



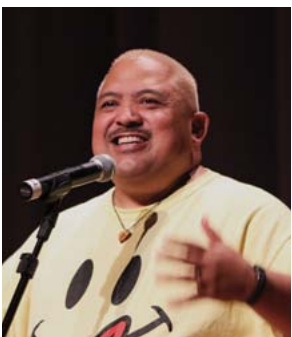
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*Diocesan Youth
Conference 2013*



The Diocesan Messenger

A Publication of the Roman Catholic Diocese of Victoria February 2013

Week of Prayer for Christian Unity

Christ Church Cathedral – Sunday, January 20, 2013

Homily by Bishop Richard Gagnon

☪ ...and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God. ~ Micah 6:6-8

This quotation from the prophet Micah is seen to reflect a certain youthful enthusiasm by those who put together this year’s program for the Week of Prayer for Christian Unity—namely the Student Christian Movement of India with the help of the National Council of Churches in India and the All India Catholic University Federation. The basic question presented to us from the prophet Micah is simply: “What does God require of us?” or “What does God require of us Christians, baptized into the new life of Jesus Christ?” Or as was popular with young people some years ago, written on wrist bands: *WWJD*!



L-R: The Rev. Bill Cantelon, Victoria Presbytery Chair of the United Church of Canada; The Rev. Laura Hargrove, Presbytery Clerk of the Presbyterian Church of Canada; Bishop James A. J. Cowan, Anglican Diocese of British Columbia; Bishop Richard Gagnon, Roman Catholic Diocese of Victoria; The Rev. Gerald Mitchinson, Evangelical Lutheran Church in Canada; The Rev. Jeremy Bell, Executive Minister for the Baptist Conference

The specific theme and focus of those young Indian Christians this year was one I am sure that the prophet Micah would wholeheartedly agree with; namely, justice for the Dalit people of India who suffer discrimination on many levels—even violence. These people, formerly known as the “untouchables” are at the bottom end of the religious and social caste system and are marginalized politically, economically exploited and culturally alienated—yet almost 80% of all Christians in India are of a Dalit background. Coupled with this, the Christians among them remain divided, an inheritance from European history, and the caste system itself permeates many of the Christian Churches, augmenting divisions among them. The unity of Christians then, is impeded, and so is the possible moral and ecclesial witness to justice and freedom. The prophet Micah, himself a strong advocate for social justice, called the people of Israel to be true to their Faith in God through the Covenant and establish a nation of human dignity, equality and justice—the premise being that true religion cannot be separated from personal holiness and the quest for social justice—indeed, Faith loses its meaning in relation to injustice.

The question for ourselves remains ever before us: What does God require of us Christians here in our own national and regional context in relation to the religious divides all about us—a fracturing which, I think we would all agree, impedes a united witness to Jesus Christ, and affects our strong desire for justice and peace in our society. There is no doubt that there is a great challenge in all of this but the prophet Micah provides a note of reassurance when he reminds us that we are not alone—nothing is impossible to our God—we are asked, first of all to “walk humbly with our God.”

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Everyone is Poor

by Harrison Ayre

Near the beginning of *Diary of a Country Priest* by Georges Bernanos, we read a brilliant dialogue between the main protagonist of the novel, the priest of Ambricourt, and his mentor, the Curé de Torcy. There, the Curé de Torcy mentions how governments wish to get the poor off the street because they remind us too much of Christ. With the poor removed from our sight, we are no longer challenged by the face of Christ and thereby religion loses its sway in society while the nation-state replaces the role of the Church with its own presence. This dialogue has been present to me ever since I first read it after my second year in seminary, and it is often on my mind during my ministry with the poor in Gallup, New Mexico. In essence—to see the poor is to see oneself and to see Christ—poverty is the universal condition of humanity.

My time here has been used mainly within the soup kitchen and shelter. There we feed 70-100 people a day and give shelter to up to 50 men per night in the men’s shelter. The major ailment among those we serve is alcoholism. It is a rampant disease in this part of the United States and most of the men who walk through our doors are usually drunk when they do so. Despite that, I know that they too are children of God, that they have a dignity that goes deeper than being simply “drunks.” Thus, while here, I have worked hard to get to know the names of the men and women we serve. There is a simple reason for this: their name represents their dignity. They are more than an “alcoholic,” a “drug addict,” “someone who is homeless,” and other nameless labels.

Furthermore, there is a fundamental courage in the men and women we serve. They know they are poor, homeless, and in some cases, abandoned by their families. But they continue to persevere and, despite the names they get called, they accept their condition as it is; they acknowledge it. That is always a challenge to us who have “more.” We often forget that we too are poor and that, as Mother Teresa says, spiritual poverty is the greatest form of poverty that exists. Thus while many of the men and women we serve may not have much, they have an openness to God that is both profound and challenging.

It has also been a unique experience to work with the Missionaries of Charity. Their life is one of great strictness and that has been a challenge to me at times. I have had to learn to live under a stricter sense of obedience and poverty than I am used to. They also love to pray the rosary. In the morning, that is often what we are doing while we are preparing for the day. The Sisters are very joyful, though they too feel the burdens of the ministry and that has been important for me to see too: they face the same struggles as the rest of us. They too can become burnt out, sick, tired. However, the beautiful thing is that despite all that, they persevere and do not give up. It can often be so easy to just put something aside because it is no longer convenient or easy. The Sisters refuse to do so, and persevere because they want to remain always faithful and, like their founder, refuse nothing asked of them by God.

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Appeal in Action

by Mike Patterson, Appeal Coordinator

Appeal in Action Report to December 31, 2012

Appeal Surpasses 2012 Goals

As the calendar year drew to a close, Bishop Richard Gagnon and the Diocese of Victoria announced that the 2012 Diocesan Appeal *Journey of Hearts & Hands: Forward with Courage* had reached and surpassed the \$750,000 goal set for this year. As at December 31, 2012 parishioners from Diocesan parishes have pledged a total of more than \$830,000!

Thank you to all parishioners who supported the *Journey of Hearts & Hands* Appeal. Your generous and sacrificial gifts are greatly appreciated. Your support of the *Journey of Hearts & Hands* Appeal has enabled the pastoral priorities of both your parish and Diocese to be supported. It will further the unfolding of the goals identified in the Diocesan Pastoral Plan.

The support of generous Catholics in our Diocese is witness to an understanding of stewardship in the Church of today. As good stewards we know that we are not the owners of the vineyard entrusted to our care, but only the tenants. Our role is to preserve, manage and grow the resources of God’s vineyard.

Special thanks and blessings are sent to all pastors and lay Appeal Leaders in parishes throughout the Diocese. Your individual and collective roles have made this Appeal another success!

Summary of Gifts and Pledges for Diocesan Appeal 2012

- More than 2,300 gifts have been given or pledged;
- More than \$834,000 raised, surpassing the goal of \$750,000;
- More than \$220,000 has been identified for parish priorities, surpassing the goal of \$150,000;
- Twenty-three (23) parishes reached 70% or more of their goals.

Stewardship in Scripture

“How shall I make a return to the Lord for all the good he has done for me?

~ Psalm 116:12

“No one shall appear before the Lord empty-handed, But each of you with as much as he can give,

In proportion to the blessings which the Lord, your God, has bestowed on you.

~ Deuteronomy 16: 16-17

2012 Appeal Review and Feedback

In an effort to improve the Diocesan Appeal, the Priests Steering Committee asked for feedback and advice from pastors and lay parish Appeal Teams. The following are a few comments that were received:

- Please put more focus on spirituality and the role of stewardship
- Opportunities missed to reduce print materials and associated costs
- Bishop Richard’s video message was appreciated
- Add parishioner testimonials to Appeal video
- More Appeal training for leaders and volunteers
- Consider simple manner to repeat previous personal information and gifts
- More specific information on how Appeal resources spent
- Update the Diocesan website more often
- Add web address to all materials
- Consider creating an Appeal blog

The entire document *2012 Appeal Review and Feedback* can be obtained by contacting the Diocesan Appeal Office @ 250-479-1331.

A Stewardship Thought For Today

There is a story told about three men working at a church building site. They were pouring into a trough a mixture of water, sand, lime and other ingredients. A passer-by asked them what they were doing. The first said, “I am making mortar.” The second: “I am laying bricks.” But the third said, “I am building a cathedral.” They were doing the same thing, but each looked at it differently. What a difference that made!

We can see something similar in the way a variety of people relate to the Diocesan Appeal and why they choose to make a pledge. One person may say, “Oh! I always try to respond when the Church asks for money.” The second person might reply, “Well, I believe I am helping my Church pay the bills.” But the third person says, “I am building the Body of Christ.” The three are doing the same thing, but what a difference in their attitudes!

The 12 Gardens of Stewardship

Bishop Morneau of Green Bay, Wisconsin and others have developed a high-school stewardship curriculum called The 12 Gardens of Stewardship. This curriculum develops broad concepts as it shows that stewardship extends to the soul, the arts, the mind, history, technology, politics, emotions, the planet, decisions, money, relationships and the body. Since stewardship can be understood as “many gardens,” then it is something that needs to be planted (recognizing God as the source of all we have through prayer and thanking God for all those gifts), tended (cultivated & nurtured), and harvested (sharing with others and giving back to God). ✂

~ Excerpted from the Internet

Forward with Courage 2012 Appeal as at January 13, 2013

Parish	City	Priest	Parish Goal	# of Gifts	Amount Pledged	% of Goal	Avg Gift	Parish Priorities
Ascension	Parksville	Rev. Melquiades Bayron	\$46,000	146	\$32,515.00	71%	\$222.71	\$6,503.00
Cathedral	Victoria	Rev John Laszczyk	\$111,000	327	\$185,253.00	167%	\$566.52	\$81,602.40
Christ the King	Courtenay	Rev Marek Paczka, S.D.S.	\$81,000	187	\$53,147.00	66%	\$284.21	\$10,629.40
Holy Cross Parish	Victoria	RevAnthony Gonsalves, O.F.M	\$44,000	109	\$35,555.00	81%	\$326.19	\$7,111.00
Holy Family	Ucluelet	Rev Scott Whittemore	\$1,000	6	\$2,950.00	295%	\$491.67	\$1,950.00
Holy Family/Notre Dame	Port Alberni	Rev Stephen Paine	\$39,000	92	\$28,660.00	73%	\$311.52	\$5,732.00
Our Lady of Assumption	Alert Bay	Rev Roger Poblete	\$1,000	4	\$550.00	55%	\$137.50	\$110.00
Our Lady of Fatima	Victoria	Rev Manuel Cardoso	\$19,000	43	\$10,820.00	57%	\$251.63	\$2,164.00
Our Lady of Grace	Saltspring Island	Rev. Frank Franz	\$16,000	27	\$20,680.00	129%	\$765.93	\$6,944.00
Our Lady of the Rosary	Victoria	Rev Paul Szczur, S.D.S.	\$33,000	89	\$33,394.00	101%	\$375.21	\$6,915.20
Our Lady Star of the Sea	Victoria	Rev John Joliffe	\$0	1	\$25.00	0%	\$25.00	\$5.00
Our Lady of Victory	Gabriola Island	Rev Waldemar Podlasz,S.D.S.	\$1,000	4	\$1,350.00	135%	\$0.00	\$480.00
Our Lady Queen of Peace	Victoria	Rev. John Domotor	\$14,000	47	\$15,290.00	109%	\$325.32	\$3,832.00
Saanich Peninsula	Sidney	Rev Rolf Hasenack, O.P.	\$50,000	119	\$34,715.00	69%	\$291.72	\$6,943.00
Sacred Heart	Victoria	Rev. Alfred Alilio	\$37,000	146	\$40,620.00	110%	\$278.22	\$10,296.00
Diocese				9	\$27,405.00		\$3,045.00	
Schools				5	\$1,100.00		\$220.00	
St Ann's	Duncan	Rev Jose Prakash	\$3,500	11	\$2,540.00	73%	\$230.91	\$508.00
St. Bonaventure	Port Hardy	Rev Roger Poblete	\$1,000	6	\$1,050.00	105%	\$175.00	\$240.00
St. Edward's	Duncan	Rev Alfredo Monacelli	\$45,000	116	\$31,689.00	70%	\$273.18	\$6,337.80
St. Francis of Assisi	Tofino	Rev Scott Whittemore	\$1,000	4	\$450.00	45%	\$112.50	\$90.00
St. Francis Xavier/Our Lady Queen...	Mill Bay	Rev Sean Flynn	\$24,000	56	\$17,485.00	73%	\$312.23	\$3,497.00
St. Jean Baptiste	Victoria	Rev Benoit Laplante	\$5,000	24	\$7,705.00	154%	\$321.04	\$3,164.00
St. Joseph the Worker	Victoria	Rev William Hann	\$50,000	160	\$43,014.00	86%	\$268.84	\$8,602.80
St. Joseph's	Chemainus	Rev Robert Mmegwa	\$12,000	22	\$7,585.00	63%	\$344.77	\$1,517.00
St. Leopold Mandic	Victoria	Rev Juro Marcinkovic, O.F.M.	\$10,000	0	\$0.00	0%	\$0.00	\$0.00
St. Louis de Montfort	Lake Cowichan	Rev Alfredo Monacelli	\$3,500	9	\$1,719.84	49%	\$191.09	\$343.97
St. Mary's	Ladysmith	Rev Robert Mmegwa	\$16,000	10	\$3,810.00	24%	\$381.00	\$762.00
St. Mary's	Port McNeill	Rev Roger Poblete	\$1,000	8	\$925.00	93%	\$115.63	\$185.00
St. Patrick's Parish	Victoria	Rev William MacDonald,O.M.I.	\$70,000	167	\$54,765.00	78%	\$327.93	\$10,953.00
St. Patrick's Parish	Campbell River	Rev Shayne Craig	\$48,000	109	\$36,646.41	76%	\$336.21	\$7,329.28
St. Peter's Parish	Nanaimo	Rev Waldemar Podlasz,S.D.S.	\$49,000	95	\$42,428.00	87%	\$446.61	\$8,485.60
St. Rose of Lima	Sooke	Rev Michael Favero	\$15,000	38	\$25,630.00	171%	\$674.47	\$11,504.00
St. Theresa's	Port Alice	Rev Roger Poblete	\$1,000	4	\$750.00	75%	\$187.50	\$150.00
St. Theresa's of Avila	Pender Island	Rev. Frank Franz	\$0	1	\$100.00	0%	\$100.00	\$20.00
Trinity Catholic	Nanaimo	Rev.Jozef Kobos S.D.S	\$37,000	119	\$32,509.00	88%	\$273.18	\$6,501.80
			Totals	2,320	\$834,830.25	111%	\$359.84	\$221,408.25

Our Parish Pastoral Planning Journey: St. Edward the Confessor Parish, Duncan BC

by Phil Jennings, Parishioner

Our Parish Mission Statement

We, the people of St. Edward’s, reaffirm our belief that we are children of God, created in love, diverse and unique. We believe that through our common Baptism, and by the power of the Holy Spirit, we are called to be Christ for one another and to foster unity with all peoples. We accept the challenge of living according to Gospel values, and to invite all sisters and brothers to share this journey with us.

Our Initial Journey

Our journey really started in June 2011 when we had a new Parish Pastoral Council with all new members elected and appointed under our new priest, Fr. Alfredo Monacelli. This initial time as a new Council was one of getting to know each other and preparing to start a new committee year in September 2011. As things unfolded the Diocesan Office would require each parish to engage in developing a Parish Pastoral Plan. As all parishes were informed, this was to be in keeping with the recently published five-year Diocesan Pastoral Plan and its six priority areas.

As with many things in our parish the planning started with food; in this case a spaghetti dinner where five people got together with Fr. Alfredo to discuss what this plan could entail. The initial planners were: Mary Hof, Chair of the Parish Pastoral Council; Sherriden Clements, Parish Secretary; Jackie Brimacombe, Parish Bookkeeper; David Craven, Finance Committee member; and Marie Clements, parishioner. Our first thoughts were, “Why is it needed and what should we do?” That evening we spent two and a half hours brainstorming and discussing our parish from our own personal perspectives. We used the framework that was provided to us by the Diocese to fill in as much information as we had to understand what was and was not happening in our parish, looked at key areas of need, identified some possible areas to address and filled in the information requested on the Diocesan form. After that meeting we drafted the plan, took two weeks to review it and then submitted it to the Diocese.

Challenges

Some of the challenges we felt in the initial planning were:

- Trying to identify points as requested on the form and understand the questions being asked of us;
- Making sure we saw things from the perspective of all our parishioners;
- Understanding how these areas applied to our local reality;
- Keeping a natural common-sense approach to what we were doing and not getting caught up into bureaucratic planning; and
- Considering how maintenance planning, a major area of need for our parish, would figure into this plan. (This area still poses challenges for our parish but we are actively trying to address them over time.)

Guiding Principles

We had a few guiding principles we incorporated:

1. Remember that not everything in a parish is a project.
2. Parishes are living communities that change and evolve over time.
3. Change will happen even with the best of planning.
4. Christianity is a series of events that constantly happen to people of faith.
5. Focus the planning committee as a “pastoral” planning committee and not a “maintenance or finance type” committee.

Lessons Learned

Some of the lessons we learned were basic but still meaningful for our parish. They include:

- A change in priest can change the dynamics and priorities of a parish independent of any planning done with his predecessor.
- Ensure the right committee has the right membership to deal with the right issues and know its right focus areas:
- One committee cannot and should not be “all to everything,” and
- Two or more committees working on the same areas of focus cause confusion.
- Be consistent with the Diocesan wording to allow a common terminology for discussions.
- We changed our terminology for outreach to parishioners from what we termed the “sick and shut ins” to a broader scope that was more encompassing: “pastoral care outreach.”

Initial Planning Goals

1. Nourishing Our Faith (Diocesan Pillars associated with the goal: Liturgy, Sacraments, Prayer and the Word of God; Parish Outreach, Social Justice and Ecumenism; Marriage, Family Life and the Sanctity of Life; and Youth and Young Adults).
 - Activities include: enrich the youth; bring back lapsed Catholics; RCIA, reach out and embrace younger families; and be present and supportive to our Church and Catholic School (Queen of Angels).
2. Elderly and Sick Support (Diocesan Pillar associated with the goal: Liturgy, Sacraments, Prayer and the Word of God and Parish Outreach, Social Justice and Ecumenism).
 - Activities include: advertise for more in-home outreach visitors; Fr. Alfredo will celebrate Mass at care homes and invite parishioners to attend; priest visits; and provide transportation to Mass.
3. Maintenance of Church Buildings and Grounds (Diocesan Pillar associated with the goal: Stewardship, Administration and Finance).

- Activities include: complete the parking lot upgrade; complete painting the exterior of the church; renovate specified areas of the church; plant shrubbery around storage containers and the Marian Grotto; and perform forestry maintenance around the church and school.

Thinking Beyond our Parish

In 2011 we sent a number of ministry leaders to the Diocesan Conference. One of the issues that came up from the regional meeting was the desire to meet with other parishes in our region. There was a plan to try and get together with the Gulf Islands, Mill Bay/Shawnigan and Lake Cowichan parishes for a day or half day of discussing items in common. This did not occur but is still an area of interest reiterated at the 2012 Diocesan Conference in our regional group. Although we did not have a specific plan to address ecumenism or this routine regional working together we do include other Christian communities, both Catholic and Protestant, to participate in our activities. For example, on Good Friday we walk up Mount Tzouhalem; this now involves different Catholic parishes as well as some from the different churches in the area. Members of the different churches are invited to get involved with the readings. This year we had over 100 people journey with us up the hill. It is a great feeling knowing all present believe the true meaning of Good Friday.

Additionally earlier this year on our annual “Mystery Bus Tour” we had 47 parishioners go out to the Lake Cowichan Sikh temple, to learn more about their culture and faith traditions. We were asked to remove our shoes and cover our heads with the white scarves provided. Inside, we sat on the floor to hear an informative talk given by a prominent member of the Sikh community. This was followed by his reading in Punjabi from a holy book. Each person was then given a small portion of a sweetish rice-based confection from a communal bowl, and the ceremony concluded with the reading of a prayer, also in Punjabi. Then we were given lunch, consisting of portions of a variety of Indian foods.

2012 Review

In mid-2012 we, like all parishes, were asked to review the initial Parish Pastoral Plan and evaluate what we did and what we were planning to do in the next year. This time we included the full Parish Pastoral Council. We asked two questions: (a) what worked and (b) what didn’t work. We saw success in our goal regarding outreach through volunteers who regularly bring people to Mass, children’s faith formation and adult faith formation sessions. We saw success in our goal regarding liturgies and faith formation through an active RCIA team over the past two years and increased enrolment and attendance in adult faith formation sessions. We are placing more emphasis on spreading the word about our Parish Pastoral Plan through a number of Parish Pastoral Council Open Houses (two in 2011 and two more in fall 2012), articles on each of our goals in our weekly bulletin and discussions at our Annual General Meeting.

2012 Planning Goals

In July 2012 the following goal areas and activities were established:

1. Nourishing and Increasing Our Faith (Diocesan Pillars associated with the goal: Liturgy, Sacraments, Prayer and the Word of God; Marriage, Family Life and the Sanctity of Life; and Parish Outreach, Social Justice and Ecumenism).
 - Activities include: RCIA; Adult Formation Classes; outreach to lapsed Catholics; reach out and embrace younger families; and be present and supportive to our Church and Catholic School (Queen of Angels).
2. Pastoral Care Outreach (Diocesan Pillar associated with the goal: Parish Outreach; Social Justice and Ecumenism; and Liturgy, Sacraments, Prayer and the Word of God).
 - Activities include: Advertise and provide training workshops for visitors; Fr. Alfredo will celebrate Mass at care homes and invite parishioners to attend; and provide transportation to Mass.
3. Maintaining the Church Complex (Diocesan Pillar associated with the goal: Stewardship, Administration and Finance).
 - Activities include: fix boiler; address parking lot upgrade (paving and lighting); repaint building and renovations; and consider a new rectory.

Final comments

Our parish has found the parish pastoral planning to be a learning experience both from the perspectives of planning for areas of concern and also doing it within the framework that the Diocese has established. We continue to ask what we should do, how did things work and how all of this fits into the Diocesan Plan. As well we continue to try to keep things down to earth and locally meaningful to ensure we fulfill our stewardship, leadership and Christian mandates for local catechetical formation and evangelization witnessing. It is not always easy to do things that we may not be familiar with or in an area in which we might have limited knowledge, but with good communication and support to and from the Diocese we believe a better and stronger Diocesan family will emerge. We also believe that we, as the largest parish within our region, have support that we can offer to our sister parishes that are smaller in size. We will also continue to commit to our activities as opportunities to invite the smaller regional parishes to participate and to communicate with us on common issues. ✠



Pastoral Itinerary

Calendar of Events

Bishop Richard Gagnon

All events are in Victoria unless otherwise noted

February 2013

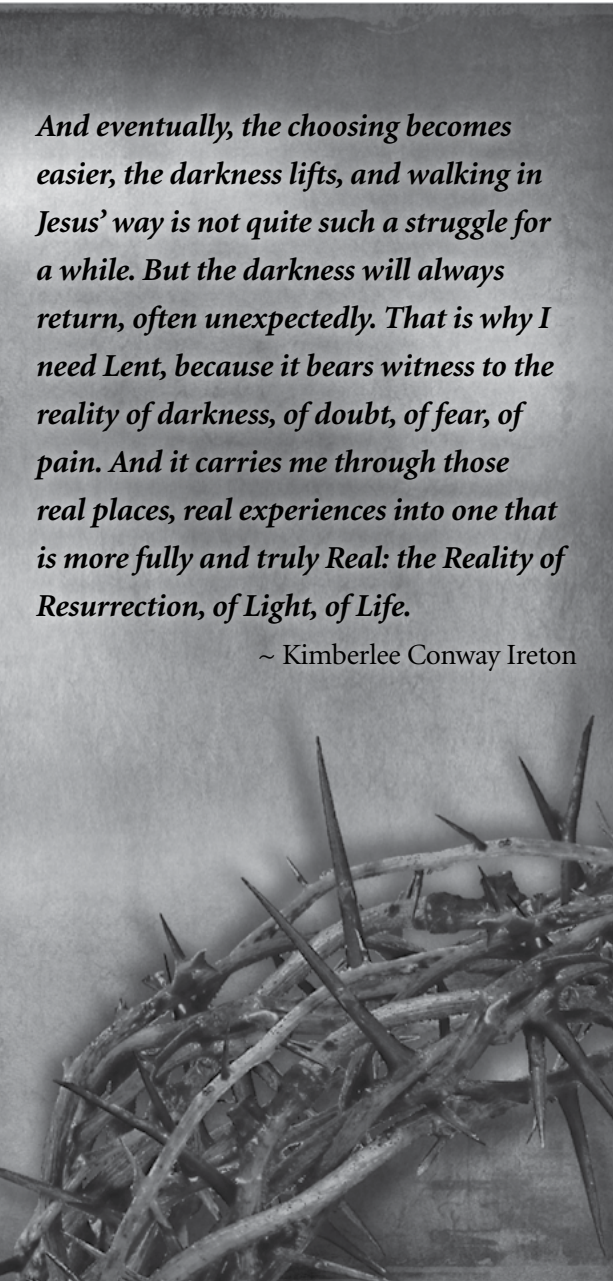
- 2 Diocesan Youth Conference, Camp Homewood
- 3 Mass (9 am & 11 am) St. Patrick's, Campbell River
- 6 General Clergy Meeting, Trinity, Nanaimo
CCSA Students "Dish with the Bish" UVic Student Union Building, 6:30 pm
- 9 Diocesan Health Care Committee, St. Joseph the Worker, 10 am – 12 noon
- 13 Ash Wednesday Mass (7 pm) St. Andrew's Cathedral
- 16 Mass (5 pm), St. Patrick's Campbell River
- 17 Mass (8:30 am), Christ the King, Courtenay
Mass (10:30 am) and Blessing of the new addition, Christ the King, Courtenay
- 19-20 CCCB National Liturgy Commission, Ottawa
- 21 Clergy Day of Reflection
- 23 Catechist Retreat, Ascension Parish, Parksville
- 23 Mass (5 pm) Knights of Columbus 4th Degree Exemplification, St. Andrew's Cathedral, followed by banquet
- 24 Mass (11 am), Rite of Election, St. Andrew's Cathedral
- 25-
- Mar 1 Assembly of Western Catholic Bishops, Edmonton

March 2013

- 3 Mass (11 am) St. Andrew's Cathedral
- 12 Mass (10:30 am) Mount St. Mary Hospital
- 13 Council of Priests, Nanaimo
- 24 Palm Sunday Mass (11 am) St. Andrew's Cathedral
- 26 Chrism Mass (7 pm), St. Andrew's Cathedral
- 28 Holy Thursday Mass (7:30 pm), St. Andrew's Cathedral
- 29 Good Friday Service (3 pm), St. Andrew's Cathedral
- 30 Easter Vigil (8 pm), St. Andrew's Cathedral
- 31 Easter Sunday Mass (11 am), St. Andrew's Cathedral

April 2013

- 4 7 pm Diaconate Ordination
- 5 5 pm UVic Grad Mass and Dinner, Holy Cross
- 13 Confirmation Mass (11 am), Ascension, Parksville
Confirmation Mass (5 pm), Christ the King, Courtenay
- 14 Confirmation Mass (11 am), St. Patrick's, Campbell River
- 21 Confirmation Mass (10:30 am), Holy Cross, Victoria
Confirmation Mass (2 pm), St. Joseph the Worker
- 23 Mass (10:30 am) Mount St. Mary Hospital
- 24 Council of Priests, Victoria
- 25-28 Knights of Columbus Annual Convention, Richmond, BC
- 29-
- May 3 Diocese of Victoria Clergy Retreat, Surrey



And eventually, the choosing becomes easier, the darkness lifts, and walking in Jesus' way is not quite such a struggle for a while. But the darkness will always return, often unexpectedly. That is why I need Lent, because it bears witness to the reality of darkness, of doubt, of fear, of pain. And it carries me through those real places, real experiences into one that is more fully and truly Real: the Reality of Resurrection, of Light, of Life.

~ Kimberlee Conway Ireton

February

- 9 **St. Joseph the Worker, Victoria:** 6:30 – 11 pm, Celebrating Everything St. Joseph's! Annual St. Joseph's School and Parish Community Gala with Silent Auction, Casino, Live Music and Appetizers. Tickets \$20. For more information contact the office at (250) 479-7413 or email sjtwoffice@shaw.ca.
- 16 **St. Andrew's Cathedral:** Mass at 9:30 am. Gregorian Chant for the Saturday after Ash Wednesday will enhance our liturgical celebration. Men who wish to join the Male *Schola* to sing at this Mass (and participate in practices) are asked to contact Fr. John Laszczyk at (250) 388-5571.
- 16 **St. Joseph the Worker, Victoria:** 9:30am – 3 pm, *Luke–Acts and the New Evangelization* presented by Dr. Les McKeown: an examination of the biblical text of Luke and Acts. Themes include Jesus as Saviour; the Incarnation, Parables and Miracles; Jesus' Death and Resurrection; the gift of the Holy Spirit and the beginnings of the Church; discipleship; the role of women; and the universality of salvation. To register call (250) 479-7413 or email sjtwoffice@shaw.ca.
- 19 **St. Joseph the Worker, Victoria:** 7 – 9pm *Healing The Church*—5 Sessions (in St. Joe's School Library) "Only by examining carefully the many elements that gave rise to the present crisis can a clear-sighted diagnosis of its causes be undertaken and effective remedies be found." Pope Benedict XVI, 2010 Pastoral letter to the People of Ireland.
- 19 **Association of Catholic Leaders of Victoria Breakfast, Union Club, Humility, Service and Leadership.** 7:10 am registration, 7:30 am breakfast. \$28 per person (includes breakfast). Keynote speakers Michael Pontus (former President and CEO of St. Joseph's Hospital, Comox) and Gerry Herkel (former CEO of St. Michael's Centre in Burnaby, BC). For more information or to RSVP (by February 12) email or call Tim Dumas at victoriabcac@gmail.com or (250) 857-5817.
- 20 **UVic Cinicenta:** Spend an evening at the movies with Mount St. Mary Foundation. Featured is the film *Salmon Fishing in the Yemen* starring Ewan McGregor and Emily Blunt. Tickets are \$20 per person. The evening starts with a Silent Auction at 6:30 pm; the film will be shown starting at 7:30 pm. For more information contact Paula Greene at (250) 480-3140 or email pgreene@msmfoundation.ca, or visit www.msmfoundation.ca/events.

March

- 4-7 **St. Andrew's Cathedral:** Lenten Parish Mission will be held with Masses at 12:10 pm and 7 pm. Preaching will precede the noon Mass for one hour and follow the evening Mass. Mission preacher will be Fr. Dominic Borg.
- 9 **Our Lady Queen of Peace, Esquimalt:** Fundraiser Roast Beef Dinner with all the trimmings. \$20 per person. Dinner will commence in the Community Centre immediately following 5 pm Mass. Everyone welcome! For more information contact the office at (250) 384-3884 or email office@qop.ca.

April

- 19-20 **St. Patrick's, Victoria:** The CWL will hold its Good Used Clothing Sale on Friday, April 19 & Saturday April 20, from 9:30 am to 2pm. Note: No Good Used Clothing donations will be accepted at the Church until after March 8, 2013. For more information contact the church office at (250) 592-7391 or email parishsecretary@telus.net.

May

- 24-26 **Diocesan Youth Conference, St. Andrew's Regional High School,** featuring Jesse Manibusan of 2by2 Ministries. Open to all youth from grades 8 - 12, and recent high school graduates. For more information email the Conference Planning Committee at teamdyc@gmail.com.

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.
- 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).
- At the Cathedral:** 4th Saturday of each month the 9:30 a.m. Mass is offered for the sanctity of human life and for the intentions of those who support Respect Life Ministry. All are welcome to participate.

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



The Diocesan Messenger

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Island News & Events



Diocese of Victoria Pastoral Care Outreach Ministry

by Moira King

... for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.

~ Matthew 25: 35-36

The *General Introduction of the Pastoral Care of the Sick* reminds us that suffering and illness are part of the human condition and being a Christian does not spare us these experiences. Parishes care for parishioners who are unable to gather for Mass; in particular church family members confined to their homes or in the hospital due to short-term medical issues.

The Diocese of Victoria Health Care Committee (DHCC) was established in December 2007 following a number of regional consultations that took place over a year and a half earlier.

Two of four DHCC goals confirmed are:

a) Training/Education

The Diocese of Victoria will develop a training module to educate parish pastoral care teams to ensure a unified and focused response that is available, accessible and relational that assists the People of God in developing the necessary skills and pastoral care outreach presence to help them in their ministry.

b) Care for the Caregivers

The Diocese of Victoria will support the caregivers in the form of ongoing educational workshops, retreat days and acknowledge in the parishes the people called and entrusted with this ministry. In doing so, we will sustain the ministry and help it to grow.

The *Diocesan Pastoral Care Outreach Ministry Training Program* is designed to introduce, educate and assist participants involved in pastoral care outreach ministry and bereavement, and consists of four modules, which have been piloted throughout the Diocese. They are:

- The Healing Ministry of Christ;
- Listening and Communication;
- The Grieving Process and Coping with Loss; and,
- Who Am I As a Caregiver?

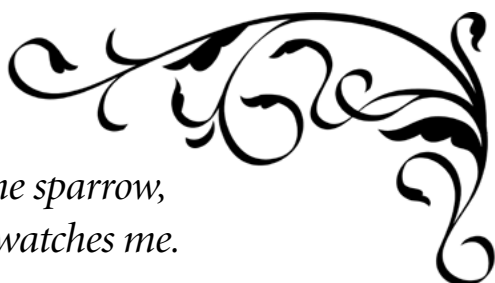
This training program is intended to assist pastors by providing to hospital and homebound members trained parish volunteers who can provide fellowship and encouragement through regular personal contact, and who can assist pastors to minister to their spiritual needs; support includes Communion, if requested.

More details about the training program will be provided to parishes in the coming months.

This is a ministry that fulfills Christ's command to visit the sick. Are you being called in a special way to minister to those of our community who are sick or are homebound and cannot attend Mass? If you are interested in serving in this ministry please contact your pastor or the Pastoral Care Outreach/Hospital Ministry coordinator in your parish.

If you, a friend, or a family member would like to receive Communion but are unable to attend Mass, please contact your church office.

If you are scheduled to be in one of the local hospitals soon, we remind the faithful that privacy legislation in BC prevents the release of information regarding hospital admissions. If you or someone you love are admitted to a hospital and would like a visit from your pastor or an extraordinary minister of Holy Communion, please call your parish office or VGH/RJ hospital emergency pager (250) 889-3761 and ask for Fr. Vince Borre. ✠



*His eye is on the sparrow,
and I know he watches me.*

~ *His Eye is on the Sparrow*, Civilla D. Martin

Croagh Patrick and the Journey of Lent

by Bishop Richard Gagnon

Last June, following the International Eucharistic Congress in Dublin, I took advantage of being in Ireland to see the country for the first time. My brother, his wife and sister and I rented a car and travelled 1600 km around that beautiful green Island. There were many points of interest along the way that made our excursion both educational and fulfilling—all except one. That one was our disappointment at not finishing our climb to the heights of Croagh Patrick. We tried, even managing to ascend well over one-quarter of the way, but had to return to our car so as to continue with our itinerary for the rest of the day.

Croagh Patrick, if you don't know, is a mountain of 764 meters (2,507 feet) in County Mayo and one of the important pilgrimage sites in Ireland. St. Patrick, as the story goes, ascended the mountain and prayed and fasted there for forty days. This marked an important step in the evangelization of Ireland and, according to an often-repeated legend, it was from here that he cast the snakes out of Ireland. Last year, on "Reek Sunday" (the last Sunday in July), over 15,000 pilgrims climbed the holy mountain of rock and shale, some even barefoot.

Croagh Patrick, I think, connects rather well with our journey through Lent. This year we celebrate the Year of Faith and the Holy Father, Benedict XVI, has written a simple reflection for Lent on the connection between Faith and Charity entitled *Believing in Charity Calls Forth Charity*.

We know that there are three great Lenten practices, namely, Prayer, Fasting and Alms Giving—Charity connects with the latter and the Pope's Lenten message encourages us to think about Charity or Alms Giving this year. He reminds us that the Christian life consists of continuously scaling a mountain to meet God and then coming back down "...bearing the love and strength drawn from him, so as to serve our brothers and sisters with God's own love." To put it another way, there is a direct analogy with the scriptural account of Mary and Martha. Here we see that contemplation and prayer (Mary) and action (Martha) are complements in the Christian life. Furthermore, we see in the Acts of the Apostles that the Disciples' zeal to proclaim their faith in the Lord was closely allied with their service to the poor (Acts 6:1-4).

Pope Benedict also reminds us in his Lenten message of what he said in his first encyclical, *God is Love*; namely, that the Christian life, both contemplative and active, is based directly on the knowledge of God's love for us (1 John 4:16). It is our awareness of God's love for us first, made visible in Jesus Christ, that impels us to return that love by employing our hearts, wills and intellect in a visible and concrete way toward others. St. Paul, in his Letter to Timothy (1 Tim 2:4) and the Ephesians (Eph. 4:15), states that true Faith is knowing the truth and adhering to it; charity is, in fact, walking in the truth. As a result, love thy neighbour is no longer a command imposed from above, but a consequence of our Faith—in other words, to walk the talk.

When it comes to Lenten works of Charity, I cannot but think of our yearly Share Lent campaign for Development and Peace (March 17, 2013). The Catholic Organization for Development and Peace was founded by the Canadian Catholic Bishops as a response to Pope Paul VI's encyclical *Populorum Progressio* (Development of Peoples, March 26, 1967). In this remarkable encyclical, Pope Paul reminded the Church that the new name for Peace is Development of Peoples. This is the precise mission of the Catholic Bishops of Canada through the agency of Development and Peace.

It is important to note that Pope Paul VI included the needs of the whole of the person in this pastoral outreach of Development and Peace and that in the hierarchy of charity, if you will, the spiritual needs of the person is at the top (the example of Mary and Martha). This means that evangelization is the foundation of everything we do, in sharing the love of Christ with others—we are to be Christ to others, and as St. Francis once said, we may at times have to use words! Like all Catholic organizations, Development and Peace is not just a humanitarian body—there are lots in the world. No, Development and Peace is a Catholic organization where the Gospel of Jesus Christ is the beginning and end of its works of Charity, its efforts at human development—that people receive the look of love that they crave! The Canadian Catholic Bishops are currently assisting Development and Peace to renew its foundation well after 40 years since *Populorum Progressio*.

The theme for this year's Share Lent Sunday is *Human Dignity—More than Ever*. The full message of Faith and Charity is found in this theme as we are reminded that the love of God is reflected in the personhood of every human being from conception to natural end. This teaching was greatly emphasized by the Second Vatican Council: "It is in Christ, 'the image of the invisible God', that man has been created in the image and likeness of the Creator" (*Gaudium et Spes*). It is in fact the serving of our brothers and sisters in this spirituality of communion that we see how Faith and Charity are closely connected: Faith without works is like a tree without fruit.

So yes, the Christian life is like continually scaling a mountain to meet God so as to return strengthened for apostolic works. Often we can be distracted or too busy, as we were that day in June on Croagh Patrick. Yet our Baptismal Grace gives us the courage and strength to begin again for the sake of our own human dignity and for our brothers and sisters in need. Do think about Share Lent this year.

Bail ó Dhia ort (The Blessing of God on you). ✠



Knights of Columbus Charter Presentation

by **Juan Pablo Mendez-Campos**

On Saturday November 3, 2012 Sacred Heart Parish celebrated a momentous occasion as the Knights of Columbus Charter presentation took place in the parish to officially welcome the new 15445 Council. This was the first charter presentation in Victoria in over ten years and marked the first-ever Knights of Columbus Council at Sacred Heart Parish. The event was celebrated with a Mass and a small reception.



Mass was presided over His Excellency Bishop Richard Gagnon. Various high-ranking Knights of Columbus officials were present within the congregation, including State Deputy Wil Wilmot; District Deputy #1 John Vukovic; St. Patrick Parish Council Grand Knight Martial Agueh; St. Joseph The Worker Council Parish Grand Knight Shawn Leckie; Council 1256 Victoria Grand Knight Richard Grosset; Sidney-Peninsula Council Grand Knight Jaime Chamberlain; Faithful Navigators Ronald Wauthy and Henry Rheal; and 18-member 4th Degree Honour Guard.

After the Mass and the official presentation of the Charter, all were invited to attend a reception in the church hall. Families, friends and many Knights of Columbus enjoyed an evening of refreshments and mingling. The overall atmosphere was cheerful and jubilant, appropriately so.

A grand time was had by all, but not so much as by the Knights of Columbus Council 15445 who have now been officially propelled into the parish life. Congratulations Council 15445! ✂

Catch The Fire

by **Maureen Ingram**

☾ Be who you are meant to be and you will set the world on fire.
~ Saint Catherine of Siena

Catholic Women on Vancouver Island are in the process of delivering five Catch the Fire workshops within the Victoria Diocese at the following Parishes. All workshops are 9am to 3pm and without charge. Three have taken place in Langford, Courtenay and Nanaimo; there are two dates remaining:

- Victoria: Sacred Heart – Saturday, February 16, 2013
- Alberni Valley: Holy Family/Notre Dame – Saturday, February 23, 2013

What is Catch the Fire?

It is a day-long program, a development day, meant to inspire current members and attract new members. It is a call to leadership and faith. The program was developed by the Catholic Women’s League National Council. The program is interactive and provides opportunities for personal growth through a series of topics.



Using the metaphor of fire, the sessions are themed after aspects of fire, showing the new life and what it can bring. *Catch the Fire* will give you knowledge of the Catholic Women’s League and the tools to set your council “on fire.”

For further information please contact facilitators Kathy Weswick at (250) 381-9090 or weswickk@telus.net or Maureen Ingram at (250) 741-0888 or maureena.ingram@gmail.com. Please register with your council president for individual workshops. ✂

Church of the Ascension CWL

by **Sandi Digras**

The CWL at the Church of the Ascension will be hosting a Birthright Shower on Thursday, Febuary 21 from 11 am to 2 pm. Everyone is invited to bring an upwrapped baby gift that will be given to the Crisis Pregnancy Centre. Lunch and games are part of this event, which has become a annual happening.

We have some new members of the executive: Tina Hanlon, President; Pat Seston, Secretary; Pat Worchester, Treasurer; Carol Low, Spiritual Development; Heather Schneider, Christian Family Life; Mary Sheil, Organization; Rose Marie Hague, Community Life; Maureen Dawson and Julia Murrell, Education and Health; Sandi Digras, Communications.

This year is our 75th Anniversary so we will be holding two events. The first is a summer BBQ for the parish, and the other is an “Everything Old is New Again” fashion tea in September. ✂



Provincial Council CWL

by **Evelyn Rigby, Communications Chairperson, BC & Yukon Provincial Council**

The Provincial Council of the CWL is encouraging the signing of a petition to CTV to protest CTV’s airing of *A Russell Peters Christmas*, a segment of which contained an offensive portrayal of the Holy Family. The petition can be downloaded from vancouver.cwl.bc.ca. For those wishing to extend their protest, a list of advertisers and phone-in and letter writing hints is available from communications@cwl.bc.ca.

Graduating students who intend to further their education may be interested in applying for two \$500 provincial bursaries. Check them out at www.cwl.bc.ca. ✂

A Faith Relationship with Christ Jesus Explored by Knights of Columbus

by **Bernie Musto**

A Knights of Columbus Reflection Day was held at the Bethlehem Retreat Centre in Nanaimo on Saturday, December 1. The day was coordinated and facilitated by St. Edward the Confessor Council 4253. Members from Nanaimo and Ladysmith councils joined the Duncan contingent in support of this day of reflection. The day was facilitated by Fr. Alfredo Monacelli (Council Chaplain) and Phil Jennings (St. Edward Lay Adult Formation Leader).

Following the early morning arrival and welcoming of guests, Fr. Alfredo celebrated a Marian Mass and then introduced the theme of the day: *Christ Laid Down the Destiny of the Human Heart*.

Fr. Alfredo described faith as the defining difference between the Knights of Columbus Order and secular fraternal clubs and associations. It is a faith that acknowledges the presence of Christ in the circumstances that life sets before us and lights up the path to the human heart, our “I.” He cautioned members to be aware that reducing their faith to a set of rules, checklists or a formula is not a knowledgeable faith. Faith, he stated, has to be experienced by the reality of an event: the event of Christ in our lives.

The introductory session ended with a contemplative reflection that asked the question, “What does it mean to my life today to belong to the Catholic Church and the Knights of Columbus?”

An ancient topic, “Mysteries of the Rosary” with a new outlook, “How the Rosary Relates to Our Every Day Lives as Catholics Today” was opened for reflection and discussion by Phil Jennings. By examples and simple methods Phil helped members to realize the spiritual experiences the Rosary brings into every aspect of our daily life. To many this was a revelation and new way of allowing the devotion of prayer, reflection and understanding to create an awareness of a present moment in time. An example given was a reflection on the “Sorrowful Mysteries.” Suggested areas of reflection looked at how many of us witness an “Agony in the Garden” moment in our street people, addicts and with our own desert times of our personal faith journey. Each of the mysteries was approached in this manner culminating in some very emotional responses. The influence of the Divine Spirit was felt to be present in the room. Brothers began to share life experiences with each other. A common love between fraternal brothers was seen and felt at this moment.

The final exercise of the day titled “Simon’s Walk” was enacted by Phil and Tony Parr of St. Edwards Council. Members were asked to explore their faith relationship with Christ Jesus through a reflection exercise using another well-loved devotion but to place themselves within the scenes described. It was an enactment of the Stations of the Cross through the eyes and heart of Simon of Cyrene, as envisioned by Phil. At set intervals two voices were heard: the voice of Simon describing the actual scene he was seeing; and an alternate voice speaking Simon’s innermost thoughts at each station.

The Fifteenth Station, “Jesus is resurrected” was added to proclaim it is through the suffering, death and resurrection of Jesus Christ that all are called to a new life. It was seen through this reflection that our lives as Catholics are meant to be sacramental in nature when we are baptised into the church, confirmed in our faith, strengthened by the Holy Spirit and nourished by the perpetual memorial of the Last Supper; the Eucharistic Feast.

In the final half hour members were prompted to discuss the question, “Living in the world as strangers: what does it mean to be Catholic Christians today, being ‘in the world’ but not ‘of’ the world?”

On leaving, participants expressed their desire to continue to develop a closer Faith Relationship with Christ Jesus. Another day of reflection has been discussed; details to follow in the Fall of 2013. ✂



Mount St. Mary Hospital Says “Farewell” to Mandy Parker

Remarks made by Sr. Mary Ellen King SSA

It is my privilege to speak on behalf of the Sisters of St. Ann to offer a sincere “Thank you,” Mandy, for your friendship and support during the past nine years as you directed the work of Mount St. Mary Foundation.

You have always kept the residents of the Mount and their needs as your major focus in this work, not the dollars and cents that you helped put into the Foundation.

It is this concept of “people first” that was so evident as you cultivated relationships with future donors. You were stimulated by the need of the residents and in turn sparked the generosity of others by your manner of dealing with these donors.

In saying thanks to you, Mandy, I want to highlight two projects: First, the annual “Marython” that began in 2009. You were quick to get Mount Mary involved [with the Victoria Marathon’s Charity Pledge Program]. You not only encouraged others but also participated personally.

Second, the Sisters of St. Ann Legacy Fund that ensure the continuation of Spiritual Care and Music Therapy for the Residents. This project reflects not only your love of the residents and but also a growing admiration of Blessed Marie Anne Blondin and her spirit that permeates all of the works established by the Sisters of St. Ann.

May you be blessed, Mandy, as you take on the challenges of your new position. You will be greatly missed by many and I assure you that we, the Sisters of St. Ann, will miss you personally and your contagious spirit of openness, compassion and generosity. ✠



L to R: Sr. Frieda Raab SSA, Sr. Mary Ellen King SSA, Sr. Helen Worth SSA, Mandy Parker, Sr. Assunta Campese SSA, Sr. Sheila Moss SSA, Sr. Lucy DuMont SSA

Continued from Page 1

Everyone is Poor

This has been a rewarding and unique experience. The path has been strewn with trials, sickness and exhaustion. One cannot idealize such conditions and ministry. However, it has also helped me deepen my discernment. It has helped me learn to grow in the desire to have the same will as God. Often we refuse God things simply because it is not what we desire. I have been learning through many of the difficulties that joy comes in having a will that has the same desire as the will of God. This is the trial of Christ in the Garden: “Father, if you are willing, take this cup from me; yet not my will, but yours be done” (Luke 22:42). It has also helped me appreciate the value of poverty and simplicity. This has been especially true for me in the technological realm, for I came down here with only books and a basic US cell phone. Though difficult at times, there is a great value in being less technological for it allows a space within us to grow in interior silence. Without that silence, it is difficult, if not impossible, to hear the voice of God.

Finally, some experiences have helped me appreciate Mother Teresa’s sentiment that “Calcutta is everywhere if only we have the eyes to see.” I have seen those who are well-to-do help out at the soup kitchen and go through a sort of existential crisis because of their encounter with the poor even as I have seen the poor express peace and gratitude. I have seen men embody Hell within themselves mentioning to me that all they desire to do is drink themselves to death. I have also had people who have sensed that they are bound to something and need freedom and go to seek the healing that they so desperately need. I have seen the shelter as a place that helps people get back on their feet. It is always easier, too, to get the men we serve to help than to get someone in town to. I have seen the Sisters’ dependence on Divine Providence (they never ask for help, financially or food-wise) bear amazing fruits. I have seen the entire mystery of redemption play out in front of me day in and day out: that can only be something that will bear fruit for myself and others in my future priestly ministry.

I finish my time in Gallup on February 12th and return to Canada for a couple of weeks to visit family and friends. My next work will be with the MC Sisters in San Francisco, at an AIDS hospice for men. I am looking forward to the new venture for AIDS and working with those suffering from the disease will be something completely new for me.

Pray for those who have so little and have no one and, when you see someone on the street, know that they are not a drunk or an addict, but they are a child of God and Christ to us because Christ Himself said “as you did it to others, you did it to Me.” ✠

Executive Director Named to Mount St. Mary Foundation



Mount St. Mary Foundation welcomes Kari Frazer, MA, CFRE, as its new Executive Director. Kari has been working in fundraising and marketing for 27 years and is a long-time consultant to non-profits in Victoria. Kari is an internationally Certified Fund Raising Executive (CFRE), earned a MA in Leadership with a focus of maximizing ethical fundraising among non-profits in Victoria and has been teaching fund development and marketing for 10 years.

The Foundation says goodbye to Mandy Parker, its first Executive Director. Since its founding days Mandy has successfully developed the Foundation and culture of philanthropy at Mount St. Mary. Mandy goes on to take up a post as Associate Director of Advancement at Shawnigan Lake School. We wish Mandy all the best in her new role.

Mount St. Mary Foundation supports quality of care for residents at Mount St. Mary Hospital through the purchase of specialized equipment and life-affirming programs which meet the spiritual and physical needs of each resident. For more information about Mount St. Mary Foundation contact Kari Frazer at (250) 480-3138, email her at Kfrazer@msmfoundation.ca or visit www.msmfoundation.ca. ✠



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Week of Prayer for Christian Unity

It is in this that we can recognize our Lord’s call for us to become like little children and to place our hand firmly in His as He walks with us along the Way. Surely the January 20 Ecumenical gathering has one basic objective and that is to advance unity among us by walking together humbly with our God, aware of our differences so as to do His justice, in loving kindness and to proclaim Him as the world’s one true hope.

I wish to thank Bishop James Cowan for hosting this event and to express joy for the presence of Christian leaders and the Faithful who were present. It was an opportunity to come together as people of Faith and reflect on the Lord’s prayer “...that they all be one.”

The Gospel reading for this service was all about walking together and in many ways has something to say about Ecumenism. The Disciples were on their way to Emmaus, their hearts wounded by all that had happened in Jerusalem—they felt powerless, confused and were tempted to despair.

Let’s be honest; there are many things today that challenge our faith and we may very well wonder where God is in all of this. But at the back of it all is the gnawing reality that we as Disciples have been largely unsuccessful in doing what the Lord requires of us in his prayer for unity at the Last Supper—that in itself presents a rather striking motif! Granted that at times the Christian Churches have been very sincere and at times even courageous in cooperating with Divine Grace in taking steps towards unity—for us Catholics the Second Vatican Council was such a watershed moment—still all too often, we default into what Pierre Burton once described as a “comfortable pew.” Here we face the tendency to become self-satisfied and settle down, adapting ourselves a little too much to the world around us and placing great weight on organization and structures to the detriment of humble openness towards God and what He would have us do!

Does this not lead us to look at the need for a rediscovery of Faith, to contemplate the face of the Lord anew and to keep in view just how much we have in common, not losing sight of this common confession amidst the rapidly changing social and religious landscape all about us? Paul has reminded us of this in today’s Letter to the Galatians: “... for in Christ Jesus you are all children of God through Faith ... There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ.” Paul grows this entire ecclesial argument on the Basis of Faith and Baptism, which is the real foundation of everything. And so a burning question for us today is Luther’s famous query: “What is God’s position towards me and where do I stand before God?” This is a question that should be reflected upon more often for it leads to the further question recorded by the prophet Micah: “What does God require of us?”

We might seriously ask ourselves if it is carefully constructed structures and strategies that will bring about unity among us, or is it something much more fundamental, namely Faith? First of all, the practical initiatives over the past 50 years in ecumenism continue to be extremely important but there is something even more important that is required of us and that is to meditate and reflect on that prayer of Jesus in the Upper Room. Jesus does not supply an example of a structure or program of Ecumenism; rather he speaks of Divine Grace. He refers to the Father’s glory and the Son’s glory and the Disciples who have received the words of Jesus and that they know in truth that the Son came from the Father and they believed. Jesus protected these little sheep and only one was lost—one who was mysteriously destined to be so in fulfillment of the Scriptures—and Jesus continues to protect and watch over his flock so “that they may be one as the Father and Son are one.” It is a humbling thought to realize as we gathered in prayer on January 20 that Our Lord is constantly praying for His little flock and through His Grace, protecting them—and that He desires above all that we be who we really are meant to be—images of the unity of the Trinity! Could it be that a Trinitarian Faith lived from deep within amid our secularized world is itself the most powerful ecumenical force?

When we fix our gaze on Christ and especially at the event of his prayer for unity we get a strong sense that the Church—the ecclesia—is a mystery of unity. This mystery of unity is in fact, in Christ, indivisible and a gift of the Holy Spirit stemming from the one Baptism. John Paul II at the beginning of the Third Millennium said these challenging words for reflection: “The reality of division among the Disciples appears at the level of history, as the result of human weakness in the way we accept the gift which flows endlessly from Christ the Head to his Mystical Body.” If anything, Christ’s prayer reminds us that this gift needs to be received and developed ever more profoundly. After all, the Church owes her whole being to Divine Grace—she really has nothing of her own to offer God who founded the Body of Christ through the Redemption on the Cross—can we really say: “Look here is something wonderful that we have done on our own!”



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The story of the Disciples on the road to Emmaus is not so much a story of covering a certain distance from Jerusalem, rather it would seem that it is about that painful journey from the head to the heart, deep within—a coming to a deeper Faith among people who had been wounded and returning to a stronger relationship with that stranger on the road.

As we follow the Disciples to Emmaus, we hear how Christ appeared to them unrecognized and explained the Word of God to them on the road. And later they would say: “Were not our hearts burning within us while he was talking to us on the road?” Surely, the experience of the world and of history teaches us that there is a common longing in the hearts of people for the infinite. As St. Augustine so famously said: “You have made us for yourself Lord and our hearts are restless until they rest in you.” The ecumenical question here is how can our Christian Faith, even though there is not full unity, respond to the person of today who doesn’t know whether he needs God or not and wonders whether he can do just fine without God? It would seem that our witness to contemporary society is a fundamental Christian requirement. And the way that we value and listen to the Word of God is immensely important.

Our common purpose at the service, and certainly when we left those doors of the Cathedral, is to bear a joint witness to the presence of the living God and in this way give the world the answer that it is longing for. And the very core of our witness is something that only the Christian can give, namely, a witness to Jesus Christ, true man and true God, who lived in our midst, suffered, died for us and, in the Resurrection, flung open the gates of death and freed us from all that enslaves us.

And so we hear that the Disciples stop for the evening and Jesus stays awhile and he is recognized at the supper when the bread is broken—he then suddenly leaves them! They are now left with no other alternative than to bear witness to Christ together before the world—that in a sense is us—those who have come to recognize him and believe in him—and yet we go, still painfully knowing that we must continue to be open to recognizing him in the Breaking of the Bread, together. And as we go forward to witness to the Resurrected Christ we are called, I believe, to live a “spiritual ecumenism” where our Faith has to be thought out afresh and above all lived afresh in light of the Lord’s prayer in the Upper Room ... and we are required by the Gospel imperative to a service of charity which is practical and concrete—the prayer service is an example, as are all initiatives aimed at unity—but perhaps even more vital is compassion and a helping hand to those in need; to see the Lord in the faces of those whom he wished to be identified: “I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.” We must make every effort to ensure that every Christian community is one where the poor feel at home—and would this not be the most effective presentation of the good news of the Kingdom, and when it is done within the context of ecumenism, open us up to the Grace and the Gift of greater unity as the Lord requires of us?

The Lord’s invocation that “they all be one” is, at one and the same time, a binding imperative, the strength that sustains us, and at the same time a salutary rebuke for our slowness and close-heartedness. It is on Jesus’ prayer and not on our own strength that we base the hope that even in our own times we shall be able to reach full and visible communion as Christians.

Continuing to affirm and to walk alongside one another like those Disciples on the way to Emmaus, is certainly a journey of self-examination—a path of risk and a path of Faith. Ecumenism is not only an exchange of ideas within a sincere dialogue but perhaps more basically, an exchange of gifts. Each one of us has their particular treasures in the Tradition of the Faith to be shared and that is why we must not be afraid of ecumenism—it is very much a spirit of enrichment that cannot help but deepen our Faith in Jesus Christ.

So what is required of us? Do systems and structures have to change to effect unity? Perhaps they do in certain instances, but I much prefer the more fundamental response that Mother Theresa once gave to the question: “What is the first thing that has to change in the Church?” She replied: “*You and I ...*” ✠



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St Patrick’s Council 7934 serving Oak Bay and Saanich East
Langford Council 8394 serving Western Communities and Sooke
Saanich Peninsula Council 9703 serving Saanich Peninsula & Gulf Is.
St. Joseph the Worker Council 13356 serving Saanich West
Sacred Heart Council 15445 serving Sacred Heart Parish—Saanich North and East
Fr. Brabant 4th Degree Assembly serving Greater Victoria
Bishop Demers 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



Christmas Décor at St Edward's

by Sarah Parr

Back in August 2012 our pastor Fr. Alfredo invited four of us to form a team to put together a series of silhouettes for the Advent and Christmas season. We pooled our various talents and ideas over several meetings. Through trial and error and a little help from our friends we made a plan. Lorne Thicket of End-of-the-Roll in Duncan supplied us with a black material that served wonderfully well for the silhouettes.

So, with measuring tapes, scissors, Exacto knives, glue, duct tape—and a lot of prayer—the project took shape. We glued a wide strip of pale purple paper to the back of several silhouettes to suggest hills in the distance at dusk, and fixed opaque yellow-orange paper behind the cutout windows to suggest lamplight. A sense of movement was achieved by a weekly moving of Mary and Joseph on their donkey toward the sanctuary, as well as the shepherding shepherds, gamboling sheep and majestic camels.

The scenes were used as a teaching tool for some of the children from Queen of Angels School during the week. The parishioners in general seemed to be happy with the results. We certainly enjoyed the challenge and thank Fr. Alfredo and our parish secretary Sherriden Clements for their support and encouragement. ✂



St. Joseph's General Hospital, Comox Centennial Year Approaching

A Centennial milestone for health care in the Comox Valley will soon be reached when St. Joseph's General Hospital marks its 100-year anniversary in 2013.

The hospital's story began on July 5, 1913 with the arrival of four nuns, the Sisters of St. Joseph of Toronto, sent on request by the Bishop of Victoria to establish a health care facility. The Sisters started with a small two-room, four-bed hospital in a farmhouse, which opened to its first patients on August 10 of that year. Over a century, the hospital evolved significantly, growing rapidly in size and robust in capacity to meet the ever-changing health care needs of the Comox Valley and surrounding regions.

Commemorative celebrations will begin with an official kick-off event and open house in February with numerous celebrations over the following months culminating in a gala even in the summer.

"Since the beginning, St. Joseph's has served this community proudly always maintaining the philosophy of providing outstanding care while meeting the needs and valuing the uniqueness of every person. We refer to this philosophy as "Care with Compassion. Our legacy is rich and built upon the Sisters of St. Joseph's calling and Catholic health care tradition of providing excellence in service while giving back to the community," said Jane Murphy, President & Chief Executive Officer.

Board Appointment—Fr. Marek Paczka
St. Joseph's General Hospital Board is pleased to welcome newly appointed Board Director Fr. Marek Paczka.

Fr. Marek was born and raised in Poland and is one of five children. Following completion of elementary and secondary school he completed five years in a technical school in Poland and received a Diploma in Electronics. He entered the Salvatorian Seminary in Poland where he obtained his Masters in Theology. He served as an Assistant Pastor in Poland for one year following which he went to Rome and after two years of additional studies, received his Licentiate in Theology. In 1998, Fr. Marek came to North America and served for the Sisters of Mercy in Alma, Michigan as a Chaplain. He returned to Poland and served in the Seminary as the Spiritual Formation Director for three years. Fr. Marek then returned to Canada and was Pastor of Holy Family/Notre Dame in Port Alberni for six years.

Since 2010 Fr. Marek Paczka has been the Pastor of Christ the King Parish in Courtenay. ✂



Columbian Squires of Victoria

by Robert Brant

My name is Robert Brant and I am the Chief Squire of the Columbian Squires Pope Pius XII circle. Some common questions you may be asking yourself right now might be: "What is the 'Squires'?"

What are the benefits of belonging to this group?"

The Squires is a Catholic group sponsored by the Knights of Columbus of Catholic boys between the ages of 10 and 18 who are engaged in our families and our Catholic faith and community.

We meet on the first Friday of every month at St. Andrew's Elementary gymnasium (1012 Pandora Avenue) to conduct our regular general meeting and plan for upcoming events and fun activities in our community. The Squires is a fun way to learn about our Catholic faith as well as meet other young men who share the same faith. We have a blend of spiritual activities like regular confessions with our Fr. Prior and also some catechism at our regular general meetings, which the Squires themselves take turns to teach. We also enjoy social activities such as movie nights or just play a friendly soccer game on the back field.

As one of the Colombian Squires you will gain leadership skills and as a group make decisions on activities. We are not alone; the Knights of Columbus help us through encouragement, suggestions and support when needed. New members are always welcome and will become friends and have lots of fun as well as become closer to their Church and closer to God.

I wanted to extend an invitation to our major fundraiser Saturday April 13 at St. Andrew's Elementary school gymnasium for an all-you-can-eat spaghetti dinner. Tickets are \$15 for individuals—or bring the whole family for \$30!

For tickets contact David Boyd at (250) 483-7459 or david@boydboys.ca, or Larson Tan at (778) 440-4991 or larsonltan@live.ca. ✂



Fr. Peter Wilkinson Receives Queens Diamond Jubilee Medal

by William Mears

Fr. Peter Wilkinson of St. Columba of Iona parish, West Burnside, was presented the Queens Diamond Jubilee medal by the Lieutenant Governor, the Hon. Judith Guichon at a private ceremony at Government House for his life long service in defending the catholic faith, and service to the Canadian Monarchy. Following the ceremony the Lieutenant Governor hosted a tea and private tour of the historical displays and Christmas tree decorations of children from various area schools.

Fr. Wilkinson was nominated to the Queen by the Canadian Royal Heritage Trust. ✂



Christmas at St. Joseph's Hospital

This year we were blessed with a generous donation of a beautiful Nativity scene which was placed in the front lobby. The Nativity scene gave many people pause to reflect and be reminded again of the beauty and grace of Christmas. ✂



Island Catholic Schools



Vocations Education in Catholic Schools

by Char Deslippe

I was just seven or eight years old when the seed was first planted in my consciousness that I wanted to be a Catholic school teacher. You see, as one of six children born to Catholic Irish-American parents, my whole world was viewed through a Catholic lens. My mother played the organ in the Basilica for 35 years. This meant she played for five Masses each Sunday, daily Mass, all weddings and funerals, rosaries in October and May, Benediction on Sunday afternoons and whatever other parish celebrations required music. My father traveled from Monday through Friday with the Federal Government during most of my growing years, so mom had the choice of either leaving my ten-year-old brother in charge, or bundling us up to attend church with her. It's no surprise that my faith became such an integral part of who I am that I cannot separate the two.

In those days, children who attended Catholic schools had "Catholic textbooks;" that is, our spelling, reading, and geography resources were all faith permeated. By grade three, each week we had spelling lists to memorize and be tested over on Friday. Any misspelled words would have to be written ten times correctly and turned in as homework on Monday. I clearly remember the day I "failed my spelling test" and stood crying beside Sr. Mary Ruth's desk. She put her arm around me and told me not to worry. We had learned to read phonetically and each time I heard a word ending in *tion* I had spelled it *shun*. Her gentle, loving coaxing resulted in an *ah ha* moment for me. I clearly remember thinking, "Wow! teachers are soooooo smart. I want to be a teacher someday!"

Years passed and I'm sure I had a myriad of other ideas about what I wanted to do when I grew up. But the seed had been planted and was nurtured in subtle ways. In grade eleven I particularly loved English class and took a typing class as an option. Both teachers were nuns who inspired me by their way of life and excellent teaching methods. That year we also had a retreat with a priest who challenged us to consider whether or not God was calling us to religious life. I was also a bit of a "gym rat," and one day after school, went back upstairs to pick up my books from homeroom. Sr. Norma was correcting papers and paused to chat. She asked me what I thought of the retreat and if I'd ever considered becoming a teaching Sister. The thought struck me like a bolt of lightning! Throughout my entire Catholic school formation, I'd heard about religious vocations, of course, but never really considered it might be part of God's plan for me.

Several of my high school friends and I did enter the convent and I am still in close contact with some of the women who were part of my group although, obviously, I did discern that life in a religious community of women was not my calling. Once I had completed my education degree and was teaching, I continued to feel the need to share my faith with students. Eventually I completed my Masters of Religious Education and continued teaching English and high school religion until my retirement. I often look back and thank God for the formation I had in my family, in Catholic schools, and as a young Catholic school teacher.

So, has world changed so much that a similar scenario couldn't happen today? I wonder.

In Island Catholic Schools we are blessed with some teachers whose faith permeates everything they think, do and say. Such models inspire our children who are discerning how God is calling them to contribute to building a better world for humanity. From their earliest years, students are taught that through baptism we are all called to live as disciples of Jesus. This belief is captured in the education provided that is based on making a choice for a life of service or vocation rather than considering one's life work as a job.

Often we think of vocation as meaning "religious vocation" or a call to the consecrated or priestly life. While that certainly is part of the story, in Island Catholic Schools this year intentional efforts are being made in three areas to foster students' understanding of their call, through baptism, to live a life of service.

We have developed a teaching unit for grade seven and eight students that can be adapted for use by classroom teachers. It explores five themes: our call or vocation as a baptized Catholic; the choice of single life; the possible call to live a consecrated religious sister or brother; priestly or ordained ministry; and marriage. In each case, the discussion of commitment to the particular lifestyle engages students in reflection on the grace and qualities needed to embrace such a calling.

A second focus is reviewing the partnership between the parishes and schools. A document containing Best Practices details ways priests are welcomed and involved in each of our schools. Whether it is in a formal role celebrating liturgy, or less formal role attending a sports event, all are understood as opportunities to witness and minister.

Our most recent undertaking is in the planning stage. Early in May, all grade six students attending Catholic schools in the Diocese will participate in a religion field trip. A team of staff, clergy and parents are preparing an exciting day that will involve a panel presentation by dynamic speakers on each of the lifestyles mentioned. The students will tour the Mother Church of the Diocese, St. Andrew's Cathedral, where they will view the crypt, celebrate a prayer service and learn about the various parts of the Church. Finally, they will make a brief stop to meet and greet the Bishop at the Pastoral Centre. It promises to be a great time to jump-start their thinking about where their gifts might be used for the greater good.

Pope Benedict has proclaimed 2013 as the Year of Faith. Faith is both caught and taught by our intentional and incidental discussions with children and youth. Let's not shy away from encouraging them to reflect periodically on where God is calling them to contribute their gifts and talents to building a better world locally, nationally and globally. ✠

Island Catholic Schools Open Wide the Door of Faith



St. Patrick's
February 5
6:00 - 8:00 p.m.

St. Andrew's High School
February 7
6:00 - 8:30 p.m.

St. Andrew's Elementary
February 7
9:00 - 1:00 p.m.

St. Joseph's Victoria
February 5
5:30 - 7:30 p.m.

John Paul II
February 5
9:00 - 3:00 p.m.

Queen of Angels
February 7
4:30 - 6:30 p.m.

St. Joseph's Chemainus
February 7
10:00 - 4:00 p.m.



Celebrating Catholic Schools Week, February 4 - 8, 2013
Visit our Open House • 250-727-6893 or visit www.cisdv.bc.ca





Why the Whole Community Must Support Catholic Education

by Char Deslippe

Several months ago, I read an article in America magazine that made me question whether or not Catholic schools had outlived their purpose. My concern is that the number of Catholic schools in Canada and the world is in a state of decline at a time when I believe faith-based education is more needed than ever! The decline is most likely due to a paradigm shift in the thinking of many Catholics, namely that the responsibility for Catholic schools belongs only to the parents of the students who attend them, not to the entire church. The public, generally speaking, sees Catholic education as a consumer product reserved for those who can afford it. That attitude allows Catholics to opt out of any responsibility for or involvement with a Catholic school simply because their own children are not enrolled there, or their parish does not have its own school.

Clearly, the opposite is true: all Catholics have a duty to support Catholic schools. Why? Because Catholic schools grow Catholic adults! The world needs decision-makers whose values are Gospel based. Much of the research on Catholic education conducted over the last 50 years has confirmed their success in every way. Catholic graduates have been, are and will be our leaders in church and society. Their preparation to be good citizens of this world and the next is reflected in their deep commitment to social justice which is reflected in their partnership with such societies as St. Vincent de Paul. Yes, it is true that many publicly funded school systems engage in good works for purely humanitarian reasons; however, it is an expectation in Catholic schools that students do so because this is how Jesus taught us to live.

Christmas with the birth of Christ as the focus? The right to speak openly, integrating our faith and life? The right to pray as Jesus taught us? We should hear alarm bells ringing where governments reject such a philosophy of education as not being “for the common good.” We must inspire Catholics of all ages to support Catholic schools where discipleship is central to our teaching.

With the economy continuing to cause stress, funding to ensure the future of Catholic education will continue to be a very real challenge. Clearly, Catholic schools are entitled to government subsidies since we do follow provincially mandated curricula. Parents and their children deserve and will continue to expect excellent teachers and a full range of educational programs whose costs increase each year. The difference between what Independent Schools receive in government instructional grants and a school’s annual budget will continue to be offset by tuition. However, while there are some bursary funds distributed, many Catholic families who would like to enroll their children in Catholic schools cannot afford the expense particularly when there are several children of school age and/or one income. How can we ensure all children have an opportunity for faith-based education?

We need everyone on board. Long-term financial security will only come through endowments, foundations, stable funding sources, and from every parish supporting a Catholic school, even if it is not “their own.” History reveals a past where parents sacrificed time, energy and money to build one of the greatest school systems in the world. How sad to think that if things continue to trend as they are, many children and grandchildren will not have the advantage of a faith-filled environment in which to learn and grow.

The mandate for Catholic schools is to share in the teaching mission of the Church. We must all support this mission. A Catholic education is our surest guarantee that children will be formed and informed in the faith so that their ethical and moral lives will transform the world. I firmly believe the words of the Most Rev. Roger J. Foys, Bishop of Covington, who once said: “While there may be alternatives to Catholic education, there are no substitutes.” ✠



Catholic Schools Plan

St. Joseph's Elementary School Expansion Gets Underway

by Joe Colistro, Superintendent of Schools

The Catholic Schools Plan got off to a great start in 2013 with the announcement that we are moving forward with expanding St. Joseph's Elementary school. With the financing in place, construction of a renewed St. Joseph's school is set to begin in February.

In our Catholic Schools Plan bulletin to parents, Bishop Richard Gagnon said, "This is a major step forward in our plan to provide safe, affordable, accessible and sustainable Catholic Schools." He added that, "we are truly creating a strong foundation for the future of our schools and the exceptional learning opportunities they provide."

Construction of the renewed St. Joseph's will take approximately 18 months. It is scheduled to be complete by September 2014, in time for the start of a new school year. We are anticipating 4 portables being added during construction to accommodate the increased enrolment. Every effort will be made to provide for a safe and positive learning environment during construction.

Many people have been consulted on the work being done at St. Joseph's. Teachers, support staff, parents, administrators and the local advisory committees from both St. Joseph's and St. Andrew's Elementary have provided extensive input and advice on the design of the school.

The Local School Councils from St. Andrew's Elementary and St. Joseph's held a planning meeting on January 14th and will continue to meet on a regular basis to review the role of the Council as they move forward to develop a clear vision for the amalgamated school.

Garyali Architect of Victoria has led the school's design work with the support of project manager CitySpaces Consulting also based in Victoria. Durawest Construction Management has been brought on board as the construction managers for the project.

Redeveloping St. Joseph's school will address the need for seismic upgrades, support the amalgamation with St. Andrew's Elementary in September 2013, and accommodate future growth.

For further information on the Catholic Schools Plan, visit the Island Catholic Schools web site at www.cisdv.bc.ca and click on the Catholic Schools Plan logo. ✕

CATHOLIC SCHOOLS PLAN

strong foundations for a bright future



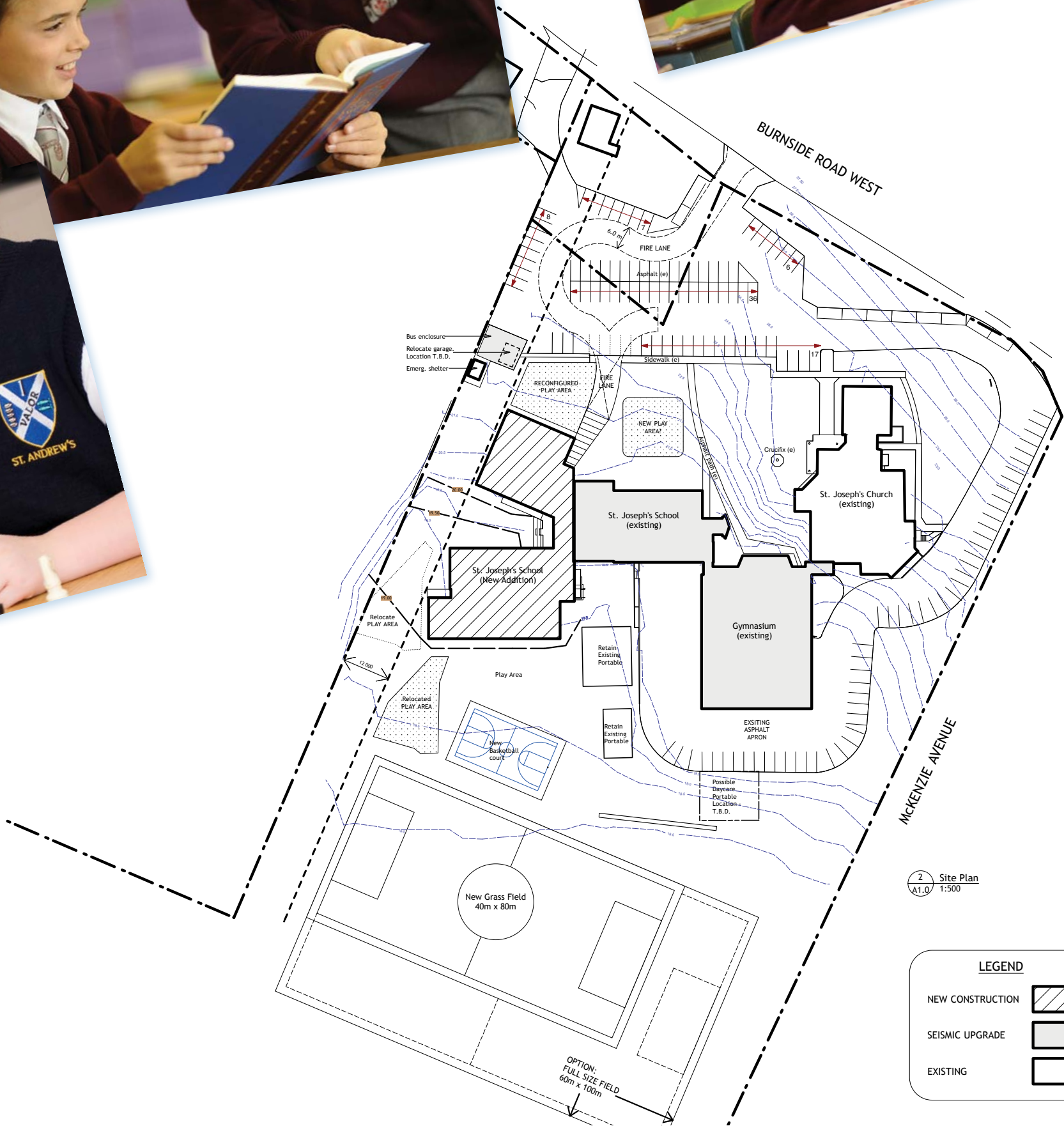
As part of the Catholic Schools Plan, construction of a renewed St. Joseph's Elementary School (pictured here) at the corner of Burnside Road and McKenzie Avenue in Victoria will get underway in February. Redevelopment will include seismic upgrading and expansion to accommodate St. Andrew's Elementary students and future growth.

- Garyali Architect Inc





“...we are truly creating a strong foundation for the future of our schools and the exceptional learning opportunities they provide.
~ Bishop Richard Gagnon



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Revisions:

ST. JOSEPH'S ELEMENTARY SCHOOL
Addition and Seismic Upgrade
757 West Burnside Road, Victoria, BC. V8Z 1M9



Title:
SITE PLAN

Date: August 15/12
Scale: As Noted
Issue: Design Development

Sheet Number:

A-1.0

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Focus on Youth

DYC 2013

by Jeremy Côté

I'm excited about this year's Victoria Diocesan Youth Conference (DYC) to be held May 24 - 26 at St. Andrew's Regional High School.

This year is the 10th annual DYC which means it is going to be awesome! Our guest speaker is Jesse Manibusan (Face2Face Ministries)—an unbelievably hilarious and inspirational speaker (look him up). West of Eden, Victoria's own home-grown Catholic praise and worship band is going to be there ... but that's not all.

While I'm still a long way from earthly sainthood, I've learned a few things along this thing people call "a faith journey." And one of those things is: we're all on one! Those who call themselves "atheist" and don't want anything to do with religion; those who had the best of intentions but got lost and are too afraid to try to come back; even those who are inwardly convicted but too scared to be seen acting like "one of those church kids" at school. We are all on a journey towards God and He doesn't judge us based on how close or far we are from Him.

He wants us just as we are. I love Mother Teresa's quote, which says, "not only that He loves you, but even more—He LONGS for you." No requirements, just as you are. And that is what DYC is about: meeting as a community as we are, and taking one more step towards Him. Maybe that step will be going to the Sacrament of Reconciliation for the first time. Or maybe that step will be opening your heart to the possibility that God might just exist. One of the amazing things about God (and trust me, there are lots) is the notion that if you give God an inch, He will give you a mile. Once you give God a chance, unfathomably amazing things will happen. That's how things started in me, back at one of my first DYCs (alright, I'm old). That step might even be as simple as signing up and going to DYC this year.

One of the first things our Holy Father, Pope Benedict, said when he became Pope was, "the world promises you comfort, but you were not made for comfort. You were made for greatness." He's right. I challenge you to take that chance, ask the "what if" question, and give it a shot this year. Come to DYC. If you are in high school (Grade 8-12) or a recent grad, you're invited. Everyone. As you are.

I'll leave you with this. We've all heard the cliché, "Go out on a limb; that's where the fruit is." Well, I like God's version of that better, when He told Simon to "put out into deep water, and let down the nets for a catch." God's calling you to come to DYC. I challenge you to give it a shot. May 24–26 at St. Andrew's High School.

Be there. ✂



Jesse Manibusan, 2by2 Ministries

Catholics on Campus Embrace Social Media

by Greg Van Dyk

If our 85-year-old Pontiff is tweeting, why aren't a bunch of young university students doing the same?

As the Outreach Coordinator for the Catholic Students' Association at the University of Victoria, this is the question I found myself asking friends after Pope Benedict XVI joined Twitter in mid-December. In only a few months, the Holy Father has gathered a collection of 1.5 million English followers of his new Twitter account. Not too shabby!

In a recent address on the topic of new media Pope Benedict said that he invites "young people above all to make good use of their presence in the digital world."

With that in mind, the Catholic Students' Association at UVic has recently joined Twitter and re-tweeted the Pope many times! We have also started up a new website (www.catholicuvic.webs.com) from which students can get more information about who we are and what we do. Our Facebook page (Catholic Students' Association–UVic) is running strong, reaching over 1000 people. The effective use of social media is key to reaching out to the student population, and connecting to the global Catholic community as well.

So if you follow the Pope in your Catholic faith—perhaps its time you looked into following him (@Pontifex)—and us (@CatholicUVic), and the Diocese (@rcdvictoria)—on Twitter too! ✂



COORDINATOR AND CATECHISTS RETREAT AND WORKSHOP

WHO: ... All Catechists, Sacramental Preparation and Religious Education Coordinators

WHEN: ... a day long Retreat and Workshop , on Sat Feb 23

WHERE: ... Ascension Parish, Parksville

WITH WHOM ... with Bishop Richard Gagnon and members of the Diocesan Religious Education Team

FEATURING... prayerful reflections on the Year of Faith with Catechists, and the sharing and discussion of new Diocesan initiatives with the Sacraments of Initiation.

WHY? WHAT FOR: ... to preview and receive materials and necessary background information regarding the launch of the new sacramental program, to take effect in September 2013.

WHAT ABOUT LUNCH? ... It's included.

WHAT DO I NEED TO BRING? ... your enthusiasm and best reflections on your role as a catechist

HOW MUCH? ... There is NO cost!! At All!!!

HOW CAN I REGISTER: ... Pre-Registration is required by Friday February 8, 2013 - Call 250.477-1331 (x 239), or email jzwicker@cisdv.bc.ca



Ascension Parish,
Parksville
9:30 am - 3:15 pm
February 23





by Fr. Dean Henderson

The married couple came to share with the gathering of about 40 students something of their considerable experience serving those who utilize the Cathedral basement's 9/10 Club breakfast soup kitchen. Although the Holy Cross Parish post-Sunday Student Mass meal has been a staple of the Catholic student community life for years, and I have a considerable role in coordinating the catechesis, this particular evening was entirely a student initiative. As students prepare for Catholic Student's Week on Campuses across the country in February, they want to head downtown and somehow serve the less fortunate, but they don't want to offend, to say or do the wrong thing, hence the request of some real "vets" to tutor them in some street basics.

The couple did a fantastic job of witnessing to the love of Christ for each and every "little Christ" they encounter, even those in "distressing disguise" to use Blessed Teresa of Calcutta's euphemism for the hard-to-love sick and smelly, the acerbic and senile. The overt objective was to bear witness to a work of the Church, but the couple of 52 years made more of an impact bearing witness to the love of Christ in their sacrament of "one flesh." They were happy, united, passionate about their faith and the people they have committed themselves to serve with, for, and in Christ. One student commented afterwards: "I'd like to be just like them," and I believe he spoke for many.

I went home that evening profoundly grateful that our young Catholics encountered both the Eucharistic Jesus at Mass and the presence of Jesus in this couple's sacrament of marriage after Mass. In my sincere ora et labora amongst students, I hope and expect in God's grace to see some young people answer the call to serve him as priests, religious and consecrated single persons. But for the majority, their call will be to marriage and family life, and they're going to need all the good examples they can get!

A professor of English and Western Civilization at Providence College recently wrote in Crisis Magazine that students are losing all customs that prepare young

men and women to get married and "marriage doesn't just happen!" (Anthony Esolen, *Catholics Awake! Marriage Doesn't Just Happen*, Crisis Magazine 2012). He makes a good point. And I wonder if all our talk in Catholic vocational circles about the necessity of "discernment" is doing us some sort of disservice?

Here's what I mean: discernment connotes a patient, calm, rational albeit spiritual process of discovering the will of God. This is all well and good but what about the wild abandonment, the explosive life changing decision that propels a young man to leap into the mystery of love by reciting the ancient ritual as he bows on bended knee and says: "WILL YOU MARRY ME?" Or what about the young woman who has wrestled within her heart through years of hope for the ultimate fulfillment of love and finally knocks on the convent door and asks "MAY I JOIN YOUR COMMUNITY IN VOWING MY LIFE TO JESUS?"

After all, like marriage, priesthood and religious life don't just 'happen'. G.K. Chesterton in his essay *A Defense of Rash Vows* says, "The man who has made a vow, however wild, gave a healthy and natural expression to the greatness of a great moment." Certainly that 52-year-old marriage wouldn't survive without hard work, discernment, sacrificial love, lots of laughter and forgiveness, and a huge dose of God's faith, hope and love. But it never would have even got off the ground without the greatness of a great moment in which the vow was proposed and then on the wedding day, entered. Jesus didn't just tell his disciples to pray, but at times to leave everything and follow him!

You may be interested in an event on the Campus Catholic calendar. On February 10, we have invited Fr. Bill Comerford, a Redemptorist from the Vancouver Archdiocese, to speak to us about ministry with people who have same-sex attractions. Fr. Bill is associated with the Catholic apostolate called *Courage* and he'll speak at 5:45 in the hall at Holy Cross. ✠

Sr. Madonna Buder: The Iron Nun

by Connie Dunwoody

I've never met her in person. But I know she's just had a huge impact on my life. It defies explanation, but for some reason, I've felt more focussed and had better workouts ever since we talked on the phone that day. Things that hurt, just don't anymore, and, more importantly, I'm enjoying it all again. It was a little gift of grace, right when I needed a boost.

I recently had the privilege to interview Sr. Madonna Buder of Spokane, Washington. Affectionately known as "The Iron Nun," Sr. Madonna became the overall Ironman world record holder for Oldest Person by finishing the Subaru Ironman Canada on August 26, 2012. The record was previously held by 81-year-old Lew Hollander. Sr. Madonna, at age 82, beat Hollander's time of 16:45:55 (that's hours:minutes:seconds) by a good margin, finishing the race at 16:32:00.

That's 16 hours and 32 minutes of activity under the Penticton sun. Please understand: an Ironman is not for the faint of heart at any age. It's a 3.8 km swim in open water, a 180 km bike ride and, if that wasn't enough, it ends with a full marathon of 42.2 km. Sr. Madonna continues to amaze the triathlon world with her accomplishments—an environment known for über competitiveness, toughness of mind and body and resilience of spirit—but it is the woman of faith who inspires me.

Sr. Madonna, who attended public school through the 6th grade, first encountered her vocation through the Sisters who taught at Visitation Academy in St. Louis, Missouri. She'd transferred to this school when her parents thought it best to send her to an all-girl's school. Although the corridors were "dark and dungeon-like," it was the warmth of the Sisters that stirred her heart. She spoke to me of an encounter with a teacher: the school had different lessons than the public system, and this sweet ten-year-old was dismayed by a grammar lesson she simply couldn't grasp. Her teacher took her aside and gently encouraged the small, distressed girl. Sr. Madonna thought, "this is what Nuns do: they serve people. That's what I'd like to do."

Sr. Madonna entered the convent at age 23. It was in the 1970s that she met a priest who encouraged her to take up running "as a way of harmonizing mind, body and soul," she said. Sr. Madonna continued, "He told me to run a certain distance, and so I did. He was there when I came back, and asked me, 'how did you do?' I told him, 'I think I did all right.' He asked, 'well, how long did it take you?' 'Oh, about five minutes, I think.' 'Did you stop at all,' he asked. 'No, I just ran,' I told him."



It turned from a five-minute experimental jaunt into a lifetime of healthy activity. I asked her, "how has racing enhanced your vocation?" "It's given me great endurance," she laughed. "And I see God everywhere. The out-of-doors is a wonderful cathedral. When I'm running, or cycling, whether I'm training or in a race, I am surrounded by God. All my little problems seem so minimal and 'piddly' compared to His magnificence."

Sr. Madonna has many stories of her races (of which there are more than 365 triathalons, and more than 45 of those are Ironman distances). In 2010 she published a book, *The Grace to Race*, in which she shares the no-nonsense spirit and deep faith that is her that is her life—and journey from from a prominent St. Louis family to the Catholic convent and across championship lines all over the world. She shared a few stories with me, and they are tales of courage and determination; moments of unexpected assistance and love; times when discouragement reached into her heart and tempted her to give up; lists of injuries longer than mine (she has broken both arms and three toes as well as other bones, including a broken hip so bad the doctor told her she might never walk again); but above it all shines her incredible spirit. It sparkles like her effervescent laugh that floated into my heart over the telephone wires and gently connected to my spirit. Even now, two months later, I hear her lilting voice and know that regardless of the challenges we face, we can do anything we set our hearts to.

I asked her, "what is your favourite Bible verse, Sister?" She said, "Oh, nothing really hits me right off. But while I'm running, I say this little chant: Bless the Lord, Praise His holy name, over and over. I chuckled. "I say *Hail Marys* when I'm riding fast down hills," I reported. We laughed together, enjoying each other very much in that moment of shared experience.

"One last question, Sister," I said. "What do you see as your legacy?"

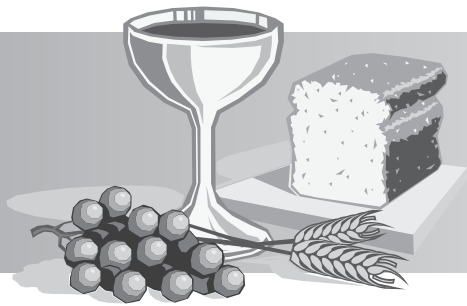
She paused. "You know," she mused, "someone is going to have to explain that word to me." I could almost hear her considering this question carefully in between heart beats. "My concern about young people is we are slowly self destructing; we are slaves to our own inventions. So I want us to get *out* more—we've forgotten how to socialize and we are subject to losing what is ours naturally—the ability to interact face to face with love. We've forgotten what gracious living is about; a time when things were done slowly and carefully, by hand and meticulously well. We need to remember we are God's children—His little children, enjoying His creations and playing in His open-air cathedral."

But what I remember most about our conversation is this: By the interactions we have with each other, she said, we are meant to be angels for each other, to lift each other up. We never know how something we say or do will affect others, so we must remember to be kind, gracious and loving.

Sr. Madonna is all those things. Her quiet determination, quicksilver laugh and enormous sense of peace flowed along the telephone lines into my spirit. I have been changed by my encounter with her: she was, for me, the grace to race. ✠



Vocations



Discern This...

by Fr. Sean Flynn

There is usually a theme for editions of the *Messenger*. This edition's theme is "vocations." We know that "vocation" is a state we hold in society. This state can be married life, single life, or consecrated life to an order of men or women who are fully dedicated to service to God, or one's state can be ordained, deaconate or priesthood.

Each of us has been called to a special vocation. Our vocation is our individual call from God to live in holiness and to follow in the footsteps of Christ by serving others.

Just as a seed is planted in the earth and begins to develop and mature, so too, our vocation is planted into our hearts and minds and it develops as we become aware of who we are and of what we are called to be.

A vocation to God is a beautiful thing for it actually comes from God. We celebrated the most perfect vocation when we honoured the Holy Family with Mass on December 30. Mary as mother, and Joseph as father, and Jesus fixed on living completely in unison with the will of God His Almighty Father, yet obedient to his role as the only son of Mary and Joseph.

Besides being thought of as a seed that grows, a vocation can also be thought of as an image to the way heaven will fulfill our vocational praise to God.

This column is dedicated to stressing the need for vocation to the priesthood and the religious life.

One of the more powerful means to help people discern the priesthood and religious life is to have them hear the testimonies of others who have said "Yes" to God's call to such a vocation. Through hearing testimonies someone in discernment can be supported by the experience of others. It can also help one see a similar occurrence in their own life of what they hear shared by others. A good book that offers such support is *To Save A Thousand Souls* by Fr. Brett A Brannen.

Testimonies are powerful means to encourage one to be open to God's call but the ultimate means is prayer. I believe if one were to hear the 'cry of the poor' and knowing that they could help those who cry then the power of love would bring young people knocking on their pastor's door wanting to know, "how do I become a priest or a religious?" So, the following is the opening meditations to the Joyful Mysteries of the Rosary for Vocations. Hopefully dear reader you will say this prayer. Hopefully dear young people you will realize the cry of the poor is real and all about you in the church. We need priests and religious from our own parishes. We need that courageous witness to heavenly love, like that of Mary, Joseph and the apostles.

First Joyful Mystery: The Annunciation

Mary answers "Yes" to God's call. Even though it was unexpected and the Archangel gives her only the details she needs to know at the present moment, she responds generously. Let us offer this decade for those who are being called to the priesthood or religious life that they, like Mary, may have the grace to respond wholeheartedly.

Second Joyful Mystery: The Visitation

Mary wastes no time in acting upon the grace of her vocation. Through her cooperation, the plan of salvation is already unfolding. Let us offer this decade for those who have been called but are hesitating. May God's grace hurry them forward to answer the call and thus begin to labour for the harvest.

Third Joyful Mystery: The Nativity

Our Saviour comes to us in the midst of a family. How crucial is the role of the family! Let us offer this decade for all parents that they may provide an atmosphere of love and faith in the home. May parents thus help foster their children's vocations.

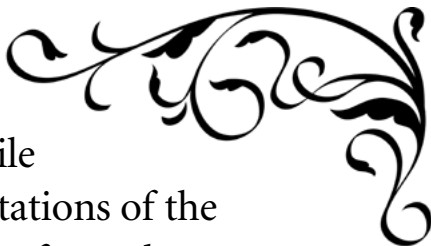
Fourth Joyful Mystery: The Presentation

Joseph and Mary presented Jesus in the Temple and dedicated him to Almighty God. They knew their son was a gift from God to be given back to Him. Let us offer this decade for the grace parents need to recognize the gift of their children and thus offer them to the divine plan of God. May His will determine every moment of their lives.

Fifth Joyful Mystery: The Finding of Jesus in the Temple

This mystery tells of a much unplanned event in the life of Joseph and Mary. For days their hearts ached with sorrow until they found their son. Let us offer this decade for those parents who find it difficult to understand and thus support their child's vocation as a priest or religious. May they be graced with the faith to support God's will for their children and, like Joseph and Mary, to hold the mysterious ways of God in their hearts.

Talk to your pastor or call the Diocese's Vocation Director, Fr. Sean, at 250-479-1331. ✠



☾ To today's young people I say: Be more docile to the voice of the Spirit, let the great expectations of the Church, of mankind, resound in the depths of your hearts.

Do not be afraid to open your minds to Christ the Lord who is calling. Feel his loving look upon you and respond enthusiastically to Jesus when he asks you to follow him without reserve.

~ Blessed John Paul II

The Iron Pulpit

Excerpt from The Iron Pulpit: Missionary Printing Presses in British Columbia by Alicia Fahey and Chelsea Horton from the UBC Rare Books and Special Collections Library

This [is] the story of a small iron printing press. This was the first press to arrive in the future province of British Columbia and was brought to Victoria in the 1850s by Roman Catholic Bishop, Modeste Demers. The actual date of arrival is contested; most indicate the press arrived in 1856, others suggest it was earlier. The press was reportedly given to Demers in France in 1851 by a French Catholic missionary society and is said to have been over a century old by the time it arrived in the fur trade settlement of Victoria, located on the traditional territory of the Lekwungen people. The specific route it travelled, like much of its history, is a matter of speculation.

Though the press was intended for missionary printing, its life story reveals that it was put to many unexpected uses. There is an indication that Demers printed materials including prayers and visiting cards on the press prior to 1858, when news of gold on the Fraser River sparked significant migration to Victoria, substantially shifting the small colonial town's composition and character. At this point Demers evidently loaned or rented his press out to several different people, who used it to print a handful of short-lived newspapers (*Vancouver Island Gazette*, *Le Courrier de la Nouvelle Calédonie*, and *News Letter*), as well as one of the first books in what became, in 1871, the Canadian province of British Columbia (Alfred Waddington's *The Fraser Mines Vindicated*, or, the *History of Four Months*). The press may also have been used to print government proclamations. In December 1858, the press was sold to journalist-cum-politician Amor De Cosmos and used to print the British Colonist newspaper until 1862. "The Demers press," as it has been dubbed, was subsequently used to print another short-lived Victoria newspaper (*Evening Express*), then transported inland to Barkerville, where it produced the weekly *Cariboo Sentinel* (June 1865 – October 1875) and *Sawney's Letters*; or, *Cariboo Rhymes* (1866, 1868, 1869); the latter has been described, without recognition of Indigenous orature, as the first "literary work" in the province. The press was eventually sold and used to print another newspaper, the *Inland Sentinel* (May 1880 – May 1916), at Emory, then Yale, and Kamloops. The Demers press was replaced with newer technology in 1890, but may have continued to use used for occasional job printing work in Kamloops.

☾ Though the press was intended for missionary printing, its life story reveals that it was put to many unexpected uses.

In 1911, Dr. M.S. Wade, the owner of the *Sentinel*, gave the press to the Sisters of St. Ann in Victoria. Members of this Quebec-based order had first moved to Victoria in 1858 at the request of Bishop Demers. The press remained at the Sisters of St. Ann museum, at St. Ann's Academy, until 1971, when the Sisters loaned the press to the Royal British Columbia Museum for their "Old Town" reconstruction. St. Ann's Academy and its museum closed in 1973 and the Sisters gave the press to the provincial museum five years later. It remains there today, on permanent display in the Old Town print shop. ✠





Face the Day



by Bonnie Landry

Ideals are important. Even small ones. If I didn't have ideals such as, "I should not yell at anybody for the next five minutes," where would I be? Ideals are what make it possible to improve ourselves, and not yell at everybody every waking moment.

I'll admit it: there is a gap in my life. It lies mainly between The Person I Want To Be and The Person I Am. It is a wide gap, and every time I notice it—several dozen times per day—I notice how very "not pretty" it is. Not ... pretty.

The person I should be is so, well, nice. She is kind and never gossips or yells or gets mad at anybody. I love her. She is just like Mary Poppins, practically perfect in every way. Did I mention I love her?

So there she is, the person, She, the awesome me that I want to be, my ideal me, whom I love. Not ever minding what others think, not ever bitter and especially never impatient. Or loud. The thing I love most about her is the profound perception She has of what others need and her ability to give everyone around her the emotional support they desperately long for.

Never hedging on her exercise routine or squandering the time God has given her, She is the model of prudence and temperance, justice and charity. She is not vain and her hair always looks fabulous. But since She is a model of humility, how her hair looks doesn't even matter to her. Now there is a saint in the making.

Her children adore her and even when they are naughty (which is rare, since She has raised near-perfect offspring), She is loving and patient. Like the real me, She has impeccable taste in husbands but the Me Of My Dreams never ever feels bitter or resentful towards him. Especially not when he doesn't notice how cute She is on any given day, or that She needs a little extra attention or support, which She really never does because She is so, well, together.

The Person I Am is quite another story. Oh, sure I have my shining moments, like most people. When I am totally well rested and getting plenty of exercise, eating properly and my spiritual life is well ordered—then I'm super nice. Actually, I don't think that's ever happened, all at the same time. It is fictional. At other times goodness and niceness tend to come in sporadic and unexpected five-minute chunks. Sometimes I shock myself.

So all that preamble was really just setting the stage to talk about the Gap that exists between Real and Ideal Me. Why is it so darn big? Why is that She and me are so very far apart? I try, but I completely fail to see the humour in it. That Gap clearly represents something.

Let's examine that. A gap is typically a space between two things, an emptiness where something isn't. Where something should be. But a gap must be occupied by something, even if it isn't what is supposed to be there. For example, a gap in this piece of writing is filled up with taps from my space bar. A gap in someone's mouth, where the tooth is supposed to be is filled up with air. Or food, or saliva or occasionally a drinking straw. A gap in the oak flooring in my dining room is filled up with crud.

Something fills up the gap of what a person is, and what he or she wants to be, or is capable of being. Something fills the gap of what God knows to be our potential. It sets me thinking about the possibilities.

A gap could be filled with:

- Laziness*—"It is just too much work to become a better Me."
- Pride*—"I think I'm pretty stinkin' fabulous the way I am."
- Fear*—"I can't live up to the expectations."
- Despair*—"I am unable to grow in holiness."
- Self pity*—"Why should I? No one would ever notice."
- Flippancy*—"As if God has time to care."
- Lukewarmness*—"It doesn't matter."

All the possibilities herein, all of the reasons why we might not want to become better, to strive for something more, fail to represent adequately the reason we need ideals. They fail to bring to light The Point. The point of ideals, the point of striving to be better, the point of wanting to become the best we can be is to one day gain heaven.

I was shocked, as an adult convert, teaching the faith to my children, the first time I read the catechetical question, "Why did God make me?"

The answer was so simple and so clear: "God made me to know Him, love Him and serve Him in this life, so that I can be happy with Him forever in the next life."

I know God through prayer. I love Him through how I love others. I serve Him in obedience. But God knows my heart. He knows how I desire His grace, and one day, His Kingdom. And while I suffer from all of these vices of the gap from time to time, the gap, I think, is not filled up with any one of them, or all of them. What lies between Her and Me, primarily, is want.

Desire to be more Christ-like, desire to draw more closely to my God. The vices, certainly, are there, like little wedges in the want, making it difficult turn want into accomplishment, to turn want into tangible holiness. But what would happen if the want were not there? What if I were made of such natural virtue that desiring holiness seemed, well, fruitless, unnecessary?

I am suspicious that in that circumstance, I would not work very hard. I am suspicious that Our Lord has let me be so lame for a reason, so that I would work at it, seeing my lameness and the abject poverty of my spiritual life for what it really is. Like, ouch...

He wants me to long for Himself. He wants me to see my weakness to the point that I get down on my knees and beg for Him to take me to Himself. He wants me to know I will not—cannot—do it on my own.

And what of Her? With the perfect hair? With the Life All In Order, She Who Never Raises Her Voice; She, Whose Will is Always Perfectly Aligned to Our Father. Its Her on the other side of the Gap (really, it feels more like a chasm) that archetype of Me, that keeps me longing for holiness. She keeps me trying through failure, distraction, forgetfulness. Two steps forward and one step back.

But it's She who draws my eye up to Him, to heaven and home. ✕

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Dorothy Loreen prepares altar in Sister Fay Trombley's house while Tuktoyaktuk's Our Lady of Grace Church is repaired.

Photo by Michael Swan

“And you shall set the bread of the Presence on the table before me always.” EXODUS 25:30

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Faith Matters



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

VOCATION

1. a: a summons or strong inclination to a particular state or course of action; especially: a divine call to the religious life
b: an entry into the priesthood or a religious order
2. a: the work in which a person is employed: occupation
b: the persons engaged in a particular occupation
3. the special function of an individual or group

So reads the Miriam Webster entry on “vocation.” This is easy enough to understand; we are very familiar with such related words as, “vocal,” “vocalize,” “vocational” and “voice” ... all connected to the act of using one’s voice for “calling.”

By implication the definition also implies, from the inclusion of the word “summons,” that the recipient of “the call” is responding to someone (“the summoner”) in relation to the business at hand, “a particular state or course of action.” This has a much more specific focus in the phase which follows, “*especially*: a divine call to the religious life,” and “an entry into the priesthood or a religious order.”

Is the business of responding to a call limited to religious or consecrated life? Well, we are all familiar with the term “called to the bar,” referring to that stage of a lawyer’s preparation when he or she is qualified and ready to practice Law. This term originated in medieval England as a designation referring to a means of determining those fit to be summoned to speak at the “bar” or the wooden barrier separating the monarch from their subjects in the royal courts. Later it translated into the legal realm in relation to English judges and a means to identify those fit or qualified to approach them regarding the law.

A similar tradition of “calling” is followed in academia. For example, at a university graduation ceremony, the respective Deans present their graduands, who are “called forth,” to the Provost for the conferring of their degree by the Chancellor of the University.

The second definition provided by Webster reflects a popular understanding of “calling” as it has evolved in our cultural over time. This understanding reflects the attitude of many people who devote themselves to their life’s work (regardless of what it is) with such passion and enthusiasm that they can best be described as embodying a sense of being “called” to that work.

This leads us to Webster’s third definition which has profound implications for us as Christians, but with one difference, when we consider *dignity resides primarily with the individual* before that of the individual’s “function.” The world, though, tends to view the individual differently than the Church does. As members of the Church we believe everyone is “called.” This Call from God begins with Baptism. As human and spiritual beings we are made by God, for God. That is, we are formed out of love, constantly invited to ever deepen that love and ultimately to spend eternity with God, the source of all Love.

In addition to being made in the image and likeness of God (as manifest by our moral spiritual and intellectual nature), our dignity derives from the “call” from God who not only gifts us with life and talents, but who invites us personally into relationship with Him. This is a “life-long” relationship which begins in this world and is promised to continue for eternity. This is a relationship marked by the God who became vulnerable, as one of us, who suffered and died for us, so that we might be free to grow in this Love and so be more united to Him.

Speaking of relationship, it is good to remind ourselves that God is a relationship, a community of loving relationship. This too is the “model” which serves as both our source and our guide for living, personally and collectively—as pilgrim and as pilgrim Church. God, as Love, by nature reaches out, invites, “calls.”

Another way of looking at vocation or the “call” from God is a term popularised through the Second Vatican Council’s Dogmatic Constitution on the Church, *Lumen Gentium*, “the universal call to holiness.” Quite simply, God alone is complete—holiness being derived from the word “wholeness.” Our completeness/wholeness/holiness depends on our surrender to God. Not only our spiritual attitude, but the very exercise of our talents and abilities (gifts freely given to us by God) can only realize their purpose and potential in being ordered to the desire and design of the One who gave them. This is our fundamental “vocation” or “call.” As Christians, we see human life, growth and potential as a profound mystery of pure gift, having no meaning or purpose apart from its Giver.

God’s glory, then, is manifest when we are “fully alive,” to echo the words of St. Irenaeus. So the complete human person, as a profound mystery of pure gift, situated in time and place, growing in relationship with God and through the development and exercise of talents and abilities at the service God and neighbour is the foundation, the essence, of a well lived life.

In this, the Year of Faith, we have a wonderful opportunity to “recall” (literally, “the call to return”) these realities. We have a unique opportunity to rediscover and re-experience these timeless truths often obscured by a culture which tends to see the individual’s value in terms of his or her “function.” Our vocation, our “Call” is to be more than that, because we are the ones who have come to recognize the “voice of the Shepherd,” who laid his life down for his sheep.

So, together, through Him with Him and in Him, let us work as His Church to help others to recognize His Voice, and so join us, in responding to His Call. ✠



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Office of Justice & Life

Living Our Faith

by Yvonne Zarowny

“Be assured, then, that faith without works is as dead as a body without breath.” ~ James 2:26

Pope Benedict XVI invites us to undertake pilgrimages of faith in 2012-2013.

In 2012, the Diocese of Victoria, with the formation of the Office of Justice and Life, embarked on a pilgrimage. The purpose of this sacred journey is to ensure we appreciate that a central component of living our faith involves us engaging our societies so all within have life with dignity; that the way our societies are structured enables authentic integral human development for the full continuum of life from conception to natural death.

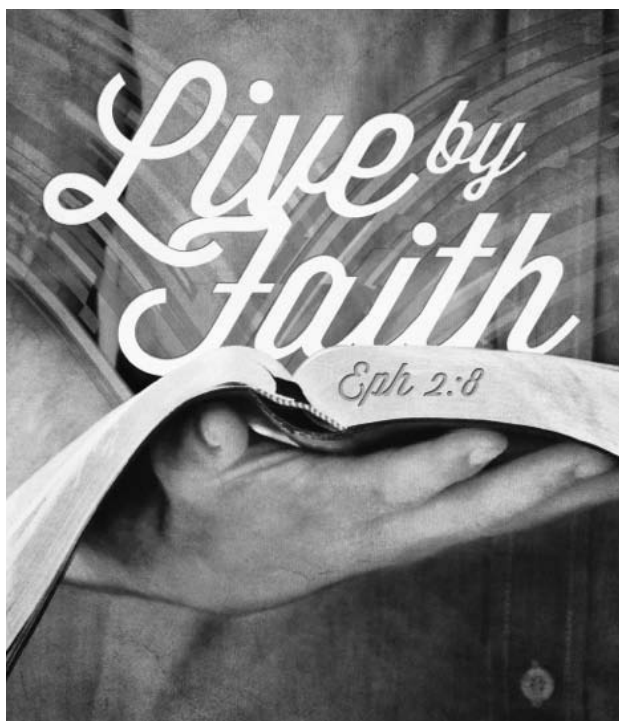
In November 2012, initial steps were taken within the Diocese with a set of three workshops introducing what is considered by some to be the best-kept secrets of the Roman Catholic Church, our rich Catholic Social Teachings (CST).

On Saturday February 2, 2013 an event co-sponsored by the Office of Justice and Life, the Social Justice Committee, Adult Faith Formation and other ministries of Church of the Ascension in Parksville facilitated the faithful taking further steps on this pilgrimage.

Bob McKeon, PhD., Associate Director of the Office of Social Justice for the Archdiocese of Edmonton, facilitated an interactive workshop where participants were invited to deepen their understanding of our CST, and then use them as the basis for critiquing and taking faith-based reflective action to address the many life-denying social and environmental issues confronting us today—locally, regionally and internationally. To help us live our faith more fully, Bob outlined how the Canadian Catholic Organization for Development and Peace (D&P), an initiative of the Canadian Bishops, is a means of living out our CST by responding to international situations denying life with dignity for all. Many of these, including refugees, poverty, hunger, human trafficking and abortion, have their origins in values and social structures shaped to benefit the few over life with dignity for all.

A full report of this exciting event will be in the April issue of *Diocesan Messenger*. ✠

“By this all will know you are my disciples, if you love one another.” ~ John 13:35



Action in Love

Stuart Andrie, Ministry Coordinator for the Office of Justice and Life

☪ Faith in action is love—and love in action is service. ~ Blessed Teresa of Calcutta

Vocation: normally understood as a call from God to a distinctive state of life, in which the person can reach holiness. Most people think of vocation only in terms of becoming a priest, a religious or being married. In this Year of Faith, we turn to the documents of The Second Vatican Council, and we see that it was made clear that there is a “Universal call [vocatio] to holiness in the Church” (*Lumen Gentium* 39) thus broadening our typical understanding of this term.

With this understanding, all men and woman are called to grow in holiness in the Church through the Sacraments and prayer, and to deepen one’s faith and to live that faith out daily in the world: “They should raise all of society, and even creation itself, to a better mode of existence. Indeed, they should imitate by their lively charity, in their joyous hope and by their voluntary sharing of each other’s burdens, the very Christ who plied His hands with carpenter’s tools and Who in union with His Father, is continually working for the salvation of all men.” (*Lumen Gentium* 39).

An essential part of living our faith, of putting our faith into action, is how we treat our fellow man and creation. We have the social doctrine of the Church to help guide us as to how we can live out our universal call to holiness or our vocation:

☪ By means of her social doctrine, the Church takes on the task of proclaiming what the Lord has entrusted to her. She makes the message of the freedom and redemption wrought by Christ, the Gospel of the Kingdom, present in human history. In proclaiming the Gospel, the Church “bears witness to man, in the name of Christ, to his dignity and his vocation to the communion of persons. She teaches him the demands of justice and peace in conformity with divine wisdom” [80]. ~ (*Compendium of the Social Doctrine of the Church* # 63).

The call to holiness and communion are key themes of the Second Vatican Council. The conciliar understanding of communion—that the Church is communion: communion with Christ and one another—has to be lived out in our relationships, in our Church, in our lives. This communion is what we should be working for in social justice. This communion is a part of the universal call to holiness—our vocation.

How does one live in communion? We find communion with Christ in the Church. We live communion with each other in love and service. Simply put, we can live out this call to communion and holiness by living the Seven Corporal works of Mercy:

The seven corporal works of mercy:

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.
6. Visit the imprisoned.
7. Bury the dead.

These are at the core of how we are to live our social justice teachings; how we are to live our faith in love and service and bring about the communion and holiness that we all share as our universal vocation.

There are many opportunities to put faith and love in action in our Diocese. Great organizations like the Society of Saint Vincent de Paul (www.svdpvictoria.com) and the Canadian Catholic Organization for Development and Peace (www.devp.org) are always looking for people who are willing to give of their time, treasure or talent.

Additionally, the Diocese has created a number of events to help us understand how we can put our faith in action by understanding its Catholic Social Teachings. In November we hosted a series of workshops studying the basics of our Catholic Social Teachings across the Diocese. On February 2 there was a workshop at the Church of the Ascension in Parksville entitled *Living Our Faith* intended to help us understand and live our universal call to holiness and communion in these very challenging times.

For more information about organizations that you could volunteer for, or further opportunities to deepen your understanding of the rich heritage of Catholic Social Teaching, please feel free to contact me at sandrie@rcdvictoria.org or call me at (250) 479-1331. ✠

☪ When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice. ~ St. Gregory the Great





Bishops' Comment on Same-sex Marriage Bill

Archbishop Peter Smith, Vice President of the Catholic Bishops' Conference of England and Wales issued the following comment today, in response to the news that the Marriage (Same Sex Couples) Bill has been introduced in Parliament. It is deeply regrettable but not unexpected that the Government has chosen to proceed with introducing a Bill to change the definition of marriage. Alongside many people of all faiths and none we will be vigorously opposing the Bill.

<http://www.indcatholicnews.com/news.php?viewStory=21827>

Posted: Friday, January 25, 2013 3:17 pm

US Mass of Thanksgiving for Canonization of Saint Kateri Tekakwitha

On Saturday, 26 January, the Most Reverend Richard Smith, Archbishop of Edmonton and President of the Canadian Conference of Catholic Bishops (CCCCB), and the Most Reverend Lionel Gendron, PSS, Bishop of Saint-Jean-Longueuil, will represent the Bishops of Canada at the US National Mass of Thanksgiving for the canonization of Saint Kateri Tekakwitha. The Mass will be celebrated in the Basilica of the National Shrine of the Immaculate Conception in Washington, DC. The celebration is being organized by the US Black and Indian Mission Office, also in Washington, DC.

<http://www.indcatholicnews.com/news.php?viewStory=21824>

Posted: Friday, January 25, 2013 12:07 am

Syria: Catholic Charity Supports Refugees Enduring Bitter Winter

People escaping violence and oppression in Syria are to receive urgent help from a leading Catholic charity which is making a series of grants across a region now gripped by a bitter winter. Aid to the Church in Need has approved an initial aid package of £130,500 (€55,000) to provide food, blankets and medicine for people struggling in below-freezing temperatures. The aid, bound for refugees and displaced people in Syria, Jordan and Lebanon, will be distributed through parishes and dioceses, with the expectation of more help to come from the charity.

<http://www.indcatholicnews.com/news.php?viewStory=21823>

Posted: Thursday, January 24, 2013 11:46 pm

Pope's World Communication Day Message Focuses on New Media

Pope Benedict has issued his Message for the 47th World Communications Day today - the feast of St Francis of Sales, Patron Saint of journalists. This year's message focuses on new media, and is entitled: 'Social Networks: portals of truth and faith; new spaces for evangelization.' The Day will be celebrated on 12 May 2013.

<http://www.indcatholicnews.com/news.php?viewStory=21821>

Posted: Thursday, January 24, 2013 12:48 pm

DR Congo: Church Issues Fresh Appeal for Kidnapped Priests

Church leaders in DR Congo have issued a fresh appeal for the release of three priests who were kidnapped last October. The National Episcopal Conference of Congo (CENCO) and the Diocese of Beni-Butembo, published a statement yesterday calling for the release of the three Assumptionist priests: Fr Jean-Pierre Ndulani, Fr Anselme Wasikundi and Fr Edmond Bamutute. The statement said: "These priests have done nothing to deserve this. We ask those who hold the to repent and release them to serve God."

<http://www.indcatholicnews.com/news.php?viewStory=21818>

Posted: Wednesday, January 23, 2013 11:25 pm

Help Support Two Peruvian Oblate Seminarians

by Nancy Stuart, St. Patrick's Parish, Victoria

During the summer, our parish priest at St. Patrick's Parish, Fr. Bill McDonald, OMI, welcomed a long-time friend and confrere at St. Patrick's for a couple of days. Fr. Jim Dukowski OMI, who is based in Lima, Peru preached the homily one Sunday and then joined us at our parish picnic. I only met him briefly, but since he is based in Lima, I mentioned to him that I would be in Lima in early September to attend a work-related conference. We decided to meet up and he said he would be delighted to show me his parish, Our Lady of Peace, and the trade school attached to it.

Fr. Jim met me at my hotel at 11:45 and we taxied to the metro bus line that runs north/south in Lima. The first bus that came was full, but we managed to squeeze onto the second bus. The bus stop was called the Canada stop. After a while we got a seat. We crossed the Rio Rimac, which is just a trickle this time of year. Through the bus window we now saw open markets, unfinished houses, narrower streets and lots of people. We went to the end of the metro bus line and took another bus to the Oblate House which is located in the northwest section of Lima. I had lunch with Fr. Jim, Fr. Maurice Schroeder, the Superior, and the parish priest. They have 13 churches and 100,000 people in their parish for 3 priests.

After lunch they showed me the technical school they run and I met the administrator, Martin. The boys start at 13 years old and finish their public school and also get training in the trades. The school teaches furniture making, auto mechanics, die casting, electronics and general mechanics. A friend, Raul, who is a taxi driver, borrowed Fr. Maurice's car and drove me back to my hotel. Fr. Jim came for the ride too. Lima traffic is crazy; maybe that is why people leave it to the taxi drivers.

The next day Fr. Jim met me at my hotel and we drove to the student house at the Catholic University. Six young men and the Director of Formation live in the house. The students are in their undergraduate studies with the intention of joining the Oblates. Fr. Jim gave me a tour of the house, five floors with roof patio—which is also the laundry room—open to the sun. The house was formerly a radio station. We had lunch with the students and then Raul drove me back to my hotel. Again I appreciated Raul's driving in the Lima traffic.

Fr. Jim mentioned that the Oblates are only able to fund four young men to continue their four years of studies for the priesthood, but that they have six interested in pursuing this vocation. The young men come from the parish families who are not able to financially support their sons in their education. Canada used to support the Peruvian Oblate houses, but a few years ago this stopped. Fr. Jim indicated that it costs about \$7,000 for one student for one year. I suggested that I could inquire to see if our Victoria Diocese might be able to support two young men for the four years of their seminarian training.

The Oblates have had priests in our Diocese for many years, so I put out this invitation to the people of the Victoria Diocese. Would you be willing to pledge support for a seminarian student in Peru? You could give a one-time donation or pledge support of \$50, \$100 or \$1,000 for 4 years, or any amount you are able to manage. If the Holy Spirit moves you to answer this call, please contact me at nancy-stuart@shaw.ca or phone 250-477-6952. Income tax receipts for donations are available from MAMI (Missionary Association of Mary Immaculate). ✠

The trade school



L to R: Fr. Maurice, Nancy, Fr. Jim

Students with Raul (third from left), Fr. Jim (third from right) and Formation Director (far right)





YEAR OF FAITH 2012
2013

Year of Faith



Catholic Diocese of Victoria
Office of the Bishop

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January 14, 2013

Dear Brothers and Sisters in Christ,

Our Holy Father Pope Benedict XVI recently granted the Faithful a Plenary Indulgence for the occasion of the Year of Faith. The Indulgence is granted from the opening of the Year of Faith on October 11, 2012 until it ends on November 24, 2013. In the decree granting the Plenary Indulgence for the Year of Faith, we read:

The day of the 50th Anniversary of the solemn opening of Vatican Council II, the Supreme Pontiff Benedict XVI has decreed the beginning of a Year especially dedicated to the profession of the true Faith and its correct interpretation, through the reading of—or better still the pious meditation upon—the Acts of the Second Vatican Council and the articles of the Catechism of the Catholic Church.

Since the primary objective is to develop sanctity of life to the highest degree possible on this earth, and thus to attain the most sublime level of pureness of soul, immense benefit may be derived from the great gift of Indulgences which, by virtue of the power conferred upon her by Christ, the Church offers to everyone who, following the due norms, undertakes the special precepts to obtain them.

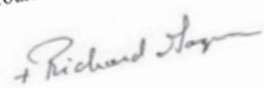
During this Year of Faith, then, a Plenary Indulgence is granted to the Faithful who, in a true spirit of repentance of sin and with the sincere intention of gaining the Indulgence:

- Receive Sacramental Confession and the Eucharist within a few days of the spiritual work of gaining the Indulgence;
- Pray an Our Father and Hail Mary or other prayers for the Pope's Intention for the Universal Church;
- Offer prayers for the Holy Father in his role and responsibility as Shepherd of the People of God.

The Plenary Indulgence can be gained by visiting any one of our parish churches or mission chapels within the Diocese with the purpose of praying the prayer intentions above. In the case of individuals who cannot travel to a parish church or chapel due to age or ill health, it is sufficient to simply have the intention and desire to do so and to fulfill the other conditions marking the Plenary Indulgence. Such visits intended for the grace of the Plenary Indulgence have been designated for any day during the Christmas Season; the Sundays of Lent; the Solemnity of St. Joseph; Easter Week; Solemnities of the Ascension and the Assumption of the Blessed Virgin Mary.

May this Year of Faith be a time of Grace for all of us and a source of God's blessings for our parish communities.

Yours in Christ,



Most Reverend Richard Gagnon
Bishop of Victoria

It is indeed understandable that the idea of indulgences be rejected by many people. In actual fact, however, the Church's teaching on indulgences is something valuable and well worthwhile. It is linked to other beautiful teachings of the Church such as the Communion of Saints, Grace and Forgiveness of Sins. For a more in-depth understanding of this question it would be good to refer to the *Catechism of the Catholic Church* (CCC 1471-1479).

Briefly speaking, an indulgence "is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church..." (CCC 1471). Furthermore, it is worth knowing that an indulgence can be partial or plenary according to whether or not it partially removes or completely removes the temporal punishment due to sin. In fact, the faithful Christian can gain an indulgence for themselves or apply it to those who have died—much as we pray for the souls of the Faithful Departed on All Souls Day.

Now, if our serious sins are already forgiven in the Sacrament of Reconciliation or in those cases of deep repentance when we cannot go to Confession, and our life and health are seriously compromised, what do we mean by the "temporal punishment" due to sin? We are speaking here of the effects of our sins, those sinful actions and thoughts which we struggle with constantly in our quest for holiness. It seems that, as sinners, we have a tendency to be attached to things in this world, and love God and our neighbour imperfectly. Even though we repent of serious sin which deprives us of eternal life (that is, mortal sin), we often remain attached to selfishness, resentments and complacencies in spite of the call of our Baptism. In all these circumstances of our human condition we must be purified through Prayer and Penance in this life, or in Purgatory in the next, if we are to enter into the Kingdom where there can be no sin. The reason for this is because a true love of God and neighbour demands a total self-giving just as the Lord has given himself totally to us and continues to do so in the Holy Eucharist. This is the purpose of Lent, for example, where we seek holiness through Prayer, Penance and Fasting. As St. Paul would say to us: "... the old man must be replaced by the new..." (Eph. 4:22, 24)

And this is where the Doctrine of the Communion of Saints comes in. It is worth knowing that the Christian, who seeks purification from the sinful attachments to self and the things of this world in order to live the vocation of holiness, is not alone. In fact "the life of each of God's children is joined in Christ and through Christ in a wonderful way to the life of all other Christians in the Mystical Body of Christ" (CCC 1474). There is a link of charity as we say, between those now in heaven, those expiating their sins in Purgatory and those still living on earth. Between all of these members of Christ is an exchange, a spiritual exchange of good things we call graces. By far the most important Grace is the Redeeming Grace won for us by the merits of Jesus Christ through his Cross and Resurrection. Yet in a limited way, Jesus has allowed all of us to join him in this work of Salvation, starting with the prayers and good works of the Blessed Virgin Mary and the saints, and then through the spiritual faith and good works of the faithful in this world and the next. All of this Grace is called the "Treasury of the Church" because it is linked together. The holiness of one affects and profits others well beyond the harm that the sin of one could cause others.

An Indulgence then, is obtained through the Church which, through the power of "binding and loosing" granted by Christ, imparts to the Christian, the Grace of the forgiveness of the temporal punishment due to our sins. It is, as the Catechism teaches, an opening to the individual of the "treasury of the merits of Christ and the Saints to obtain from the Father of Mercies the remission of the temporal punishment due to their sins" (CCC 1478). The Church, in fact, is constantly opening this great treasury of Grace every time we receive the Body of the Lord or any of the Sacraments. We should also realize that the use of the word "punishment" here is not a reference to a sort of vengeance on God's part but in fact is the reality stemming from the very nature of sin itself—sin affects our relationship with God.

In Pope Benedict's Apostolic Exhortation *Sacramentum Caritatis* he states:

“...the practice of indulgences, which involves not only the doctrine of Christ's infinite merits but also that of the communion of saints, reminds us how closely we are united to each other in Christ ... and how the supernatural life of each can help others.

In reference to this, we can see that the conditions for gaining indulgences, including Sacramental Confession and Holy Communion, are means to effectively sustain the faithful on their journey of conversion and the rediscovery of the centrality of the Eucharist in the Christian life. ✠

Conditions to obtain a Plenary Indulgence—Year of Faith

Plenary Indulgences can be acquired only once each day. (Unless one is at the moment before death, in which case he or she may acquire another. An exception to the "usual conditions" being on All Souls Day, November 2, when the Faithful may gain more than one Plenary Indulgence, only for the souls in Purgatory.)

The following are "the usual conditions" for receiving a Plenary Indulgence:

- Have the intention of gaining the Indulgence;
- Receive the Sacrament of Penance (within several days before or after the prescribed action of the Indulgence, though the same day is best, if possible);
- Receive the Eucharist (within several days before or after the prescribed action of the Indulgence, though the same day is best, if possible);
- Pray at least one Our Father, Hail Mary and Glory Be for the intentions of the Holy Father. The traditional practice, if one desires, would be to pray six of each of the above prayers (within several days or after the prescribed action of the Indulgence, though the same day is best, if possible). In addition to this practice, one would also pray the Creed for the intentions of the Holy Father.
- Perform the prescribed action of the Indulgence during this Year of Faith (October 11, 2012 until November 24, 2013), at any of our parish churches or mission chapels within the Diocese of Victoria.
- The Plenary Indulgence can also be gained outside of the context of the Year of Faith by visiting a church on the day of its consecration or on its feast day.
- Be free from all attachment of venial sin; in other words, having the sincere intention of being free from venial sin.
- In the case of individuals who cannot travel to the designated churches due to age or ill health, it is sufficient to simply have the intention and desire to do so and to fulfill the other conditions marking a Plenary Indulgence.

What is an Indulgence?

Today there are common misunderstandings about indulgences. The very word itself has a negative connotation for many, bringing to mind the sad period when the Protestant Reformists, particularly Martin Luther, ridiculed the Church for the way that certain Church leaders abused the teaching on indulgences by selling them as merchandise to buy pardon for sins committed.





Impressions



We are pilgrims on a journey, and companions on the road; we are here to help each other walk the mile and bear the load.

~ Brother, Sister, Let Me Serve You, Richard A. M. Gillard

by Connie Dunwoody

When I was a little girl, I used to get frustrated with things I couldn't do. My Mom would say, in what I'm sure she meant as a consoling fashion, "That's okay. Someone will always be better than you at something, and you'll always be better than someone else at something. You can't be Good at Everything."

My reaction, which I think she'd hoped would be a mature understanding of a complex concept, was an immediate, inversely proportional and incredibly stubborn response. I *loathed* hearing that. "Why not?" resonated through my tiny head. I may have even glared at my inner self while thrusting out the tempestuous and expressive bottom lip of a determined toddler. (I can still make this face. Ask me; I'll be happy to show you.) And thus I've spent a good portion of my life attempting to disprove the "you can't be Good at Everything" suggestion to three-year-old, thirteen-year-old, thirty-year-old, fifty-year-old me.

I'm not sure I'm winning. I mean, intellectually I understand that I simply cannot be good at all things. I acknowledge, for example, my complete inability to draw anything more complicated than a stick figure, and I'm quite certain no one would ever describe me as "demure, gentle and quiet." No, my talents—such as they are—lie in other areas, but there is still a part of me determined to be Good at Everything.

It's certainly easy to find the "other areas" of talent in people around us. It's less easy to accept it in ourselves. We admire those we watch accomplishing what we define as "so much," doing what we wish we could do: writing the things we want to write; being patient with defiant children; taking care of aging and sometimes fractious parents; loving the unlovable; forgiving the unforgivable; finding the lost; feeding the hungry. Effortlessly keeping a clean, uncluttered house (I envy those people; my idea of cleaning is to sweep the room with a glance). Perhaps we even wish we could do those things, and we flutter our imaginary dust rags helplessly in the general direction of imaginary furniture in the hopes of dislodging unwelcome moths—whatever those metaphors represent in our lives.

But seriously—I'm not saying forgiving the unforgivable is equal to keeping a clean house—or am I?

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one ... For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

~ 1 Corinthians 12:4-6, 12

Hm, let's see. A variety of gifts, but the same Spirit. Society would have us believe that it is the individual who is most important, but as a capital-C-Church, we are better described as one body composed of the faithful that works in harmony to accomplish God's work—in ourselves as well as in the Church. Still, we each have our own uniqueness, and in this way we are individuals; but our diversity binds us in ways Society can't quite comprehend. Christ strengthens us in love to do the work he calls us to. We're not a bad lot, as humans go, just ordinary folks, really—and it is us, as different from our neighbour as snowflakes, who do the work of the Church together, in community with one other. We enter the Church through Baptism—a gift of grace we can never repay—and so it is our vocation, this building of the body of Christ, this tending to his Bride.

And yet we are not called to conformity. We must do the good we are designed to do, in the way we do it. I'm told that as a strong-willed toddler I undertook to dress myself: a goal I achieved even though my pants and shirt were on backwards. This troubled me not at all (some things never change). But I did dress myself. I accomplished what I set out to do.

So can you. I fully believe everyone is good at something; that's the part that is so obvious and sadly, also the part we struggle with the most. Perhaps we believe that

what we have to offer is not enough, is less-than, is somehow inadequate. Maybe we feel vulnerable, exposed, unable to risk failure. And maybe it's not the task, the "what" that daunts us. Maybe what we really fear is that we are inadequate.

Maybe we fear who we are.

Oh, my dears. The truth is so much the opposite, an immediate, inversely proportional response of amazing clarity; a circle of the faithful that completes itself in reaching-out-hands of unending love. The truth is that each of us is perfect as we are, and each of us has a vocation and talent to share. Maybe we're too tired, too distracted, too busy, too doubting to use our gifts. But that doesn't mean they aren't there, and it certainly doesn't give us the right to withhold them from the world. If we hide our gifts from the world, we hide Jesus and subsume him and his love in our own tiny circle of pretended self-sufficient success.

We have no right to minimize and every obligation to maximize who we are—in the world but not of it—bringing the Gospel to our own vocation, whatever that may be. We are not all called to be priests or religious. We are not all called to be married. We are not all called to be parents. We are not all called to be excellent housekeepers (thank goodness), be patient with children, comfort fractious parents, love the unlovable, forgive the unforgivable, find the lost or feed the hungry.

But it's this simple. We are all called to see Him in each other and in ourselves. We are all called to be His Love, where we are, as we are, as He created us to be: who we are, not what we do. It is our relationship with Him, with our innermost selves and with each other that is important. I fully believe that as individuals and as a community of faith we have everything we need, right here, right now, to accomplish the work we are called to do by God. In our Church, and in the world. If I can ask one thing of you, my brother, my sister: don't deny me the opportunity to see who you are. I want to know you because you are a part of my Body. More: don't deny yourself the opportunity to know who you are because I am a part of you.

Thus I think it comes to this: it is not *what we do*, but *who we are* that matters. We cannot, most of us, individually do great things. We can, as Mother Teresa says, do small things with great love. It doesn't matter what you do. It matters how you do it and—did you notice—the word "how" can be simply rearranged to this: *who*. We are greater together than any one of us is apart; we are the working Body of Christ.

No need to fear *Whose* we are.

No, I don't think I'm winning this one, and actually, I'm not altogether certain I should. The road to Heaven does not contain one person: at least, no one human person. Complete self-sufficiency is not a talent worth cultivating, in my never-so-humble opinion. I want company: I am not going quietly and I am not going alone.

Won't you come with me, Whoever you are? ✠

2013 TRIPS OF A LIFETIME SILVER TOURS PRESENTS

Pilgrimage to the Child Jesus of Prague and to the Divine Mercy

Chaplain/Spiritual Director: Rev. Fr. Glenn Dion

September 17-27, 2013 – 11 Days at \$3,688.00/person, double occupancy.

Includes air fare from Vancouver, Fuel Surcharges, Hotel Accommodations with breakfast & dinners daily, sightseeing, entrance fees, tips and much more.

Highlights: Czech Republic: Prague: Our Lady of Victorious Church (Child Jesus of Prague) Charles Bridge, Old Town, Our Lady of the Snow, St. Vitus Cathedral, Our Lady of Loreto Church, Mala Strana, Brno (St. James Church). Poland: Krakow: Divine Mercy Shrine, PJPII Centre, Wadowice, Wawel Hill, Mariacki Church, Kalwaria Zebrzydowska, Wieliczka Salt Mines. Auschwitz: St. Maximilian Kolbe, Czestochowa: Black Madonna, 14th Century Paulite Monastery at Jasna Gora.

WARSAW: Convent of St. Faustina, St. Stanislaw Kostka Church, Chopin Park, Palace on the Water, Old Town Market square, etc.

With 5 days Extension to Vilnius-Lithuania, & Frankfurt

17Sep-01Oct, 2013- 15 Days - \$ 4,322.00 includes all of the above plus an overnight in Frankfurt on the return. Highlights for the Extension: Church of the Holy Spirit (Divine Mercy original Image) Vilnius Cathedral, Gate of Dawn Chapel (Ostra Brama), Hill of Crosses, Franciscan Monastery, Shrine of Our Lady of Siluva

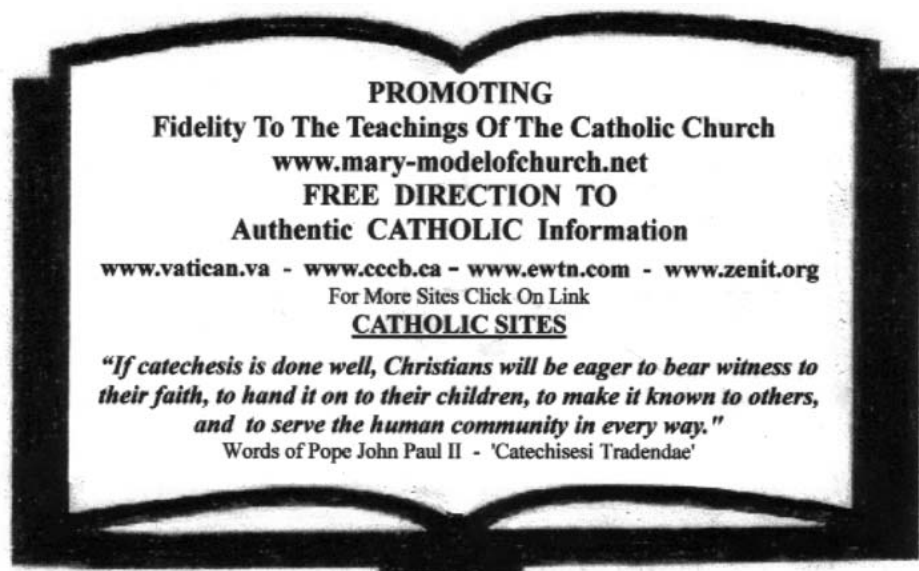
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The Domestic Church

by Keefer Pollard

As a Catholic school principal, I have, in the past, used a little exercise at Assembly with our students. You could participate in the same exercise now, if you wish:

“Be very quiet.
Listen!
Can you hear it?
Listen!
God is calling you!
Can you hear it?
Listen!
Can you hear God calling you?
Can you hear what God is calling you to?”

I particularly like this exercise, as it opens up the eyes and minds and hearts of children to realize that God is always calling us, and we have to listen in order to hear what God is calling us to. Vocation is a call from God, a call to live the life, and do the work God is calling us to, and for which He has gifted us with talents and abilities.

Another favourite exercise of mine is sharing the Samuel story with children during sessions for Sacramental Preparation. Students bring blankets and pillows and place them in the centre of a circle of parents who have gathered with their children and a facilitator for the immediate preparation to receive the Sacraments of Confirmation and First Communion.

The children act out the story; they start by pretending to be asleep, while the facilitator reads the third chapter of 1 Samuel. You will remember the story concerning an incident in Samuel’s boyhood when he was ministering to the Lord under Eli. One night, while sleeping within the temple, he was awakened three times by the Lord calling his name. Each time he went to Eli thinking that Eli had called him. The third time, Eli instructed Samuel, should he hear the call again, to say, “Speak Lord, for your servant is listening!”

During the narration of the story, the children act out the part of Samuel, getting up and seeking out Eli, each time they hear God call. Together they recite the line, “Speak Lord, for your servant is listening!” (I like the parents to call out the name “Samuel” as it subtly reinforces that sometimes God speaks to them through the voices of their parents.)

This call to vocation begins at baptism. If you remember your child’s baptism, you will recall that after he or she was baptized with water, he or she was anointed with the chrism of salvation with the words “[God] now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet and King, so may you live always as members of his body, sharing everlasting life.” Also, the priest touched the ears and mouth of your child and prayed, “The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his work, and your mouth to proclaim his faith, to the praise and glory of God the Father.”

The Diocese of Victoria was very blessed, not too long ago, with an employee named Marg Craddock who was (and is) an exceptionally gifted Religious Educator. She established a wonderful birthday party tradition in her family, which you also can use to raise awareness of God’s ongoing call to your child. As part of each child’s birthday celebration, she would light the baptismal candle and tell the story of that child’s birth. This is truly an effective way to keep the awareness of our baptismal call alive in our children’s minds and consciousness as it combines the joy of baptism with the fun and happiness of a birthday party.

Here is an outline of this practice, which you may wish to use or adapt to your particular circumstances or tastes, to awaken or strengthen in your child the awareness of his or her baptismal call to vocation. (We have included the Rite of Baptism after this article as an aid to your reflection and a source from which you may wish to quote sections when you tell the story of your child’s baptism.)

After the birthday feast is completed, but before you bring in the cake, recall the story of your child’s birth and baptism:

First, have your child light the Baptismal Candle.

Then, say this prayer or another prayer of your choosing:

“Blessed are you, Lord God,
King of the Universe:
We praise you for your love and mercy
which you have shown to all your people.

Today we give you thanks and glory as we celebrate the anniversary of the day N. was born and we remember the day when you made him/her your son/daughter in baptism. Give him/her the grace to live in your love, and to hear your call to his/her vocation to the life in which he/she can best proclaim your reign.

All glory be yours, Father, through Jesus your Son, in the communion of your Spirit, now and for ever more. Amen

Next, tell the story of your child’s birth and baptism. You may wish to quote the sections mentioned earlier or from the complete text following this article. This story may become one of the ongoing stories of your own family history!

Finally, bring out the cake and blow out the candles!

This annual practice can couple awareness of your child’s baptismal call with his or her birthday celebration and so to attune your child’s ears to the ongoing call of vocation. (Doing so should also be a moment of grace for you also, as invariably it will lead you to reflect on your own baptism and God’s ongoing call of your vocation.) Whether God is calling your child to marriage, parenthood, ordination, the consecrated life of a religious order or as a single person in this world, you have the potential, through this or other means of your choosing, to facilitate the Holy Spirit in awakening or strengthening your child’s awareness of God’s call in their life. May God bless all your efforts!

The Domestic Church is a series of articles designed to help us be Catholic leaders in our families. We hope the ideas presented here will assist you in taking this leadership role and highlighting the place of your family as “The Domestic Church.”

Rite of Baptism for Children

Excerpts from the CCCB Rite of Baptism for Children, 1989

Baptism marks the beginning of our Christian Life. Through this Sacrament we first participate in the Lord’s death and resurrection. From the moment of our baptism, we are called to renew and deepen our share in the paschal mystery by participating in the Church’s liturgy, by daily prayer and works of charity.

Every year we reflect on the meaning of our baptism as we journey with the elect during the Lenten season. During the Easter celebration, we renew our baptismal commitment, to die to sin and live with Christ in God. But this is not the only opportunity we have to remember and celebrate our share in Christ’s victory over sin and death. Each time we celebrate the Sacraments, especially the Eucharist, we give God thanks for our salvation in Christ. Every time we gather for the celebration of baptism, we are invited to relive the joy of our own baptismal day.

~ Most Rev. James L. Doyle, Bishop of Peterborough, President, Episcopal Commission for Liturgy, Taken from the Foreword to *Rite of Baptism for Children*

What name do you give this child?

Name

What do you ask of God’s Church for Name?

Baptism

You have asked to have your child baptized. In doing so you are accepting the responsibility of training him(her) in the practice of the faith. It will be your duty to bring him(her) up to keep God’s commandments as Christ taught us, by loving God and our neighbour. Do you clearly understand what you are undertaking?

We do.

Do you reject sin, so as to live in the freedom of God’s children?

I do.

Do you reject the glamour of evil, and refuse to be mastered by sin?

I do.

Do you reject Satan, father of sin and prince of darkness?

I do.

Do you believe in God, the Father almighty, creator of heaven and earth?

I do.

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died and was buried, rose from the dead, and is now seated at the right hand of the Father?

I do.

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

I do.

This is our faith.

This is the faith of our Church.

We are proud to profess it, in Christ Jesus our Lord.

Amen.

Is it your will that *Name* should be baptized in the faith of the Church, which we have all professed with you?

It is.

Name, I baptize you in the name of the Father

He immerses the child or pours water upon it.

and of the Son,

He immerses the child or pours water upon it a second time.

and of the Holy Spirit.

He immerses the child or pours water upon it a third time.

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

Amen. ✠



We Have Seen the Lord!

In this Year of Faith, let us share our joy with generosity of spirit as we encounter Christ in others.

To learn more about League activities and explore the blessings of membership, please visit www.cwl.ca




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