



THE DIOCESAN MESSENGER

A Publication of the Roman Catholic Diocese of Victoria

Volume 2 § Issue 1 § Spring 2018

HE IS RISEN!

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The Diocesan Messenger

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Take Note

*God doesn't test us because He needs to determine our worth:
He tests us so we can discover something about ourselves.*

On the second Sunday in Lent, the First Reading related the story of God's test of Abraham. *Take your son, your only son, your beloved Isaac, and go to the land of Moriah, where you are to offer him as a burnt offering ..."*

Every time I hear this story, it strikes me that the God of the Old Testament surely seemed to have some peculiar tests for His people. *Sacrifice his son, his only son? Why would God even ask him to do this? Is it so Abraham can prove his worth to God? But ... aren't we already worthy in God's eyes? Why, then, the test?*

The story has a happy ending: at the last moment, the final blow was stayed, and an alternate sacrifice provided. The son lives. *Redemption.*

So why even bother with the test?

We know that in the solemnity of 40 days of Lent, "... the Church unites herself each year to the mystery of Jesus in the desert," (CCC 540) but the question I ask is: *Why?*

In the wilderness, Jesus experiences three temptations and he responds to each of these temptations with a quote from Deuteronomy. *Deuteronomy? Really?*

Yes, Deuteronomy. It's full of significance, including the number 40. Moses fasts for 40 days before receiving the Ten Commandments; he fasts a second time for the sins of his people; the scouts who are sent out to reconnoiter the possibility of overcoming the inhabitants return after 40 days with a discouraging report; as a result, the people rebel and are punished with 40 years of wandering before reaching the promised land.

And all of this is a test—an opportunity to learn to rely on God alone. Forty years to learn to depend on God alone doesn't seem like nearly enough time; at least, not for me. I'm pretty sure 55 years isn't enough, I'm pretty sure I keep re-learning this. And I suspect those who wandered weren't really lost, at least, not geographically. Rather, they were lost in rebellion and in their belief in their own self-sufficiency. They were lost in the test itself.

Then it struck me: God doesn't test us because He needs to determine our worth; He tests us so that we can discover something about ourselves. And in that act of discovery, we learn, or re-learn, that we are to depend on God, and God alone.

During Lent, we are invited to spend 40 days in the desert, facing our own tests, our own frailties, our own failures, our own sacrifices—some of which may seem extreme, but all of which have purpose—to teach us something about ourselves, and to give us time to remember to depend on God alone.

And, when we are willing to listen to God, like Abraham, we learn, or re-learn, that God does not ask of us what He is not willing to share: God's son, his *only* son, Love in the purest form, is given up for us, that we might have life and have it in abundance. (John 10:10)

Our story, too, has a happy ending: the final blow is stayed, and an alternate Sacrifice provided. The Son lives. *Redemption.* ✠



Connie Dunwoody serves as Communications Coordinator for the Roman Catholic Diocese of Victoria, and as Editor of the Diocesan Messenger magazine.

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recent and upcoming events, Bishop's Blogs, and more!

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Communio

Bishop Gary Gordon



At a 'Cross Road'

By Bishop Gary Gordon

It is Easter: the Lord has risen, and he has appeared to Simon. And now through faith and the waters of baptism, Jesus has appeared to us by faith and a very real encounter in the grace of the Holy Spirit. Regardless of our level of faith—or weakness of faith—every Easter presents us a kind of crossroad, an intersection. For a few brief moments of the Easter weekend we are stopped on the highway of life and invited to choose a road.

One road is paved and wide with high guardrails and medians painted green, and the scenery is a dull grey so as not to distract us from speeding along our little self-absorbed worlds of comfortable status quo. It is the 'My Way' road, devoid of encounter or observation. Pope Francis calls this a "self-referential Church focused on maintenance and self-preservation."

The second road at the intersection is a spectacular road leading to evermore beautiful horizons of life and liberty. It is not paved; it is narrow, it has some washboard sections, rather a lot of potholes, and it's hard to see around the tight corners.



This is a road of unparalleled hope and heartwarming joy ...

But what a road! It fearlessly leads outward and onward with amazing vistas of spectacular scenery at every hairpin curve. It is the 'Risen Lord' road.

This is a road of unparalleled hope and heartwarming joy, that leads one to stop often to admire the beauty. This is the road of encounter, abounding with grace-filled opportunities to chat with fellow pilgrims about our burning heart and peaceful joy. There are no strangers on this road, only excited and confirmed missionary-disciples, whose names are well known. *Mary, Mary Magdalene, Peter, John, Catherine, Thérèse, John Paul, Kateri, Francis, Claire, Paul.* We know these people, and with great excitement, we join our journey with theirs.

This Easter, my prayer for each of you, and for our parish communities, is that as we slow down for the great 'Cross Road' intersection, that the Holy Spirit will give us a glimpse of the glory and adventure to be found on the unpaved narrow road, and we

will have the grace and courage to choose this road of amazing encounter with Jesus, travelling in the human margins and geographical peripheries of our beautiful Diocese.

On a personal note I want to express to you how grateful I am to God to be in your midst in a place with so many unpaved roads and broken bridges—roads that are leading and stretching me to greater missionary-discipleship so that all who live in this Diocese may know the great hope that is ours—the risen Saviour, Jesus Christ.

Abundant joy and peace to all of you, my dear family, this Easter season. Alleluia, Alleluia.

In Communion of hope and love. ✠

On the evening of that first day of the week, even though the disciples had locked the doors of the place where they were for fear of the Jewish authorities, Jesus came and stood before them. "Peace be with you!" he said.

~ John 20:19

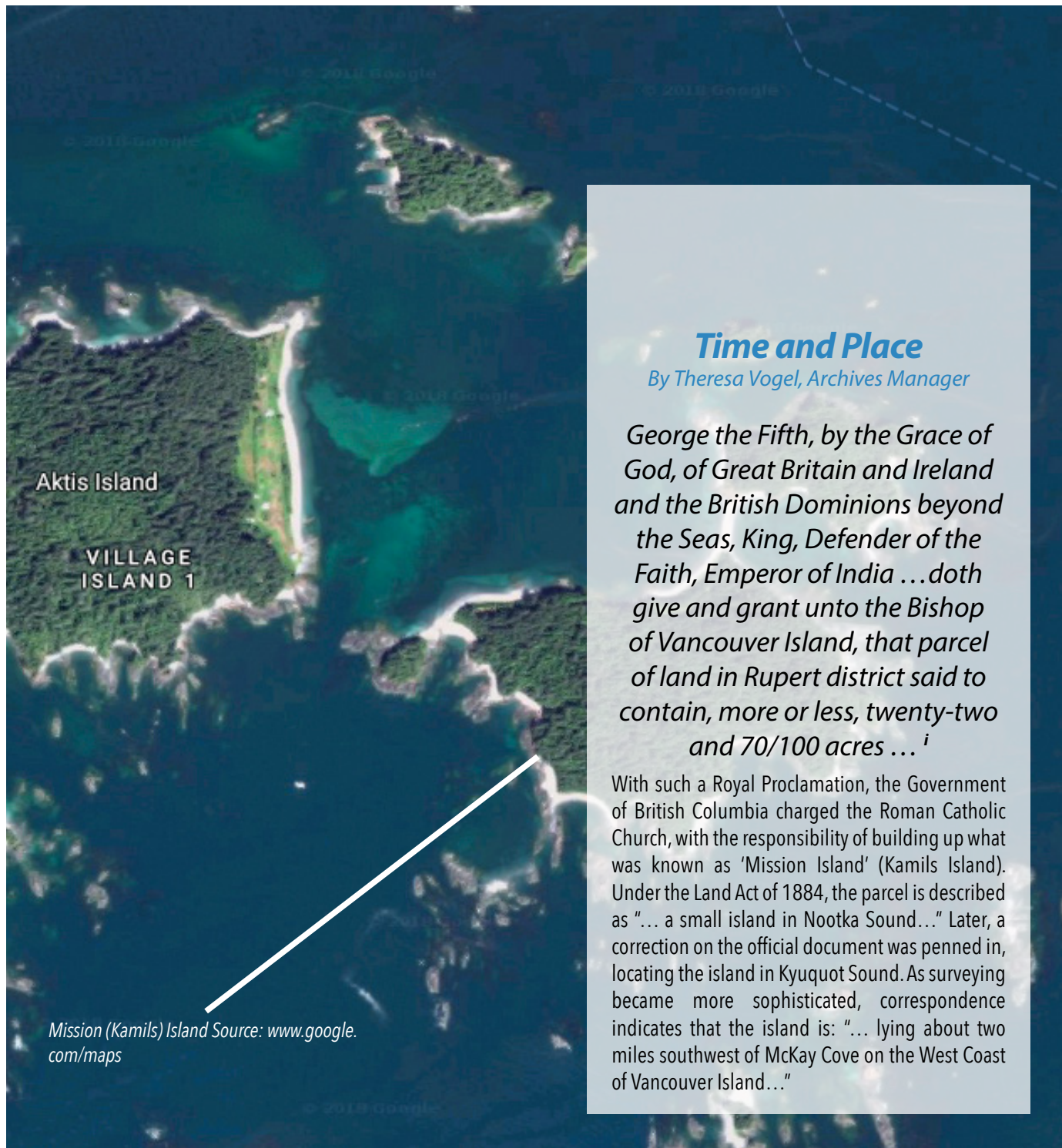


Most Reverend Gary M. Gordon is Bishop of the Roman Catholic Diocese of Victoria.



Our Diocese

Catholic communities building God's kingdom with hope, mercy and love



Time and Place

By Theresa Vogel, Archives Manager

George the Fifth, by the Grace of God, of Great Britain and Ireland and the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India ... doth give and grant unto the Bishop of Vancouver Island, that parcel of land in Rupert district said to contain, more or less, twenty-two and 70/100 acres ...ⁱ

With such a Royal Proclamation, the Government of British Columbia charged the Roman Catholic Church, with the responsibility of building up what was known as 'Mission Island' (Kamils Island). Under the Land Act of 1884, the parcel is described as "... a small island in Nootka Sound..." Later, a correction on the official document was penned in, locating the island in Kyuquot Sound. As surveying became more sophisticated, correspondence indicates that the island is: "... lying about two miles southwest of McKay Cove on the West Coast of Vancouver Island..."

Mission (Kamils) Island Source: www.google.com/maps



“Land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values.”

The presence of the Church on the island dates precisely from September 3, 1887, when Fr. Jonckau entered into a private purchase of the piece of land, in the interests of building a church, and forming a mission by sharing Christianity with the Indigenous People who lived on the island and surrounding lands. As is often the case, the need for a cemetery on the property became evident soon thereafter, and the further Christian act of respectful burial of the dead became part of the rites and activities surrounding the church edifice.

In the early part of the 20th century (1928), Bishop Thomas O'Donnell of the Diocese of Victoria, dedicated to the building up of the Church on the island and in the region, appealed to the King, asking for the formal grant of land. When such was granted, plans could be advanced to erect a church, enclose a cemetery, and enrich the faith on the island and in the area.

As is often the case, the Diocese struggled, once the official land grant was made, to balance the importance of the Church and mission with the requirements of the Crown, often barely scraping the money together to pay the taxes! For example, soon after the Crown grant, a stern letter from the BC Lands Branch demanded a further \$2.10 to be added to the surveying fee, the valuation fee, and the Crown Grant Fee. The original remittance was calculated as \$76.00, and thus the Church was in arrears by the aforementioned total, a significant sum in 1928ⁱⁱ.

Though the aforementioned Royal Proclamation, as these documents often do, assigns the land "...to the Bishop, his heirs and successors, forever..." there comes a time and place to ask vital questions about right relations and stewardship of the Creator's earth. In his Encyclical Letter on *Care for Our Common Home, Laudato Si'*, paragraph 146 (in reference to Indigenous communities), Pope Francis says, "Land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values."

As Bishop Gary Gordon has travelled our vast Diocese via land and boat, he has had the opportunity to visit many communities, encountering the people and learning more of our Diocesan history

and Indigenous peoples' history. The Ka:'yu:'k'h'/Che:k'tles7et'h' First Nations requested that the Bishop of Victoria Corporation Sole return, unencumbered, the pre-empted lands on Mission Island as fee simple lands. As all internal Diocesan procedures, canonical and legal requirements were met, the College of Consultors and the Finance Committee gave unanimous support to return this land to the Indigenous peoples.

It is appropriate that this act of reconciling these lands to their rightful place and people happen at Easter, when we celebrate the meaning of God's reconciling love through God's son, Jesus, who came to reconcile all things through his death and resurrection. In a real way, this raises the prophetic questions of justice, which are challenging—but the answers to these questions are vital to God's loving plan for taking care of our common home, and taking care of one another as children of the one Creator and Father of all. ✠



Aerial View of Barter Cove and Islets, including Kamils Island to the right. Kyuquot is behind this group of islands, to the far right.. Source: www.westcoastexpeditions.com

Endnotes

i *Archives of the Roman Catholic Diocese of Victoria*; Textual Materials X – Insurance Appraisals and Historic Church Properties (1858–); File XXVII – Lot 1610 – Mission Island.

ii *Ibid.*

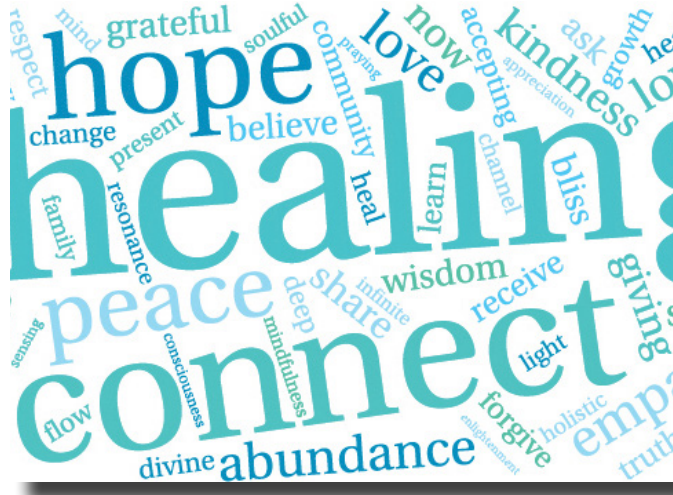
Our Diocese

Outreach

Perspective

By Jean Allen

When we read a Scripture passage where someone has a healing encounter with Jesus, it is a very good meditation to place ourselves in the scene as the one who is receiving the healing. But have you ever thought of putting yourself in Jesus' place instead? Do you always imagine yourself as one of the needy or sick ones? This is certainly where we begin in our journey with Christ, but we must not stay there.



As a priestly people, we are not called to administer the Sacraments but we are called to everything else in the above description of a great priest. Through baptism, we were anointed for this calling. It's not easy for people to suddenly stop thinking of themselves as sheep and begin to start thinking of themselves as shepherds (servant leaders) with responsibilities as grave and necessary as the responsibilities of the

We have been called to the Royal Priesthood where we have been called to walk with the same dignity and servant leadership in which Jesus walked, and in which the disciples grew and flourished in the early Church.

At some point, we all need to seriously understand that we are not called to remain poor and needy. That does not mean to say that we should become arrogant or that we should never have failures, problems or needs. It simply means that we have been called to the Royal Priesthood where we have been called to walk with the same dignity and servant leadership (authority) with which Jesus walked, and with which the disciples grew and flourished in the early Church. It means that we have been chosen to be other Christs to our brothers and sisters, whether in our faith community or elsewhere. We lay people *must* begin to grasp that we have been called to the priesthood of Christ as missionary disciples, and that there is a huge need for people to fully wake up to that call.

We may have an image in our mind of an 'ideal priest'—yet only a small part of this image includes one who faithfully administers the Sacraments. The rest of our image of the ideal priest comprises a man of mercy and compassion who has wisdom and grace, is close to the community, has a sense of humor and can relate to all demographics. Our 'ideal priest' supports community events, listens to people, heals their wounds, allays their fears, and assures them of Christ's love. He teaches with authority. He is readily available. He inspires. He blesses. He is a walking sign of God's grace.

ministerial priesthood, but that's the journey we are all called to make as we grow to maturity in the Spirit.

We have been anointed to live with great dignity and servant leadership with real authority and responsibility. Authority to do what? Certainly not to have power over other people and to 'lord it over them' or to seek positions of status. The authority we are called to is the authority to love like Jesus, listen as he listens, touch others with the very same compassion, bless people, offer insight and wisdom, ease the loneliness, support others and help carry the burdens.

The Spirit of the Lord is now upon me to bring good news to the poor, to heal the broken hearted, to set the prisoners free, to give sight to the blind and proclaim this a time of God's favour. (Luke 4:18, NRSV)

Live it like you mean it. ✠

The authority we are called to is the authority to love like Jesus, listen as he listens, touch others with the very same compassion, bless people, offer insight and wisdom, ease the loneliness, support others and help carry the burdens.

Jean Allen is a parishioner at St. Joseph the Worker parish in Victoria.



Rediscovering the Art of Dying

By Mary McGovern and Phil Jennings

The Diocese was blessed by the visit of Sr. Nuala Kenny SC, OC, MD, FRCP, in November 2017, who shared with parishes, priests, and hospitals her perspective on medically assisted death. Two parishes piloted workshops based on Sr. Nuala's new book, *Rediscovering the Art of Dying—How Jesus' Experience and Our Stories Reveal a New Vision of Compassionate Care*. Mary McGovern (Saanich Peninsula Parish) and Phil Jennings (St. Edward the Confessor Parish) share these experiences.

Should anyone face death or illness, the positive message from Sr. Nuala Kenny, pediatrician, ethicist, a former Deputy Minister of Health for Nova Scotia, and a member of the Sisters of Charity, Halifax, is to take solace in Jesus' crucifixion and resurrection.

On behalf of the Diocese of Victoria, her numerous presentations last November relating to the decision of the Supreme Court of Canada and Bill C-14—decriminalizing physician assisted death and euthanasia—helped us understand more of the many challenges and realities of this new moral and social threat.

Sr. Nuala presented to approximately 100 people at Ascension Parish (Parksville); more than 300 people applauded her at St. Joseph the Worker Parish (Victoria); and she facilitated three Clergy Days in advance of these public events. To wrap up her visit to the Diocese, staff and guests at Mount St. Mary Hospital (Victoria) also had a chance to hear her speak.

She shared with us, "I have seen the power of faith, trust in God's love, and hope in the resurrection bring meaning and comfort to those who are ill, suffering, and dying." While we gleaned more understanding of medically assisted death, many people also appreciated hearing about another opportunity to become more informed.

~ Mary McGovern, Saanich Peninsula Pastoral Parish Council
Chair & Member of the Diocesan Health Care Committee

*"I have seen the power of faith,
trust in God's love, and hope in
the resurrection bring meaning
and comfort to those who are ill,
suffering, and dying."*

~ Sr. Nuala Kenny

During the presentation at St. Joseph the Worker, Sr. Nuala opened our minds and hearts by asking, "Why is it that Vancouver Island is the leading health region practicing [medically assisted death]?" She went on to challenge participants to become evangelizing communities in response to this social and moral issue.

Sr. Nuala's challenge sparked our parish to hold a series of

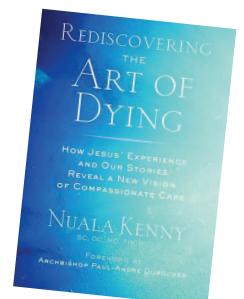
adult faith formation sessions looking at the issue, guided by her wisdom and theological insights. Has your parish asked how they can do this? At St. Edward's we answered this by learning about what we can do through Sr. Kenny's insightful and inspiring book.

It was the best-attended series in years, suggesting the time is now to learn about these issues and how to advocate for a culture of life, up to and including a good death. Our journey built a loving awareness through personal sharing, reflection on the Passion of Christ and discovering the tools of faith encounter in the stories.

As followers of Christ, we began each session with prayer and scripture. We occasionally used guided-imagery reflections to help us, as Sr. Kenny suggests, to not only read, but pray her book. Weekly we reviewed the theology of Christ's Passion and related case studies from each chapter. Sometimes this raised stories from the participants or from healthcare experiences of the facilitator. We ended each session with a prayer that summarized the weekly material. ✠

~ Phil Jennings, Adult Faith Formation Facilitator,
St. Edward the Confessor Parish

Order a copy of Sr. Nuala Kenny's book
Rediscovering the Art of Dying
from [Novalis Publishing](#).



Our Diocese

Youth

Student Bursaries

More information is available at www.rcdvictoria.org/bursaries.php

Bishop Thomas J. Lobsinger OMI Memorial Bursary

Thirty \$500 bursaries are available to all Catholic students residing in British Columbia.

Deadline: June 30

Blessed Marie Ann Blondin

The Diocese of Victoria is now administering the Blessed Marie Anne Blonding Bursary which was established by the Sisters of St. Ann in honour of their foundress. For more information, please visit www.rcdvictoria.org/bursaries.php.

Deadline: July 15

CWL Victoria Diocesan Bursary in memory of Freda Smith

\$750 awarded annually to a Catholic student graduating from a secondary school or home schooling program within the Diocese of Victoria who plans to pursue further education at a post-secondary institution.

Deadline: April 15

CWL BC & Yukon Life Members Art and Culture Bursary

\$500 bursary available to any Catholic son and/or grandson, daughter and/or granddaughter of a CWL member who is

involved in and/or entering the field of arts and culture.

Deadline: March 31

Holy Cross Parish Camosun College Bursary

The recipient of this annual bursary will be enrolled full time in a Diploma or Credit Program at Camosun College, and will be a resident of Greater Victoria or the Southern Gulf Islands.

Deadline: Fall 2018

(the 2018 Winter bursary deadline has not yet been defined by Camosun; check their website for more information)

Jawl Bundon LLP Bursary

\$2,500 for a graduating Catholic student in the Diocese of Victoria.

Deadline: July 15

Joseph B. Jackson Bursary

One or more bursaries are awarded to full or part-time undergraduate single parents who are members of Holy Cross Parish studying at the University of Victoria.

Deadline: June 1 and October 15

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- 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

Mid Island Councils

- Fr. Bill Mudge Council 8874 serving Mill Bay
- Duncan Council 4253 serving Duncan, Lake Cowichan and Chemainus
- Santa Maria Council 4582 serving Ladysmith and Chemainus
- Mid Island Council 3842 serving Nanaimo and Gabriola Island
- Holy Trinity Council 9990 serving Nanaimo
- Alberni Valley Council 3435 serving the Alberni Valley
- Fr. Leonard Assembly 2785 serving Mill Bay to Ladysmith
- Captain Alexandro Malaspina Assembly 34 serving Nanaimo and the Alberni Valley

North Island Councils

- Ascension Council 7991 serving Oceanside
- Dr. Briggs Council 4597 serving the Comox Valley
- Bishop Hill Council 5468 serving Campbell River
- Monsignor Albury Assembly 2006 serving the Alberni Valley and Parksville north

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The Campus Mission

By Fr. Dean Henderson

Humorous reports of my early demise have been greatly exaggerated ... but more on that later!

During this year on campus, we have run a weekly RCIA (*Rite of Christian Initiation of Adults*) for students, six baptized Christians from traditions who have not 'recognized the Pope as the head of the Church'. It's been a lively romp through *Catholicism for Dummies* with an inquisitive and inspiring bunch of candidates and their student sponsors. They certainly keep us Catholics, including this chaplain, on our toes; and lest I'm accused of zealous triumphalism, I'm not unaware of the fact that more Catholics are leaving the practice of their faith at a faster rate than those coming into full communion. But that's the stuff of another article. God willing, our friends in RCIA will all receive the Sacraments of Reconciliation, Confirmation and First Holy Communion this Easter in my new parish of St. Rose of Lima. "Alleluia" says it all!

This has been a year of some transition for the mission on campus with my appointment as Sooke's new pastor. My brother, Gary, came down from Courtenay for the installation ceremony celebrated by the Bishop, but told everyone in the family he was attending my 'interment'. It was a little happier than a funeral and let's hope my body 'remains' above ground a little longer! I couldn't dream of serving both St. Rose of Lima and the Campus

Submit to death, death of your ambitions, and favourite wishes every day, and death of your whole body in the end: submit with every fibre of your being, and you will find eternal life.

C.S. Lewis

without exceptional leadership from my CCO staff colleagues, terrific student leadership, and enthusiastic St. Rose support.

This might sound a bit ambitious, but I really desire to spend my life in service to Christ and the mission of the Gospel. With the Triduum paradox in mind, C.S. Lewis reminds me and all the baptized: "Submit to death, death of your ambitions, and favourite wishes every day,

and death of your whole body in the end: submit with every fibre of your being, and you will find eternal life. Keep back nothing. Nothing in you that has not died will ever be raised from the dead."

And this very sacrifice is ultimately Eucharistic. "We are on the altar with Him under the appearance of bread and wine for both are the sustenance of life ... Furthermore, wheat must suffer to become bread; grapes must pass through the wine press to become wine. Hence both are representative of Christians who are called to suffer with Christ, that they may also reign with Him." (Venerable Fulton Sheen)

Amen to that! ✠



Fr. Dean Henderson serves as Pastor of St. Rose of Lima Parish in Sooke, as Campus Chaplain at the University of Victoria, and as Vocations Director for the Roman Catholic Diocese of Victoria.

"We are on the altar with Him under the appearance of bread and wine for both are the sustenance of life ... Furthermore, wheat must suffer to become bread; grapes must pass through the wine press to become wine."

Venerable Fulton Sheen

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Our Diocese

Family Life

Face the Day

By Bonnie Landry

Some days, we just want a little more joy.

Joy should not be so hard to get, I think. Joy should be more normal. Sometimes, though, it's just hard. We *can* get more joy, but sometimes we need tools.

Somewhat surprisingly, Lent is the fast track to joy.

What's that, Bonnie?

No, I'm not kidding. Self-control, which we practice during Lent, is the foundation of joy. Maybe that statement is a little counterintuitive, but look at it this way: self-control is the precondition for all true freedom, and freedom—to act and think and be and live the life we want to live—is a precursor to joy.

I will give you a real-life, real-family example. If we practice, daily, the self-control of doing 45 minutes of housework using a system (say, in 10 minute chunks), we will stay on top of the housework. Our home might not be pristine, but knowing where all your stuff is when you need it is a good goal! Living with consistent household order allows us more free time. Household order allows us to feel more relaxed. Household order allows us the opportunity to be kinder.

No way, Bonnie!

Way! When we don't feel oppressed by our environment, we have room to become more emotionally available to the people we



love. So, more free time, more relaxed, kinder to the people we love. Creating joy. That's a win for sure. Thus, the 'burden' of being consistent in our household order gives us joy.

Joy that comes from doing what we want, when we want, is fleeting. Why? Because it's not based in the solidity that comes from self-control. If that which is required of us isn't attended to, and it's still there when we come back from doing

what we want, when we want, the so-called joy disappears, and by association, perhaps the opportunity to be kind vanishes too.

Let your Lenten sacrifices open the door to Easter joy.

Another example, drawn from family life: being nice is part of being joyful. Guess what, sometimes it's hard to be nice. Sometimes I'm not nice. Sometimes we can't even believe how not nice we are. So how do you be nice? Well, exactly the same way you get good at anything else. Practice. Little ways, little things, every day, even when people are really annoying. Especially when people are really annoying (pesky humans!) Virtue is the sustained practice of good habits.

Being nice is a good habit. Self-control is a good habit. Joy is a good habit. Developing new habits doesn't happen overnight, so break it down into tiny little grace-filled steps. Five minutes at a time, one nice response at a time, ten minutes of housework at a time. Just think about this moment, not all the potential moments. Just be with God right now.

Let joy be normal, and let your Lenten sacrifices open the door to Easter joy. ✕



Bonnie Landry is a parishioner of St. Francis Xavier, is a busy mom of seven great kids, and is thoroughly married to her wonderful husband, Albert.



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Connections

By Raya MacKenzie

Every Monday morning, I pause briefly before I begin another busy week. I take out my calendar, and before I schedule any appointment or task, I write a quotation or piece of wisdom to inspire me or keep me anchored during the busy times.

As I near the end of my time at Law School, I have looked back on these anchors that I have chosen over the past three years. I noticed the same things coming up again and again: words of courage, compassion, and above all, patience.

The most common biblical quotation that appears throughout my calendar centres on this patient trust: "To everything there is a season; there is a time for every purpose under Heaven." (Ecclesiastes 3:1)

My struggle with patience is the longest standing in my spiritual life. Most of my Connections articles return to this struggle. Seeing the prevalence of that struggle still occurring during this last year triggers a deep frustration. How can I *still* be learning this? How many quotations do I need? How many personal reflections can I write on learning patience? I am impatient with my own impatience!

But then, I think of the way our liturgies are structured. They are focused on returning, again and again, to the same lessons.



In the Eucharist we are told many times over of the love that God has for us. In Advent and Lent we reflect and purify, and at Christmas and Easter we celebrate. These rituals occur over and over because repetition is a central part of humanity's connection with God. We forget so easily the immense love of God. We become caught up in our daily goals and dreams and cannot see the great mystery we are

a part of. Perhaps religion is called a *practice* in part because the faithful are constantly practising how to be with God in the world. As a 'practising Catholic', I perform the same devotions again and again because the repetition brings me closer to God. The practice and repetitions of our lives actually make up our lives—not because we have in some way failed to achieve a goal, but because the practice is itself rich and meaningful.

I try to look back on my calendar in this new light. Each appearance of Ecclesiastes 3:1 is not a failure to learn patience, but a recognition of my need to practice patience and to seek guidance. I will always be *still* learning; my life is the practice. ✂

Raya MacKenzie is a parishioner of St. Joseph the Worker and a proud alumna of St. Joseph's Elementary and St. Andrew's High School. She is in her final year of law school at UVic and will be completing her articling year at the local law firm of Jawl Bundo LLP.



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Our Diocese

History

Hats, Hats, Hats ...

By Theresa Vogel

Thoughts of Easter and spring propel many of us to visions of Easter bonnets and fine seasonal millinery. (And, those of you who follow this column know that yours truly is no 'slouch' when it comes to hats.)

What you likely do not know is that the Archives is in possession of a number of hats, worn on the heads of priests, bishops and popes throughout the life of the Diocese.

A Handsome Fedora

Some of you will remember Fr. Michael J. McNamara, who served in this Diocese for many years (yes, even a 'stint' at St. Patrick's/Our Lady of Lourdes in 1949), and who never relinquished his Irish roots. In storage here at the Diocesan Archives is a charming collection, which includes Fr. McNamara's black fedora, complete with a bright green sprig of shamrock in the hatband ... and his matching green shoes!

There is an elegant fedora belonging to Bishop Emeritus Remi DeRoo, with the accompanying note indicating that he only wore it once ... his first official trip to Rome, in the days when it was considered *de rigueur* for clergy to sport a fedora while visiting the Holy See.

A Marvellous Mitre

Of course, we have a marvellous collection of episcopal mitres, with the most precious being that of Charles John Seghers, second (1873-1879) and fourth (1883-1886) Arch/Bishop of the 'Diocese of Vancouver's Island', as it was called. Pictures of the mitre barely



The Mitre and Stole of Arch/Bishop Charles John Seghers

do it justice, as it bears close examination of the intricate detail. The design and decoration is primarily done in (punishing) gold metallic thread, so you simply must imagine the torn flesh on the hands of the artists who crafted it, as well as the aching back and neck of the bishop (a slim man) who wore it.

Do you remember Archbishop Joseph Ganda of Freetown and Bo, Sierra Leone, a frequent visitor to the Diocese? There is a small collection of his garments here in the Archives, including a mitre, which can only be described as being in the design of 'tie dye'. This mitre is in contrast to the heavily embellished ones from Europe and North America, yet its simple design is quite arresting.

A Clutch of Zucchettos

Occasionally, a Pope would remove his zucchetto and give it to a visitor as a sign of affection and solidarity with missions. There are two such articles in the Archives, the first given to an unknown recipient from the Diocese by Leo XIII in 1898. The second was a gift to Fr. LeClerc from Pius XII in 1957.

Top that! ✂



Close up of the intricate stitching with gold metallic thread on Arch/Bishop Seghers' Mitre

Theresa Vogel serves as Archives Manager for the Diocese of Victoria.



She can frequently be found in the cellar at the Pastoral Centre, engaged in any manner of Archival Activities. Theresa is also an active Rotarian whose favourite pastimes include raising money for worthy causes.

Our Diocese

Catholic Women's League

A 'Greying' Population

By Christa Grillmair

It is no secret: we're all getting older! In Canada, for the first time in history, there are as many seniors as youths. We live in a Diocese that is a haven for retired people: up to 55% of the population is 65 or older.

As we struggle to build CWL membership, it is crucial that each Council evaluates its vision and objectives. Each CWL Council is unique and must determine:

1. what its overall vision is;
2. what needs to change to get there; and,
3. whose responsibility is it to make that change?

Vision: Is our vision to meet the needs of our membership, parish and community? If so, how have we determined that need? Are our members attending our meetings? Are we attracting new members from our parish? Does our community know what we are doing to affect change with regards to our resolutions, actions?

What needs to change to accomplish our vision? If we are not attracting members to our meetings, are our meetings filled with business and not opportunities to grow spiritually, learn new things or socialize? If our meetings are held during the day how could a woman working outside the home or busy mother participate in our Council? How can we be more visible in or responsive to the community?

Whose responsibility is it? Is it the responsibility of the executive to make the change or the responsibility of each of the members? Have we encouraged our members to make decisions about our Council's activities? Are we open to making changes?

As we continue to mature in our Councils, we need to make sure that we continue to meet the needs of our members and ensure that a good succession plan exists. Our CWL has as much to contribute to the next generation as the previous generation did to ours. It just may look a little different.

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May God bless us in our work, and in our consideration of these important questions. ✠

Learn more about the Victoria Diocesan Council of the Catholic Women's League on their new website: www.cwldov.org.



Christa Grillmair is President-Elect of the Catholic Women's League Diocesan Council, and is a parishioner at Trinity Parish in Nanaimo.

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May 6-12, 2018

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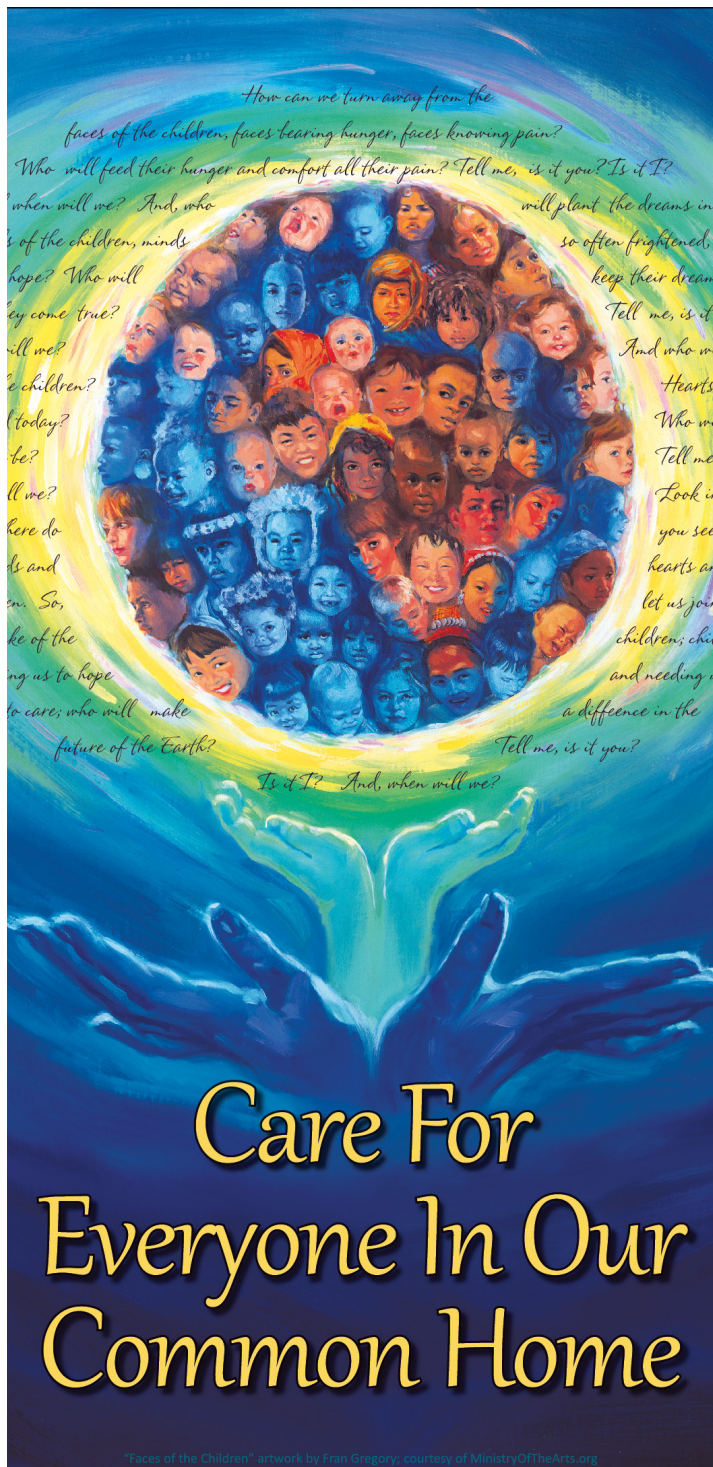
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League of Canada

For further information visit www.cwl.ca



Our Schools

Building in love



Care for Everyone in Our Common Home

By Beverly Pulyk

Care for Everyone in Our Common Home has been the theme this year for Catholic schools in BC. It is also a fitting theme, particularly during this season of Lent. As I reflect and pray at this time of year, I can't help but think of a priest I have heard talk on a number of occasions. Fr. Ray Carey, a priest from the Archdiocese of Portland, speaks at various conferences and his talks often resurface in my mind and heart.

One of his talks began with *Taking on the Yoke of Christ*. Fr. Carey stressed that the yoke of Christ is light and easy because Jesus carries our burdens. Bearing the yoke of Christ means to trust in God, to work with Christ for his mission; it is not about laws, rather it is about relationships. He went on to say that God's will is *shalom*: meaning perfection, wholeness, and absolute concurrence—with *peace* being the by-product.

We are called to be in *shalom* with self, neighbour, environment and God. 'Shalom with self' refers to embracing the truth, beauty and uniqueness of one's self. In regards to 'shalom with neighbour', Fr. Carey challenges us that there should be no such thing as an enemy, as enemies are not God's way; everyone is our neighbour, including the

"Faces of the Children" artwork by Fran Gregory; courtesy of MinistryOfTheArts.org



Our Schools

Superintendent's Message

animals and plants (the whole world around us). When it comes to 'shalom with the environment', we need to radiate God's hospitality and make others feel safe, respected and valued in our homes, work environments, parishes and on the street. With 'shalom in relationship to God', Fr. Carey suggests that we need to ask ourselves "Who is the God I present to others?" and "Are we in relationship with God?"

During another talk, Fr. Carey spoke to *Incorporating the Values of Jesus as our Message*. He shared that there is no relationship between 'attitudes' and 'values', and, that moral judgement does not indicate moral behaviour. Values require action: if you truly want to know what someone values, watch how they act, not how they talk.

He went on to say that our values should reflect Jesus' values, of which five were mentioned. First, we should act with radical enthusiasm and joy. Second, conversion of heart should be a way of life. We need to look at what obstacles in our lives prevent us from conversion. Third, all people are to be revered, meaning we should be 'in the moment' with another. We should never assume what others need or want; it is best to ask another person what they need or want. Fourth, loving service is reciprocal; that is, we should be willing to give as well as receive. And fifth, prayer: pray your appointment book, pray for all those you come

*"Work with the person,
not with your
idea of the person."*

Fr. Ray Carey

into contact with. As a final comment Fr. Carey said, "Work with the person, not your idea of the person."

During yet another talk, after speaking about the history of saints in the Church, Fr. Carey challenged everyone to be saints in the here and now; to be active participants in the holiness of God. We need to model that to others in our communities.

This is a tall order. May we each take time to reflect on what it means to take on the yoke of Christ, to incorporate the values of Jesus as our message, and to be a saint in the here and now. ✠



Beverly Pulyk serves as the Superintendent of Island Catholic Schools, and she is Chairperson of the Catholic Independent Schools Committee of British Columbia



Employment with Island Catholic Schools

In preparation for the 2018–2019 School Year, Island Catholic Schools is accepting applications for Teachers, Educational Assistants, Early Childhood Educators, and After School Care Workers.

Interested persons are invited to visit our website for application forms and requirements.
www.cisdv.bc.ca/employment-opportunities.php



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Our Schools

St. Joseph's Elementary School, Chemainus

The Little School that Will

By Keefer Pollard

St. Joseph's Elementary School in Chemainus is celebrating during this festive Easter Season. The Island Catholic Schools Board of Directors recently voted to keep St. Joseph's open at the present time, as they are meeting requirements established by the Board.

St. Joseph's had accumulated a debt of \$800,000 over the past two decades through operational deficits. In the Fall of 2016, the Board of Directors required the school to balance their budget and develop a plan to pay down the debt, or face closure.

The whole community is rallying to save our school. Numerous generous individuals, especially from St. Joseph's and St. Mary's parishes, donate to our *Sponsor a Student* campaign, which helps us balance our budget by providing funds for families who cannot afford tuition. We also have amazing support from the wider community, which is assisting with fundraising efforts to help pay down our debt.



Part of a wall composed of tiles created by school children at St. Joseph's Elementary School

St. Joseph's is doing its part too. We streamlined the number of classrooms from six to five, offering an Early Learning Centre, K/1, 2/3, 4/5 and 6/7 structure. This enables us to make the most efficient use of our teaching staff and run the school in the black. We are becoming the *Little School that Will in the Little Town that Did*.

Instrumental in our success is the assistance from the Pastoral Centre staff, especially from our Superintendent, Beverly Pulyk; Chief Financial Officer Leah

MacKenzie; and Financial Comptroller Lise Derzaph. St. Joseph's Elementary is grateful for their assistance, advice and guidance.

Our ongoing efforts are founded in prayer. The students of St. Joseph's gather each week for the 'Hour of Power' and pray for the needs of the school, the parish, and the whole Cowichan Valley. Each week we come together with an 'attitude of gratitude' and acknowledge the pivotal role divine grace plays in our lives.

St. Joseph's Chemainus, a member of the Island Catholic Schools family of schools, has been an important part of the North Cowichan community since 1964. The school educates students from Preschool to Grade 7 near Chemainus City Center, and enrolls students from Duncan to Nanaimo. ✠



Students 'lift' their prayers to God during the 'Hour of Power'

To learn more about St. Joseph's Elementary School, visit our website:

www.stjosephselem.ca



Keefer Pollard is Principal of St. Joseph's Elementary School, Chemainus

Our Schools

Consider a Catholic Education

By Beverly Pulyk, Superintendent of Catholic Schools

It is the time of year that parents begin to consider what school they want their child(ren) to attend next year. Consider a Catholic education! Island Catholic Schools (ICS) not only offer an excellent academic education, they do so within a Catholic framework. The curriculum established by the Ministry of Education is taught in all of our schools and all other Ministry requirements must also be met (i.e., Ministry of Education certified teachers). Catholic schools bring the Gospel message of Jesus Christ to all within their walls—and beyond!

Catholic schools are rich in history and tradition; they first came into formal existence in the middle of the 1800s in British Columbia,

with the arrival of the Sisters of St. Ann to Victoria. At that time, there was a lack of schools, and a need to educate children, so Religious Orders came with a purpose to bring a Christian education to the youth of the area.

ICS has elementary schools located in Port Alberni, Chemainus, Duncan, and Victoria; and a Catholic high school located in Victoria. Our schools also offer preschool, daycare and out-of-school care programs. ✕

For more information about our schools, visit our website: www.cisdv.bc.ca.



Learning how to plant potatoes at St. Joseph's Elementary in Victoria



Learning about fire safety at JPll in Port Alberni



Learning about taking care of people at St. Andrew's Regional High School



Our Faith

Faith Matters

Forgiveness: Love that Heals

By James E. O'Reilly

Our lives are permeated by mystery—mystery rooted in our relationships with each other and with God. These relationships lead us to have experiences which can console us with joy and enable us to glimpse an ever expansive wholeness; or we can have experiences which plunge us into solitude, desolation and darkness.

Quite apart from our own actions with their resulting successes or difficulties (intended or accidental), we are greatly affected by what others say and do to us. Our internal and interpersonal responses to these experiences profoundly shape us. We can grow more loving in the face of such difficulties, or we can grow bitter. Either our capacity for love and forgiveness increases, or our minds close and our hearts become hardened.

We can easily overlook the fact that God is the third person in any relationship. Our common humanity is a kinship originating in our common source, God. Therefore, a human relationship, by definition, is not limited to just the two individuals: by nature it includes God. Loving others also draws

us closer to God; a breach with another also results in a breach with God.

This leads us to the question of forgiveness.

In St. Luke's Gospel, Jesus tells us,

Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. (Luke 6:37)



Peter asks Jesus a key question about forgiveness, and Jesus' response is stunning.

Lord, how often shall my brother sin against me, and I forgive him? As many as seven times? Jesus said to him, I do not say to you seven times, but seventy times seven. (Matthew 18: 21 – 22)

In replying to Peter, Jesus takes his reference to the limits of forgiveness, *As many as seven times?*, and underscores the need for an absolute, limitless, and perfect attitude of forgiveness, *I do not say to you seven times, but seventy times seven.*

Earlier in Matthew's Gospel, Jesus has just given the disciples the words of the *Our Father* and amplifies the phrase, *Forgive us our trespasses as we forgive those who trespass against us*, by noting the serious repercussions of withholding forgiveness:

For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. (Matthew 6: 14 – 15)

This is a very high standard indeed, but lest we fall into despondency or lose courage, we are assured throughout the Scriptures of God's mercy and grace for those who turn to him for help:

- *He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy. (Proverbs 28:13)*

- *... for I came not to call the righteous, but sinners. (Matthew 9:13)*

- *... since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus ... (Romans 3:23 – 24)*

- *Seek the Lord while he may be found, call on him while he is still near, let the wicked forsake his way, and the unrighteous man his thoughts;*

let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon. (Isaiah 55: 6-7)

- *My grace is sufficient for you, for my power is made perfect in weakness. (2 Corinthians 12:9)*

During the season of Lent we have had the opportunity to pause a little more, to reflect a little more, and to grow a little closer to a merciful God who understands us, who constantly calls us, who is there to love and help us—especially when we have lost our way.

Now, even in this glorious Easter Season, the empty cross stands as a stark and harsh symbol of the sufferings and the pains of this life, while the empty tomb proclaims a mute counter witness to the apparent finality of death. And yet there is more—the promise of the fire of Pentecost to illumine and enliven all of creation—these give testimony to a faithful, loving God. ✠

During the season of Lent we have had the opportunity to pause a little more, to reflect a little more, and to grow a little closer to a merciful God ...



James E. O'Reilly served the Roman Catholic Diocese of Victoria for nearly 40 years as a teacher and administrator, and in the Office of Religious Education. Jim continues to serve on various volunteer boards.

Our Faith

Vocations

Following God's Call

By Fr. Pawel Szczur SDS

It was a very nice, warm, June evening. At my family home, another family reunion was underway; my cousins, uncles, and aunts were all there, and we were all having lots of fun.

When everyone had left, and we had cleaned up, I told my parents that the next day I was going to Krakow with my school records, as I had decided to join the Salvatorian Order and become a priest. I

told them I needed to do this to find out if I truly had the calling to be a priest and that if I didn't, I would wonder for the rest of my life if I had missed my true vocation.

I had changed during my final year at high school; the Church had become much more important to me than before, yet I think my decision shocked my parents. I was no longer the 'bad boy', but I was still sufficiently 'youthful crazy' to make my parents worry about my future. I think they were shocked because they were worried that my decision might not be the right one, but I know they wanted me to be happy. I think maybe my decision brought home the reality to my parents that they would soon be empty nesters, as I was the first of three siblings to leave home. I have never asked them what they really thought, and I never will, as I believe that their thoughts and beliefs in that very moment don't belong to me.

I recall this experience because my role as a Formation Director in the Diocese is to accompany men who are in formation to the priesthood. My role is to be liaison between our Diocese and seminaries to help our candidates discover their vocations. This role gives me a lot of joy—and the most amazing moment is when a candidate comes and says, "I think I am called to the priesthood." Suddenly, there is great hope for the future of the candidate. We organize a meeting with the Bishop, and after much evaluation, we connect with the seminary and begin the process.

From the back seat, so to speak, I observe the reactions of friends, families, and parishioners to the man who thinks God is calling him



to this great vocation. Each and every time the reaction is different: sometimes there are great expressions of joy and pride, along with many congratulations. Sometimes people express anger, shock, surprise, and even disbelief, simply because they do not see in that particular man a great candidate for the priesthood; and sometimes there is no reaction whatsoever.

Everytime, I am surprised and happy at the same time. I always recall my family and friends' reaction to my own decision. The process one goes through to reach the decision to go to the seminary; the discernment and formation to the priesthood is different for every candidate. Sometimes it is complicated and takes a lot of time and soul searching, and other times it is very simple and goes smoothly. I have no doubt that a candidate is unable to make this decision without the help and support of family, friends and parish communities. It is often said that the priest is sent to the people, and he is taken from the people. Many of us help in the process, sometimes not even knowing that we had important input in someone's extremely beautiful and life-changing decision. Maybe our prayers, maybe our words or examples, helped someone to see that God is calling him to join the amazing journey with Him.

I am always waiting for new candidates, to help them discern their vocation. I will be there with them, and if necessary, help them break the news of their decision to follow the calling of God to their families and friends. I have done it once and, although I shocked my family, I do not regret one day of my life as a Salvatorian and a priest. It is and continues to be a remarkable journey with God and His people to our Heavenly Home. ✠



Fr. Pawel Szczur SDS serves as Formation Director for the Roman Catholic Diocese of Victoria, and is Pastor of Our Lady of the Rosary Parish in Langford.



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