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Community*



The Diocesan Messenger

A Publication of the Roman Catholic Diocese of Victoria November 2013

Most Reverend Richard Gagnon Appointed as Archbishop-Elect of Winnipeg

Announcement from the Catholic Diocese of Victoria, October 28, 2013

Early this morning, October 28, 2013, it was publicly announced by the Vatican that Pope Francis has appointed Most Reverend Richard Gagnon as Archbishop-Elect of Winnipeg.

While this is a time of sadness and uncertainty for us within the Diocese, it is a great honour for Bishop Richard to be named the Archbishop of Winnipeg and we join in offering congratulations and prayers for him in his new ministry.

During this time of transition, Bishop Richard, although no longer Bishop of the Diocese of Victoria will continue as Diocesan Administrator. The Office of Vicar General and Episcopal Vicar cease, as do the positions of those on the Council of Priests. The Chancellor, the Judicial Vicar, and the College of Consultors continue to serve their mandate until a new Bishop is appointed.

... it is a great honour for Bishop Richard to be named the Archbishop of Winnipeg and we join in offering congratulations and prayers for him in his new ministry.

When Bishop Richard assumes the duties of his new position in Winnipeg, the College of Consultors will meet to choose a Diocesan Administrator. This priest will continue to serve his role until such time as our new Bishop takes Office. His role will be, as the title indicates, to administer the Diocese until the new Bishop arrives and he will work in close collaboration with the members of the College of Consultors and the Chancellor.

We will have a farewell for Bishop Richard prior to his departure from the Diocese and the details of this event will be circulated as soon as possible.

We encourage you to pray in thanksgiving for Bishop Richard's ministry among us and pray that the Holy Spirit will guide the Holy Father, the Congregation of Bishops, and all those who are responsible for selecting a new Bishop, that he will be a shepherd who will continue to lead us in faith, service and love. ✠



A Letter from Archbishop-Elect Richard Gagnon

Dear Brothers and Sisters in Christ,

The news of my appointment as Archbishop-Elect of Winnipeg is something I accept with humility and total reliance on the Grace of God. I believe very much that Christ is present among us and that he enlightens our path if we open our hearts to his transforming Grace. I wish to open my heart to all of you, the Faithful of the Diocese of Victoria and simply express my deep gratitude for the love, kindness and support that I have experienced over these past nine years. It was a great privilege for me to serve as your bishop in spite of my many shortcomings. I also acknowledge our dedicated Clergy, Religious, and Pastoral Centre staff, for their support, collaboration and friendship. As a community of Faith, we have lived through many joys and challenges together and we can be certain that the Lord will help us to look to the future with hope.

I wish to open my heart to all of you, the Faithful of the Diocese of Victoria and simply express my deep gratitude for the love, kindness and support that I have experienced over the past nine years.

As I prepare to take on my new appointment, I realize what a great honour it is to be called by Pope Francis to serve the People of God in the Archdiocese of Winnipeg and I pray that the Lord will give me courage and wisdom to serve Him in love and to build up the Body of Christ.

Brothers and Sisters, I ask for your prayers and I assure you that I will remember you to the Lord.

Yours in Christ,

Richard Gagnon

Most Reverend Richard Gagnon,
Administrator of the Diocese of Victoria - Archbishop-Elect of Winnipeg ✠

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Read about the 2013 Readership Survey on page 2



2013 Readership Survey

by Connie Dunwoody, Editor

In the 19th century, poet John Godfrey Saxe captured a familiar story about blind men and an elephant. Taken from *The Poems of John Godfrey Saxe*, his poem begins:

*It was six men of Indostan / To learning much inclined,
Who went to see the Elephant / (Though all of them were blind),
That each by observation / Might satisfy his mind.*

In the course of the poem, they conclude that the elephant is like a wall, snake, spear, tree, fan or rope, depending where they touch the pachyderm; they form an opinion based on what they experience—and each of them has valuable input. Collectively, their knowledge can construct an elephant. So it is with our 2013 Readership Survey; for every opinion in one direction, there was an equal opinion in the other—and all of them are valuable. It is in the blending of our opinions and ideas that we will find solutions to take us into the next phase in the life of our Diocesan paper.

Some history ...

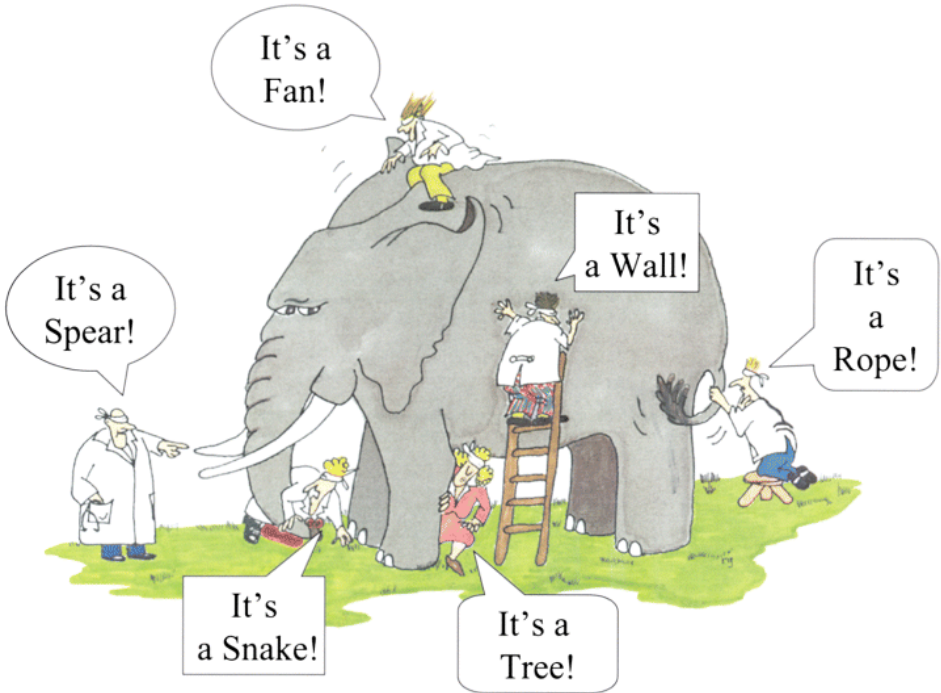
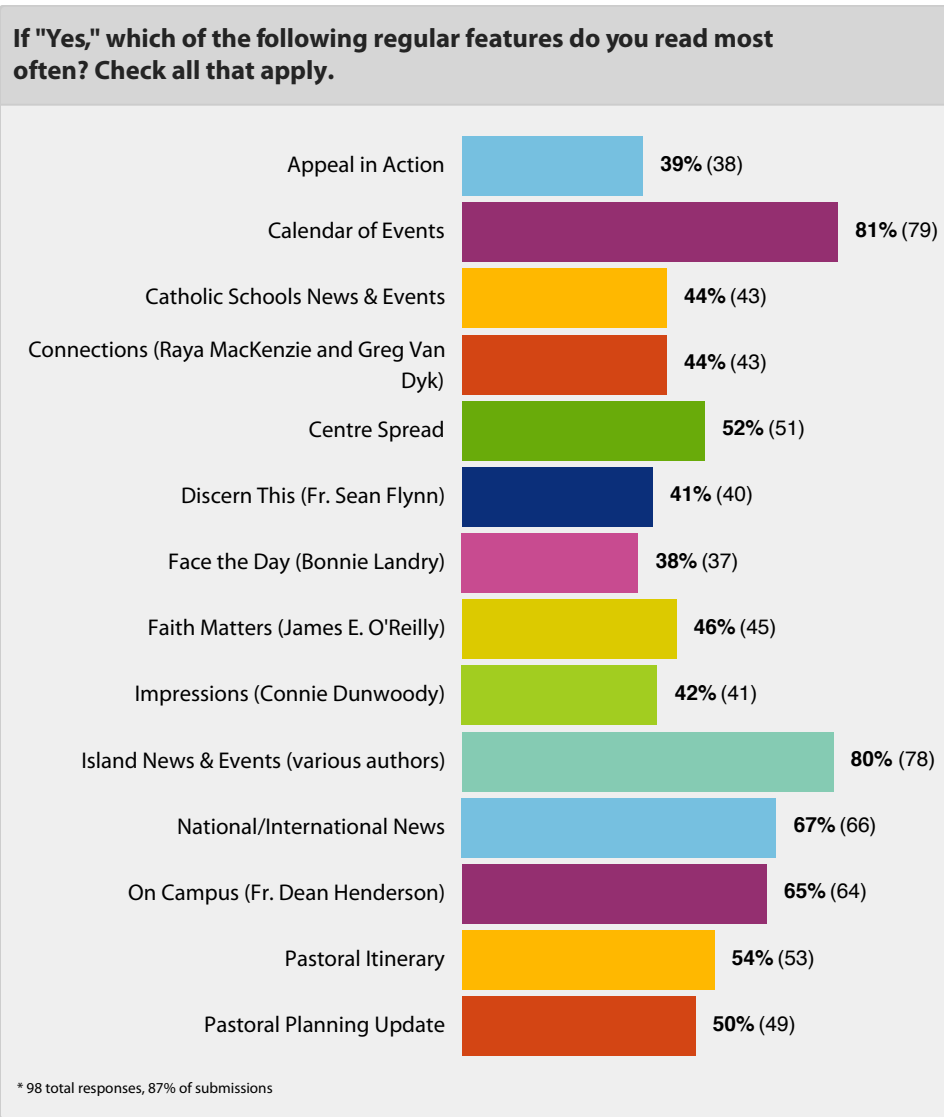
The paper was begun in 2000 as a means of communicating information about a financial issue in the Diocese. This then developed into a more formal newspaper in a tabloid format (11x17, folded in half), and included information gleaned from parishioner contributions, under the guidance of Norm Cafik, who was appointed Editor in 2000 by then Bishop of Victoria, Raymond Roussin SM. In 2008, Norm retired as Editor, and I took over the helm. Since its inception, we have not conducted a Readership Survey, and the Board felt it was appropriate to seek the input of our readers, since much of media communication has changed since the turn of the century.

The Board is very grateful to all who participated in the 2013 Readership Survey. The comments were wide and diverse; there are excellent suggestions that the Board will take under advisement as we determine our next steps. We collected excellent and helpful information, and I am pleased to share the results with you. Not all respondents answered all questions, so the percentages that follow are based on responses to each particular question, with the exception of gender, age group and parish.

In Short ...

There were 110 responses to the survey, either online, by email or in hard copy, representing 20 parishes, and a few from outside the Diocese of Victoria:

- 64% of respondents were female and 36% were male;
- 48% of respondents are in the age group 60 – 79; 32% are 40 – 59; 11% are 20 – 39 and 9% are 79+;
- 44% of respondents listed St. Andrew’s Cathedral as their parish; all other parishes that had respondents were 7% or lower of the total responses
- 90% of respondents read *The Diocesan Messenger*; 10% do not;
- Of those 89%, 69% “always” read the paper, 26% “sometimes” read it, and 7% “rarely” read it;
- The most-read item is the Calendar of Events and Island News & Events, (81%), Island News and Events (80%), National/International News (67%), On Campus (65%), the Pastoral Itinerary (54%) and the Pastoral Planning Update (50%);
- Of those who do not read the paper, the reason most often cited was “The content doesn’t interest me” (53%);
- 58% of respondents prefer to receive a printed copy; 21% were neutral on this subject;
- No clear opinion emerged as to whether the paper should be provided more or less frequently;



Cartoon credit: http://www.nature.com/ki/journal/v62/n5/fig_tab/4493262f1.html

- 22% would rather read the paper online; 27% would not
- Respondents were mostly neutral or not in favour of reading the paper on a tablet (such as the iPad) or Smartphone;
- Almost no one wants the current paper eliminated in favour of another form of communication;
- 50% of those who responded to “replace or supplement with another form of communication” were in favour of a monthly e-magazine;
- 26% were in favour of maintaining only a printed paper and 25% were interested in a printed paper supplemented with a monthly e-magazine.

What People Liked Most

What people liked most about *The Diocesan Messenger* ranged from “it’s free/it’s local” to “keeps us up to date about activities in the Diocese and of the Church in general” to “I especially like the personal columns/friendly opinion sections” to “there is a good variety of news and feature articles” and “there are articles to help us grow as human beings; it gives me spiritual encouragement” and “It is a very good magazine for every faithful Catholic of the Diocese.”

What Could be Improved

What people thought could be improved included many detailed and useful suggestions. Common themes were: “articles are too long,” and “it could use a Letter to the Editor feature or ‘pro’ and ‘con’ debates about current issues” and “more pictures” and “less personal stories, more national/international news”. There were also comments that the articles need to be better written and more in the style of “news” rather than “stories.”

Next Steps

So what’s next? The Board will take all the information and formulate a strategy for the next few years. The paper has changed since its inception: the look is different, and content has been modified as we go along. When I first started as Editor, I asked the Bishop, “What is the intention of the paper?” He replied that it was intended as a vehicle for communication within the Diocese, to help inform and educate our parishioners. It was no longer intended to be a “top-down” model, but rather a forum for staying in touch with each other. It was not meant to be used as a forum for positions or debate, but rather as a means to share ideas, information, education, events and hearts in the Diocese, across the country and around the world. It is this goal that we seek to enhance in the coming years.

On behalf of the Board, I thank you for your continued interest in and support of our Diocesan newspaper. I very much appreciate the energy and enthusiasm of our community of faith in helping us communicate with one another. As I enter my seventh year as Editor, I look forward to continuing to serve you, the Diocese of Victoria and God, through whom all things are possible and in whose love we live, breathe and have our being.

Some things you may not know ...

- There is no subscription or other cost for *The Diocesan Messenger*. Anyone who wants a copy is provided it, free of charge.
- There is one staff member—the Editor; and one consultant—Scribe Graphics, who gives us an excellent per-page rate for graphic design and pre-press services.
- There are two volunteer proofreaders—David Baanstra and Gordon Reilly;
- There are no staff reporters; we rely entirely on parishioners for content, and when we receive it, we do our best to retain the authentic style of the author. Sometimes there are colloquialisms we leave in for originality; they may not always be grammatically correct but we believe it is important to retain the flavour of the author. This also means articles are more often written in an “everyday” language rather than as “news reporting.”
- As you can appreciate, it is impossible for the one staff person to be aware of everything going on in the Diocese; please forward any suggestions for stories or upcoming events to me (editor@rcdvictoria.org) and we’ll do our best to get something into the paper. I am always looking for new ideas and ways to improve. Unfortunately, because of our deadlines, and because we publish every two months rather than monthly, we can’t always include everything we’d like to.
- We make advertising available in the paper. Monies received are used to defray the costs of production. We do not pay for articles; those that are not from parishioners are reprinted with permission of the original author at no cost to the Diocese.
- The paper is printed very economically at Goldstream Press (the same folks who produce your neighbourhood newspaper).
- The Editorial Board for *The Diocesan Messenger* is comprised of Bishop Gagnon, myself, Cynthia Bouchard-Watkins, Leah MacKenzie, Char Deslippe and James O’Reilly. ✂



In Proportion to Our Blessings

by Mike Patterson, Appeal Coordinator

2013 Appeal Theme

The theme for the 2013 Appeal *In Proportion to Our Blessings* is taken from Deuteronomy Chapter 16:

“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.

This is a beautiful reminder that we are called to respond to God's great generosity to us with the offering of our time, talent and treasure. We are being asked to discern our roles as stewards of today's Church and consider a gift in proportion to the blessings Our Lord has given us.

So What Does the Appeal Really Do?

The funds raised by the *Journey of Hearts & Hands Appeal* have a substantial impact on the whole of the Diocese of Victoria. Here's a brief summary:

Parish Projects

In the first three years of the Appeal over \$1,000,000 has been returned to parishes to support their own parish priorities. These priorities range from parish programs to maintenance and capital building projects.

Retired Clergy Pensions

The Appeal supports pensions for retired clergy who have served in the Diocese. Currently there are 10 priests being supported by the Diocese from a pension budget of \$190,000. The Appeal covers \$100,000 of that amount.

First Nations Support

The Diocese assists with staff and programs in support of our First Nations communities. The community of Ahousat on the west coast receives services from the pastor of Ucluelet and Tofino. On the east coast of the island the Cowichan First Nation is served by the pastor and members of St Ann's Parish assisted by two highly skilled sisters from The Congregation of the Religious of the Virgin Mary (RVM). The Appeal provides a subsidy of \$50,000 to these First Nations Services.

Parish Outreach

There are a number of small and remote parishes on the west and north coasts of the Island which are not large enough to support a pastor. The Diocese provides a monthly subsidy to make sure the parishes are viable in terms of basic operating costs. The Appeal contributes a \$25,000 annual subsidy to this parish outreach.

Social Justice and Respect for Life

The Diocese assists through coordinating and supporting both Diocesan-wide and local parish initiatives such the World Food Day March, Development and Peace initiatives, educational sessions concerning the Social Teachings of the Church, and outreach to the marginalized. Although the Office of Justice and Life is currently vacant the Diocese continues to consult with those in the field in order to provide guidance and support.

Island Catholic Schools, Religious Education and Youth Ministry

The Appeal provides a subsidy to Island Catholic Schools in the amount of \$325,000 in support of Catholic Schools Plan: *Strong Foundations for a Bright Future*. This plan is a vision for safe, affordable, accessible and sustainable Catholic schools in Greater Victoria. \$25,000 from the Appeal is earmarked for special projects at Catholic schools outside Victoria. In addition, the Appeal provides a \$25,000 subsidy to each of the Offices of Religious Education and of Youth Ministry.

Bishop Gagnon On the Road with The Appeal Message

In early October Bishop Richard travelled to Port Alberni and Courtenay/Comox to visit parishes and speak about the 2013 Appeal.

At Holy Family/Notre Dame in Port Alberni the Bishop celebrated Saturday evening Mass with Fr. Stephen and then was a guest at a potluck dinner in the parish hall. While in the hall, Bishop Richard blessed the newly renovated kitchen that had been worked on by a team of dedicated volunteers and funded with the parish share of Appeal resources.

In Courtenay/Comox Bishop Richard celebrated Sunday Mass at Christ the King parish with Fr. Marek and was the guest speaker at a Knights of Columbus/Catholic Womens League Brunch in the spacious new hall. The Bishop spoke about the 2013 Appeal and was well received by the large gathering of parishioners.



Bishop Richard blesses the newly renovated kitchen at Holy Family/Notre Dame parish in Port Alberni

Stewardship Reflections on Gratitude

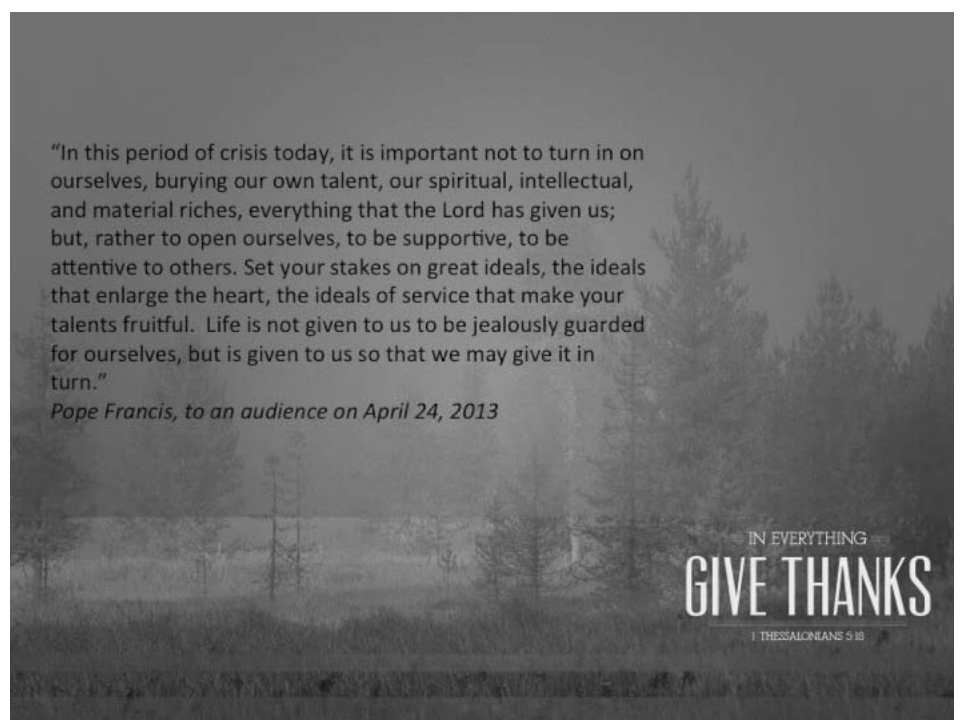
At the heart of stewardship is gratitude. The Greek philosopher Epicurus wrote, "Do not spoil what you have by desiring what you have not; remember that what you now have was once among the things you only hoped for." There is certainly stewardship wisdom in that quote. It follows upon the wisdom of Scripture. In the Gospel from Luke 17, for example, Jesus cures 10 lepers. They have been given something—health—which they once only hoped for. Yet only one of them, a Samaritan as a matter of fact, returns to the Lord to thank Him. Jesus says "Where are the other nine?"



“For the good steward, those prayers of thanksgiving should be foremost.

Stewardship expects us to focus on our gifts, on our many blessings, not on what we may not have, or what we may have been denied. Not only do we need to concentrate on those gifts, but we need to take the time to thank God and others who may have provided us those gifts. When was the last time you actually thanked your parents for the gift of life? When did you last thank your spouse for all that he or she may have done for you? When did you last thank God in prayer?

According to many Catholic encyclopedias, there are five kinds of prayer—adoration, contrition, love, petition and thanksgiving. For the good steward, those prayers of thanksgiving should be foremost. ✠

~ Excerpted from *Catholic Stewardship Consultants Inc*





Charity, Unity, Fraternity & Patriotism

These lofty values are those on which every Knight of Columbus models his life.

If you are a practicing Catholic man in union with the Holy See who has attained the age of 18 years or older,

The Knights of Columbus of District #1 cordially invite you to join their ranks.

Greater Victoria Councils

Victoria Council 1256 serving Victoria and Esquimalt
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



Calendar of Events

November

- 9 **St. Joseph the Worker Parish, Victoria:** *Advance Care Planning: A Catholic Faith-Based Perspective* will be presented by facilitators Gerry Herkel and Rose Marie Hague, from 10 – 11:30 am. We will review Catholic teachings on end of life issues. Participants will receive the booklet *Advance Care Planning: A Catholic Faith-Based Perspective*. To register call the office 250.479.7413.
- 15-17 **St. Joseph the Worker Parish, Victoria:** *Arise and Shine* Youth Retreat with “awesome music; inspiring talks; great food, fellowship and friendship; Adoration and worship; workshops and activities. To register, visit <http://jesusyouthvictoria.org>. For more information, contact the office at 250.479.7413.
- 23 **St. Joseph the Worker Parish, Victoria:** School and Parish Gala *Swing into the Future*. Swing dance lesson from 7 – 8 pm; open floor dancing from 8 – 11 pm. Also featured: a Silent Auction ... and Appetizers! A cash bar will be available. Tickets are available November 1; for more information contact the office at 250.479.7413.
- 30 **St. Joseph the Worker Parish, Victoria:** *Prayer of Heart and Body* Workshop, 11 am – 1 pm in the church hall. In preparation for the Advent season, we will remember ourselves in the Word of God, the Sound of God, the Breath and the Body of God. To register call 250.479-.413.

December

- 6 **St. Joseph the Worker Parish, Victoria:** Catholic Connection “Mix & Mingle” for singles ages 40+ from 7 – 9pm. Cost is \$20 per person. Appetizers provided, Cash Bar and Music by Kadabra. To sign up call the office at 250.479.7413.
- 7 **St. Louis de Montfort Parish, Lake Cowichan:** Annual Christmas Bazaar and Luncheon from 10 am – 1 pm in the church hall at 60 Fern Road in Lake Cowichan featuring a bake sale, craft table with items made by the ladies of the parish, raffle with great prizes, Jelly Bean guess, white elephant sale and a great luncheon of homemade soup, sandwiches and dessert. For more information contact Lorry at 250.745.3421 or email stlouis@telus.net.

Upcoming Events

- January 31 – Feb 2, 2014 **Camp Homewood, Quadra Island:** *iBelieve* featuring Ken Yasinski and Face to Face Ministries will be held on Quadra Island.
- February 6 – March 14 2014 **St. Joseph the Worker Parish, Victoria:** A study on *The Gospel of John* led by Dr. Les McKeown. For more information or to register email sjtwoffice@shaw.ca or call 250.479.7413. This course is co-sponsored by St. Joseph the Worker and Sacred Heart parishes.
- May 27 – June 9, 2014 **Pilgrimage to Poland.** Chaplain: Fr. Paul Szczur SDS. For more information visit the parish web site at www.olorchurch.ca and click on “Pilgrimage to Poland” or send an email to olor@shaw.ca or phone Fr. Paul directly at 250.858.6217.

June 29 – July 9, 2014 **Pilgrimage to Quebec for 350th Anniversary of Notre-Dame de Quebec.** Chaplain: Bishop Richard Gagnon. Tour Leader: Denise Buckley. For more information contact Denise Buckley at two-bucks@shaw.ca or phone 250.339.1807. See ad page 14.

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.

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.

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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than 400 words in length, and those chosen for
publication may be edited for content or length.
Submissions and comments should be sent to:
editor@rcdvictoria.org

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A “DAY OF REFLECTION” ON THE CALL TO PRIESTHOOD

SATURDAY, NOVEMBER 16th, 2013
10AM TO 5PM MASS HELD AT SACRED HEART PARISH HALL
4040 NELTHORPE ST. VICTORIA

REGISTER BY NOV. 8 – CALL FR. SEAN IN MILL BAY 250- 743-1688
OR FR. ALFREDO IN DUNCAN 250- 732-7380

THOU ART A PRIEST FOREVER

To share all suffering; to penetrate all secrets; to heal all wounds...
To go daily from men to God to offer Him their petitions...
To return from God to men to offer them His hope...
To have a heart of fire for charity and a heart of bronze for chastity...
To teach and to pardon, console and bless always.
O God, what a life, and it is yours,
O Priest of Jesus Christ!

- J.B. Henri Lacordaire, OP

The day at a glance:

10:00am - Gathering
10:30am - Morning prayer and a talk by Fr. Alfredo
11:30am - Silence
12 noon - Lunch
12:30pm - Rosary
2:00pm - talk by Fr. Sean

Special guest, newly ordained priest Rev. David Hogman

3:00pm - assembly with questions and answers

We will finish with silence for personal reflection and to prepare ourselves for the 5:00pm Mass.



Island News & Events



Seminarian Michael Tran at St. Edward's, Duncan

by Phil Jennings

Every parish that has a seminarian stay with them for a period of time is blessed by their stay and is given an opportunity to share their blessing with the seminarian. St. Edward the Confessor parish in Duncan was so blessed this summer with Michael Tran.

Michael stayed with Fr. Alfredo Monacelli from May 15 to August 18. During that time Michael was involved with many people and activities within the parish. He volunteered in various areas—to name a few: assisting at the children's Bible Camp, updating St. Edward's archival books, helping out with the youth of the parish, and altar serving. In Michael's words he "saw the great many things that a priest does and learned a lot" during the time he spent with Fr. Alfredo.

Michael is being sponsored by the Diocese of Victoria and will be starting his second year of study at St. Peter's Seminary in London, Ontario this Fall. When he has completed his studies he is expected to become a Diocesan priest in the Diocese of Victoria.

Bishop Richard was invited to Michael's last Mass with the community and presided at the Mass in Duncan on August 18. Fr. Alfredo concelebrated with the Bishop. During Mass, Bishop Richard called Michael forward and instituted him in the Ministry of Lector.

Before the Recessional, Mary Hof, PPC chairperson, congratulated Michael on one more step towards the priesthood and presented him with a gift from the community. Michael then thanked the Bishop and parishioners for making this step so meaningful. He also thanked Fr. Alfredo for being so kind and including him in so many ways during his stay. Parishioners were invited downstairs after Mass to enjoy refreshments and cake. During the fellowship that was shared in the hall many people had the chance to personally say their adieu to Michael and to thank him for his efforts and commitments during his time at St. Edward's. ✠



L to R: Fr. Monacelli, Edward Tran, Bishop Gagnon. Photo credit: Anna Kinsella

“The joy of God is the joy of forgiveness. It is the joy of the shepherd who finds his lost sheep; the joy of the woman who finds her lost coin; the joy of the father who welcomes home his lost son,” the Pope said. “This is the Gospel, here; this is Christianity! But this is not sentimentalism or bland ‘do-goodism’; on the contrary, mercy is the true force that can save man and the world from the ‘cancer’ of sin, from moral and spiritual malaise. Only love can fill the gaps, the negative abysses that evil opens up in our hearts and in history. Only love can do this, and this is the joy of God.

~ Pope Francis, September 15, 2013
Reflection on the Mercy of God to all during *Angelus* Address

The Truth and Reconciliation Commission Event, Vancouver 2013

by Sr. Judi Morin SSA

Ten Sisters of St. Ann and their two archivists participated in the Truth and Reconciliation National Event (TRC) held in Vancouver from September 18 – 22, 2013. Their goal was to contribute to the healing and reconciliation of former students of the Indian Residential Schools and their descendants by acknowledging and expressing regret for the pain suffered by many students, for the disruption to their culture and families, and to provide photographs of former students that were taken when they were at school.



In an archival display area for the church organizations involved in the Schools, the Sisters made available to participants archival photographs from the four schools in which they were involved. The Sisters and their archivists were present in the archival area, ready to meet with former students and to copy photos. Many First Nations people came to the archives area to look through albums of photos of the Indian Residential Schools which they or a relative had attended. While looking at photos, some would ask questions and some would share their stories. Some stories were heart-wrenching; some were humorous. Some of the visitors knew the exact names of children in the photos which was helpful for our archival records. Many people went home with photocopies of photos; they seemed to appreciate simply being heard regardless of what they wanted to share.

The Sisters also took part in the Listening Area where people could come to share their pain, their anger and their hopes for healing. They came to share in a circle or one-on-one with someone who represented the Church or the Sisters. They received a space to be heard without excuses or a minimizing of experiences, simply, with empathy. Often at the end of a session, the First Nations person would hug or ask for a hug from the Sister.

“The Sisters returned home inspired by the commitment of all participants ...

In the Forum of the TRC, the Sisters of St. Ann had two opportunities to speak. One morning, Sister Marie Zarowny, Province Leader, was part of a panel facilitated by Shelagh Rogers from the CBC. Each participant spoke poignantly on what is needed for healing and reconciliation. Another morning, Sisters Denece Billesberger, Spokesperson for the Sisters of Child Jesus, Donna Geernaert, Congregational Leader of the Sisters of Charity of Halifax and Marie Zarowny presented the Statement of Women Religious Involved in the Residential Schools made when First Nations and Church people met with His Holiness Pope Benedict XVI in Rome in 2009. The Statement was one of regret for pain endured and a commitment to continue the long process of healing and reconciliation. (For more information about the statement, visit www.ssabc.ca)

The Sisters returned home inspired by the commitment of all participants to strive towards reconciliation and with a renewed challenge to address the continuing poverty and economic and social exclusion experienced by our First Nations' sisters and brothers. ✠



L to R: Srs. Marie Zarowny SSA, Donna Geernaert SSA and Denece Billesberger SSA at the TRC



St. Rose of Lima Wins CRD EcoStar Award

by Alan Strickland

St. Rose has become the “little church that could”—garnering a prestigious environmental prize for its new church on Townsend Road.

At the CRD EcoStar Environmental Awards in September, the parish was named recipient of a special award for environmentally responsible integrated watershed management.

The award reflects a strong commitment to good environmental practices by parishioners: at the outset, the architect, builder, and consultants were advised to protect the natural watershed by preserving the site’s mature trees and vegetative canopy and building rain gardens, thus enabling the capture and storage of rain water so it could be slowly infiltrated back into the natural landscape instead of draining directly into the stream.

And parishioners were happy to roll up their sleeves, put on their gumboots and engaged in some direct responsible land stewardship of their own: a troop of volunteers spent many an evening and weekend raising the stream bank with limbs and small trunks of cleared trees and native soil from the construction site, as well as planting wetland species to maintain the riparian area.

St. Rose of Lima’s EcoStar award for integrated watershed management is proof positive it is possible to create a building that protects and sustains the ecosystem of which it is a part. ✂



An example of the wetland species used in St. Rose of Lima’s environmentally responsible design

CWL Charter Day Celebrated with Catch the Fire Workshop

by Sandi Digras, Communication Chair, CWL, Church of the Ascension, Parksville

Tuesday, October 22, 1938, was the day our Catholic Women’s League charter was given to Little Flower Catholic Church in Qualicum Beach. In 1969 the charter was moved to the current Church of the Ascension and this year we are celebrating our 75th Anniversary.

Tuesday, October 22, 2013, our Pastor and the Spiritual Director of the Diocesan CWL Fr. Mel Bayron, celebrated Mass followed by breakfast and then the Catch the Fire workshop.

Forty ladies and Fr. Mel attended. The day was a great way to share our faith, our challenges as an organization and our successes as a Council. And we were blessed with 13 new members this year!

Our final 75th Anniversary event will be our Christmas Party on December 14, when two of our members, Donna Booth and Mary Sheil, will be fêted with a special cake to celebrated their 75th birthdays.

Tina Hanlon, Church of the Ascension CWL President, expressed delight at the attendance for the day’s events, as well as for all the funds raised during 2013. ✂



Voice for Justice

by Marion Sinclair-Simpson

As we approached St. Edward’s Parish for the Development and Peace Fall Meeting a morning mist was eerily cloaking the surrounding mountains and hills. As the mist was dissipated by welcome sunshine, a cool fall breeze reminded us, as did the leaves on the trees hinting of amber and golden hues that a change of season was fast approaching.



About 25 parish representatives gathered to attend the meeting, eager to learn what we can do to encourage positive change to help our brothers and sisters of the Global South. As residents of Canada we enjoy our ecologically protected countryside and can plan fun fall activities for ourselves and our families, realizing with gratitude how fortunate we are to live in this beautiful, free land whose environment is well regulated.

The Development and Peace Fall Action Campaign which launched in Montreal on September 30 is called *A Voice for Justice* and will have a specific focus on the extractive industries in the Global South; it is part of Development and Peace’s five-year education program based on ecological justice.

Development and Peace is the official international development organization of the Catholic Church in Canada. John Gabor, Animator for BC and the Yukon, encouraged us to take action to become the “Voice for Justice” to speak and act on behalf of those who suffer due to the practices of Canadian-owned extractive mining industries operating in the Global South: we are being called upon to speak for those whose voices have been muted by intimidation.

The Global South is rich in diversity, knowledge, traditions and biodiversity and is also rich in natural resources such as gold, nickel, diamonds, copper and uranium; this is what attracted Canadian mining companies to countries such as Peru, Guatemala, the Philippines and Asia. The indigenous people in these countries are often negatively impacted by the practices of Canadian mining companies extracting resources from their lands.

Entire villages have been displaced; local people—especially children—have high concentrations of lead in their bloodstreams. Rivers no longer have fish in them due to pollution from the mines. Previously potable water has become undrinkable; local populations have become unemployed and can no longer cultivate their lands due to pollution caused by noxious and toxic substances such as cyanide, mercury, arsenic and lead, some of the by-products of mining.

Some villages have experienced landslides caused by rapid deforestation due to the excavation of the mining corporations. People suffer from contamination of the air, the water, the land and their own bodies, caused by a build up of toxins. Often their land is expropriated by the mining companies and they lose even the little they had been handed down from generations past.

The Fall Action Campaign intends to hold Canadian mining companies accountable for their actions overseas. Development and Peace is seeking consultation between regulatory bodies, governments, mining companies and the local peoples being impacted by mining; the campaign also seeks employment for those who have lost their income due to the poisoning of their lands and rivers. Another action sought is to require mining companies to provide a fair share of benefits and profits to the local people; and to employ genuine respect for human rights; the campaign seeks to have mining companies request informed consent of local communities before mining operations begin.

As Pope Francis recently said “Let us be renewed by God’s mercy, and let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish. Peace to this our Earth! May the risen Jesus make us responsible guardians of creation.”

We are all part of God’s creation and we are our brothers’ and our sisters’ keepers. To learn more please visit the website devp.org; on Vancouver Island you can contact victoriadevp@gmail.com or contact your local parish Development and Peace representative to learn how you too can become a “Voice for Justice.” ✂



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Catholics Come Home: Richmond’s Apologetic Group Faith Sharing with VCCC

by Ben Chow

To strengthen faith and elicit cohesion amongst community and family, the Victoria Chinese Catholic Community (VCCC) recently embraced the opportunity of a faith building session offered by members of the Canadian Martyrs’ St. Austin Apologetic Group from Richmond, BC.

Mr. Dominic Siu-Fung Chung, an ardent crusader in the fight against cancer and a renowned composer and musician, shared his circuitous faith journey with the community in its September meeting. Mr. Chung shared the many struggles and challenges of his faith journey; from his baptism into the Catholic faith at the age of five, to the numerous queries he had about Catholicism in his teens, many of which his Catholic colleagues and religious were unable to answer, to the enticements offered by other Christian denominations present in the movie and entertainment circles in Hong Kong at the time. Like many lacking a deep understanding of the foundations of his Catholic faith, he was unable to offer any rebuttal to inaccurate perceptions of the Catholic position. His Christian peers appeared familiar with Bible quotations, which he later understood relied on an inadequate literal understanding of Scripture and which ignored the contributions of Church ‘Tradition’. Catholicism maintains two sources of revelation, Scripture and the ‘Tradition’ of the church which includes apostolic tradition, and the early Church Councils based on Jesus affirmation in John 14:26:

“... the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.”

Gradually he began to understand how various Christian denominations reach their particular faith perspective. Much as Dr. Scott Hahn related in his book, Rome Sweet Home, about his early faith life, Mr. Chung had become a critic of the Catholic Church. Inaccurate comprehension of the Catholic tradition propagated by opponents and a biased media only added to his confusion at that time. However, the words of the Venerable American Archbishop Fulton J. Sheen were to prove a source of enlightenment: “There are not one hundred people in the United States who hate the Catholic Church, but there are millions who hate what they wrongly perceive the Catholic Church to be.”

As things evolved, the more Mr. Chung was immersed in the teachings and practices of various Christian denominations during his 15 years of association with them the more doubts and internal conflicts surfaced. It appeared to him that, unlike Catholics, each denomination and even each individual, had adopted varying interpretations of the Bible and acted in accordance with that personalised understanding. Associated with these varying approaches he was exposed to many inaccuracies regarding the Catholic ‘tradition’ not only from Christian peers but pastors and well-known evangelists, many of whom remain good friends to this day as brothers and sisters rooted in Christ. These misperceptions contradicted his early childhood experiences and teachings exemplified in the model lives led by the nuns at his Catholic school. A turning point arrived when he encountered a Catholic neighbour in Richmond who invited him to his home to share reflections, books and tapes, including those authored by Scott Hahn and wife Kimberly. Then, much like the authors’ own conversion stories, Dominic was overwhelmed by the profound truths that were revealed as he studied Catholic theology and writings of various authoritative authors in the faith who explored the implications of the Catholic ‘Tradition’ such as revelation in Scripture and Tradition, the Sacraments, and the role of the Church. He concluded by wholeheartedly recommending that Catholics spend time studying the profound truths revealed in the Bible, even as they are blessed with gifts of the Sacraments especially the Eucharist.

During his faith-sharing presentation, Mr. Chung was so engaging while expounding on various pillars of our faith that time just flew by. His lively talk was well received and appreciated by all. VCCC was thankful that Mrs. Teresa Chung, Ms. Ivy Li and Ms. Agnes Lui made the effort to accompany Mr. Chung from Vancouver, as well as other parishioners, including those from Canadian Martyrs who provided generous support. The Community looks forward to another wonderful faith-sharing session in the future. VCDs of Mr. Chung’s talk (in Cantonese) are available at regular meetings.

In another note, we would like to thank the speaker of “Marian Devotion—Rosary”, Mr. “Rocky” Chi-Pang Yu, and all the enthusiastic participants at our October Welcome meeting. We look forward to seeing more people at upcoming meetings on November 2 and December 7, and every first Saturday of the month during 2014 between 3:30 and 6:30 pm at Our Lady of Fatima Church located at 4635 Elk Lake Drive, Victoria. Potluck dinner will complement each meeting. All are welcome!

Finally, the Community regrets that unless an alternate priest is available, there will be no Chinese Mass for the next few months while we pray for the health and speedy recovery of Rev. Fr. John Mak, an elderly visiting priest from Calgary. The community was blessed to have Fr. Mak celebrating Mass last May, providing Reconciliation to many who have difficulty with English, and administering baptism to an ailing senior before he passed away recently. For the deceased, the sick and those who care for them, as well as the need of a priest knowing the language, let us pray! For further information on activities, please call 250-893-9938 (English), 250-298-7926 (Cantonese) or 250-507-8985 (Mandarin). ✠

天主教徒歸來吧-烈治文天主堂護教組與華人團體信仰分享

為增強信仰及激發團體與家庭成員之凝聚力，維多利亞華人天主教團體熱烈歡迎從 烈治文 加拿大殉道聖人天主堂 聖猶斯定護教組成員前來作信仰分享。主講者 鍾(多明我)肇峰 先生乃一熱心防癌義工、戰士及著名作曲家及音樂人。他不辭旅途勞累義務前來為我們作九月份首次聚會之講座，大家衷心感銘。鍾先生信仰之路迂迴曲折，其間充滿掙扎及挑戰 - 從五歲於天主教會領洗起，到入讀天主教小學，到成為一充滿疑問之青年，其時他未能從所認識的天主教朋友及神職人員得到滿意答案，到後來入行香港娛樂音樂圈，接觸到「藝人之家」的一些基督徒，並被引導加入各個不同基督教派。像很多教徒一樣，因對天主教信仰之基礎認識不夠深入，他無法反駁對天主教立場之不確認知。他的基督教同儕好像十分熟悉聖經句子，及後他才明白他們只按照不足夠或不當之文字來解讀，而非用包括以聖教會早期傳統之「聖傳」來解釋。天主教教義維護天主啟示兩個泉源：聖經 及「聖傳」。「聖傳」乃宗徒之傳統，及由耶穌確認，聖神護祐之各大公會議，直如若望福音十四章廿六節 耶穌的話：「... 但那護慰者，就是父因我的名所要派遣來的聖神，他必要教訓你們一切，也要使你們想起，我對你們所說的一切」。

鍾先生加入基督教後，開始逐漸明白各基督教派是如何達致他們各自之信仰認知的。亦正和另一回歸天主教前之基督教神學博士 韓史葛在「羅馬甜蜜的家」一書中所說般，他亦從而變成抨擊天主教會者。但如「可敬者」美國的 孫富頓樞機 啟迪之言：「在美國，幾乎無一百個人憎恨天主教，但有千百萬人憎恨他們所誤解的天主教啊!」。隨著事情之演變，鍾先生越是浸濡久在各基督教派十五年多之教義及實踐中，便越多疑惑及內心衝突浮上面。他覺得各基督教派甚或個人，好像與天主教徒們不一樣，經已採用了不同的聖經解讀，並按照個體化之理解行事。由於與此相關的這些不同解讀方法，他接觸到許多是基督教徒，甚至是牧師和知名的播道家皆有關於天主教「聖傳」之失實報導及誤解。但作為紮根基督的兄弟姊妹，他和他們中的許多人至今天仍保持良好的友誼。這些誤解，與他童年在天主教學校時修女們的教導與生活典範之經驗產生矛盾。轉折點是他遇上一位烈治文之天主教隣居，被邀至家中分享信仰，反思，宗教書籍及介紹韓史葛之錄音帶與其妻 金巴利之著述等。當鍾先生研究天主教神學及其他權威信仰著述而得到深刻真理啟示後，令他震撼非常。那些作者們探索天主教「聖傳」對經書之啟示，並對傳統，聖事及教會的任務和角色等之影響。他總結並全心全意建議天主教徒花些時間研讀聖經中所啟示的深刻真理，即使他們有各種聖事助祐，特別是聖體聖事之恩寵。鍾先生闡述我們各種信仰支柱至火熱時，時間飛快溜走。眾信友雖感意尤未盡，但已獲益良多，講畢全場掌聲不絕。於此特別感謝伴隨鍾先生從溫哥華前來的鍾太黃月華女士，雷惠儀女士，李國娛女士，眾信友及烈治文堂區之鼎力相助。希望他們不久有機會再來。各位如欲領取 鍾肇峰先生之信仰分享光碟，可與會時告知。

往後開會日期為十一月二日及十二月七日。二零一四年則仍為每月首星期六下午三時半至六時半在花地瑪聖母堂舉行。堂址為 4635 Elk Lake Drive, Victoria. 至於在十月迎新會中講解「敬禮聖母- 玫瑰經意義」者 余志鵬(洛奇)先生及各熱烈參與者，也一併感謝。希望往下的聚會有更多人參加。

最後一提，已退休之麥振群神父因健康問題未能前來開彌撒，希望大家為他早日康復祈禱，希望不久能有其他神父替代。藉聖神助祐，本團體有幸麥神父於今年五月時能前來為我們開彌撒，辦告解及為一位剛去世的弟兄領洗。請為團體能有固定神父之意向，亡者、病患者及照顧他們的親友祈禱! 如有其他查詢，請電 (250) 893-9938 (英文)，(250) 298-7926 (粵語) 或 (250) 507-8985 (普通話)。

Everything Old is New Again

by Sandi Digras, Communication Chair, CWL, Church of the Ascension, Parksville

Everything old was definitely new again on Thursday, September 26, 2013 when the ladies and guests of the Catholic Women’s league of the Church of the Ascension staged a Vintage and modern fashion show and tea to celebrate the 75th Anniversary of their charter being issued to Little Flower parish in Qualicum that later became the present Church of the Ascension.

The afternoon included Vintage outfits from the 1930s including a wedding dress from 1934 worn by Rose Marie Hague, a 1938 lace outfit worn by Carol Low, as well as others that each marked the decades. Current styles were presented by Close to You Fashions in Parksville. The Knights of Columbus offered their assistance as servers, greeters and escorts for the models.

Diocesan president Kathy Weswick greeted everyone with words of inspiration and support. The grand raffle prize of an original painting by member Teresa Johnston was won by Lulu Johnson, President of the CWL Council at St. Peter’s in Nanaimo. Tina Hanlon, our Council President, was thrilled with the support everyone gave to the event.

The League raised over \$1500 for local charities. ✠



Célébrant la fondation du diocèse de Québec

by *Réal Roy, co-président Comité paroissial de pastoral, Paroisse St-Jean-Baptiste*

En 1664, Monseigneur de Laval fondait à Québec le premier diocèse Catholique en Amérique du Nord. Ce diocèse de Québec couvrait non seulement la province de Québec mais aussi tout le territoire que l'on appelle aujourd'hui le Canada et aussi une partie de l'ouest américain encore à découvrir. En fait le diocèse de Québec aura ces dimensions continentales jusqu'en 1820. En 1819 et 1820, le premier archevêque de Québec, Monseigneur Joseph Octave Plessis, fit un grand voyage en Europe en commençant par l'Angleterre, puis la France et le Vatican afin d'obtenir le consentement des autorités civiles britanniques et du Vatican afin de subdiviser cet immense territoire en quatre nouveaux diocèses : Halifax (maritime), Montréal, Kingston (Haut-Canada), et Nord-Ouest, en plus de celui de Québec.

Le journal de voyage de Monseigneur Plessis rédigé en français –et publi en 1903- relate d'ailleurs ce voyage par un Canadien-français en Europe et rend compte du succès diplomatique de la mission que Monseigneur Plessis s'était donné. Il mourra en 1825 après avoir envoyé en 1818 Joseph Norbert Provencher fondé une paroisse dans la région de la Rivière Rouge au Manitoba. C'est d'ailleurs auprès de Provencher qu'un jeune prêtre de 28 ans, Modeste Demers, sera envoyé en 1837 par l'archevêque de Québec, Joseph Signay. Et l'année suivante, le même Signay enverra le jeune abbé Demers accompagner François Xavier Norbert Blanchet pour établir une mission à Portland, en Oregon. C'est de cette mission à Portland que le diocèse de l'Oregon et celui de Victoria verront le jour en 1846. Le diocèse de Victoria aura comme premier évêque, Modeste Demers.

Modeste Demers était né en 1809 à St-Nicholas près de la ville de Québec. L'abbé Demers avait un grand don pour les langues, car il ne parlait seulement le français, mais aussi le latin, l'anglais et plusieurs langues du Pacifique Nord-ouest en particulier le chinook. Après une année passée au milieu des populations sur les rives du Pacifique, il avait déjà produit un dictionnaire, un catéchisme, un livre de prière et un autre d'hymnes religieuses en chinook pour les populations locales. C'est aussi Monseigneur Demers qui fera venir les premières religieuses de St-Anne pour fonder une école et un hôpital. Des reproductions électroniques des lettres manuscrites de Monseigneur Demers datant des années 1850 à 1870 sont d'ailleurs accessibles sur le site internet du Musée Royal de la Colombie-Britannique à (<http://www.royalbcmuseum.bc.ca/exhibits/tbird-park/html/present/writings.htm>).

Célébrer le 350e anniversaire de la fondation du diocèse de Québec c'est aussi redécouvrir les origines de notre propre diocèse ici à Victoria. Et la paroisse francophone de St-Jean-Baptiste est là pour témoigner en français de ce lien profond et historique avec l'église primatiale du Canada.

Celebrating the Diocese of Quebec

by *Réal Roy, Co-president, St-Jean-Baptiste Parish Pastoral Committee*

In 1664, Monsignor de Laval founded in Quebec City the first Catholic diocese in North America. This Quebec Diocese then covered not only the Province of Quebec, but also all the territory included in what we call today Canada and also a part of the Western USA which was yet to be discovered. The Quebec diocese had the same continental dimensions until 1820.

In 1819 and 1820, the first Archbishop of Quebec, Msgr. Joseph Octave Plessis, traveled to Europe. His journey began in England and continued to the Vatican via France in order to obtain approval for his plan to subdivide his immense diocese by creating four new dioceses: Halifax (Maritime) ; Montreal (Southern Quebec) ; Kingston (Upper Canada) ; and Northwest.

Msgr. Plessis wrote a travel diary in French, which was published in 1903. It described this travel to Europe by a Canadian, and also reported on the diplomatic success of the mission he had given himself.

Msgr. Plessis died in 1825 after having sent François Norbert Provencher in 1818 to establish a Catholic parish in the Red River region in today's Manitoba. Incidentally it is Provencher who in 1837 welcomed a 28-year-old priest to his mission—Fr. Modeste Demers—who had been sent by the Quebec Archbishop, Joseph Signay.

The following year, Archbishop Signay sent Demers with François Xavier Norbert Blanchet to establish a mission in Portland, Oregon. It is from this mission in Portland that the dioceses of Oregon and Victoria were established in 1846. The Diocese of Victoria had, as its first bishop, Modeste Demers.

Modeste Demers was born in 1809 in St. Nicholas, not far from Quebec City. Fr. Demers had a great talent to learn languages. Not only did he speak French but he also knew Latin, English and several languages spoken by native people in the Pacific Northwest, in particular, the Chinook. After only one year spent with the native populations on the shore of the Pacific, he had already written a dictionary, a Catechism, a book of prayer and another of religious songs—all in Chinook—for the local populations. It is also Demers who arranged for the Sisters of Saint Ann to come from Quebec to establish a school and a hospital in Victoria.

Electronic copies of the hand written letters from Bishop Demers from the years 1850 to 1870 are accessible on the web site of the BC Royal Museum (<http://www.royalbcmuseum.bc.ca/exhibits/tbird-park/html/present/writings.htm>).

Thus, in celebrating the 350th anniversary of the foundation of the Diocese of Quebec we also have the chance to rediscover the origin of our own Diocese of Victoria. The Francophone parish of St-Jean-Baptiste is here in Victoria to bear witness to this profound and historical link with the primatial Church in Canada. ✠



Monseigneur Modeste Demers (1809-1871), évêque de Victoria (1846-1871).

Monsignor Modeste Demers (1809-1871), Bishop of Victoria (1846-1871).

A Month in the Life of the Diocesan Messenger

by *Connie Dunwoody, Editor*

You've seen it appear in your parish every two months, but do you know how it got there? Approximately one month before an edition of the paper goes to print, I issue an email to every parish and regular contributors, asking for material. What you see in the paper is a direct result of what we receive. I am always thrilled to receive pictures and captions as well as articles. It can be a daunting task to consider submitting an article for publication: please do submit something, or an idea for something—don't feel it has to be "perfect" to forward something to us for consideration. We're here to help!

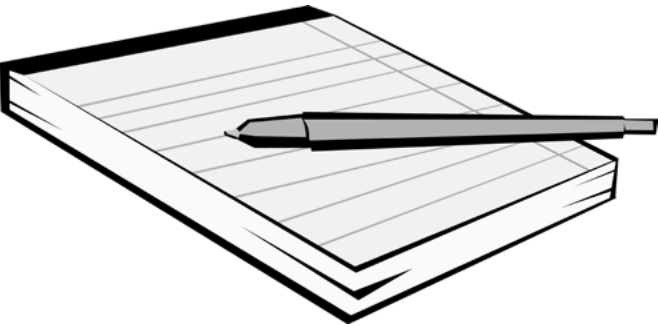
Every article is first edited by me, then sent to the proofreaders for further refinement—because we all know three sets of eyes are better than one. Yes, we have discussions about the Oxford comma, and yes, we try to maintain consistency—but we still miss things because we are, after all, human.

The proofreaders send back their suggestions; I amend as required, then do the layout, which I send to Scribe Graphics for graphic design. The Board has the final review of the paper, additional changes are made, and then we go to print.

It takes 50 – 60 hours of my time to produce one paper. Volunteer proofreaders spend between 5 and 15 hours per edition per person. This includes checking information (external references and sources) to ensure we have correct spelling and other information. To get the paper "final" takes about a week of back-and-forth, and about eight drafts. We go to press by noon Monday of the week the paper is out.

The paper is picked up by me, Frank Peters and Roland Wauthy at the printers on the Thursday morning of the week the paper is published. We take it back to the Pastoral Centre and sort it for distribution. The paper is delivered to most areas by the Knights of Columbus, mostly on Thursday and Friday, at no cost to the Diocese. This represents a significant savings and we are very grateful for their ongoing commitment and generosity. Papers are sent by Greyhound Bus or courier to the areas the Knights aren't able to service.

Papers are then distributed to parishioners at Friday, Saturday and Sunday services. ✠



“Well Done, Good and Faithful Servants”

by Denise Buckley

On June 3, 1996, Christ the King Conference of the Society of St. Vincent de Paul (Comox Valley) began Monday and Thursday noon “Soup Kitchens” held at St. George’s United Church in Courtenay. Implemented by Archie Forest of Christ the King Conference, many changes were seen over the years. Other Church and support groups have graciously taken over the Thursdays while our local Conference has carried on with serving a delicious hot lunch to those in need every Monday.

For their years of contributing time, expertise, and, in many cases, generosity in preparing and supplying much of the food, eleven of these stalwarts were presented with Certificates of Appreciation. At a ceremony held on Sunday, October 13th at the 8:30am Parish Mass, the Conference President (now Vice President, National Council of Canada), Claude Bedard, conveyed the thanks of a very grateful Society, Conference, Parish, and Comox Valley community-at-large. He acknowledged that, true to the vision of their founder, Frederic Ozanam, and their patron, St. Vincent de Paul, they have aided in “encircling the globe in a network of charity.” He further stated that they had all indeed fulfilled the aim of the Society which is “dedicated to the sanctification of its members through serving the poor and disadvantaged.”

Those receiving the Certificates of Appreciation were:

Dr Tillman Briggs Council No. 4597,	
Knights of Columbus, Ted Fortosky, GK	17 yrs service
Jill Tantrum	17 yrs service
Jane Tasse	17 yrs service
Rosemarie Reisinger	17 yrs service, now retired
Gela Pisto	16 yrs service, now retired
Joe Richard	14 yrs service, now retired
Joycelyn Richard	14 yrs service, now retired
Pat Tantrum	13 yrs service
Linda Cade	13 yrs service
Joan McGrath	13 yrs service
Chrissy Fraser	13 yrs service
Else Forster	10 yrs service, now retired
Jack Forster	10 yrs service, now deceased
Paule Pinder	10 yrs service, now retired

Congratulations to all the recipients—your combined 194+ years of service is appreciated by so many—we are very proud of your efforts in our community ✂



The Coat of Arms of Richard J. Gagnon

The field of the shield is red. A gold cross is placed on it with the four arms extending to the edges of the shield. In the upper left and lower right quarters is an *Agnus Dei*, also in gold.

The shield is partly inspired by the emblem of Bishop Gagnon’s predecessor, Modeste Demers (1809-1871), the first Bishop of Vancouver Island. Bishop Demers and Bishop Gagnon are closely related via a collateral branch of the Demers family. Bishop Demers’ emblem was red and gold and featured a gold Latin cross set on a mount with two figures praying at the base of the cross. These tinctures have been kept, as has the cross.

Since Bishop Gagnon was ordained on June 24th, the feast day of St. John the Baptist, the two charges are gold *Agnus Dei* emblems, traditionally associated with St. John the Baptist. This is also a reference to Bishop Gagnon’s ancestral roots in Quebec.

Above the shield is the green hat with six tassels at either side, which signals that these are the arms of a Roman Catholic bishop. The shield is placed on a gold processional cross as an additional mark of Office.

Bishop Gagnon has chosen as his motto: *To Obey is to Serve in Love*; an expression of a very important part of his faith and a vision for his episcopate.

See the colour version of the Coat of Arms on Page 1 of this paper. ✂



The Sisters of St. Ann: Present in Ongoing Service

St. Joseph’s Province of the Sisters of St. Ann welcomes a new leadership team. No longer opening new schools or hospitals, the western Province in its Provincial Chapter described its focus of service as “Opening up new pathways with God, bringing a presence of hope and compassion.” In fidelity to the legacy of the first pioneer Sisters to come west in 1858, today’s Sisters continue to serve the people of the Pacific Northwest by reflecting the love and life of Jesus Christ. To facilitate the living out of the Chapter Orientation and the discernment results, the following Sisters have been called to the ministry of Province leadership for the next three years:

Marie Zarowny	Province Leader (renewed)
Patricia Donovan	Assistant to the Province Leader
Joyce Harris	Councillor
Margaret Jacques	Councillor
Judith Morin	Councillor

The Sisters of St. Ann rely on your prayerful support. ✂

Sister Mary Audrey Mable Beauvais, SSA (Sister Mary Rose Dorothy)

Born February 17, 1922, in Montreal, Quebec, the third of four children, Sr. Audrey died September 26, 2013, at Mount St. Mary Hospital.



Audrey entered the Sisters of St. Ann in 1941 and pronounced her vows at the Motherhouse in Lachine, Quebec, on July 24, 1943. Audrey’s 38-year ministry as an educator began in Caughnawaga, Quebec, followed by 14 years in BC teaching at St. Mary’s Indian Residential School in Mission City, at St. Peter’s Elementary School and at St. Ann’s Academy in New Westminster and at Smith Memorial School in Port Alberni. Audrey returned to Montreal to teach at St. Pius X High School, as assistant principal at Resurrection High School in Lachine and as Principal in Dorval at Queen of Angels Academy.

For 10 years she served in school administration and community leadership as well as in community formation. To prepare for her second career Audrey obtained a third Masters’ Degree in Library Science from McGill University. She served as Librarian at Queen of Angels Academy before returning west in 1993 to Queenswood Spirituality Centre in Victoria. While there, she encouraged many to use the library, especially youth, and she sat on the Board of the Centre for Studies in Religion & Society at the University of Victoria.

In 2003, Sr. Audrey retired to St. Ann’s Residence, Victoria, where she was hospitable to all she encountered. Predeceased by her parents, Gertrude (O’Connor) and Joseph Emile Beauvais; siblings, Dorothy who died in infancy, brothers, Emile and Desmond. She is survived by her friends, colleagues and her own community of The Sisters of St. Ann.

The Sisters of St. Ann are grateful to the health care professionals who cared for Sr. Audrey both at St. Ann’s Residence and at Mount St. Mary Hospital. ✂



A Sacramental Journey

by Y. A. Zarowny, co-chair of Church of the Ascension Social Justice Team

“If you bring your gift to the altar, and there recall you have wronged another, leave your gift at the altar, go first to be reconciled, and then come and offer your gift.” ~ Matthew 5:23–24

September 20 and 21, 2013, I had the honour of representing the Social Justice Team of Church of the Ascension Parish (Parksville/Qualicum) both as a witness at the Vancouver Truth and Reconciliation event and as a participant in Sunday’s Walk of Reconciliation.

From what I witnessed, we have come a long way on our journey, and we also have a challenging pilgrimage before us as we continue to work towards reconciliation

There was evidence progress is being made, including Vancouver’s Archbishop J. Michael Miller’s heartfelt expression of reconciliation as well as the tender, compassionate expression made by three nuns representing the Congregations of Women Religious involved with the Indian Residential Schools. Both expressions stated their good intentions while acknowledging for many students—that was not how they were experienced. Each owned that what occurred were “products of their times” which impacted the teaching methods, cultural understandings, social attitudes, and theology as well as how their faith was lived out; and all committed themselves to persist with this pilgrimage towards achieving reconciliation and a just society.

All of this was reflected in the Walk on Sunday—a “rainbow walk” if there ever was one! In the pouring rain, for as far as the eye could see, tens of thousands of colourful umbrellas and wet, happy, people—also of all colours—determined to make a difference by working together to co-create a Canada where all have life with dignity.

Fortunately, in our Roman Catholic tradition, as with numerous other spiritual paths, reconciliation or righting relationships is itself a sacrament. As such, it is a means of receiving God’s Grace and with it, Inspiration. We need it. And, as we are taught in the Gospel of Matthew, it is also a priority according to Jesus the Nazarene.

As I reflected and prayed on what I witnessed before writing this, I repeatedly gave thanks for Gifts of Spirit and Pope Francis. In his recent interview with Fr. Spadaro SJ, Pope Francis stated: “We cannot insist only on issues related to abortion, gay marriage, and the use of contraceptive methods . . . we have to find a new balance; otherwise even the moral edifice of the church is likely to fall like a house of cards, losing the freshness and fragrance of the Gospel.”

The human damage from not having “balance” and hence “losing the freshness and fragrance” was evident all around me on this weekend. So too were the numerous Gifts of Spirit—smiling faces, friends greeting friends, new friends being made, healing, laughter, tears—and fresh fried bread!

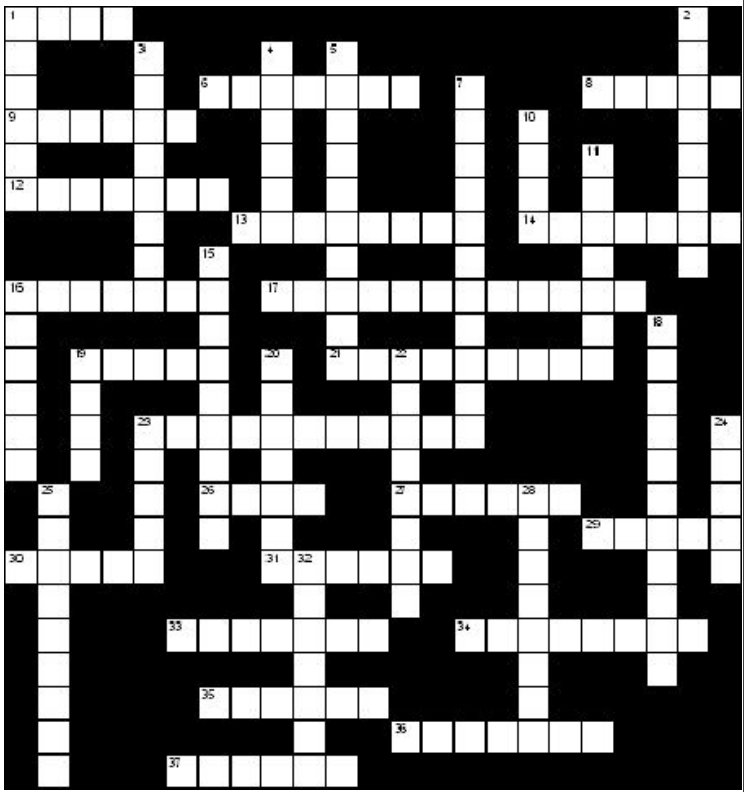
One Gift of Spirit was given to me while briefly helping in the SSA Archive area. I had the heart-crushing experience of trying to help siblings find a picture of one of their brothers. He had been sent to St. Mary’s in Mission, by himself. Following the government policy of the day, not only were siblings sent to different schools in different parts of Canada, but the schools were often operated by different denominations. This family had no picture of their brother and we didn’t find one. The heartbreak of the family was evident. Tears flowed. Then one of the boy’s sisters touched my arm ever so gently and said: “He loved it there, you know. Thank you.”

Reconciliation is a sacrament. This journey is a sacrament. As hard as it is, it is so worth it. And as promised, we are never alone. Spirit accompanies us as we journey ... ✠



Yvonne Zarowny (far R) receives assistance with the banner from Sr. Lucy Dumont SSA (centre) and Sr. Freida Raab SSA (L) at the TRC’s Walk for Reconciliation.

The Greatest of These Is ...

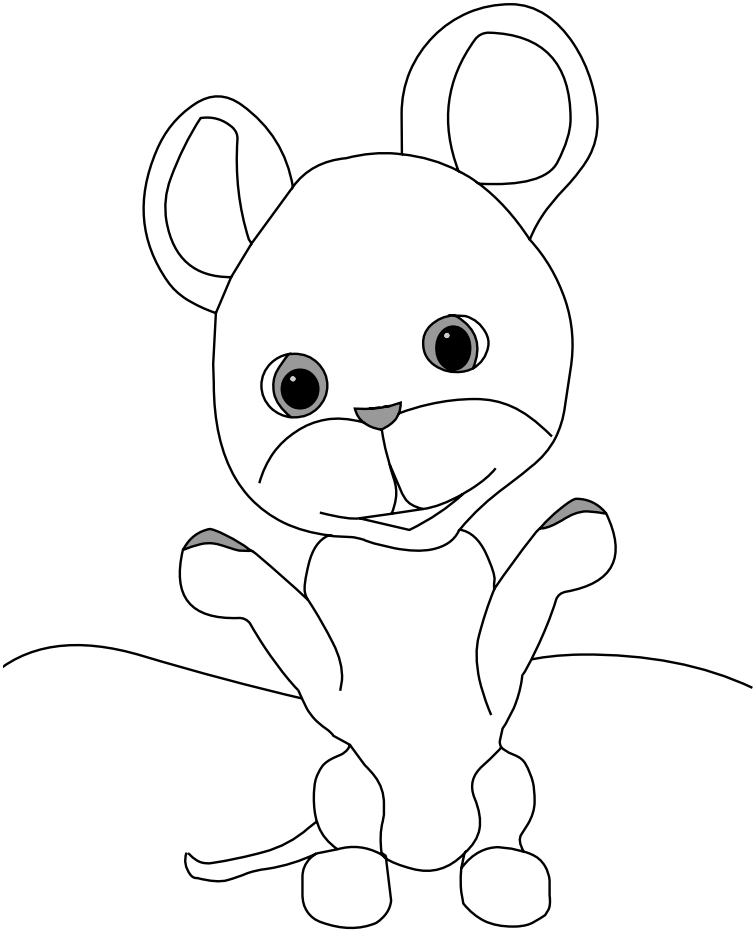


- Across**
- The Father loveth the Son, and hath given all things into His _____. ~John 3:35
 - As many as I love, I rebuke and chasten: be _____ therefore, and repent. ~Rev 3:19
 - Lord, I have loved the habitation of thy house, and the place where thine _____ dwelleth. ~Psalm 26:8
 - For if ye love them which love you, what _____ have ye? do not even the publicans the same? ~Matt 5:46
 - He that loveth me not keepeth not my _____; and the word which ye hear is not mine, but the Father’s which sent me. ~John 14:24
 - For this is the love of God, that we keep his commandments: and his commandments are not _____. ~1 John 5:3
 - Pray for the peace of Jerusalem: they shall _____ that love thee. ~Ps 122:6
 - Beloved, let us love one _____: for love is of God; and every one that loveth is born of God, and knoweth God. ~1 John 4:7
 - Herein is love, not that we loved God, but that he loved us, and sent his Son to be the _____ for our sins. ~1 John 4:10
 - And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy _____. ~Deut 6:5
 - And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a _____ to God for a sweetsmelling savour. ~Eph 5:2
 - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ~John 3:16
 - He that loveth not knoweth not God; for God is _____. ~1 John 4:8
 - And the Lord _____ your hearts into the love of God, and into the patient waiting for Christ. ~II Thes 3:5
 - Love not the _____, neither the things that are in the _____. If any man love the _____, the love of the Father is not in him. ~1 John 2:15
 - Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of _____. ~1 Peter 1:8
 - Better is a _____ of herbs where love is, than a stalled ox and hatred therewith. ~Pro 15:17
 - And this commandment have we from him, That he who loveth God love his _____ also. ~1 John 4:21
 - And the second is like unto it, Thou shalt love thy _____ as thyself. ~Matt 22:39
 - For God hath not given us the _____ of fear; but of power, and of love, and of a sound mind. ~2 Tim 1:7
 - There is no fear in love; but _____ love casteth out fear: because fear hath torment. He that feareth is not made _____ in love. ~1 John 4:18
 - Ye that love the Lord, hate evil: He preserveth the souls of His _____; He delivereth them out of the hand of the wicked. ~Ps 97:10

- Down**
- And hope maketh not ashamed; because the love of God is shed abroad in our _____ by the Holy Ghost which is given unto us. ~Romans 5:5
 - That Christ may dwell in your hearts by faith; that ye, being rooted and _____ in love, ~Eph 3:17
 - I will love thee, O Lord, my _____. ~Ps 18:1
 - He brought me to the banqueting house, and his _____ over me was love. ~SoS 2:4
 - Nay, in all these things we are more than _____ through Him that loved us. ~Romans 8:37
 - I will heal their _____, I will love them freely: for mine anger is turned away from him. ~Hosea 14:4
 - If ye love me, _____ my commandments. ~John 14:15
 - And let us consider one another to _____ unto love and to good works: ~Heb 10:24
 - et _____ love continue. ~Heb 13:1
 - Fulfil ye my joy, that ye be likeminded, having the same love, being of one _____, of one mind. ~Phil 2:2
 - Honour all men. Love the _____. Fear God. Honour the king. ~1 Peter 2:17
 - Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy _____. ~Matt 22:37
 - _____, if God so loved us, we ought also to love one another. ~1 John 4:11
 - y this we know that we love the _____ of God, when we love God, and keep His commandments. ~1 John 5:2
 - I love them that love me; and those that seek me _____ shall find me. ~Prov 8:17
 - If ye keep my commandments, ye shall _____ in my love; even as I have kept my Father’s commandments, and _____ in his love. ~John 15:10
 - Owe no man any thing, but to love one another: for he that loveth another hath _____ the law. ~Romans 13:8
 - As the Father hath loved me, so have I loved you: _____ ye in my love. ~John 15:9
 - The seed also of his servants shall _____ it: and they that love his name shall dwell therein. ~Psalm 69:36

Something to Colour

Let every thing that hath breath praise the Lord. Praise ye the Lord. ~Psalm 150:6



©A Kid's Heart akidsheart.com

Solution may be found on Page 17 ©A Kid's Heart - akidsheart.com



Building Community at the New St. Joseph's

by Simon DiCastri, Co-Principal, St. Joseph's Elementary School Victoria

Community. It's a word we use often, and it usually suggests an existing group of people with common interests and values. At St. Joseph's we are building a new community, one forged from two vibrant school cultures with strong identities and rich histories. As we launch the inaugural year of the new St. Joseph's, we do so with hope and optimism.

We started this process last year with a combined staff retreat at which the staffs of St. Joseph's Elementary and St. Andrew's Elementary gathered at Camp Pringle to look at what we might do to accomplish the task of amalgamation. Unlike many school districts that simply close schools and place their students in alternative existing schools, Island Catholic Schools recognized the unique history and culture of St. Andrew's and decided it was worth sustaining in some way, and so the schools were mandated to amalgamate, rather than merely join two school populations together. The joint staff retreat gave us the opportunity to get together and identify common ground and which traditions and practices to mesh into a new school community. Through the retreat process we came to realize that we were more alike than different, and proceeded to identify what each school would contribute to the new school culture. We were very much at the beginning of the process, and still very much in the abstract, theoretical stage of the game. Now we are in the thick of it, and the concrete reality is upon us!

Administration always finishes the year in the first week of July, and starts the next one in the last two weeks of August. These two particular periods of time are welcome as they provide a calm and quiet space, with not many people around, making it easier to get things done. However, this year we were completely out of the building on June 28, and unable to return until August 29—and then we returned to an office stacked full of boxes. Just getting the office unpacked was an heroic feat in itself! To top it all off, we had an early morning flood that soaked the bookkeeping office and two critical computers, but we cleaned it up and forged ahead, organizing the office into some semblance of normalcy for the September 3 opening.

Since our opening, staff have been fantastic, dealing with all manner of minor crises: no electricity in the portables, then electricity but no connectivity; a PA system that was non-existent in the portables and barely discernable in the school; doing extra duty by bringing their students out to the parking lot every afternoon for pick-up. They are a wonderful crew of people who are the foundation of our new school culture and community. The same can be said about our Local School Council and Parents' Auxiliary Group, both of which are comprised of parents from both St. Andrew's and St. Joseph's, making this a truly integrated school from top to bottom.

What about the students? Well, they have been excellent ambassadors for a new school community, creating bonds of friendships that will carry them into the future. It reminds me of the title of the grade 5 Religion text: *We Are One*, and the theme of God gathering His people in community through the action of the Holy Spirit moving in the Church. Students have rolled with all the changes, with very little complaint and a lot of enthusiasm, supporting new initiatives such as Irish dancing, basketball clinics, Kid Leaders on the Playground, to name a few.

The final part of the puzzle is our parents, and they are to be commended for their patience and perseverance through all this upheaval. The tribulations of the parking lot at drop-off and pick-up have been managed with aplomb. That's not to say there haven't been frustrations, but they have been overcome with civility and accommodations. A great big thank you to all of our parents for a job well done.

The new community and culture at St. Joseph's is taking shape, influenced by all of our community members. Everyone brings something to the table, and we are grateful for all contributions. As the lyrics of the hymn go, "...many the gifts, many the works, one in the Lord of all." At the end of the day, what it is all really about is educating our children in a Christ-centered culture where students love to learn and learn to love, where everyone is respected and cherished, where life-long learners get their launch. That is the culture and community we are building at the new St. Joseph's, one day at a time! ✂

St. Joseph's, May 2013



St. Joseph's, June 2013



St. Joseph's, September 2013



St. Joseph's, October 2013





Students "Eat Up" World Food Day Around the Diocese

The Island Catholic Schools participated in the World Food Day walk recently. Here are some photos from the event. We are proud of our children for their spirit of generosity and compassion. ✕



Sisters of St. Ann Celebrate Jubilees

Five Sisters of St. Ann celebrated significant anniversaries, since first professing their religious vows, when they gathered with the rest of the Community and guests at Holy Cross Parish on August 24 Pictured left to right, Sisters Rose-Marie Goguely (50 years), Lorraine LaMarre (60 years), Donna MacIntyre (60 years), Eileen Curteis (50 years) and Audrey Beauvais (70 years). Although she was absent from the celebrations at Holy Cross, 2013 also marked the 25th anniversary of Sister Debra Freeman's profession of vows. ✂



Celebrating 50 Years of Love

On August 18, 2013 three couples who have 50th wedding anniversaries this summer/fall renewed their vows and received a blessing from Fr. Bill MacDonald OMI during the 10:30 am Mass at St. Patrick's church in Oak Bay. A short reception followed in Our Lady of Lourdes hall. The couples (pictured L to R) are Leo and Maria Hendrix; Roger and Pat Sainsbury; and Bede and Margaret Hyde. ✂



New Stations of the Cross for St. Rose of Lima

St. Rose of Lima parish in Sooke has new Stations of the Cross, thanks to the exquisite needlecraft of parishioners Louse Corbett, Mikki Brown and Jerry Cumming (L to R in photo below). The new Stations with their appliquéd figures on fabric combined with artful quilt work will be wonderful to contemplate at any time of year, but especially during Lent! Behind the scenes on the project, parishioner Rob MacDonald and the parish decor committee contributed to the fabric selection and design. ✂



When Life Gives You Lemons ... Raise Money!

Recently two St. Patrick's students set up a lemonade stand and donated all the money raised to *Free The Children*. They presented principal Deanne Paulson with the funds at a recent assembly. ✂



All fingers are pointed to UVic, the next campus to welcome the expansion of Catholic Christian Outreach! Pictured are Greg Van Dyk (2nd from R) and Hailey Cleaves (L), President and Vice-President of UVic's Catholic Students' Association, with CCO Founder Andre Regnier (2nd from L) and Western Regional Director Eric Chow (R)

High School Graduates Take Their Faith to Kenya

by Leah Henderson and Anneke Feuermann

This coming January we [Leah and Anneke] will be dedicating six months to volunteer our time and energy at an orphanage in the African country of Kenya. Our Lady of Grace Children’s Home, located in Marimba in the district of Meru, will become our new “home-away-from-home.” The orphanage is affiliated with Our Lady of Grace Parish on Salt Spring Island. Our Lady of Grace in Meru is a real home to 180 girls who have lost their families due to disease, poverty and struggles. Our Lady of Grace (OLG) also houses a school that the village boys and girls attend, which is run by local teachers and funded by the founder of the orphanage.

This refuge for girls is largely funded and run by the guidance of Rita Balachandran, or “Mama Rita,” as the girls warmly call her. Rita is a woman who selflessly donates her own time, money and connections to the success and wellbeing of “her” girls. She spends eight months of each year in Kenya, and the other four on Salt Spring Island. We are both awed by her acts of kindness and generosity and look up to her as a role model for Christian charity.

As young women growing up in Canada, we are naïve about the injustices against women in third-world countries and want to help wherever we can. We don’t want to take the education we received for granted. Graduating from St. Andrew’s Regional High School, we both felt the need to give back, largely based on the way we were taught. A Catholic school background was the formation we needed in order to take this risk and put our faith into action.



Leah Hendeson (L) and Anneke Feuermann

The orphanage is only for girls from ages four to thirteen, and at those ages, girls are growing quickly. Rita has expressed concern about lack of clothing, skirts and leggings that will keep the girls warm at night. In Marimba, the best way to support the orphan girls is to provide monetary donations that will provide flexibility to meet their needs. But most of all, Rita and the girls ask for your prayers while they struggle to meet the needs that we take for granted in our everyday lives.

If you are interested in donating, please contact Leah Henderson at: ldhender@hotmail.com. ☒



“Mama Rita” (R, holding baby) at Our Lady of Grace Children’s Home in Kenya

“Let us never forget that authentic power is service.”
Like [St. Joseph], he [the Pope] must open his arms to protect all of God’s people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important,” he said. “Only those who serve with love are able to protect.”
~ Pope Francis, Inaugural Mass



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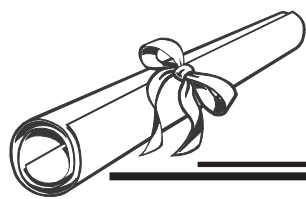
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St. Joseph the Worker Parish

Music by
Kadabra



The Campus Mission



by Fr. Dean Henderson

“Will he not leave the ninety-nine and go to look for the one that wandered off?”

Numbers aren't everything in Christian ministry but they are something. Jesus calls his disciples to be both faithful and fruitful when he commissions them prior to his ascension: “Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you.”

The Church is established as a missionary movement with the universal mandate to reach not specific, but all nations, teaching not particular truths of Jesus, but all of them. The Church of Jesus Christ doesn't *have* a mission, She *is* a mission. So it should be of serious concern when our Diocesan Sacramental statistics indicate a massive decline—about a 50% drop in baptisms, confirmations, and weddings in the past ten years.

“The moment has come to commit all the Church's energies to a new evangelization ... No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.”

I cannot believe how many people I run into who acknowledge they have left the Church. The reasons for this are likely numerous, varied and complex but what is not complicated is our immense responsibility to renew our missionary identity. As the soon-to-be-canonized Blessed John Paul II taught repeatedly, “the moment has come to commit all the Church's energies to a new evangelization ... No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.” (*Redemptoris Missio*, 3)

The Campus mission at UVic and Camosun, by God's grace and intentional chaplain/student leadership, is experiencing growth. This year our student

numbers doubled at the newcomers pizza social; unusually we have four catechumens in a student RCIA class seeking the Sacrament of Initiation; more students are attending daily Mass, attended the fall retreat, and are staying for catechesis and community after Sunday Mass for Soup and Soul (hosted at Holy Cross). A sign of fidelity is also the increased interest in serving God through apostolates of justice and compassion. This is a great joy not because of any sense of triumphant institutional preservation, but because Rosemary, Joseph, Maria and many others are finding peace and purpose, healing, love and friendship in Christ's body! All of us sinners are finding our identity in becoming saints through seeking the lost and hurting.

It's this Holy Spirit-inspired mission which gave birth at the University of Saskatchewan to a lay campus movement 25 years ago called Catholic Christian Outreach (CCO). After four years of prayer and preparation, I am happy and humbled to announce that CCO will be coming to Victoria in May 2014 at Bishop Richard's invitation. From May through August, about 30 young missionaries will join five Victoria parishes; offering ministry to young and old while building up a citywide ministry for college students and young adults. They won't be inconspicuous, especially if you worship in one of the five parish churches. These missionaries will be looking to rent accommodations, find summer daytime employment, and enthusiastically assist in Jesus' great commission with evening and weekend efforts. After the summer, the young student missionaries will return to their Canadian campuses, resume studies, and leave behind three full-time staff who will join me in serving the UVic community.

I praise God even as I nervously wonder about what changes might be in store as we anticipate such a great expansion. Please God, may we rejoice with all of heaven over more individuals who come to faith through repentance, and at the same time inspire the “99” to affirm their missionary identity and go make disciples of all. ✠

For more information about the Catholic Christian Outreach program, please visit their website: www.cco.ca.



Connections



by Greg Van Dyk, UVic Catholic Students' Association President

The Identity Crisis in the Church

The Church is having a serious identity crisis. At least, that's how one man frames it. In his book *Catholic Missionary Identity*, André Regnier goes as far as to suggest that today's Catholics often “do not know why and for what purpose we exist.” Strong words, perhaps, but Regnier has the experience and knowledge to back it up.

The founder of Catholic Christian Outreach, a missionary movement now on 11 university campuses across Canada, Regnier knows that the identity of the Church must be one of mission and evangelization. “Being missionary is not one of the many things we do, it is fundamentally who we are as Catholics,” says Regnier in his book. “It defines us as a people. It is a natural expression of our faith.”

If our most essential identity as Catholics is missionary, then why do most of us fail to realize this most basic fact? When Father tells us to go in peace to love and serve the Lord, we often take it as a cue that we're almost free to leave, rather than as an important command. Most of us madly dash for the parking lot, toss the weekly bulletin in the back seat, and speed off to the next obligation on the list of Sunday duties. Of course, I'm no less guilty of this habit (*mea culpa, mea culpa, mea maxima culpa*). But is this a sign of a healthy parish community?

“Looking at our dioceses, parishes, or even at individual Catholics, can we truly say that evangelization defines us?” asks Regnier. “Do we naturally respond to opportunities with evangelistic hearts? Do we consider the salvation of our neighbour, friend or co-worker to be, at least in part, our responsibility? Does this sense of responsibility determine our actions?”

In most cases, evangelization is on the back burner. Parishes and Catholic communities are more concerned with keeping the pew-sitters happy rather than reaching out to the lost and the lapsed. In other words, our Catholic communities are more concerned with maintenance than mission.

In their book, *Rebuilt: The Story of a Catholic Parish*, authors Fr. Michael White and Tom Corcoran pick up on this same theme, suggesting that Catholics need to flip the standard model of parish life to challenge the insiders and appeal to the lost, rather than coddle the regulars and appear challenging to outsiders.

“Jesus made the lost people his priority. And he went out of his way to do it,” say Fr. White and Corcoran. “He spent his time where they spent time. He knew how to talk to them and what was important to them. Jesus found the lost people and made them disciples.”

This missionary focus is exactly the one we're taking on with our Catholic Students' Association on the University of Victoria campus. We're not perfect, and it's a work in progress, but we're trying our best to be evangelistically focussed this year.

“Being missionary is not one of the many things we do, it is fundamentally who we are as Catholics...”

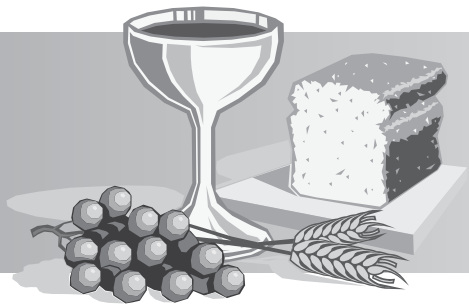
And it's working, too. Attendance is increasing (even doubling at some events), we're taking waitlists for retreats, expanding student-led initiatives, and students are growing more mature in their faith.

It's not rocket science, but realizing our missionary identity as Catholics can affect immense change. As Blessed Pope John Paul II said, faith is strengthened when it is given to others. Embracing our missionary identity not only gives us increased enthusiasm and excitement about the faith, but also unites us in purpose and matures us spiritually. It revitalizes communities.

In *Redemptoris Missio*, Blessed Pope John Paul II said that “in the Church's history, missionary drive has always been a sign of vitality just as its lessening is a sign of crisis of faith.” In an increasingly secular culture, we can't afford to mistake our identity as Catholics. Only by radically embracing our missionary identity can we put an end to this crisis, move forward with the New Evangelization, and—as André Regnier puts it—finally realize “for what purpose we exist.” ✠



Vocations



Discern This

by Fr. Sean Flynn

I know a man who can only live life in the moment. Of course life can only be lived in the moment but this man has no cognitive connection to anything other than the moment. He is 95 years old; he cannot get himself out of bed and he has difficulty with his memory, even his own name. Without his hearing aid he is deaf, and with poor eyesight can see very, very little—which means he cannot read.

Greeting him one day he made the comment, “I am going nuts.” When I asked him what he meant he simply said: “crazy.” These words told me little but he was not able to articulate what he meant. He has difficulty formulating his thoughts into sentences that would explain his feelings. When I asked what he meant he could only tell me, “I don’t know.”

“This man needed to hear some good news,” I thought. He needed to hear how his life has purpose. I thought it best that he get to “work.” Work always seems to stimulate an air of purpose. He would need to start to take prayer seriously and use it as a tool to participate in God’s work of saving souls. He has the problem of not being able to remember the words to formal prayers, like the Our Father. Thus his tools would have to be of his own making.

I also suggested to him that in addition to being at work with God through prayer, he should work with Him through the gifts he has been granted. This gentleman is truly a man of presence. He has very little, if anything, of the past that he could verbalize as a means of sharing himself. So he needs to realize each moment as the sum total of his gift from God to share. He will need to be a person who treasures the moment, every moment. When he would meet people for the first time, at the same time it would be the last time, and that would be the case at every encounter. He would have no presumptions attached to anyone, which would allow him to have a childlike capability to receive these people, a quality Jesus highly praised. Due to the slowing of his thought process he would need to make good use of his skill of being a good listener. There was much more to share with him regarding how he could give glory to God in thanksgiving even though it seemed to him as though there were little to rejoice in.

I led him in prayer and he received the Holy Body of Christ, and then he confidently declared, “Amen.”

“When I told him about this article, I explained perhaps this story could be the one that helps a young man commit his life to God as his priest. No words were needed to convey his thoughts—his smile said it all.

What blessings have we received that we can use in giving glory to God our Father? The greatest gift we have is His Son our Lord Jesus Christ. Through His Son we offer our Father His Son, in a bloodless sacrifice of his death on the Cross and the glory of his resurrection along with our lives in the Mass. We need to thank God for priests; for without this ministry we would have no way to perfect our thanksgiving and our communion to our Father. Priesthood is a vocation that is vital to this service of unifying humanity’s mediation with God. That is why it is truly a vocation and not a job.

We can also give praise in and through the gift of one another. It is good and kind to affirm to each other God’s love. Mass is a powerful means to affirm with one another that God is with us. But if we limit that affirmation to our gathering at Mass we lend ourselves to being limited in our reception of the outpouring of God’s love, the source for effective relationship. Many people could use some good news. Our faith allows us to interpret for the downhearted a reality that does not focus on one’s self but on the joy of love of the other.

It has been good over the years to gather and hear that priesthood is being considered. Perhaps this coming-together on November 16 can take that discernment to the next level—a commitment to love that provides the heart with a resounding “YES Lord.”

There will be a second gathering for this year for young men who wish to discern a call to priesthood: Saturday, November 16th starting at 10am until 5pm, held at Sacred Heart Parish hall, 4040 Nelthorpe St. Victoria. For more information, please email me at seflynn17@gmail.com. ✠



The Discernment of a Lifetime

by Deacon Harrison Ayre

The decision to enter the seminary was not an easy one. For years I was in the process of “discerning” as to whether or not I should go to the seminary. Even for my first couple of years of seminary life, uncertainty clouded my life of prayer as I spent copious amounts of prayer time on the subject of discernment.

Then, one summer, I read a book called *The Christian State of Life* by Hans Urs von Balthasar. It is no easy read, but it was a lightening rod in my discernment. In this book, Balthasar reflects on the nature of the call of God in the life of the soul. He talks about the general call to marriage and the specific call to religious life/priesthood. This specific call manifests itself by a special call upon the heart to follow God according to the counsels of poverty, chastity and obedience. Reading this removed all doubts that I had been having due to my excessive internal dialogue about whether or not God was calling. I was convinced of the fact that God had placed that special call in my heart to follow Him according to the life of the counsels. All doubt disappeared in an instant. This was important because I still faced difficulties as I approached ordination. But the fact that I saw this call on my heart gave me the willingness to bear whatever was necessary for the sake of the call.

“We must listen to the Beloved; we cannot simply speak to Him all the time.

It was through reading this book and through reflecting on my path of discernment that I realized some key elements. First, discernment is definitely based in prayer. Unless we are fostering a daily encounter with the One we love, we cannot come to recognize whether God has placed that special call in our hearts to follow Him intimately in the life of the counsels.

This life of prayer is defined by three things: Eucharist, *lectio divina*, and silence. First, the Eucharist is the source of our encounter with Christ because it is in the Eucharist that He gives Himself to us fully, completely, without reservation. Thus we must not only foster our Eucharistic devotion on Sundays but open ourselves to the possibility of time spent sitting in His presence, or going to weekday Mass, so as to allow Him to speak to our hearts as to where He wishes to lead us.

Secondly, prayerful meditation and engagement with Scripture—known as *lectio divina*—is an absolute tool for coming to have that encounter with Jesus Christ. It is an encounter with Love Himself and, through that encounter, we experience the call. The call is how we are to respond in love to Him for the love He makes present to us.

Finally, silence. Silence is perhaps the most difficult form of prayer to foster in a world governed by noise, but it is essential because silence takes the form of listening to what it is Christ is saying to us. We must listen to the Beloved; we cannot simply speak to Him all the time.

Discernment is also based in action. Too often we over-emphasize discernment. We give it a character of excessive prayer and self-referential thinking. Discernment is not about us. It is about Him. Discernment means learning to see the manifestation of God’s love in the midst of the world. Thus, discernment, though it finds its basis in prayer, finds its fulfillment in action. My decision to enter the seminary was due to a few friends from Poland who told me, from their experience, that if you are experiencing the call “then you have to go to seminary and give it a shot.” We will never be sure of the call unless we actually do something about it. Discernment is something active and then reflective. We must actually do something about our call if we experience a nudge in our hearts to follow God through the life of total celibate dedication. So if you experience a nudge in your heart about a call from God, it means you need to actually act on it so as to discern if this nudge is truly from God.

Finally, discernment is done within the context of the Church. This means that it is not so much about what our tendencies and desires demand, but rather what the Church is asking of us. This manifests itself in numerous ways. Perhaps someone has told you once that you would make a good priest. Perhaps, through friendship, you have come to discover a desire to follow God ever more intensely. Regardless, we must remember that our call is not about us, but about fostering the mission of the Church, which is mission towards the world.

Discernment, in the end, has nothing to do with one’s talents, one’s desires, one’s tendencies. It has everything to do with a call from our heavenly Father through His Son. It is spoken directly to our hearts and is discerned by acting upon this nudge of love.

Ultimately, discernment is about love. It is about encountering the love the Father has for us through His Son. It is about responding to a love that will never disappoint but which will always surprise, nourish, and fulfill us. Since discernment is about love, then we need to cast out fear and like St Peter we must “put out into the deep.” ✠





What is a community? And why does it matter, anyway?

We generally have our feet in a few different communities all at one time. School community, church community, dance community, soccer community, workplace community, neighbourhood. Even Facebook—Lord help us—though that’s a tool, folks, not a community. These communities have their challenges and joys, and their place in our lives. But they aren’t what most of us think of when we think of belonging to a community.

While community can be found in all of these places and more, what we need most is a community of families. The family is the cell of society, and it is within the context of the family, whether that family is new, half grown or grown-and-gone, that we find community. Families need families to hang with.

Single people need to be functioning in that primary cell of the family, too. They came from a family, too. Single people are sometimes the perspective those in the hustle and bustle of family lives need. And certainly families are the reason single people should observe the blessings of their singleness. Like quietness. And clean floors. By hanging out together, we can be grateful for what we have and for what they have. A gratitude for the diversity of our lives, in all their various ages and stages.

Human beings are built for community. Whether we know it or not, we hanker for community, we long to belong. And so we should, we are built for this. We must build villages. Even if we don't have a physical proximal village, we need to create villages where we can truly live the exhortation of Blessed Pope John Paul's *Familiaras Consortio* "families, become what you are."

We need peers, we need people to mentor, and we need mentors. Peers share our struggles and joys of the day. They know what we're going through now. By mentoring others, we bring whatever wisdom we've gained, however little or great that amount is, to share with another, to encourage another. We can mentor in so many little ways. Every time we interact with others, our children, people in a grocery store, little acts of kindness or sacrifice, we mentor others. And we need mentors, to look to the next stages of our life, so swiftly approaching. Our mentors are those around us who feed us. They're not necessarily older than us, but perhaps they have a better grasp on something we struggle with, perhaps an insight. Sometimes, our mentors are children.

Communities require giving of oneself. We give and we sacrifice for others, our children, our family, our friends.

Sacrifice. Such an unpleasant word in this world, but what an assurance of abundant grace. Communities are about relationships, and healthy relationships require sacrifice. Relationships with people, real live human people is sometimes going to hurt. We'll hurt others and they will hurt us. And we will grow, and experience grace.

Being part of a community is essential, not just a nice optional thing to do when we're not busy doing other interesting things, and it's not a hobby. We must do it. Being part of a community of faithful and fervent Catholics is essential. Note I did not say perfect Catholics. Only people who are perfect should attempt to join a perfect community.

Christ didn't go it alone. He didn't choose only one apostle, He chose twelve. Even God, in human flesh, chose community. We are drawn to it. We are built for it.

So, community in day-to-day living is a shoulder to cry on or hugs when you need them most, even without asking. It is meals delivered to your family when you are sick in the hospital. It is a call to be more vigilant about living as a Christian by the beautiful examples around you. It is families knocking on your door to see your new baby. It is meals together and glasses of wine and laughing until it hurts. It is camping and sports and ballroom dancing. It is learning to give of oneself in a tangible, physical way because others' needs are such a part of everyday life. It isn't someone on the news. It's us—our family and friends dying, and their loved ones, and all of us hurting and struggling in our family lives. It is a calling to a higher purpose. All of it, all of community with its hurts and shortcomings and difficulties and challenges, is an act of love.

Community is something that you *do*. Something that you carry, something you are. It is receiving and giving. Without pride. And with selflessness.

My community is who I am. I am a piece of it. We function together as a little cluster of cells in the Body of Christ. Christ's body needs me. As much as I need to be part of it. And every single one of us is required to come to the table with what we have to give and to be given to. That is what a community is. The path to holiness lies in how we act, interact and sacrifice with and for others. In "others" is Christ—sometimes as the giver, sometimes as the receiver.

“Whatsoever you do to the least of my brothers, that you do unto me.” *That* is why community matters. ✕



Billings Ovulation Method (BOM)

Workshop
November 30
10 am – Noon

St. Andrew's Cathedral
740 View Street
Victoria BC
Linda Henderson RN

Christ the King Parish
1599 Tunner Drive
Courtenay BC
Drs. Margaret & Julius Keresztesi

The Billings Ovulation Method™ is used by millions of women around the world. It was developed by Drs John and Evelyn Billings, validated by eminent international scientists and successfully trialled by the World Health Organisation. By learning to identify your natural signals of fertility, you can use the Billings Ovulation Method™ to become pregnant or avoid pregnancy and to safeguard your reproductive health.

FIND OUT MORE!

Register today ...

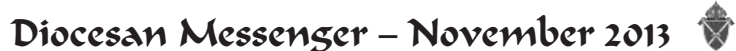
*St. Andrew's—email
lhender@shaw.ca*

*Christ the King—email
k2docs@shaw.ca*

Sponsored by the Diocese of Victoria Marriage and Family Life Council and WOOMB BC

The Greatest of These Is ...

(solution to crossword on page 10)



Faith Matters



What is Community?

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

Webster defines *community* as a unified body of individuals. *Community* is a compound word made up of the Latin prefix *com-* derived from the Latin preposition, *cum*, “with”, “together” and *unus*, “one”—so literally, *with one* or *together one*. The Latin word from which “community” is derived, *communio*, conveys the sense of “sharing in common.”

Digging a little deeper, we find that the equivalent word in Greek is *koinonia*, commonly translated as “fellowship,” but which has many rich layers of meaning including, “sharing,” “partnership,” “common unity,” and “spiritual relationship.”

Linguists tell us that *koinonia* always carries implied action as part of its meaning, particularly in the spiritual sense. In this sense *koinonia* refers to both internal and external action; the internal focus being on “the good” (i.e. virtue), and the external focus being on “the good” with regard to social relationships.

The above provides many insights for the Christian. Most importantly, though, the model of *communio* or *koinonia* is God, who is a community of persons in a loving relationship—the Holy Trinity—a unity of mutual love.

☪ The one flame of the Paschal candle is not diminished by the lighting of the many individual tapers, in fact the more are lit from the one, the brighter becomes the light.

As Christians, we know from Genesis (1:26 -27) that we are made in the image and likeness of God—given life as a result of love, our constant call is to respond to love, reach out in love, and God’s ultimate plan for each of us is to spend eternity in union with God who is love.

Baptism defines our fundamental dignity as claimed for and identified with the Body of Christ, the Church. Baptism is the portal through which we begin the lifelong Journey of Faith, and by which become partakers of and sharers in the Community of God. By Christ’s ultimate sacrifice of His life for us, the power of God, whose love overcame even death itself, is given to us and we are reborn and share in this new life of God’s love.

Communio and Missio

Returning to the implied sense of action which we find in the Greek, *koinonia*, we know that God’s love cannot be contained; by nature it is out-going, “other”-focussed, life-giving. We know this from our own human experience. Love by nature reaches out, must be shared, out-poured, given away. We can draw on an interesting analogy offered by the Paschal Candle lit at the Easter Vigil. The one flame of the Paschal candle is not diminished by the lighting of the many

individual tapers, in fact the more are lit from the one, the brighter becomes the light. For this to take place each taper must accept the flame and pass it on to others.

By extension the Church exists to evangelize, this is Her *mission*. “Mission”—another great word of Latin derivation. The Latin verb *mitto* (*mittere*) means “to send.” We come together as one “Community” in Christ, (*communio*) to be nourished (Holy *Communion*) for the “mission” (*missio*), the sending forth into the world to bring the Good News of Christ’s saving love.

Communio and *Missio* are two halves of a whole. If we only focus on first half of the equation, we can soon become ineffective, and potentially even “ill”—turning in on ourselves is another way of turning away from others. Entitlement, bickering, power struggles and division can ensue. We can also over-emphasise the activity dimension, obsessing about the work, the numbers, becoming “burned out” out and forgetting why we are doing what we are doing, and our relationship with Christ! It is through the intentional commitment to the rhythm of coming together in prayer and reaching out in the action of service that we become deeper in relationship with Christ and our common call, what it is to be the Body of Christ, the Church.

Ubi Iuvantis Percusserit in Via (Where the Rubber Hits the Road)

While language represents an interesting and potent means of describing the subtle layers of reality, ultimately what we are all about is our fundamental relationship in Christ! Our ongoing encounter with God is inexhaustible; we can never say we fully know God, all of God’s Beauty, all of God’s Wisdom, all of God’s Love. This is the relationship which is the foundation for all relationships, the primary relationship. If we get this one right we’ll get any relationship right.

We know from personal experience that our understanding of this begins primally, intuitively, within the family. The Church in Her wisdom defines the family as “the Domestic Church” (*Catechism of the Catholic Church*, 1655). This is the cradle of love, in all its dimensions, physical, spiritual, psychological, social.

Ubi Caritas et Amor, Deus ibi est

Finally, as an end to our language exploration, it is interesting to note that the word “Church” and its Scottish form, *kirk* (borrowed from the Norse), ultimately derive from the Greek *kyriakon doma* literally, “The Lord’s house.” We know “where love is, God is.” Let us be encouraged by the Christ who always walks with us, individually, when we come together to celebrate, and when we are sent forth to love as He has loved us. This is the reign of God in our midst, this can be anywhere, and being constantly aware of this is the deepest meaning of community! ☩

Catechist Formation Classes Offered

by Char Deslippe, Director, Office of Religious Education

I’m pleased to announce that parish catechetical teams are being offered an opportunity to participate in Catechist Formation, based on the Echoes of Faith Series. This is a basic-level video-assisted resource for the formation and enrichment of catechists in parishes and Catholic schools.

The series is comprised of reflections, DVDs and discussions based on the four pillars of the Catechism. These may be taken as individual sessions or as a package culminating with a Retreat for Catechists we have scheduled with Bishop Gagnon next spring.

On the north Island, we thank both the Church of the Ascension in Parkville, and Christ the King in Courtenay who have offered to host our gatherings. There is no Saturday morning Mass in Courtenay, but Saturday Eucharistic liturgy is celebrated in Parkville at 9 am. Our sessions will run from approximately 9:30 am – 12:30 pm. A mid-morning break is planned and the option to continue conversation over lunch in a nearby restaurant is possible. Sessions will be run up-island as well as in Victoria.

Christ the King, Courtenay

November 16, 2013

January 11, 2014*

February 1, 2014

April 5, 2014

Sessions will run from 9:30 am – 12:30 pm.

Topic

The Creed

Scripture

Liturgy and Sacraments

Morality (Life of Christ)

Church of the Ascension, Parkville

May 3, 2014**

May 10, 2014

Retreat with Bishop Gagnon

To Teach as Jesus Did (Jim O’Reilly)

Assessment of Year One SacPrep Program and Preparation for Year Two (Char Deslippe)

Sessions will run from 9:30 am – 12:30 pm and be preceded by the Saturday Eucharistic Liturgy at 9 am.

Pastoral Centre, Victoria

November 27, 2013

January 15, 2014

February 12, 2014

April 2, 2014

May 21, 2014

The Creed

Scripture

Liturgy and Sacraments

Morality (Life of Christ)

To Teach as Jesus Did (Jim O’Reilly)

Assessment of Year One SacPrep Program and Preparation for Year Two (Char Deslippe)

Sessions will run from 6:45 – 9 pm.

* The Sacramental Preparation mid-course evaluations originally planned will be rescheduled.

** The Retreat is open to all.

Thank you so much for your participation and support. For more information or to register, email me at cdeslippe@rcdvdvictoria.org, or phone (250) 479-1331. ☩



Persevering in Hope

by Fr. David Mercer, St. Thomas of Canterbury Catholic Church, San José, California

We have a war in Afghanistan and an ongoing war against terrorism. In Haiti, we see how an earthquake that occurred in January 2010 continues to add insult to people whose lives already are limited by poverty and hunger.

Some people see God as “responsible” for such events. However, the God whom Jesus reveals never brings about such horrible events. Jesus reveals God as wanting to be found in such events not as the instigator but as the one who sustains the victims of war, earthquakes, famine and plagues. When people face difficult times, God’s grace is there to see them through, allowing them to persevere.

Thus, when Jesus speaks of wars, insurrections, earthquakes, famines and plagues, he also speaks a word of hope: By your endurance you will gain your souls. [Luke 21:5-19 NRSV]

Three years ago, the world focused on the thirty-three miners trapped in a Chilean mine and followed the effort to rescue them. A small borehole was drilled down 700 metres to a chamber where they might be, and we prayed some might be alive. When the drill broke into the chamber, the rescue team retrieved the drill and found taped to it a note announcing the thirty-three were alive. Seven weeks later, the day before the miners finally began their ascent to the surface, nineteen-year-old Jaime Sanchez sent up a note: “There are actually 34 of us here. God has never left us down here.” Thirty-three miners plus God equalled thirty-four in the mine down below.

The miners put their trust in God, the One who never left them. They spent their time 700 metres below the surface, aware that God made a difference in their plight.

We know that God makes a real difference in our lives, too. Sunday to Sunday we gather in our churches because we want to maintain that awareness. Without that awareness, we know that we risk going astray.

A year before the rescue of the Chilean miners, an airliner flew past its destination of Minneapolis. For more than an hour, the pilots did not respond to attempts to contact them. American fighter jets were even on standby alert. Two hundred and forty kilometres beyond Minneapolis, the pilots turned the airplane around, later admitting they had been in a heated discussion about airline policy and had lost “situational awareness.”

In all situations of life, Jesus calls us to be aware of God’s presence. Like the miners in that Chilean mine a full mile below the surface, we maintain situational awareness, an awareness of God in every situation. And yet, wars, insurrections, earthquakes, famines, and plagues can distort our understanding of God. Such events are beyond our personal control, and we often put God at fault, describing them as acts of god.

What kind of god wreaks such havoc on innocent people? Not our God, revealed in Jesus Christ. Theologian Father Michael Himes says that when we ascribe such acts to a god who is otherwise removed from our lives, we are instead speaking of the Roman god, Zeus.

Theologian and evangelist Father Robert Barron says that the Romans offered sacrifices to keep Zeus and other gods happy so they would not send calamities their way. Romans persecuted Christians typically because they refused to offer such sacrifices. However, our Christian God does not need our sacrifices to be happy and to keep from sending us calamities. God is perfect love. God is already complete.

And so, Saint Irenaeus (2nd Century) could write that God does not need us in order to be happy. God is God.

So, when the world seems out of control, Jesus reveals not a god who causes the problem, but our God whose grace will see us through the problem. Call it situational awareness, an awareness that God never abandons us, neither in the depths of a Chilean mine nor in the everyday challenges of life.

It is why Saint Paul could write: Rejoice in hope, be patient in suffering, persevere in prayer. [Romans 12:12 NRSV]

Jesus calls us to persevere always. And Jesus is why we are able to persevere. ✠

A Breath of Fresh Air

by Jean Allen

“Increase our faith, Lord!” That seems like such an appropriate thing for the disciples to ask of Jesus but the reply Jesus gave them almost sounds like a bit of a put-down. Wouldn’t a request like this be one that would bless Christ’s heart and make him feel like his message about Kingdom priorities was actually getting through to them?

Maybe.

The thing about Jesus is that he is a heart reader; he always knows the deeper motivations behind the prayers we pray and the requests we make. He would have known exactly why the disciples were asking him to increase their faith and my guess is that their inner motivations were not what he was looking for. Perhaps it was necessary for him to immediately set them straight and make them understand that spiritual riches can, like material riches, can be coveted for the wrong reasons and end up being abused.

“Walking in faith is knowing that God has done it all and is in all.

The disciples may have been asking for an increase of faith because it was so amazing when Jesus said, “Be healed,” to an ill person or commanded a storm to be still and those orders were instantly obeyed. What power! They sure wouldn’t mind having that kind of faith. Think of what they could do with it! Think of the status they would attain if they had the power to command physical bodies, trees, waves and mountains. Think of the respect they would receive. If any of those thoughts were even on the periphery of their minds, Jesus needed to immediately let them know that the desires for power and status are not kingdom desires. As Habakkuk said, “Look at the proud person! Their spirit is not right within them, but the righteous person lives by their faith.”

The disciples also may have been asking for an increase of faith because they were still having trouble believing that Jesus was who he said he was. In spite of all his teachings and miracles, they still had confusions, questions and doubts. It could well have been a combination of both motivations: the temptation to seek power and status as well as the hardness of their hearts that made it difficult for them to believe, even in the face of all the evidence, that Jesus was the Messiah, the Son of God. Wrong motivations plus a lack of basic trust creates very rocky soil for the planting of true faith. In Psalm 95:8-9 God says, “Do not harden your hearts as at Meribah, as on the day at Massah in the wilderness, when your ancestors tested me and put me to the proof, though they had seen my work.”

Jesus’ reply was not intended to knock them off their high horses by telling them their faith was so puny it wasn’t even as big as a mustard seed and that they were just worthless slaves as far as he was concerned. He was actually opening up to them a beautiful kingdom mystery: true faith permeates the heart of the humble one who knows the power of being a servant of the Lord. Only in God’s kingdom can the word ‘power’ be yoked with the word ‘servant’ and make complete sense.

Mind you, it does nothing for you to go around saying, “I am worthless, a big nothing and a lowly worm,” and think that this is what is pleasing to God—unless you realize that God created worms and thinks they are an awesome work of

immense beauty and worth. Only then may you call yourself a worm. What is actually pleasing to God is the heart that does not demand compensation for service rendered. God owes you nothing—but he gives you everything. Why is it so difficult for all of us to rest in that? We always want to say to him, “I did this and this for you. I gave up my time, I left behind possessions, I accepted the difficult situation, I was generous with my money, I built up this and tore down that, I spoke your truth when it was unpopular to do so…” and the expectation is that we should be rewarded at least by increased faith, if not all sorts of little bonuses and blessings. It’s difficult to comprehend a God who does not operate on the worldly reward system of ‘I’ll do this for you if you do that for me.’ This kind of attitude keeps a person on the surface of a true spiritual life and it creates a vulnerability to being continually knocked off balance when things don’t go right or when one finds oneself in a spiritual desert. It’s easy to feel punished and abandoned and wonder why it’s deserved.

Jesus wants you to live on a deeper level than that. He urges you to move on to a level of faith that doesn’t look for rewards or compensation. He’s not asking you to engage in self-abnegation or to completely reject your worth and value; he’s inviting you to live in a place of total security based on the knowledge that before you ever tried to do something for God you were utterly loved by him and your value to him was complete. It is impossible to make him love or value you more than he already does. Living Faith comes from dwelling in a resting place where power, status and recognition cease to be important because you have found your status and recognition in God and he holds all the power.

Walking in faith means seeking and discovering his face in every moment and in every person you encounter. Walking in faith is knowing that God has done it all and is in all. He has done the work and completed the story. Walking in faith is knowing that all that’s left for you to do is to love and serve him, not for a reward but because the gratitude of your faith gives you wings and makes you desire more than anything to fly close to him. It won’t matter to you how you serve, who you serve or where you serve because you will know that he can move mountains and reveal himself whether you are cleaning toilets or speaking to thousands.

“We must serve them as if they are Christ himself.

Christ wants us all to understand that faith is not a thing we can possess and it’s not a just a power that makes things happen; it’s an environment. It’s where we’re called to live, move and have our being. The disciples asking for their faith to be increased was like them asking to be given more air to breathe. They didn’t need more air. They just needed to stop holding their breath.

We all need to be less aware of how we think things should be going, accept that we are the beloved of God and abandon ourselves to being a servant of the Lord by being a servant of the ones he loves - which means every single person we encounter each day, whether they are Christian or not. We must serve them as if they are Christ himself.

If we can do that, we will be living in the heady atmosphere of the Kingdom and we will have more faith than we will know what to do with.

Just breathe. ✠





Friar Alessandro Speaks About Voice of Joy

Franciscan Friar Alessandro's new album, Voice of Joy is out next Monday, 28 October. When he recorded his first album last year, the young Friar from Assisi had not even set foot on a plane before, but since then he has been on more than 18 flights, spreading his music and mission throughout Europe. Bethlehem was by far his biggest journey yet and his first visit to the Holy Land, where he recorded two of the tracks for Voice of Joy. <http://www.indcatholicnews.com/news.php?viewStory=23466>

Iran: Four Christians Sentenced to 80 Lashes for Drinking Communion Wine

Mervyn Thomas, Chief Executive of Christian Solidarity Worldwide (CSW), said: "The sentences handed down to these members of the Church of Iran effectively criminalise the Christian sacrament of sharing in the Lord's Supper and constitute an unacceptable infringement on the right to practice faith freely and peaceably. We urge the Iranian authorities to ensure that the nation's legal practices and procedures do not contradict its international obligation under the International Covenant on Civil and Political Rights (ICCPR) to guarantee the full enjoyment of freedom of religion or belief by all of its religious communities." Source: CSW

<http://www.indcatholicnews.com/news.php?viewStory=23465>

Report Shows Sharp Increase in Persecution of Christians Worldwide

The situation of Christians has sharply deteriorated in many countries according to a new report published by Aid to the Church in Need this month. The report: Persecuted and Forgotten? launched at a meeting in the Houses of Parliament on 27 October, shows that an exodus of Christians from many countries threatens Christianity's status as a worldwide religion. The report examines the situation of Christians in 30 different countries, including Afghanistan, China, Laos, Pakistan, Vietnam and Zimbabwe. Covering the past two-and-a-half years, it finds the worst problems are in a number of majority Islamic countries and authoritarian states such as North Korea and Eritrea. <http://www.indcatholicnews.com/news.php?viewStory=23457>

Israeli Prime Minister to Visit Pope

Israeli Prime Minister Benjamin Netanyahu, will be meeting with Pope Francis at the Vatican. Pope Francis has already met the Israeli President, Shimon Peres, King Abdullah of Jordan, and Palestinian President Mahmoud Abbas. Last Thursday, 17 October, during his visit, President Abbas invited Pope Francis to visit the Holy Land. It has been reported that President Peres also invited the Holy Father during their meeting in April this year. <http://www.indcatholicnews.com/news.php?viewStory=23453>

President Abbas: I Hope to Sign Treaty with Israel with This Pen

Mahmoud Abbas, President of the Palestinian Authority, met with the Holy Father on 17 October, 2013, in the Vatican. They met for about half an hour. After the meeting, the Pope gave President Abbas a pen saying, "Surely, you have many things to sign," to which Abbas responded "I hope to sign the peace treaty with Israel with this pen." The Holy Father answered "Soon, soon." The meeting was held in the Library in the Vatican, with an interpreter who translated from Arabic to Italian. In the exchange of gifts, the Palestinian President gave the Pontiff a picture made up of four tiles with a drawing of Bethlehem that was made there, and the first Bible printed in Palestine. <http://www.indcatholicnews.com/news.php?viewStory=23452>

Vancouver Priest Named Bishop in Yellowknife

Press Release from the Archdiocese of Vancouver, October 15, 2013

Monsignor Mark Hagemoen will shepherd one of the world's largest dioceses

Monsignor Mark Hagemoen, who heads the Catholic colleges at UBC, was appointed today by Pope Francis to be bishop of Canada's largest-area and northernmost diocese.

Hagemoen, Principal of Saint Mark's Theological College and Principal of Corpus Christi College, UBC's Catholic liberal arts college, was named Bishop of the Diocese of Mackenzie-Fort Smith, based in Yellowknife.

One of the largest dioceses in the world, Mackenzie-Fort Smith includes most of the Northwest Territories and parts of Nunavut and Saskatchewan, covering 1.5 million square kilometres. It has a population of 49,150 and a Catholic populations of about 27,000, almost equally divided between aboriginal and non-aboriginal.

Mackenzie-Fort Smith is a mission diocese supported by the Pontifical Mission Societies, an agency under the jurisdiction of the Vatican Congregation for the Evangelization of Peoples.

The previous bishop, Murray Chatlain, was appointed archbishop of the Archdiocese of Keewatin-Le Pas in Manitoba last year. Archbishop Chatlain has been responsible for the Mackenzie-Fort Smith diocese as apostolic administrator, pending the appointment of a new bishop.

Vancouver Archbishop J. Michael Miller CSB called the appointment "valued recognition of a very gifted administrator who has taken in hand the stewardship of our two Catholic colleges at UBC in a very able way.

"Father Mark has long had strong connections with First Nations people, working in ministry with them to foster healing and reconciliation and involvement in the life of the Church. This will be a huge asset to him as he moves to a diocese where aboriginal Catholics make up a substantial number of the faithful.

"At the same time, this represents to me personally the loss of a great leader who has been a wonderful gift both to the Archdiocese and to Saint Mark's and Corpus Christi.

"I offer the faithful of Mackenzie-Fort Smith my deep congratulations on Father Mark's appointment. I am confident you will discover in your new bishop an avid outdoorsman who in recreation enjoys God's nature and will bring his enthusiasm to his new home and the challenges of shepherding this vast area."

The date of his ordination and installation has not been set yet. ✠

We Need Motivated Christians Who Share Hope

Vatican Information Service, October 14, 2013

This morning in the Vatican Apostolic Palace the Holy Father received in audience the participants in the Plenary of the Pontifical Council for Promoting New Evangelisation. "In our time we often encounter an attitude of indifference towards faith, which is no longer considered relevant to human life", he said. "It is important that we Christians demonstrate that we live faith in a concrete way, through love, harmony, joy, suffering, because this gives rise to questions, as at the beginning of the Church's path: why live like this? What is the impetus for our actions? These are questions which lead us to the heart of evangelization, which is the witness of faith and charity".

Pope Francis remarked that many people have drifted away from the Church, and in this situation "there is a need for Christians who help show God's mercy and tenderness towards every creature". He went on to emphasize the importance of encounter, of seeking out and going towards "those who have lost their faith and the deeper meaning of life. ... The Church", he emphasized, "is sent to reawaken everywhere this hope, especially where it is suffocated by difficult and at times inhuman existential conditions, where hope cannot breathe. ... We need the oxygen of the Gospel, the breath of the Spirit of the Risen Christ, to reignite [hope] in our hearts. The Church is the house where the doors are always open not only to welcome everyone in to breathe love and hope, but also so we can take this love and hope outside".

The Pope, in this way, explained that "in the Church, this is not left to chance or improvisation". Commitment is necessary in the diocese and in the parish to catechesis as a moment of evangelization. He recalled that many times, for instance, he has encountered children who do not know how to make the sign of the Cross, and remarked that the work of catechists is a valuable service to new evangelization, while emphasizing that parents should be "the first catechists, the first educators in faith in their own families, by their witness and by their words". ✠

CCCB Posts New Section about Euthanasia and Assisted Suicide

Canadian Conference of Catholic Bishops, October 24, 2013

In view of the current debate on euthanasia and assisted suicide, the Canadian Conference of Catholic Bishops (CCCB) has posted a new section on its Life and Family webpage. The purpose is to help make available and share resources on this important question which is so much in the news across the country. The webpage provides links to articles in the regular and specialized media. There are also links to the presentation (in French only) by the Assembly of Québec Catholic Bishops on the Quebec government's Bill 52, *An Act respecting end-of-life care*, as well as to resources from the Catholic Organization for Life and Family (COLF).

For more information, visit the CCCB website at www.cccb.ca. ✠



Pope Francis on the Family

Vatican City, October 25, 2013 (Zenit.org) Kathleen Naab

It is more important than ever to recognize the rights of the family in a global environment in which individual rights prevail, says Pope Francis. The Holy Father emphasized this today in an address to participants in the 21st plenary assembly of the Pontifical Council for the Family.

In his three-point address, the Pope reiterated the importance of learning to respect human dignity, especially the dignity of children and the elderly. He began by noting John Paul II’s reference to the family as a community of persons, and not just the sum of the people who make it up. The family “is the place where one learns to love, the natural center of human life. It is made up of faces, of persons who love, talk, sacrifice for others and defend life, especially the most fragile, the weakest,” Francis said.

“The truly Christian families are recognized by their fidelity, patience, openness to life, respect of the elderly ... The secret of all this is Jesus’ presence in the family...”

Calling the family the “engine of the world,” he added that when one receives a Christian education in the family, he learns to recognize “the dignity of every individual person, particularly the sick, the weak and the marginalized.” “The family-community is all this, which calls for being recognized as such, so much more today, when the protection of individual rights prevails,” he stated.

Marriage as foundation
Francis emphasized that family is founded on the sacrament of marriage, referring to matrimony as “a first sacrament of the human.” “Spousal and family love also reveals clearly the person’s vocation to love in a unique way and forever, and that the trials, the sacrifices, the crises of the couple as those of the family itself represent passages to grow in the good, in truth and in beauty,” he said. “In matrimony one gives oneself completely without calculations or reservations, sharing everything, gifts and renunciations, trusting in the Providence of God.” Finally, Francis highlighted two “phases of family life”: childhood and old age. “Children and the elderly represent the two poles of life and also the most vulnerable, often the most forgotten,” he said. “A society that abandons children and marginalizes the elderly cuts off its roots and darkens its future. Every time that a child is abandoned and an elderly person is marginalized, not only is an act of injustice committed but the failure of that society is confirmed. To take care of little ones and the elderly is a choice of civilization.”

Motion to Ban University of Manitoba Pro-Life Club Defeated

Press Release, Winnipeg MB, October 9, 2013
On the evening of October 7, 2013, the University of Manitoba Students for a Culture of Life (UMSCL) were glad to witness the defeat of a motion calling for the revocation of their club status. However, they are continuing to express concern about two other motions passed by the University of Manitoba Student Union (UMSU). “We were encouraged to hear members of the council defend free speech on campus and see the motion to revoke our student group status defeated soundly,” states Cara Ginter, vice-president of UMSCL. “Unfortunately, two other motions were passed that could be used to censor our student group and others in the future.”

The first motion was put forward by two students as a response to a pro-life display hosted by the club September 23-25. This display, called the Genocide Awareness Project (GAP), uses large posters with pictures of aborted fetuses and victims of historical genocides to argue that abortion is a human rights violation. Council members, including Nursing, Law, and Education representatives, spoke against the motion and it was ultimately defeated. Two other motions were also presented by the council’s Student Group Promotions and Affairs Committee (SGPAC), which express concern over the content of the display and resolving that (1) the council meet with the university administration “to push for a reconsideration of the review and approval process for public displays” and (2) that the policies governing the penalization of clubs and revocation of club status be reviewed and clarified.

“We applaud the student union’s defeat of the first motion and hope they will use that good sense moving forward,” states Anastasia Pearse, Western Campus Coordinator for National Campus Life Network (NCLN), an organization that supports pro-life students in Canada. “UMSU is certainly within its rights to review its own policies and even discuss the display approval process with the administration—as long as they don’t attempt to hinder the club’s right to exist and exercise its freedom of expression on campus.” “The display was a great opportunity to dialogue with students about the issue of abortion,” says Ginter. “We’re looking forward to continuing this conversation over the course of the year, educating our peers about this important human rights issue.” ✠

For more information please contact Anastasia Pearse, Western Campus Coordinator for National Campus Life Network: westerncanada@ncln.ca

“The Church that takes care of children and the elderly becomes the Mother of the generations of believers and, at the same time, serves human society so that a spirit of love, of familiarity and of solidarity will help all to rediscover the paternity and maternity of God,” Francis continued.

Truly Christian families
He said that the “good news” of the family is a key element in evangelization and that Christians participate in this proclamation by their witness to life. “The truly Christian families are recognized by their fidelity, patience, openness to life, respect of the elderly ... The secret of all this is Jesus’ presence in the family,” Francis said. “Therefore, let us propose to all, with respect and courage, the beauty of matrimony and of the family illumined by the Gospel! And because of this, we come close with care and affection to families in difficulty, to those who are constrained to leave their land, who are broken, who have no home or work, or who are suffering for so many reasons; to spouses in crisis and to those now separated. We want to be close to them all.” ✠



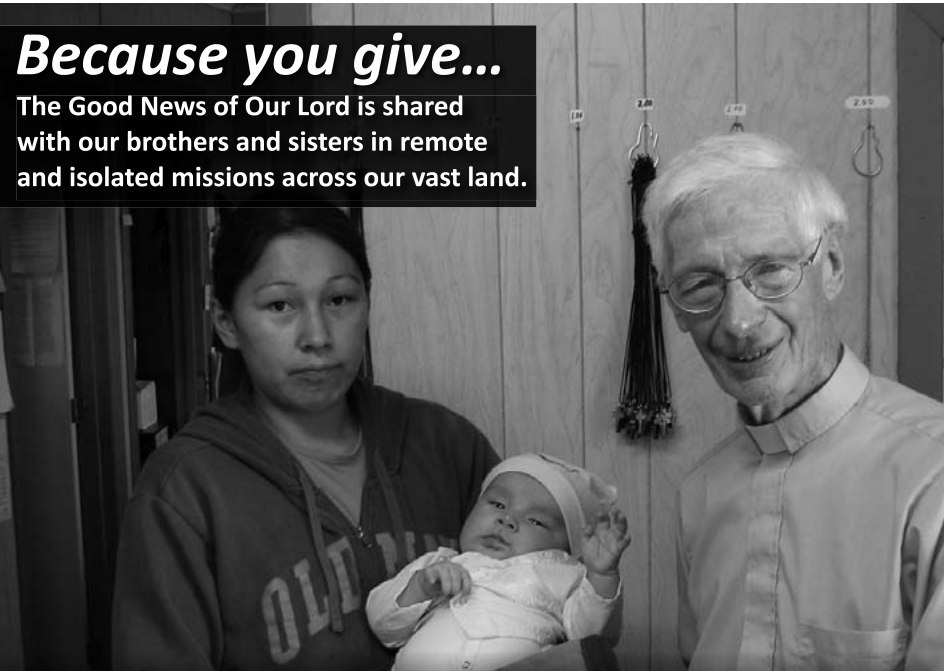
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“But Jesus said, ‘Let the little children come to me, and do not stop them.’” - Matthew 19:14

Photo: Father Rodrigue Vézina, O.M.I., with Sheila Paul Martin and her baby, Hayden; Attawapiskat, Ontario. Photo courtesy of Diocese of Moosonee.

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Impressions

*Perverse and foolish oft I strayed; but yet in love he sought me,
and on his shoulder gently laid, and home rejoicing brought me.
~ The King of Love, Henry Williams Baker, 1821 - 1877*

by Connie Dunwoody



Between 1984 and 2004 my father owned a farm on Amherst Island in Lake Ontario, not far from Kingston, Ontario. His neighbour ran a large yearling-sheep operation, with 900 or 1,000 lambs each year. Although Dad's "farm" was a place of rest and study rather than work and food production, it occurred to him he should have a lamb, in a moveable enclosure, to keep the grass down and to enhance the agricultural tone of his premises.

That's when he discovered sheep don't work solo. They belong together in groups, his neighbour informed him. They need the support of other animals; they would not prosper all alone or even as a small gathering.

Hm. Sounds a bit familiar.

We're at home with the imagery of Christ as Shepherd, and us as his flock. We're comfortable with and even comforted by the knowledge that we are protected by the Good Shepherd. We believe that He will take care of us, nurture us and even lay down His life for a world-large pen of undeserving, sometimes unaware, sheep.

Or for one.

We've heard about the sheep that becomes separated from the flock, and we know how the story ends: after going off in search of the one, leaving the ninety-nine to fend for themselves, the lost lamb is returned to the fold. We hear a lot about the one and about the subsequent rejoicing when it is brought home—but we don't hear much about the ninety-nine stay-at-homes.

I can picture it (with a considerable amount of editorial license): one blissfully unaware sheep abstractedly wandering off the path in search of a greener blade of grass or a tasty morsel of flower, humming a woolly little tune and whiffing in great, twitching nose-fuls of spring air, unknowingly getting further and further from the flock. (Me, in all likelihood.) The shepherd, carefully counting his flock ... then re-counting ... then counting one more time ("Will you *please* all stay in one place, I can't keep track of you if you keep shifting around like that!) and then rolling his eyes to heaven as he realizes there's one missing. A gentle sigh, a resigned and slightly worried glance at the ninety-nine who stand expectantly by: then he turns from them and goes after, well—the-sheep-who-may-be-me. The ninety-nine exchange glances and tiny cloven hooves start to agitate the ground. "Oh boy, here we go again. One of us is missing. Stick together, gang, it's getting dark. The wolves will be out soon," instructs one veteran sheep, familiar through years of experience with this process.

So they wait, not necessarily understanding the plan, but they've been through this before—and in truth, sheep are fairly obedient. Most of us are not so good at the "waiting" part. We're busy folk, people of action and we want to do something. We want to fix it ourselves, we want to appoint ourselves head of the reduced flock and take charge. We want to leave the one and just get on with things. After all, *that* one has wandered off before. Maybe the lesson is also about obedience: perhaps we could learn something about trust and patience from the ninety-nine.

As they wait—things begin to happen. The flock grows a bit restive, shifting from hoof to hoof, and doesn't quite know why. Some are puzzled by the delay because they weren't really paying attention. Some feel irritated that the one is getting "special treatment." Some are happy for the break in routine. A few take the opportunity to sit down and have a relaxing cup of tea. A Bible study breaks out in the corner and a potluck just sort of happens in the middle.

But more than that, they just feel, well, uncomfortably *wrong* somehow.

See, I think the story isn't just about the one. I think what happens, as the ninety-nine jostle for position, bleat a complaint or huddle for warmth and protection, is they—we—realize that as a flock, as a community, we are incomplete without all members. *All* members. The children, youth, middle-aged or elderly; the hearty, the fragile. The tired, joyful, bold or forgotten. The sick, healthy, athletic or gentle. Musical, dramatic. Married or single, clergy, religious or laity. We are all important and each of us is vital to the wholeness of the community.

Perhaps that is why the rejoicing is so great when one missing member is brought sheepishly back on the solid shoulders of the Shepherd. We rejoice not just because we reach out in love to one who was lost, but because we were incomplete without him or her. The one, set gently down by a loving hand, cavorts happily into the fold, and the ninety-nine breathe a warm sigh of recognition because in that moment, the puzzle is complete. The community is whole once more.

Whether we are the one or the ninety-nine—and I think it's likely we've all been on both sides of the fold at different times—the Shepherd, in His infinite wisdom, designed us to need each other and to feel restive until the body is together, until there is communion.

We don't work solo. ✂



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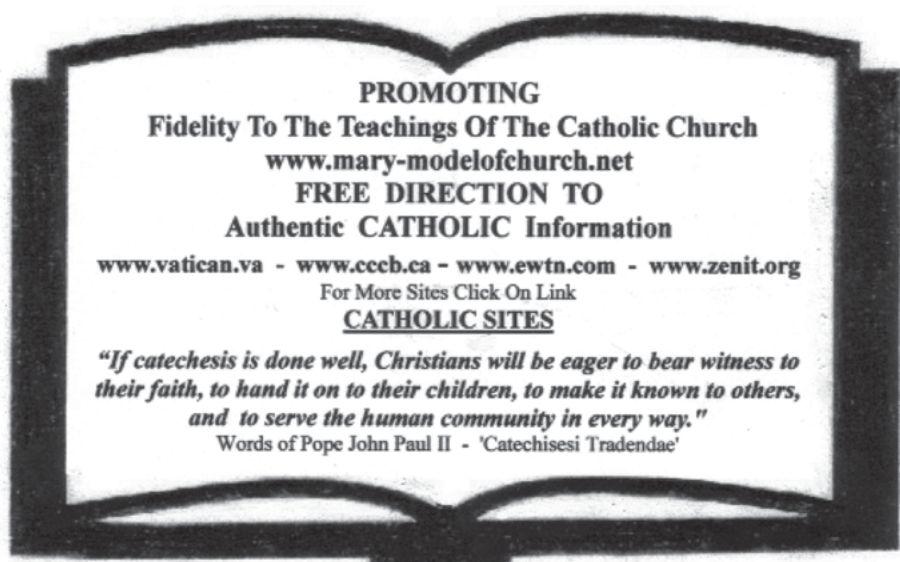


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Ken Kelley and Jo-Ann Roberts in Whistler, BC

A Life Adventure: Making Time

Notes from a presentation to the Association of Catholic Leaders

By their own admission Jo-Ann Roberts and Ken Kelly are one busy couple. She is the host of the CBC Radio show, All Points West (3-6 pm weekdays on Radio One) and he is the General Manager of the Downtown Victoria Business Association. They have four children, age 22 – 32, and are actively involved in St. Joseph the Worker parish.

They talked about how they have struggled to find a work-life-faith balance during their 32 years of marriage at the most recent gathering of the breakfast meeting of the Victoria branch of the Association of Catholic Leaders. It was a very personal presentation complete with a Power Point that included photos of Ken and Jo-Ann and their family. As Ken quipped, it was “like going to a Facebook page for the Kelly clan and checking out the pictures.”

To start things off, Jo-Ann pointed out that they were an “unlikely couple.” She said, “I was from the East Coast, 24 years old and a girl in a hurry, having completed 2 degrees in 5 years and hard at work on establishing a career. I was also a Protestant.” We learned that her father and her uncle were both United Church ministers. Ken said, “I was from the West Coast (Vancouver), 30 years old and was taking a more relaxed approach. I took 10 years to complete my two degrees but I had also taken a year to travel around the world. I was very much a Catholic.”

But, once this unlikely couple fell in love they were determined to find a way to overcome their differences. They told the story of getting married and attending two churches—United and Catholic—on a weekly basis, and taking the RCIA together. Jo-Ann said, “We agreed we wanted faith to be part of our life together, but I wasn’t willing to become a Catholic until I truly felt called to be confirmed.” As it turned out, that point came during the Pope’s visit to Canada in 1984. Ken and Jo-Ann were living in Winnipeg at the time and Jo-Ann was a volunteer on the media and communications team for the Manitoba Papal Visit Committee. Ken joked “It took the big guns of the church to come to town to convince Jo-Ann to join!”

“Make time for your relationship with God and your other relationships will fall into place.

The couple moved to Winnipeg for Ken’s job when their first child was four months old. They had made the decision Jo-Ann would quit her job at the CBC when Christopher was born to allow her to concentrate on being a mother. At the time, paid maternity leave was only six weeks. It was one of the first major decisions in the couple’s life that was a leap of faith. “We have ended up making a number of decisions in our lives that we have made after much prayer. We put our faith in the fact that we are doing what we believe in the ‘right’ decision for us and that God will honour our decision.” As it turns out, there were a few months in Winnipeg when she wondered if they had made the right choice. She was away from family, friends, and career contacts. Ken was spending a lot of time at work and Jo-Ann spent a lot of time pushing a stroller looking for friends.

In the end, Ken and Jo-Ann lived for almost nine years in Winnipeg. Their three daughters were born there after the couple struggled for five years with infertility. They made lifelong friends that they met through their parish of St. John Brebeuf. Ken said it was during this time that they realized how important it is to have friends that will support you in your faith. “The friends we made in Winnipeg shared our joys and sorrows and are still part of our lives today.”

Another life lesson the couple said they discovered while balancing work and family in Winnipeg is the importance of making a commitment to a faith-building activity. “We discovered,” Jo-Ann said, “that if we joined a Bible study or taught Sunday school we would make time for God, but if we didn’t, we managed to fill up our days with lots of other ‘stuff’.” Ken added, “We needed the discipline of a group or a class to make sure we didn’t lose sight of the need to grow in our faith.”

One of the final points the couple made was the need to recognize when something is wrong with your relationship and take the time to fix it. This happened for them, they said, when Jo-Ann had been working as the host of a CBC Morning show for more than 8 years. “We found that with Jo-Ann’s hours (she went to work for 4:30 am), we didn’t go to bed together and we didn’t get up together. With four kids and two full time jobs and this shift, we were starting to live in different worlds.”

It was at this point that they decided for the sake of their relationship that Jo-Ann needed to find a day job. In the end, the job that she was offered was the one she is doing now in Victoria. The move to the West Coast from Moncton, New Brunswick meant taking another leap of faith—Ken would have to leave his job, without one to go to in Victoria. They would have to move their three daughters who were then going into grades 8, 10, and 12 and the cost of housing in Victoria was double the Moncton market. Despite the odds, they made the move again because they felt it was part of God’s plan and the right move for their relationship. “There have been times when it has been tough,” Jo-Ann said, “but we’ve celebrated both our 25th and 30th anniversaries here and we are excited about what lies ahead for us as a couple. We both have jobs we love and our kids have flourished. It was even a good move from a real estate point of view! God took care of us.”

They concluded their presentation with a few lessons life has taught them about finding a work-life-faith balance.

- Make time for your relationship with God and your other relationships will fall into place.
- Make time for your relationship with each other and your relationship with your children will fall into place.
- Make time for your relationship with your children and you will have a better relationship with your colleagues at work. ✂



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