 1920s. “I was amazed and deeply moved by the long years of fidelity to the customs and practices they had learned.” Now, at 51 faithful years of service, she is proudly the oldest member of the order. When asked about her days in the Victoria monastery, she mentions things that many would consider hardships nowadays, such as the “heavy manual work” and washing their habits by hand before they had the luxury of washing machines, but these women “radiated the joy and happiness of the life they had chosen... It was indeed a privileged time for me.”

When asked for some closing words to the Diocese, the Sisters simply re-stated the blessing they had sung to the congregation at the end of the Eucharist:

May Almighty God bless you, May God look upon you with eyes of mercy and give you peace.

Here below may God pour forth graces on you abundantly, and in heaven may God place you among the saints. ✠



Sisters singing the Blessing of St. Clare over the congregation







Connections



by Raya MacKenzie

During the long summers of our childhood, my sister and I transported ourselves out of Victoria, Canada and into the fantastic city of Gogglefritz, Snoozleflopp. Our dining room became the castle's great hall, the deck outside my parents' bedroom the tower parapet. We watched young squires learn to joust and fence in our backyard and took sea voyages in our inflatable dingy, which we renamed the HMS Ruth, on our above-ground pool, which was for us the great harbour entrance into our city. We each played a dozen characters: Queens, Kings, cooks, farmers, dancers, and flower vendors. The enchantment only lasted until September. When all our pencils had been sharpened for the first day of school and we heard the choked calls of geese practicing for their flight south, we knew that our magic was chilling with the fall air and would lie frozen until the next summer.

Though we have not been to Snoozleflopp for several summers now, I can't help feeling that this September is the one that will firmly close that harbour to us. In our mid-teens, as we visited the kingdom less and less, I still always believed that if we wanted to we could return. Sometimes in our teenage summers, Alli would begin talking in one of the character voices and I would respond and we would drink ice tea in Snoozleflopp. But now, as I hear the geese call from the balcony of my new apartment, I know that our approaching adulthoods provide much more adventure than our childhood dreams can hold. Alli begins her studies at UBC this fall, and for me her move marks not only the beginning of my sister's future but also the end of my ability to jump back into my adolescence.

I remember the same transition occurring when Alli turned thirteen. As long as my sister remained a child, I, the teenager, could join in the wonder of childhood with the excuse that I was relating to my sister. Now that Alli is entering adulthood, I realize that I must firmly plant myself in this new, seemingly less enchanted terrain. Whenever my sister crosses from one phase of life into the next, I feel a sense of excitement that the stories of our lives continue to turn their pages. What will happen next? But I also feel a sense of loss for the old stories. When Alli turns to the next chapter, I know that I can no longer look over her shoulder to read the beloved pages that came before.

I once believed that Alli and I were one and the same, or rather that Alli was an extension of myself. I expected her to believe what I believed, to do as I did. I thought of Snoozleflopp as my creation, which I graciously allowed my junior partner to inhabit. As we grew up, Alli began to add her own characters and plots, and I slowly accepted her as co-creator. In the summer of my first bout of depression, I realized that I could not, and should not, always lead my sister. Tired and weak, I required her imagination and independence to shelter me in my darkest hours.

That summer, Alli did everything in her power to pull me out of my depression. She sang silly songs, made faces, played games, but nothing broke through my darkness. She later told me that she felt as the happy-go-lucky younger daughter her purpose in life was to produce happiness. In particular, my happiness. To this day, I still feel guilty when I think that I ever caused her to feel that way, that for so long when we were children I did not see her own identity, her own strength and her own need for joy. Even now, in my regret for the end of my childhood instead of a pure celebration of her coming adulthood, I commit a little of that old selfishness that sees her only in relation to me.

But that summer, Alli pushed me around the pool in the HMS Ruth, trying to dock me in the Snoozlefloppish port. I could not see the people waving on the shore. When Alli began to cry in anger and pain, I finally agreed that, though I would not go to Snoozleflopp, I would write stories about Snoozleflopp. Alli would write a paragraph and then I would write a paragraph. If these stories did not cure my depression, they at least distracted me from it. For one or two hours a day, I would believe in beauty again.

We continued writing these stories in the summers, whether I was sick or well, until I went to university. This July, when I moved into my new apartment, I brought a chest filled with the ten journals that contain these stories. I have picked out the most meaningful ones and I am typing them out on the computer. I will have them bound and I will give them to Alli before she moves to UBC. I want her to take her Bible too, because those are the stories that connect us to God and the Church, but I want her to also have these stories to refer to because in them we have created our own particular mythology, a mythology we used to work through love, friendship, and most importantly the complications of growing up. Most of the stories tell of heroines leaving home and making their own lives. As I type them out, I realize that in these little tales Alli and I rehearsed for this change. I struggled to come up with a title for this anthology and finally settled on Love Stories from Childhood because many of the stories end in marriages and happily-ever-afters.

But the stories also represent another kind of love, and this is the love I share with my sister. Our love has been the most healing and supportive in my life and now I know that love is the real magic of Snoozleflopp. In our compassion for one another and our struggles with one another, Alli and I have learned to see the miraculous in all things, to see the Grace of God in the smallest of gestures.

Outside my apartment window, the wind blows the leaves on the poplar trees—the sound of silver. In each metaphor I make, I think of the young woman who was a child when I was a child and with whom I learned the power of beauty, the power of belief, the power of beginnings. The power of love. ✕



Diocese of Victoria pilgrims reunite one year later to reflect on last year's World Youth Day in Spain.

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The Vatican recommends a Pilgrimage to fulfill the Year of Faith.

The cost of the trip is \$3,900 (CAD) per person, (subject to change based on the Euro exchange), which includes round-trip airfare from Toronto (including all taxes), room and two meals daily, and all transportation for site seeing.

The deadline for receipt of a deposit of \$200 is November 30, 2012. Balance is due by January 10, 2013.

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On Campus



by Fr. Dean Henderson

Back on Campus—Still on Mission!

Our departure from the sabbatical/mission to the Yukon commenced July 16 and proved more problematic than our journey north six months earlier. Transporting some family to Skagway, Alaska for a four-day ferry trip home, I discovered the one gas station enroute in Carcross was closed (no one in the village knew why) and I had to seek the help of the Alaska State Highways staff who kindly offered a jerrycan. Upon arrival that same day in Iskut, BC, our first layover, the hidden key to the empty rectory was too well hidden; missing in fact. We had to stay in a motel that had the appearance and aroma of being constructed for the stampede in the late 1800s and “newly” renovated in the 1960’s—but it was a blessing to have a bed.

While a moose blocking us on the road first thing in the morning was an entertaining novelty, further south into BC a near-collision with a deer was little more of an adrenaline rush! Finally, at 120 kph about 40 kilometers outside of Vanderhoof the minivan just quit. I thanked God we were able to get cell phone reception, that it wasn’t -40 in the middle of nowhere, and that my BCAA membership was paid up. After a tow, another unplanned motel stay, and a surprisingly simple and inexpensive repair for which I praised God, we were back on our way home via Okanagan family reunions, Strathcona Park weddings, a Courtenay rectory week long take over, Point Robert’s family holidays and finally back into our home August 1. Bishop Gary didn’t hesitate to suggest that the hurdles in leaving his Diocese, as opposed to the simplicity of traveling to it, could be a “sign from the Holy Spirit!”

What could he mean?

One of the great gifts received in serving God and His people in the North was my introduction to First Nations people, their struggles and their considerable strengths. And amongst their struggles, including the massive disruption to land-based nomadic lives introduced by the Klondike gold rush and then the WWII Alaska highway completion in 1942, none is as prominent as the collective memory of residential schools. As I write, Bishop Gary Gordon and a number of pastoral staff of the Whitehorse Diocese prepare to participate in a healing encounter planned in Lower Post, where a Catholic residential school operated from 1940 to 1975. Here is what he will have said to our native brothers and sisters:

As Bishop of the Catholic Church of Whitehorse, I apologize to the people who suffered from their attendance at Lower Post School, especially for the sexual and physical abuse some of you suffered from some of the staff. I also apologize to all the students and families who suffered hurt to your culture and human dignity during the Lower Post era in the Diocese of Whitehorse. To those students and families who found some blessings in their experience at Lower Post, I thank God; and I am grateful to those staff who exemplified Christ’s love and care within a flawed educational approach. Yet what fills my own soul most is sorrow and indeed pain over the sins of what evil was done and what good was left undone ... The truth of all those who were part of that history will set us free; free for the long road of reconciliation, which I have personally been on for about 30 years with people in southern BC and now in northern BC and the Yukon. God willing, I will continue to be on this road of truth and reconciliation for many years to come. The long journey from pain to hope with individuals will bear fruit for a new conversation for the future of all our children.

The complex impact on the Native culture and its intricate familial and clan systems is undeniable and I have determined to be part of the truth and reconciliation process for the sake of the mission of healing this wound in Christ’s body. Historical perspective is always helpful and sometimes hopeful.



l to r: Fr. Dean, Matt, Leah, Dominic and Linda Henderson on the banks of the frozen Takhini River at Bishop Gary Gordon’s home

In Dawson City, before the residential school system was established by both state and church, the Church was first on the scene with compassionate medical care. After years of excellent mission amongst first nations people in Alaska, a Jesuit named Fr. William Judge started the first hospital in Dawson City, which in 1898 exploded into the largest city north of Seattle and west of Winnipeg. Fr. Judge soon solicited the aid of the Sisters of St. Ann and after an untimely death, was replaced by priests of the Order of Mary Immaculate. Also in Dawson City, Captain Jack Crawford gave a lecture in 1898 and was effusive in his personal praise of the Sisters’ gallant efforts in the healing ministry.

On all God’s green and beautiful earth, there are no purer, no nobler, no more kind-hearted and self sacrificing women than those who wear the somber garb of Catholic Sisters ... My friends I am not a Catholic, but I stand ready, at any and all times, to defend these noble women, even with my life, for I owe that life to them.

I pray that our contemporary efforts in mission will result in responses like that of Captain Jack!

We’re preparing for that mission once again as we anticipate the arrival of thousands of students on the campuses of UVic and Camosun College. The council members of the Catholic Student Association will ensure that the Faith and vibrant community life will be prominently and proudly offered to new students.

There will be the faithful who gather at and after weekday and Sunday Masses: by the end of September about 40 of us will be busing over to Thetis Island for a retreat on the Universal Church’s *Year of Faith*. Some will join the Diocesan pilgrims preparing for World Youth Day in Brazil in July of 2013. Many will seek out their chaplain for friendship, spiritual direction and the Sacrament of Reconciliation. Students will be grappling with complex academic issues and will find in our Multifaith offices ecumenical and interfaith opportunities for dialogue. Importantly, they will have access to the rich intellectual tradition of our Church from which to consider issues of justice and life.

To the wonderfully successful Newman House community will be added “Bethany House” for six young Catholic women, located near Holy Cross parish. Both houses will be host to varied ministries of hospitality as well as weekly faith studies. Spirituality will be explored and practiced in the ancient traditions of the Rosary and Adoration, and in the midst of it all strong friendships will be formed within the central friendship of Jesus Christ. For more information or to make a student referral, write to Fr. Dean Henderson at catholic@uvic.ca or our CSA President, Kathryn Fitzmaurice at luna_kat197@hotmail.com. ✕



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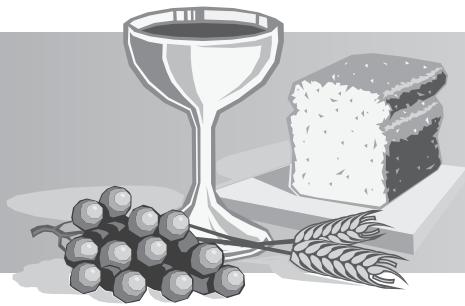
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Vocations



Discern This...

by Fr. Sean Flynn

What is my vocation?

This is not a question that comes to mind when trying to decide what you would like to do with your life; still it is probably answered without ever being considered as a vocation. It is most common to ask oneself, "What job would make me happy?" Quietly in one's mind before posing the question, or quickly following it, is the reason for one's choice. It may not occur to many that life in relation to God is a vocation. If a job is to make one happy it must be done for God's greater good, to give glory to Him. One can find happiness in any work if the reason for doing it is linked to God but a vocation is more than a satisfying job.

The Gospels present vocation as a marvellous meeting between God and human beings.

This is the mystery of being called, the mystery that involves the life of every Christian, but is manifested with a special clarity in those whom Christ invites to leave everything to follow Him more nearly. Christ has always chosen persons to work with Him in a very direct manner for the realization of the Father's plan of salvation.

There is tremendous freedom in choosing to work intimately with God. As priests, we are continually invoked by the grace of God to forfeit any possessive inclination and the seminary is a place to learn more about the work of God, the love of God and God's will. This information is important to the seminarian—for his accepting the call to the priesthood must be understood as God's will. Discernment to the priesthood requires leaving all in God's hands.

Formation into a life of nearness to God takes years of education, prayer, and trust in the one (the Holy Trinity) who is loved before all else.

The resource one may use to help develop a vocation is Mass and Adoration of the Blessed Sacrament. Time spent with God is good practice for spending every moment with God. Maybe it sounds silly but if you wish to live your life as a vocation to God, the more you allow God to touch your life, the more you will see your life as His instrument to touch others and so His joy will be your joy.

We hear in Scripture that when Jesus passes through a crowd he asks, "Who touched me?" The only one who knows the answer to that question is the one who touched Him because the question is very personal. The Eucharist is God's physical embrace of us, the means by which we touch God and are touched by Him. This act is so intimate and personal, it cannot be summarized with words. It is by and through such intimacy we experience a deep connection to God and are moved or transformed to respond with unending love that spills over to our neighbour. How? With the grace of God, by our vocation.

Let us continue to ask the Father for labourers to be sent into the harvest. If you feel you have a vocational call to the priesthood or religious life, speak to your pastor or phone (250) 479-1331.

Here is a method to help increase prayers for vocations to the priesthood and religious life.

- 1) *If your parish does not have a Chalice and Stole program you might want to consider starting one and inviting a different family each week to take home the Chalice and Stole and pray each day for vocations.*
- 2) *Spend time at Adoration and make your prayer personal. Prayer before the Blessed Sacrament is an act of love. Good things come from such prayers.*

In a "Chalice and Stole" program, each week a different family is lent the Chalice and the Stole (the garment the priest wears around his neck at Mass) to take home. The family is asked to pray for vocations during the week, and to return the chalice and stole on the following Sunday for another family. ✠



A Vocation...

"In the simplest terms, "vocation" means a "call." So, in general terms your vocation is what God calls you to do with your life. Everybody is called by God to know, love and serve him. The difference is how each one does this. Individual vocations vary between being single, married, consecrated, religious or a priest. In the one life God gave you to live, you have one overriding purpose, to fulfill the will of God, because this is the key to your true destiny, eternal happiness. God gives each one of us a particular mission in life. As we grow and life progresses, he makes it known to us, usually in indirect ways, more as an invitation than an imposition. Discovering and ultimately following your vocation gives the greatest glory and praise to our Creator. It is what we were meant to do.

"Take up your cross and follow me"
(Mark 8:34)

What is a priest? A priest is a man who has received the Sacrament of Holy Orders, which confers on him certain powers of Christ, principally the power to consecrate bread and wine into the Body and Blood of Christ, and the power to forgive sin in the Sacrament of Penance and Reconciliation. When he does these things, he acts in the Person of Christ.

What is a diocesan priest? A diocesan priest is one who is called to serve in a particular diocese. The Bishop has been placed by Christ as the head of that diocese, and the diocesan priest serves in obedience to and collaboration with him, serving mostly in parishes. They administer the sacraments, they are responsible for the instruction of their people, they are close to them in their lives and trials, they counsel, forgive and serve constantly, heroically, patiently.

What is a Vocation?

What is contemplative or monastic life? The contemplative dedicates much time to prayer each day, lives mostly in silence and also is dedicated to manual labor. There is a great tradition in the Church of both female and male monastic and contemplative life. Their hidden prayer and sacrifice is of major importance for the overall good of the Church.

What is religious life? The people who live religious life are called "Religious". Religious seek to follow Christ more closely by publicly professing the vows of poverty, chastity and obedience in a recognized religious order, giving public witness of their consecration by wearing a religious habit, and they live in community. There are religious orders or communities of men and of women. Women religious are nuns and male religious can be either priests or brothers. Religious communities often refer to themselves as "religious families". Each has its own Founder and mission, and its own "family spirit" or spirituality. That is why, if you are considering religious life, it is necessary to get to know particular communities.

What is a religious priest? A religious priest is a member of a religious community who has received the Sacrament of Orders. He is under the authority of his own superiors, and he serves the local diocese through the works of his order or congregation located there. However, he is not limited to serving in one diocese but can be assigned elsewhere by his superiors. Everywhere he serves he does so with the permission of the local bishop. Some religious priests serve in parishes, but the majority have more specialized apostolates, such as education, retreats, communications, etc.

"Scripture narrates the history of salvation as a history of vocations, in which the Lord's initiative and people's response have become intertwined. In fact every vocation is born from the meeting of two freedoms: the divine and the human: Every vocation is a personal and unique event, but also a community and ecclesial event. No one is called to walk alone."
Pope John Paul II, World Day of Prayer for Vocations, 1997

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Ask question:

Am I call to be a priest?





Face the Day



by Bonnie Landry

Many years from now I hope that I am an old woman who is sitting behind young families at Mass and encouraging them in their journey. I am so grateful to all of the elderly parishioners who, after my children were being loud, silly, whiny or asking a lot of questions all during Mass, told me what a lovely family I had. I thought it couldn't be possible that they were all deaf and blind. Perhaps their guardian angels were shielding any unsavoury behaviour. Perhaps they were just exercising heroic acts of virtue. It wasn't thinly veiled sarcasm, either—I'm pretty sure.

At any rate, I am forever in their debt, and hope to follow their fine examples.

It is really hard to take children to Mass sometimes. As parents we go there hoping to be fed; to be nurtured; to receive grace. Instead, we sometimes leave feeling exhausted, like a referee at the end of a particularly challenging game. Years ago, when our fifth child, Noah, was being baptized, his godparents (who had four children of their own at the time), sat at one end of a long pew, and we sat at the other, with nine very young and kinda squirmy children between us. At the end of the beautiful and challenging Mass, Noah's godfather leaned over and said, "I feel like we are part of one of those tide pools, seething with life."

Seething with life! Yes, we were. Life! Life, children, babies, families, squirming. Hope for the future, right there in the seething pew.

Catholic churches are noted for their beauty: for images and statues, for richness. These Sacramentals—pictures, statues, images, fonts, all the adornments in the church—tell many stories. And especially the one great story of salvation. But never, never is the purpose and value of the beauty within the walls of a Catholic church made more evident than when we see the response that children have towards them.

The children ask questions, and in receiving answers *they are catechised simply by their surroundings*. The two-year-old holds in his "why?" the future of all his formation. *Why, mama, why is the lady wiping Jesus' face? Why do the men with Jesus look like soldiers? Who is that man and why is he carrying a tool? Is he going to build something?*

How rich is the child who grows up having his questions answered.

Why are there candles?

Why is there a golden box?

Why is there a light by the box?

Why do we kneel?

Why do we pray like that?

Why do the bells ring?

Why is there a snake?

Why does Jesus' mama look sad?

And, "why, mama, why did they do that to Him?"

It is so vital that we take the time to answer their questions. Of course Every Single Question of a toddler cannot be answered during Mass, but some can. We can always give a short answer, "Oh, I will show you the statue of Saint Joseph after Mass, and tell you the story. I'll let you touch the statue."

Or a little whisper in a listening ear, "Oh, the bells! It's time—Jesus is coming, look!"

The added bonus is this: the windows, pictures, statues and even the trim in the church keep the children busy during Mass. There's so much to see and so many unanswered questions to keep their little curiosity tanks full. They try, when they are engaged by their surroundings, to plumb the depths of the stories being told in all they see.

With our first couple of children, we always sat at the back of the church. They snacked and played quietly at our feet. But at some point, when we ourselves needed to be more attentive to Christ, we made the decision to sit up front with our children. If they were loud or misbehaving, we would take them to the back and hold them, but the goal would be to sit up front so they could participate as fully as possible.

It was both a difficult and profoundly rewarding thing to do, but they became far more engaged in what was going on around them. They watched, they anticipated, they learned—and they asked questions, while I silently thanked God for the lovely people who complimented them on how well they behaved—even when they didn't. Especially when they didn't.

While it is difficult to quantify miracles and blessings, I know that one small miracle has happened as a direct result of opting to sit up front.

The small (read: huge) blessing that we've received for the sacrifice of sitting near the front of the church is that our loudest son, who clearly received the projection gene from my half of the genetic code, would always fall asleep during Mass. I'm not kidding: this is truly a recordable miracle in my books. He never napped at 11:00 am, except when very tiny. He napped late in the afternoon except on Sunday, when he napped at 11:00 am or shortly thereafter. He outgrew naps early except on Sundays at 11:00 am and that he did until he was about four years old. By then he was becoming a socialized human being, so it wasn't so challenging.

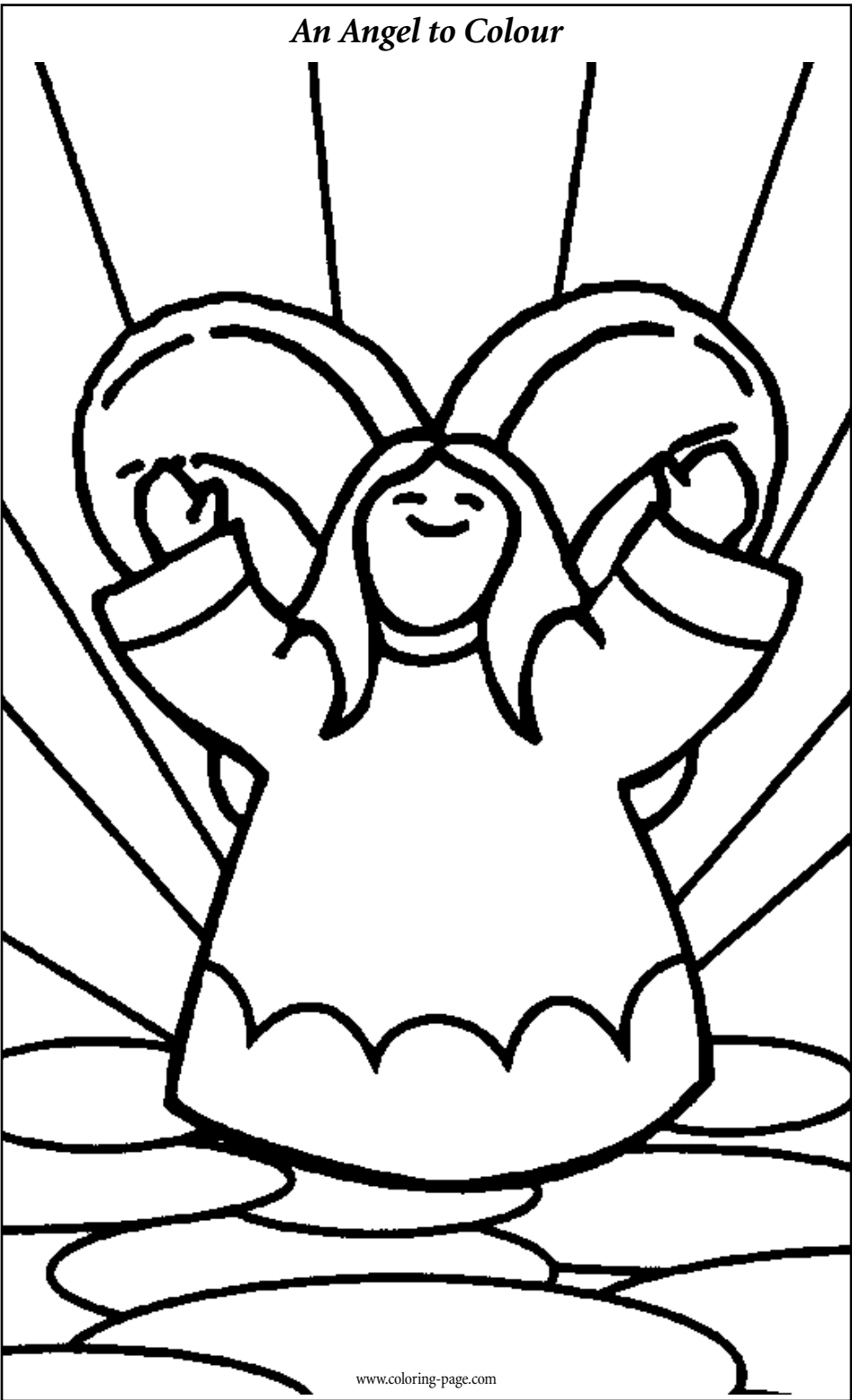
If there is ever a cause for his canonization, I will be putting forth this information as material evidence of his holiness.

Our kids weren't magically transformed into quiet, non-squirmy parishioners. But they were quieter and more attentive. They were engaged in the liturgical seasons, just because the colours were visible. They commented (sometimes frequently, sometimes loudly) on Father's vestments, on the melting wax dripping down the side of the candle, on the actions of the servers at Mass. They were given a golden opportunity to *ask*.

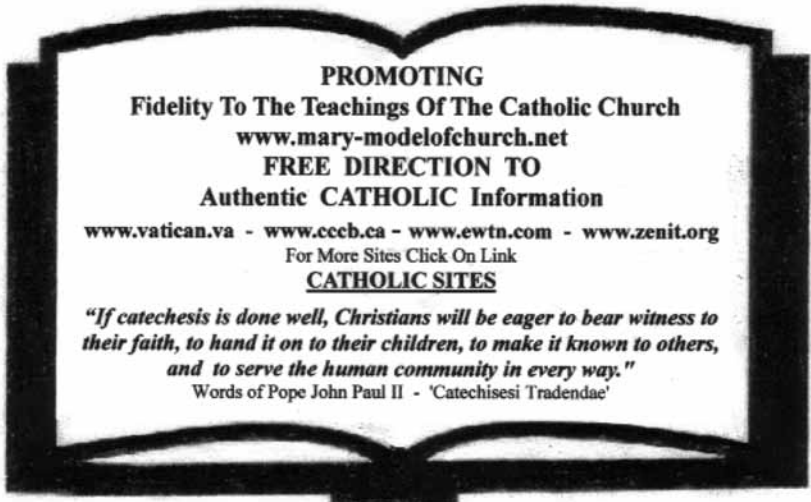
I worry sometimes about the inevitable gaps in the formation of my children's faith. But it is needless, I think, if I am willing to answer their questions, or to find out the answers on their behalf. It is difficult to love what you do not know, particularly when talking about Faith. It isn't necessary to know it perfectly, but it is necessary to know that there is so much to know. It is necessary for us to continue to wonder, and it is absolutely necessary to allow our children to be filled with wonder.

It is our vocation. ✠

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Faith Matters



Year of Faith

by James E. O'Reilly, Office of Religious Education

Faith matters? Why does faith matter, and why have a Year of Faith?

For the official response to “Why have a Year of Faith” this is what Pope Benedict XVI has to say:

The mission of the Church, like that of Christ, is essentially to speak of God, to remember his sovereignty, to remind all, especially Christians who have lost their own identity, of the right of God to what belongs to him, that is, our life. Precisely in order to give a fresh impetus to the mission of the whole Church to lead human beings out of the wilderness in which they often find themselves to the place of life, friendship with Christ that gives us life in fullness. (Benedict XVI homily, Sunday October 16, 2011, St. Peter's Basilica);

So how does this translate in our day-to-day lives?

“The mission of the Church, like that of Christ, is essentially to speak of God, to remember his sovereignty, to remind all, especially Christians who have lost their own identity, of the right of God to what belongs to him, that is, our life.”

Well, we only have to look around us to see that in our wider culture people no longer “speak of God” unless it is to call His existence into question or to participate in the popular practice of taking pot-shots at those who are bold enough, or as some would have it, foolish enough, to claim to follow Him.

At the same time so many people seem to be over-worked, over-extended, under-appreciated and generally unhappy. As a result people tend to compensate by either over indulging, over sleeping, over medicating, or are driven to be over achievers! Not exactly comforting or inspiring!

What's wrong with this picture? There's an awful lot of emphasis on “doing,” or the exact opposite, apathy. We have become a polarized culture of “doers” espousing activism for every conceivable cause under the sun, and the opposite, the apathetic, those who aim for anonymity and escape, who don't get involved, who just opt out, and who focus on looking after “number one.”

Such tension suggests something's missing in lives that have never been so full! We all have to admit we've fallen prey at times to our cultural malaise, driven by a consumer culture which fans our innate insatiability—or drives us to escape.

“Be still and know that I am God!”

So many voices, so many words; more “doing” may not be the answer, and at the same time doing nothing isn't actually the answer either! What's a person to do, or not to do? That is the question or is “to be” or “not to be” the answer... that is the question! Well the truth is, as always, somewhere in the middle. We must “be” and “do.” In the end, it is a question of balance. We can't be all “doing” without some “being.”

“I am who I am.”

In order to “be” we need to go to the Source, our source—immerse ourselves in the One who is. In one of those great ironies of the spiritual life, we get to know who we are when we suspend our needs (and surrender our need to be in control of our lives), to be present to, to be aware of and to be seeking God. It is having faith that we are loved unconditionally by God, who unconditionally gave everything to love each one of us, who has a plan for each and every one of us, and more than anything wants each and every one of us to know and live that love—to be fully alive!

“...to lead human beings out of the wilderness in which they often find themselves to the place of life, friendship with Christ that gives us life in fullness.”

We live in the richest culture the world has known and yet we are overwhelmed by stories of marginalization, alienation, suicide and violence of epidemic proportions. Anne Morrow Lindbergh, spouse of aviator Charles Lindbergh wrote:

...it is not physical solitude that actually separates one from others, but spiritual isolation. It is not the desert island nor the stormy wilderness that cuts you off from the people you love. It is the wilderness of the mind, the desert wastes in the heart through which one wanders as a stranger. When one is a stranger to oneself then one is estranged from others too. If one is out of touch with oneself, then one cannot touch others. How often in a large city, shaking hands with my friends, I have felt the wilderness stretching between us. Both of us were wandering in arid wastes, having lost the springs that nourished us—or having found them dry. Only when one is connected to one's core is one connected to others, I am beginning to discover. (Anne Morrow Lindbergh, *Gift from the Sea*)

As with the great spiritual writers, Lindbergh provides us with a clue; it is in retreating regularly to be and grow in the presence of God that we find the strength and the capacity to form and develop meaningful, life-giving relationships. Technology is not the enemy, when taken for what it is: a tool. We are blessed to have powerful tools which can enhance and enrich our lives providing myriad opportunities for being informed and staying connected, if we control them. Again it is an issue of balance: who or what is in control? In Whom or what do we put our faith?

“...in order to give a fresh impetus to the mission of the whole Church...”

While John Paul II reminds of our mission,

The Church wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life, with the power of the truth about man and the world that is contained in the mystery of the Incarnation and the Redemption and with the power of the love that is radiated by that truth. (John Paul II, *Redemptor Hominis*, 13);

And St. Paul makes a fundamental observation,

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? ... So faith comes from what is heard, and what is heard comes from the word about Christ. (Romans 10: 14 -17);

St. Teresa of Avila provides us with an answer,

*Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
Compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
compassion on this world.
Christ has no body now on earth but yours.* (Teresa of Avila, 1515-1582)

We need faith—we need to grow deeper in our own faith—and the world needs faith, our “love-lived-out faith!” The timing and circumstances couldn't be better for a Year of Faith! Christ calls us, and gives us the means to respond—have faith! ✠

Be part of the legacy – Give to the Sisters of St. Ann Legacy Fund

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Mount St. Mary
FOUNDATION





Office of Justice & Life

by **Stuart Andrie, Ministry Coordinator, Office of Justice and Life**

*“If you want peace, work for justice.
If you want justice, defend life.
If you want life, embrace the truth—
the truth revealed by God.”*

~ Blessed Pope John Paul II, 1999 visit to St. Louis

To be truly effective in our work for justice at the service of life, we must embrace the truth that is proclaimed by Christ in His Church. Pope Benedict XVI reminds us ten years after this quote by Blessed Pope John Paul II, in the opening lines of his encyclical *Caritas in Veritate*:

Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. (Caritas in Veritate #1)

It is important to remember that truth is an essential element in our work for justice and integral human development (this includes, of course, concern for the environment in which we live).

Truth needs to be sought, found and expressed within the “economy” of charity, but charity in its turn needs to be understood, confirmed and practised in the light of truth. In this way, not only do we do a service to charity enlightened by truth, but we also help give credibility to truth, demonstrating its persuasive and authenticating power in the practical setting of social living. (“Caritas in Veritate #2)

Truth gives our work for justice meaning and purpose. Without it, our actions and our giving are effective only at a fundamental level, but coupled with truth can lead us to a deeper understanding of human dignity and thus give our work greater value from a much broader perspective.

As a Diocese, we should be very proud of the many great charitable organizations we have that work tirelessly for the service of the poor and the promotion of human dignity and life at all stages, from conception to natural death. We have very generous parishioners who give of their time, treasure and talent in service of a wide variety of

humanitarian initiatives. In July, the Diocese held a special collection which supported the joint campaign between Canadian Conference of Catholic Bishops and Canadian Catholic Organization for Development and Peace to provide for the needs of the emergency crisis in the Sahel region of West Africa. Once again, parishioners opened their hearts and wallets in a very generous and loving manner. We were also delighted to hear that the Canadian International Development Agency has decided to match the donations given for this campaign. It is something that we as a Diocese should be proud of: we are good at giving.

But after we give—what comes next? How do we make sure that we follow up and ensure that truth is not lost, that we do not just give and then forget about why we give and how this is in keeping with the Gospel call?

Only in truth does charity shine forth, only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: it grasps its meaning as gift, acceptance, and communion. Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. (Caritas in Veritate #3)

I would suggest that there are many ways we can make sure our charity does not lose the truthfulness behind it, but two are at the forefront.

First, we remain in solidarity with those whom we support in our prayers and by creating awareness campaigns at the parish level.

Solidarity is also an authentic moral virtue, not a ‘feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good. That is to say, to the good of all and of each individual, because we are all really responsible for all.’ (Compendium of the Social Doctrine of the Church # 193)

To follow up our giving, we can pray for those who need our prayers the most, we can remain with them in prayerful support for all of their needs. We can also create awareness initiatives in the parish to show where the money they gave is going and how it is

serving the needs of those it was intended for, and how we can continue to help.

Another way we can embrace the truth is to continue to study the *Catechism of the Catholic Church* and the *Compendium of the Social Doctrine of the Church* to help us understand how we are to live the Gospel in our world today. There will be a great opportunity this Fall to learn more about the great treasury of truth contained in our Catholic Social Doctrine, in particular when it comes to integral human development. In November, the Office of Justice and Life will host three workshops on what Catholic Social Doctrine is, what it teaches and how it should be lived. The keynote speaker will be Dr. Christine Jones who is the President of Redeemer Pacific College in Langley, BC. She is a very dynamic speaker who is going to break open the topic of Catholic Social Justice and integral human development for our parishioners to help us understand the revealed truth that God has entrusted to His Church. The dates and times are as follows:

November 3, 2012: Christ the King Catholic Church, Courtenay, 9 am – 4 pm

November 10, 2012: St. Andrew’s Regional High School, Victoria, 9 am – 4 pm

November 17, 2012: St. Peter’s Catholic Church, Nanaimo, 9 am – 4 pm

This is a great opportunity for our Diocese and I would encourage all parishioners to try to attend any one of the sessions, as the same presentation will be made in each geographical area.

Let us strive to embrace the truth in our work to defend all human life, the environment in which we live and human dignity in the pursuit of justice.

The whole of the Church’s social doctrine develops from the principle that affirms the inviolable dignity of the human person. (Compendium of the Social Doctrine of the Church #107) ✕



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For more information contact:

Stuart Andrie @ 250-479-1331

Keynote speaker:
Dr. Christine Jones,
President of
Redeemer
Pacific College



National & International News



Archbishop Brown: Signs of Hope for Church in Ireland

Nuncio Celebrates Mass During Our Lady of Knock Novena

KNOCK, Ireland- The Apostolic Nuncio to Ireland, Archbishop Charles Brown, gave the homily at today's closing Mass of the National Novena being held in Knock. Titled "The Future of the Church in Ireland," it started with a reminder of how Blessed John Paul II came to Knock on September 30, 1979, to celebrate Mass.

<http://www.ewtn.com/vnews/getstory.asp?number=120959>

Posted: 23-August-2012 -- ZENIT.org News Agency

Pope to proceed with Lebanon trip despite Syria violence

As fighting in neighboring Syria rages on, Pope Benedict XVI has confirmed that he will proceed with his trip to Lebanon as planned."The Christians in Lebanon are looking forward to the Holy Father's visit with great joy," Maronite Patriarch Cardinal Boutros Rai told Aid to the Church in Need Aug. 22.

<http://www.ewtn.com/vnews/getstory.asp?number=120965>

Posted: 23-August-2012 -- EWTN News Feature

Music journalist explores religious qualities of rock 'n' roll

Rock 'n' roll is innately religious and expresses a desire for the infinite, according to one of Ireland's leading music journalists."This music is generated in the heart of man and is therefore fundamentally of the religious need, which is the fundamental original need of man; to know who made him, who he is, where he is bound," said John Waters in an Aug. 21 interview with EWTN News.

<http://www.ewtn.com/vnews/getstory.asp?number=120970>

Posted: 22-August-2012 -- EWTN News Feature

First Jesuit Stand Up at Edinburgh Fringe

Schola Affectus writes: "The Jesuit community here in Edinburgh is full to bursting this August as many guests come to stay. Yesterday we had a very interesting arrival. Jake Martin is a Jesuit scholastic from the Chicago province, and has a week long stand up show at the Edinburgh Fringe called 'Learning to Pray in front of the Television'" <http://www.indcatholicnews.com/news.php?viewStory=20934>

Posted: Saturday, August 11, 2012 12:18 pm

Over 12 thousand Christian faithful "starving" in the village of Rableh: humanitarian law is invoked

Rableh (Agenzia Fides) - Over 12 thousand faithful Greek-Catholics are trapped in the village of Rableh, west of Qusayr, in the area of Homs. Food is scarce, the faithful are living on "bread and water", medicine is lacking to treat the sick and wounded. This is the alarm raised by local sources of Fides that invoke respect for humanitarian law, that confirm what the international press is reporting on the situation in Rableh. For more than ten days the village of Rableh is subject to a strict blockade by armed opposition groups, which surround it on all sides.

<http://www.ewtn.com/vnews/getstory.asp?number=120945>

Posted: 22-August-2012 -- Vatican Information Service

2012/2013: Year of Faith

Vatican City, Jun 21, 2012 / 12:21 pm (CNA)—Many of the Vatican's events for the forthcoming Year of Faith were announced today as organizers unveiled the official logo in Rome.

Archbishop Rino Fisichella, President of the Pontifical Council for Promoting New Evangelization, told CNA June 21 that the "significance of the logo is very simple."

"The boat is the sign of the Church, and you can see this is a moment of movement," he explained, "we also have the cross, and the cross is the sign of love, it's the sign of our faith. And together with the cross there is the sign of the Eucharist, and the Eucharist for us is at the center of our lives, it is the center of the life of faith."

The Year of Faith was announced last fall by Pope Benedict as a means to give momentum to a new evangelization. It will run from Oct. 11, 2012 to Nov. 24, 2013.

The logo was unveiled by Archbishop Fisichella at a June 21 Vatican press conference.

He also announced the creation of a new website www.annusfidei.va, which will soon be available in six languages, including English. It outlines the key religious and cultural events that will mark the year in Rome and will be attended by Pope Benedict XVI.

The opening liturgy will take place in St. Peter's Square on Oct. 11, the 50th anniversary of the beginning of the Second Vatican Council.

"There will be a solemn Eucharistic celebration concelebrated by the Synod Fathers, the presidents of the world's episcopal conferences and by Council Fathers who are still alive," Archbishop Fisichella said. So far 35 bishops who took part in the council have been invited.

The archbishop also announced that Vatican officials recently approved a special "Mass for New Evangelization" as a sign that during the Year of Faith "priority will be given to prayer, and especially to the Eucharist as source and summit of all Christian life."

Another key moment for 2012 will be the canonization of seven martyrs on Sunday, October 21, as well as two American saints, Blesseds Kateri Tekakwitha and Marianne Cope.

Moving into 2013, Catholic movements, old and new, will gather in Rome on May 18.

On the Feast of Corpus Christi, June 2, the Blessed Sacrament will be adored at the same time all over the world.

Seminarians and novices from across the world will arrive in Rome as they end a pilgrimage to St. Peter's Basilica on July 7.

September 29 will be dedicated to catechists, as the Catechism of the Catholic Church marks its 20th anniversary. To assist with catechesis, a multilingual pastoral guide entitled "Living the Year of Faith" will be published in September 2013.

Finally, the closing celebration of the Year of Faith will take place on November 24.

Archbishop Fisichella said the Church and society are at "a peculiar moment" in history which is "a moment of crisis, a big crisis, and also faith is in a traumatic situation."

He wants the Year of Faith to reach out to all baptized Catholics, including lapsed believers and those who "have the desire of God but cannot find sign of faith."

He is also eager for dioceses and Catholic bodies around the world follow Rome's lead in drawing up a calendar of events. ✠

Website

<http://www.annusfidei.va/content/novaevangelizatio/en.html>

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Anno della Fede (Italian)
Year of Faith (English)



YEAR OF FAITH 2012/2013

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Missionary Father Bart Burke is pastor of three missions in Northern Ontario and in Northern Manitoba.

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130th Annual Supreme Convention of the Knights of Columbus

by Wil Wilmot, State Deputy BC and Yukon

Knights of Columbus members and their families from Canada, United States, Mexico and around the world gathered in Anaheim, California during the week of August 4 – 10, 2012 for the 130th Annual Supreme Convention.

There were several highlights of the week-long event.

This year saw the second International Guadalupan Festival in honour of our Blessed Mother. Among the many inspirational speakers and entertainers were Msgr. Eduardo Chavez, postulator for the Cause of Canonization of San Juan Diego and Irish songstress, Dana.

Any visitor to a Supreme Convention Mass is awestruck by the pageantry, dignity and solemnity of the processions and by the powerful homilies delivered. This year was no different. We were pleased not only to have our own Bishop and BC and Yukon State Chaplain among the 70 or so Bishops and Archbishops present at the Convention, but also by the fact there were also twelve *Princes of the Church* concelebrating the opening Mass.


Next to the Masses the most anticipated event is the annual address by the Supreme Knight. In his report Mr. Anderson singled out the Knights of British Columbia and Yukon who for the 15th consecutive year were the most generous per capita jurisdiction of the 73 States within the Order. Our more-than 11,100 member Knights and their families each contributed in excess of \$279 to assist their neighbours, parishes and communities.

One other event that is keenly anticipated is the annual Awards ceremony. Archbishop Duke Council from Richmond was named as recipient of the International Culture of Life Activity award for their 49 hours of prayer vigil outside a Vancouver abortion clinic. It was a tremendous honour for Val and me to escort Grand Knight Edgar and Mrs. Priscilla Ursua to the stage to receive the award from Supreme Knight Carl A. Anderson.

As usual attending a Supreme Convention is truly an inspirational experience and Anaheim lived up to the billing. ✂




I to r: Wil Wilmot, State Deputy BC and Yukon; Mrs. Val Wilmot; Carl A. Anderson, Supreme Knight; Mrs. Priscilla Ursua; Edgar Ursua, PGK Council 6855



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St. Joseph the Worker Council 13356 serving Saanich West
Fr. Brabant 4th Degree Assembly serving Greater Victoria

For information about the Knights of Columbus in your area please contact your parish office or visit our web site at:

www.kofcvictoria.bc.ca

64th Annual BC and Yukon Provincial CWL Convention

by Jeanne Wilson, CWL Provincial Communication Chair

Amen, I say to you as long as you did it for one of these, the least of my brothers, you did it for me.

This quote from Matthew 25 set the tone for the 64th Annual BC and Yukon Provincial CWL Convention held in Penticton from June 1 – 5.

Velma Harasen, CWL National President, quoted Jesus and reflected on the National theme, *Centred on Faith and Justice*, and encouraged all 238 attendees at the 64th Provincial convention to be Women against Poverty, an initiative of the National Council and a focus for all CWL members for 2011. Velma presented social justice scenarios and asked attendees to discuss “what would Jesus do?” and “what can we do?” As CWL members we are asked to work for justice in our communities and in Canada.

Provincial President Nancy Simms congratulated the CWL in BC and Yukon for having the courage to reach out and take the challenge to fight as women united against poverty.

The Convention carried this theme throughout the two-day business meeting with reports from standing chairs and the six diocesan presidents who told what each area was doing to fulfill this initiative.

Evelyn Vollet, Coordinator of Social Justice in the Vancouver Archdiocese, gave an overview of her job which covers the entire social apostolate from social justice issues to human rights advocacy to corporal and spiritual works of mercy. Evelyn asked the CWL to be aware of proposed legislation which will impact refugees entering Canada.

The Gleaners of the Okanagan provided an excellent example of faith put into action by taking the surplus and imperfect fruits and vegetables of the Okanagan Valley and drying it, bagging it and making the dried surplus available, free of charge, to registered Canadian charities that ship and distribute the food to the poor throughout the world.

Fr. Tien Tran, Provincial CWL Spiritual Advisor, shared his story of coming to Canada in 1980 as a refugee and becoming a priest in 1993. He continued his story on the medical missions to Viet Nam he organizes every year to help the poor by bringing medicine, doctors, nurses and medical services.

Marie Cameron, a past National CWL president, enlightened us about the importance of archiving and effective ways to do it.

Deacon Paul Simms, our Provincial President’s son, ordained in May, shared the influences in his life that lead him to the priesthood. Deacon Paul gave four ways to encourage children and grandchildren in the faith: pray; set the example—be a witness for Christ, go to confession, talk positively about the Church; teach the children—answer their questions about the faith; and finally, love. Children will develop a lasting relationship with Christ through parents.

Four resolutions were presented, discussed and passed: CWL representation at the United Nations for World Union of Catholic Women’s Organizations; respect and protection for human embryos and human reproductive material; mandatory reporting of deliberate termination of pregnancy; and, prohibition of practices regarding human genetic material. These resolutions will be taken to the National CWL convention in August in Toronto.

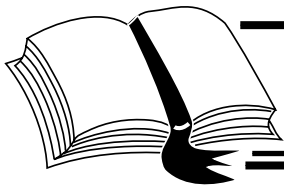
The convention began with a Mass celebrated by Fr. Tien Tran at St. John Vianney Parish and ended with a closing Mass at St. Ann’s Parish with the main celebrant, Bishop Corriveau, Bishop of the Nelson Diocese. ✂



From I to r: Back: Sandra Stajduhar, Treasurer; Dianne Barker, Secretary; Caroline Ann Alter, Education and Health; Gisela Montague, Resolutions; Jeanne Wilson, Community Life.

Middle: Agnes Geiger, Legislation; Evelyn Rigby, Communications; Nancy Simms, Past-president; Sharon Geiger, Spiritual Development; Linda McClinton, Christian Family Life.

Front: Pat Deppiesse, President- elect/Organization; Doreen Gowans, President



Impressions



I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.

~ John 6:51

by Connie Dunwoody

A user on Yahoo's "Ask, Answer, Discover" website recently posed this question: *What is more important, food or love?*

Duke Orsino of Illyria, presiding over the merry, mixed-up world of Shakespeare's *Twelfth Night* would have us believe, "if music be the food of love, play on, give me excess of it; that surfeiting, the appetite may sicken, and so die." Orsino's self-indulgent pouting notwithstanding, I think his petulance provides evidence we have always wanted to be loved more than anything else.

The "best answer" on the Yahoo site, chosen by the "asker," was this:

Well, a person who has no love in his life will often enough not care about food and would trade all the material he owns for love, but one without food soon loses his life and thus loses the deep need in the human heart for love. I personally believe that once one has a mind strong enough to comprehend the deep yearning for love, he will wish for it more than a lifetime in lazy comfort. I know I could not get by without my family's and friend's love even if I was surrounded with bread.

Surrounded with bread??? In some ways—my idea of heaven! Although, of course, it's been reported that one cannot live by bread alone ...

But bread ... mmmmmmm. I love bread. I love white bread, olive bread, Indian naan, the deep-brown bread of the Irish. I love it piping hot out of the oven, and toasted two days later when it becomes a perfect, crunchy version of its former soft self. I love the heavenly aroma that wafts through the house as it bakes, tantalizing everyone with the promise of future delights. I love it for its texture, its flavour and its contribution to a deeply satisfying post-workout sandwich. (Sometimes, only a sandwich will do.)

When I was a young adult living in my parents' home, I made bread nearly every Saturday morning. From scratch. In a huge, antique white bowl that was partner to a huge, white antique pitcher. It had probably been used differently by its former owner: hot water poured from the pitcher into the bowl and used to clean the face, steam rising into the room like a blessing, grime falling away forgotten in the deep pleasure of warmth and comfort. Morning ablutions.

However, in our home in the mid-1980s, it was the only bowl large enough for the quantity of bread I made. On Saturday morning in Mom's kitchen I measured, sifted, blended, kneaded and baked the week's bread and buns. We'd freeze them and use them all week. Once my Dad came into the kitchen as I was elbow-deep in production, concentration furrowing my brow as I furiously pummeled the dough, panting slightly (it's rather a lot of work). I heard him sigh and catch his breath ever so slightly. He said quietly, "you remind me of my mother," and I knew he was taken back to a younger time, a comforting time when there was security in someone baking a batch of bread. I was oddly touched and felt a connection to Nana in a way I hadn't before.

I'd learned the recipe from my cousin, Carolyn. As a moody teenager and later as a young adult, struggling to understand how I fit into the crazy adult world of career and romance and responsibility, I'd escape nearly every Saturday morning to her house, and sit on her kitchen floor, talking to her for hours she probably didn't have to spare but generously gave me anyway. We discussed things I didn't dare ask anyone else. She measured, sifted, blended, kneaded and baked her week's worth of bread and buns as her children played happily around us, the scent of her efforts rising into the room like a blessing as my grime fell away forgotten in the deep pleasure of warmth and comfort. Morning ablutions.

It was a reassuring routine; she listened like no one else ever did. She also told it to me straight, like no one else ever dared. The leaven in those loaves was wisdom, truth and love.

So there's something nostalgic and wise about bread in my life, if that doesn't sound too odd. I mean, it'd be so much easier to pick up a loaf of bread at the store, especially when its on sale, freeze the loaves and dole it out all week. But it just wouldn't be the same. It's more than the alchemy of bread making, more than the simple magic of yeast and sugar and salt and water and time: when I bake bread, part of *me* goes into it, part of *my* effort and *my* heart and *my* love and—

sometimes, after a particularly difficult or busy week—my frustration. It's all of me, poured into a process. It's therapeutic not only to work the dough, but to take on the task of creating something from simple ingredients that will sustain and feed the family all week. It feeds my soul as I feed others.

But more than that, there's a kind-of grace in this kind-of ablutionary act that allows me to give and receive at the same time. So in this bread, my bread, created for those I love, the simultaneous duality of the process means, paradoxically, I don't actually have to choose between food and love. This is bread at its finest: prandial passion.

Aha.

In Christ and in the Eucharist we find such simultaneous, paradoxical duality: Alpha and Omega, death and life, food and love. It's all of him, poured into a process. In this Bread, his Bread, created for those whom he loves, ablutions of absolute forgiveness, the scent of incense rising like a blessing, grime falling away forgotten in the deep pleasure of warmth and comfort. In this Bread lives *his* effort, *his* heart, *his* love—his body, broken that we might eat, and in its consumption discover a leaven of wisdom, truth and love. It's a meal we share: it feeds our souls as we feed others.

Jesus *was* flesh; he was deliberately human because if he wasn't, the Resurrection is just a trick, an illusion. And it's not a trick. It's not, like the alchemy of bread making, a simple magic of yeast and sugar and salt and water and time. The Eucharist is more than mere remembrance, more for us than a lifetime of being surrounded by bread. This loaf, this wafer—this Eucharist—is Christ, who is the Bread of Life itself. In receiving it we are humbled, overwhelmed and connected in a tangible way to the man who died for us. It completes us in a complex union with the Son of God who is both host and meal—simple ingredients that will sustain and feed the Family all week. This is Bread at its finest: prandial passion.

And the only choice we have to make is for Him who feeds us. ✠



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50th International Eucharistic Congress Dublin and Beyond

by Denise Buckley

Catholics and people of other Christian denominations from all over the world gathered for the 50th International Eucharistic Congress in Dublin, Ireland from June 10 – 17. A contingent of 40 people under the umbrella of “Diocese of Victoria” travelled together for this joyous occasion—some from various parishes of the Island, others from Vancouver, Langley and Kitimat, BC; and from Camrose, Standard, Brooks and Calgary, AB. Some had never met each other and most were to form lasting friendships over the two weeks that were to become an unforgettable experience for all!

If we were to point out the highlights and strengths of the gathering, we would have to say that the hospitality of the Irish people was definitely primary among their attributes. The literally thousands of volunteers were so helpful and friendly that they would very likely have brought us home if we had asked! They had a special way of making you feel as if it were you who were doing them a favour by being there.

Other than the myriad of choices of seminars and workshops and the impeccable organization of both, the shining trait of the Irish culture which stood out was their music—oh the music! Where else in the world can you go to a Closing Mass attended by 83,000 and hear the Irish Tenors, the Priests (3 times!), Fr. Liam Lawton, and Celine Byrne plus an amazing choir and symphony orchestra—all this in one Mass?? At every single daily Mass their soloists, choirs, orchestras and symphonies—featuring young and old alike—came in from all over the country to sing and play brilliantly through the sun, the clouds, and the recurring rain and cold, making us all truly believe that when you sing, you pray twice! There were heart-warming personal testimonies from clergy and laity, as well as brothers and sisters of many other faiths, telling of the amazing journey of their lives and making us all so hopeful that someday our Christian world would be united.

Our pilgrims were privileged to attend a great variety of seminars and workshops led by people such as Archbishop Antonio Tagle of the Philippines, Abbot Mark Patrick Hederman, Fr. John Cusick of Chicago, Fr. Peter Hannon of Dublin, Fr. Liam Lawton, Dr. Tim O'Donnell of Virginia, Fr. Eamon Kelly of Jerusalem, Sr. Briege McKenna, and Dr. Maria Voce, of the Focolare Movement, to name only a very few. Another “plus” for the Congress organizers was the institution of a Pilgrim Walk which included the visitation of seven Churches in Dublin during the period of June 2 – 16. A passport was issued, which would be stamped upon reaching all of the seven designated Churches and would culminate with those pilgrims who completed the Walk receiving a Pilgrimage Certificate of Completion. Congratulations to those in our group who took the time to finish this Walk!

Our entire group, led by Chaplain Fr. Scott Whittemore and Group Leader Denise Buckley, stayed at University College Dublin (UCD). We were also pleased to have Fr. Sean Flynn of Mill Bay and Fr. Stephen Paine of Port Alberni in our group. The accommodation was very nice and, after a couple of days, we “old timers” got used to living in a “college” atmosphere—or at we least did our very best! On June 12, the group traveled to County Mayo and were joined by Fr. Waldemar Podlasz from Nanaimo (who was staying at the Salvatorian House in Dublin). The Knock Shrine is one of the world's leading places of pilgrimage where Our Lady, St. Joseph and St. John the Evangelist appeared to 15 people on August 21, 1879. It poured with “gentle” Irish rain on the way through the hills and dales of the glorious countryside, but after we celebrated Mass in the Apparitions Chapel the sun came out to help us enjoy the peaceful surroundings of this very holy place.

On the Thursday of the Congress week, approximately 1,000 Canadians attended the “Canadian Gathering” which was held at a hotel not far from the venue. The Primate of Canada, Archbishop Gerald Lacroix, spoke to the patriotic crowd and congratulated them all for coming from so far away and in such great numbers. That evening we were also happy to host our own Bishop Richard Gagnon for dinner at the UCD campus. We had seen and visited with him several times through the week but found it beneficial to chat and share our thoughts and observations on the week's program.

After an awesome seven days of the varied schedule of the Congress as well as lots of time to browse the streets and sites of Dublin City, we were joined by thousands of pilgrims from all over the world at the Closing Mass (Statio Orbis) in Croke Park Stadium on Sunday afternoon. The presider was the Papal Legate for the event, our own Canadian Marc Cardinal Ouellet, who serves in the

Vatican as Prefect for the Congregation of Bishops and President of the Pontifical Commission on Latin America. Pope Benedict XVI gave a video message at the conclusion of the Mass, announcing that the 51st IEC will be held in Cebu, in the Philippines in 2016. With flags waving, many wearing the costumes of their homelands, and untold numbers of cardinals, bishops, priests, religious and laity, this mass of Catholics praised God for His endless goodness in allowing us to be a part of this unifying celebration in Communion with Christ and with one another.

After saying “*Slán go fóill*” to Fr. Stephen as he headed back to Canada, our little band of pilgrims journeyed for another week in the south of Ireland, beginning at Clonmacnoise—a breathtaking monastic settlement set on the banks of the Shannon River and founded in 545 AD by St. Kieran. Everyone agreed this was indeed a “special” and holy place. We then went on to Athlone to celebrate Mass together at St. Mary's Church. Overnight in Kilkenny was followed by an entire morning free to wander the tiny colourful streets; the famed Kilkenny Castle was a joy. Mass in the famed St. Mary's Cathedral and on to Wexford Town (two nights) to investigate the beauty of the town and do a little shopping (a *little* shopping??). Mass was celebrated at Wexford's Immaculate Conception Church the next morning and then off to New Ross and an interesting tour the famous 12th century Cistercian Dunbrody Abbey led for us by the Marquis of Donegal, no less!!! A real highlight of our tour was the Dunbrody Immigrant Ship which is a great experience and features a small but impressive cast which acts out what happened there all those years ago making it truly come to life for us as well as filling us in on the famine years in Ireland.

We went from there to an interesting visit to the John F. Kennedy Arboretum which was established in 1963 when JFK visited his nearby ancestral home. With a 4,500 plant collection of trees and shrubs laid out in botanical circuits, we explored the charming gardens with a guide and marvelled at the views from the pinnacle of the Park. The day was crowned with a visit to Wexford's Thomas Moore Tavern (the poet, not the saint) for a very elegant dinner.

On Thursday morning we drove to “Our Lady's Island”—a peaceful and pastoral pilgrimage site for many—to celebrate Mass together in the picturesque little Church, a site of pilgrimage to thousands over the years. Back in our bus and off to Waterford for an informative walking tour of the 5th largest city of Ireland—its beautiful old buildings, the quays, the Churches. Soon we were in Cobh, last port of call for the “Titanic” (which is celebrating a 100 year anniversary), and enjoyed an inspiring “Titanic Trail” walking tour with a knowledgeable guide who has made the study of this famous ship his life's work. We also visited the Cobh Heritage Centre which depicts the varied history of emigration from Ireland and many European countries to Canada, the US and Australia over the past 150 years. The next morning we had the privilege of celebrating Mass in the Church of Sts. Peter and Paul in Cork, an absolutely beautiful Church built during the famine by poor but God-loving people! We then were treated to a tour of the main areas of Ireland's second-largest city, and a quick lunch at the famed “English Market,” and then off to the tiny quaint, brightly painted seaside town of Kinsale—which dates back to the 1600s. Lots of pictures were snapped this day!

Leaving Cork on Saturday, we journeyed back up to Kildare; we celebrated Mass in St. Brigid's Church and had some time at Cashel Rock, where many trekked up to view the remains of the ancient place. According to local mythology, the Rock of Cashel originated in the “Devil's Bit,” a mountain 30 km north of Cashel when St. Patrick banished Satan from a cave, resulting in the Rock's landing in Cashel. Cashel is also reputed to be the site of the conversion of the King of Munster by St. Patrick in the 5th century.

Driving on to the village of Dunboyne, we closed our pilgrimage with an anticipated Sunday Mass at the tiny church of Sts. Peter and Paul and then went on to stay in the luxurious Dunboyne Castle Hotel, completing our time together with a “farewell dinner” as many were headed different directions or going home early in the morning.

It had been quite an amazing two weeks! Weather? Not the best but we didn't allow it to dampen our spirits! Sickness? Yes, most caught some strain of the “Irish bug” but all survived! Enjoyable? You want to believe it—a very important pilgrimage for many—a new experience for some—an unforgettable memory for all!