

# Northern Catholic News



VOLUME XXII, NO. 1

Winter

## Diocese celebrates ordination of two deacons

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Rev. Vincent James, OMI, pastor of St. Andrew's Parish, Fraser Lake, accompanies Alvin Matias as he enters Stellaquo Hall for the celebration of his ordination to the diaconate.

October was a month of celebrations as two men were ordained transitional deacons for the Diocese of Prince George through the imposition of hands by Bishop Gerald Wiesner, OMI.

St. Andrew's Parish and its missions hosted the celebration for Alvin Matias at Stellaquo Hall, October 14. Alvin spent a pastoral year in Fraser

Rene Antonio kneels before Bishop Gerald Wiesner, OMI, during the celebration of his ordination to the diaconate at Immaculate Conception Parish in Prince George. Deacon Alvin Matias is pictured standing beside the Bishop.

Lake and those he served joyfully participated in the occasion.

A week later on October 21<sup>st</sup> it was standing room only at Immaculate Conception Parish in Prince George as Rene Antonio was also ordained to the transitional diaconate.

In both instances the solemn occasion was punctuated with joyful and inspiring music and applause as

people welcomed the commitment they witnessed.

During the celebrations the candidates vowed a life of celibacy "for the sake of the king-

dom and in lifelong service to God and humanity" and promised obedience to the bishop and his successors.

Following the prayer of consecration each formally received the Gospel of Christ with the words, "Believe what you read, teach what you believe and practice what you teach."

As deacons they will continue to serve in the diocese, Alvin at Resurrection Parish in Fort St. John and Rene at Immaculate Conception Parish in Prince George. Their ordination to the ministerial priesthood is scheduled for May 31, 2013.

Rene and Alvin are among five men from our diocese in formation for priestly ordination. Ken Anderson of Fraser Lake, Mark Raine of Prince George and Cody Weibe of Kitimat are discerning their vocation as they study at Christ the King Seminary in Mission, BC.





Brother Joseph Glaab, OFM, gave a helping hand to Bishop Gerald Wiesner as he packed his belongings for the long trip to Saskatchewan, October 26. In a message to the Diocese, the Bishop said that, with the knowledge of the Apostolic Nuncio, he was moving his residence from Prince George. "While I retain full responsibility for the Diocese of Prince George and will return for short periods of time as necessary, the day to day running of the Diocese will be done by the Vicar General, Father Richard Beaudette, O.M.I. Thank you for your gracious kindness to me. God bless you!" PHOTO BY: Susan Campbell



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## *Parish celebrates fifth year of ordination*



Father Johmer Faderanga was assigned to St. Mary's Parish in New Hazelton in October 2011. A year later on October 18, 2012 he celebrated his fifth year of ordination. The parish marked the occasion and celebrated vocations to the priesthood on October 21<sup>st</sup> with a pot-luck dinner.  
PHOTO BY: Barbara Schwab



# It is all God's doing

The Season of Advent marks the beginning of the Liturgical year and the Christmas cycle. The periods of preparation, celebration and continuation of the Christmas cycle last about seven weeks.

The four weeks of Advent form the preparation for this cycle. It is divided into two stages. In the first stage the emphasis is on the coming of Christ in the final judgment and on our preparation as we "await the blessed hope and coming of our Savior".

This is a continuation of the spirit of the final weeks of Ordinary time. The closing days of Advent direct and prepare us for the feast of the birth of the Lord.

Christmas and its octave centre on the great truth of the Incarnation: God loves us and sent his Son to be one of us so that we might believe and love and have eternal life.

Epiphany continues the Christ-

mas cycle as we celebrate the ways in which God is shown to us through his Son, Jesus. The Christmas cycle ends with the Feast of the Lord's Baptism.

As we stand back and look at this we may be inclined to say that it is fine for scholars but hardly for us as ordinary people. The fact is, however, all of this is for us as ordinary people.

What it is trying to help us realize is that God is sharing God's self with us.

The Christmas cycle, beginning with Advent, calls us to stop and ponder the great reality that God takes the initiative to reach out and share God's self with us.

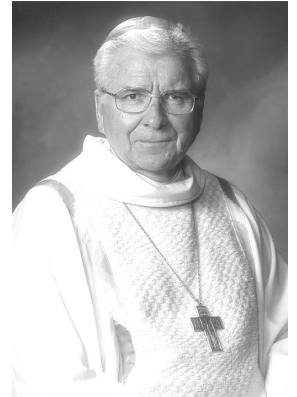
The Gospel of John reminds us that "the Word became flesh and lived among us". Sometimes this is translated as, "God pitched God's tent among us". God became a fellow camper with us. God has become a fellow pilgrim on the way with us.

Again John reminds us "God so loved the world that he gave his only Son". God didn't have five sons; God had one Son and gave that Son to us purely out of love for us. It is all God's doing.

What remains for us to do is to graciously receive the gift and live as gifted people, always giving thanks for what God has done for us, who God is for us.

God wants to pour his grace on us in both big and little ways. Sometimes he will give us insight into his love or his plan. Other times he will comfort or encourage us. Sometimes he will give us words of warning and urge us to repent and other times he will move us to seek out his healing power.

May our celebration of the Christmas cycle serve to embed all of this deep within us as we try to live as gracious people. May God bless all richly this Christmas.

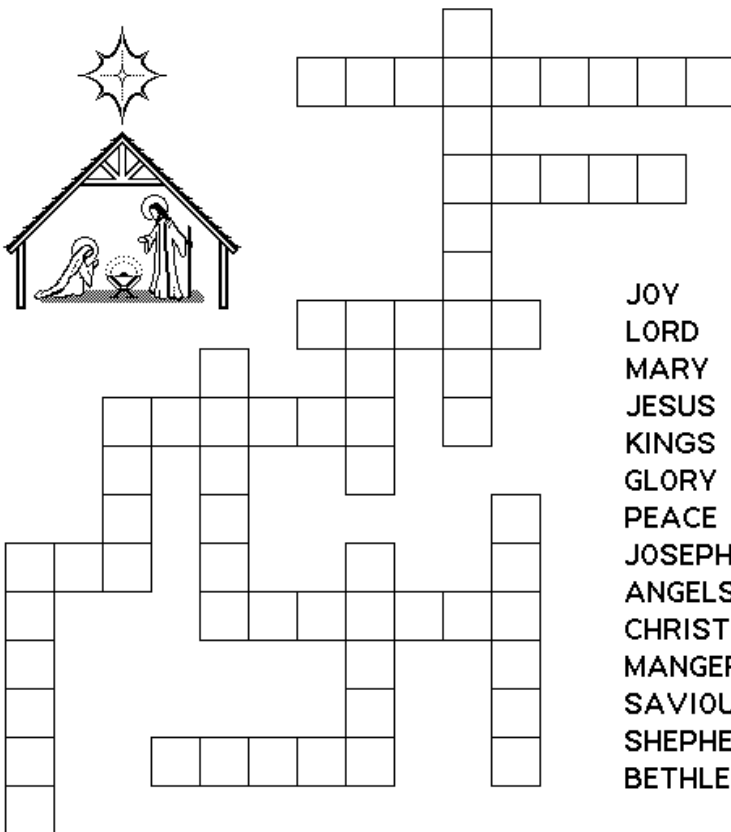


## Bishop's Letter

Most Rev. Gerald Wiesner, OMI

## Christmas Crossword

Make all the words fit into this crossword.  
Each word is only used once.



- JOY
- LORD
- MARY
- JESUS
- KINGS
- GLORY
- PEACE
- JOSEPH
- ANGELS
- CHRIST
- MANGER
- SAVIOUR
- SHEPHERDS
- BETHLEHEM



Margaret Sif, pictured here with Sr. Elizabeth Poilievre, FCJ, left and Claire Petrucci, right, facilitated a one-day workshop entitled "Living God's Dream" at the Domano Renewal Centre, October 18. Born in Yorkshire, England, Margaret is the author of a number of books and travels extensively to give retreats, workshops and days of reflection. A mother and grandmother, she is world renowned for her work in Ignatian spirituality and her passion for making Christian spirituality accessible in everyday life was evident throughout the day.  
PHOTO BY: Mary-Anne Lewis Jamin

## Diocesan Assembly 2012: Fanning the Flame

By: Susan Campbell  
PRINCE GEORGE -

“Evangelization: what exactly does it mean? Does it apply to us?”

These are the questions participants at the Diocesan Assembly tackled on September 20-21 with keynote speaker, Bishop Claude Champagne, OMI, from the Diocese of Edmundston.

“Fanning the Flame – the New Evangelization” was an apt title for the Assembly. Bishop Claude helped us to reflect on that spark of the Spirit deep within us calling us to notice where God was already at work in our lives, our schools and our parishes.

He also challenged us to be more mindful and intentional in our life as disciples of Jesus Christ.

Over the course of two days Bishop Claude described the basic building blocks of evangelization and invited us to reflect on how to live them out in our schools, parishes, families and communities.

The first building block is Jesus and his message, a message of love and compassion for all, especially those who were excluded in his own day and time: the poor, women, foreigners, even public sinners.

Jesus fought against exclusion and preached reconciliation and forgiveness. The healings he accom-

plished showed that his was a saving ministry. Through his words and deeds he was inaugurating a new era centered on the reign of God made present in history.

God acted in and through Jesus in a unique way. The resurrection confirmed the message. The outpouring of the Holy Spirit brings that same power of the resurrection into our world today.

Where do we see signs of it today?

The second building block is the Church, the sacrament of God’s reign. We are that part of humankind who welcomes God’s kingdom through Jesus Christ. We have as our goal to journey toward the fullness of God’s reign.

As a pilgrim church we are subordinated to the reign of God. We see a reality not seen by others. This calls us to be ambassadors of Christ, to make visible the work of Christ and the Spirit in the world.

That calls us to be a sign of the unconditional love of God for humanity. If our quality of life as Church is poor, rather than be a sign of this love, we become an obstacle.

Many people have abandoned their practice of faith. Pope John Paul II called for a “new evangelization,” precisely to reach out to those who have distanced themselves or who have a tenuous connection with the faith community.

How do we facilitate God’s reign today? How do people perceive the Father’s unconditional love through us?

The examples given were very concrete: through acts of forgiveness, patience, courage, perseverance. We spoke of the everyday examples that permeate our school hallways and classrooms, parish witness and family life.

The third building block is reaching out. Bishop Claude used a line from St. Teresa of Avila: “Christ has no body but yours. No hands, no feet on earth but yours...”

God looks on us with love. God’s smile took flesh in Jesus. When we look on someone with love they

see God’s look of love. We are called to be God’s smiling face, especially to those who feel invisible.

We are sent to the world we have been given today; faith is not transmitted automatically.

We may experience resentment against the Catholic Church by some in society. In places where it is not possible to preach in words, it is still possible to proclaim the message through our actions.

Do those who feel excluded in society find a welcome in our communities? Where are we called to witness to gospel values?

The fourth building block is dialogue. It is useless to speak to people without first listening to them as Jesus did. People are looking for something deeper. We give people time to discover what it is they are looking for and speak to that.

There is also need for inter-religious and inter-cultural dialogue. Are we ready to listen to the other? If we are open to listening, God will give us something to say in return.

It is not a matter of getting people into our churches. If they choose not to, do we leave them high and dry? With whom are we willing to be in dialogue, to listen fully and to learn from another?

Participants spoke, for example, of students and parents of other faiths, discovering what we had in common.

The fifth building block is social justice which is a constitutive dimension of our commitment to the world. It is more than just care for the poor and the “little ones.” It is also contesting unjust socio-economic structures.

Laws of economy are human constructs. If we are not committed to social justice, who will fight for the poor and promote human rights? This is where the whole Church is called to be active, especially the laity who live and work in these same structures.

Where are we called to work for justice today? What is already happening and where are the gaps?

Bishop Claude Champagne, OMI and Bishop Gerald Wiesner, OMI are pictured during the Diocesan Assembly in September. PHOTO BY: Mary-Anne Lewis Jamin



## *A mini-retreat for Grandma*

By: Rita M. Wiebe

PRINCE GEORGE – I was one of 25 women who took part in a Grandmothers/Elders Gathering Retreat at the Domano Renewal Centre on November 6, 2012.

This cross cultural event facilitated by Sharon Hurd, with assistance from Sr. Irene Baker, CSJ, explored the similarities and differences experienced from various perspectives of the grandmothers participating.

The session was the first of three gatherings which will culminate with a banquet.

Sr. Jean Marie Lehtinen, Administrator of the Domano Renewal Centre described the gathering as an opportunity for grandmothers to experience the universal importance of their role in the family and society.

She further stressed that recognition of family values are an important contribution to future generations as they hold

the treasures of the family's particular cultural heritage. The role of grandmother is not easy because society does not always value tradition.

It is time for grandmothers and elders to celebrate who they are and enjoy one another as new friends, she said.

During the day we looked at over 50 different words from different cultures for grandmother. Many of the Grandmas present have adopted different names for their own grandmotherly status.

It was refreshing for this room full of grandmothers to discuss traditions around Christmas and their different cultures as they looked to the preparations they would soon be making.

Another commonality was about respect for family traditions. In many cases family breakdown, work schedules and distance have forced families to re-examine what family tradition means and how new traditions within the family system can be created and accepted.

Prior to this event, I had not given much thought to my own French-Canadian traditions. The gathering was an opportunity to examine it and the meaning it has had for me.

I gained a better understanding of the uniqueness of my own background in comparison to the German, Filipino, Aboriginal, Chinese and African grandmothers participating in the day. I also gained a whole new appreciation for these different cultures.

The next Gathering of Grandmas/Elders will take place on January 15, 2013. Registration is necessary as space is limited. The non-profit Domano Renewal Centre is located on Southridge Avenue near Walmart and can accommodate live-in as well as commuters at its programs.

More information can be found on their website [www.domanorenewalcentre.org](http://www.domanorenewalcentre.org) or by calling 250-964-4475.

## *Sr. Margaret Connolly, RSCJ*

Margaret Connolly, RSCJ, died on November 7, 2012 in Halifax. Sr. Margaret came to Prince George following her "retirement" to minister for 10 years before returning to Barat Residence in Halifax in 2004. She is pictured here after receiving an honorary Doctorate of Sacred Letters from St. Mark's Theological College in Vancouver, April 26, 2009.



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## *Financial Statement: Year Ended June 30, 2012*

The financial statements for the year ended June 30, 2012 shows a surplus of just over \$500,000.

The Diocesan Operations portion of our financial statement shows a deficit of \$2,408 – our first deficit after three years of small surpluses.

Income from cathedraticum, investment interest and gravel sales were lower this year. There were a couple of bright spots during the year: an unexpected gift of \$40,000 to the diocese and gravel sales that started in 2012 will provide more

income for the current year (2012-2013).

Contributions from the Diocesan Annual Appeal continue to fund the Pastoral Centre as well as other programs and some of our smaller missions and parishes.

With the contributions from the Diocesan Annual Appeal, we can continue to provide the services necessary for the operation of the diocese as well as the outside programs and subsidies to our smaller parishes and missions.

In the past this funding was provided by

the diocese from money taken out of our investment portfolio. The Appeal has also enabled the diocese to maintain the level of service within the diocese while decreasing the requests for grants from Catholic Missions in Canada.

A land sale provided the surplus reported in the Capital Assets portion of the financial statement.

Detailed financial statements can be viewed at the Diocesan Centre. Please call 250 964-4424 to make arrangements.

Diocese of Prince George

### *Statement of Financial Position*

As at June 30, 2012

	2012	2011
<b>Assets</b>		
Cash and Accounts Receivable	\$ 317,594	\$ 427,094
Investments	6,289,777	5,642,658
Land, Buildings and Equipment	2,777,809	2,838,790
<b>Total Assets</b>	<u>\$ 9,385,180</u>	<u>\$ 8,908,542</u>
<b>Liabilities and Net Assets</b>		
Accounts Payable	\$ 1,783,205	\$ 1,821,357
<b>Net Assets</b>		
Opening	7,087,185	7,308,869
Current (Deficit)	514,790	(221,684)
	<u>7,601,975</u>	<u>7,087,185</u>
<b>Total Liabilities and Net Assets</b>	<u>\$ 9,385,180</u>	<u>\$ 8,908,542</u>

## *Diocesan Special Collections*

Name	Amount Collected	Use of Funds
Canadian Church	9,125	Needs of the Church in Canada
Catholic Missions in Canada	10,625	Missionary efforts in Canada
Development&Peace (Share Lent Collection)	31,361	Projects in developing countries and education in Canadian parishes
Development&Peace Special	14,388	Designated relief efforts
Evangelization of the Nations	12,267	World-wide mission efforts
Holy Land	20,422	Maintenance of sites of the Holy Land
Pope's Pastoral Works	10,609	Charitable works of the Holy Father

### *Investment income*

Our detailed financial statement outlines the sources of our investment income: land leases (College Heights Manufactured Home Park and the Chevron station on Domano Boulevard), property rentals, gravel royalties on several gravel quarries and the investment portfolio.

Our leases and rentals continue to provide solid and stable income for our operations.

We view our land holdings as an investment as well, but report all activity dealing with our land holdings under Capital Assets.

Any surplus realized in a particular year from Capital Assets is added to our investment portfolio, not put into our operations. In this way our investment portfolio continues to grow and provide more income for operations.



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## RHN Schmitz de Grace

Chartered Accountants



1116 - 6th Avenue

Prince George, BC

V2L 3M6

# Financial Statement: Year Ended June 30, 2012

Diocese of Prince George  
**Statement of Operations**  
 Year ended June 30, 2012

	<u>2012</u>	<u>2011</u>
<b>DIOCESAN OPERATIONS</b>		
<b>Income</b>		
Cathedraticum	\$ 309,889	\$ 312,826
Donations	47,790	25,822
Donations - Diocesan Annual Appeal	118,506	130,000
Investment Income	424,621	440,451
<b>Total Revenue</b>	<u>900,806</u>	<u>909,099</u>
<b>Expenses</b>		
Direct Support	93,706	96,698
Diocesan Services	809,508	799,792
<b>Total Expenses</b>	<u>903,214</u>	<u>896,490</u>
<b>Total Diocesan Operations</b>	<u>(2,408)</u>	<u>12,609</u>
<b>CAPITAL ASSETS</b>		
<b>Sales</b>		
	<u>813,550</u>	<u>24,420</u>
<b>Expenses</b>		
Property Taxes	210,933	207,044
Land Development Costs	40,401	8,865
Amortization	45,018	42,804
<b>Total Expenses</b>	<u>296,352</u>	<u>258,713</u>
<b>Total Capital Assets</b>	<u>517,198</u>	<u>(234,293)</u>
<b>Total Diocesan Operations and Capital Assets</b>	<u>\$ 514,790</u>	<u>\$ (221,684)</u>

**Vice-President & Investment Advisor**  
**Michele Santos can assist you with:**

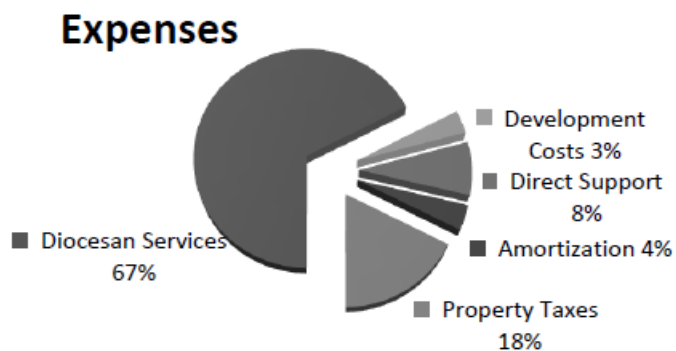
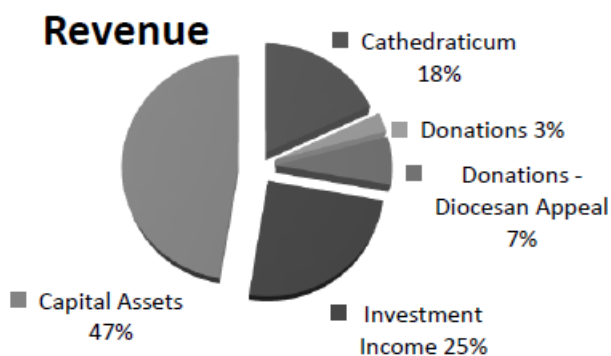
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## Notes on Statements

- Cathedraticum – assessment from parishes
- Donations – gifts from Catholic Missions in Canada, religious communities, charitable organizations, individuals and businesses
- Direct Support – subsidies to the Renewal Centre and Domano Sisters and donations
- Diocesan Services – Offices of the Diocesan Centre and maintenance of Diocesan properties

## Sacred Heart Panthers run the race

The Sacred Heart Panthers enjoyed their participation in a cross-country running meet held at Immaculate Conception School in September. Pictured here is one of the Sacred Heart School students pulling ahead. The afterschool races were exciting and enjoyable for coaches, parents and community members.



## School raises funds for cancer research

By: Rebecca Gilbert  
PRINCE GEORGE - We did it and more! Sacred Heart School raised \$2,736.89 for cancer research as we celebrated one of our school's heroes, Terry Fox. School classes had penny

drives, sold hot chocolate and lemonade at recess and students in the Grade 6/7 class even took a pie in the face for loonies.

Great fun was had by the students and staff who took very seriously their fund

raising goal of \$2,500.00. Since students surpassed this total, staff also had to pay up with one staff member having his head shaved, another wearing a wig and another kissing a pig.

"Nothing is too much for Terry Fox" was the repeating phrase as the fundraising kicked off. Much applause is due Ms. Ruddy who spearheaded the weeks of fundraising.

Well done Sacred Heart School!



The Grade 7 class at Sacred Heart School headed up fundraising efforts. Pictured here are two students from the class who got into the spirit of the event with Terry Fox tattoos on their faces.

Well done  
Sacred Heart  
School!


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## Musical dog steals the show

By: Nuala Powers

PRINCE GEORGE - Though St. Francis of Assisi, patron saint of ecology, advised his followers to: "Preach the Gospel and if necessary use words", language was not the main means of communication at the annual Blessing of Pets at Sacred Heart School Gym, October 23<sup>rd</sup>.

Barking, meowing and even a singing dog threatened to drown out Father Pier Pandolfo as he led a service of blessing. Organized by Linda Hebert and Sylvia Fowler, the ceremony raised funds for the local SPCA which had a representative present.

The appropriate gathering song,

*All Creatures of Our God and King*, was led by Sean Hogan and Christine Murphy. Following the introduction of each pet by its owner, Izabella Roderick (Grade 4) proclaimed the reading from Genesis.

As a result of Izabella's great love of animals, she has raised almost \$4,000 for the SPCA in its many fund raising campaigns. Izabella was the top fund-raiser in her age-group in the annual Paws for a Cause in September.

She was presented with an X-Box in recognition of her great work at a recent school assembly. Izabella was accompanied by her dog Timmy.

During the service pet owners

reaffirmed their commitment to caring for their animals and to promoting respect for all creation. Father Pier then blessed all the pets communally.

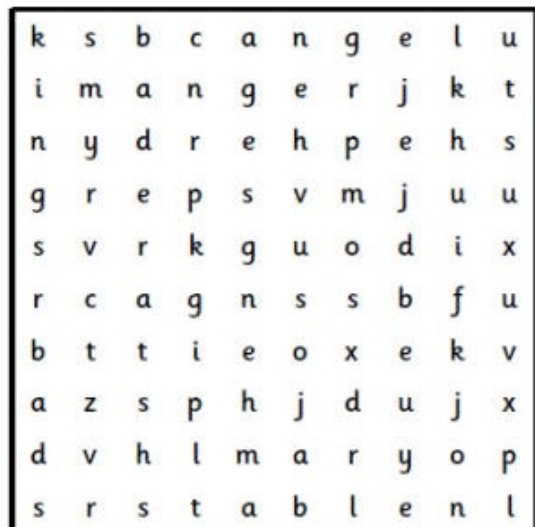
The ceremony concluded with *The Prayer of St. Francis* who would have been very much at home among the animals. During this song Rupert the dog treated all present to his terrific sing-along skills!

Father Pier then blessed individual pets and their owners. The ceremony was followed by treats for animals provided by Doggone Bakery in Prince George and treats for humans provided by Linda and Sylvia.



Father Pier Pandolfo blesses a cat brought by a Sacred Heart School student to the annual Blessing of Pets celebration held in the gym. PHOTO BY: Christine Murphy

## Nativity Wordsearch



angel	donkey	Jesus	Joseph
kings	manger	Mary	
shepherd	stable	star	



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## For the Life of the World

Rev. Douglas  
Jeffrey, OMI

## The very nature of God

Tonight the snow is falling and the wind is blowing. It is not really a time for travel or for heading out of doors unless particular tasks demand it. It is however, a perfect time for reading a book.

This fall a few folks in our parish suggested we form a book club. The idea took root and now we meet once a week for about one hour to share our insights and reflections on the book we have selected.

The current book is *The Sunflower: On the Possibilities and Limits of Forgiveness* by Simon Wiesenthal. It explores our many and varied responses to sin and forgiveness and the limits and possibilities that await us as we tap into God's grace at work in the world and within us.

As I was reading the following quote caught my eye, touched my imagination and led me to think much more deeply about my relationship with God:

"A king had a son who had gone astray from him on a journey of a hundred days. His friends said to him, 'Return to your father.' He said, 'I cannot.' Then his father sent a message to him saying, 'Return as far as you can and I will come the rest of the way to you.' In a similar way God says, 'Return to me and I will return to you.'"

In the season of Advent we celebrate the two-fold coming of Christ; his birth and his coming at the end of time. It is good that we take

time to ponder God's journey with us; our God coming to dwell among us and our God promising to gather us home from the many and varied journeys we take to explore and discover our own limits and possibilities.

All of us wander away from our truest self from time to time. We betray our own desires and the best of who we are. Sometimes admitting that we have done so is a real challenge.

It is easy enough to resume doing good deeds, to make choices that are life-giving. And it is easy enough for us to forgive others. Many of us however, struggle to humble ourselves, admit our own shortcomings, ask for forgiveness and engage in acts of restitution.

The parable in *The Sunflower* suggests that when we find ourselves unable to return to God, our God asks only that we turn our face toward the Divine and come as far as we can. When we turn towards God, God promises to make up the distance that separates us.

In a word, God comes to meet us.

Winter settles in and our lives slow down a little as we are often limited by weather and road conditions. The season of Advent deepens and we look forward to the celebration of Christ's birth

in our world.

This gives us an opportunity to ponder again Christ's great love for us, what God will do to reach out to us. God always takes the initiative, always calls to us. God seeks us first and looks for creative ways to say, "Return as far as you can and I will come the rest of the way to you."

Not unlike the king's son we have received a message. Our God has come to us.

As disciples of Christ we are invited to echo the message of the King. We are called to engage in actions, to speak words that bring healing to divisions that open up within us and among us.

As disciples of Christ we recognize the greatness of God and we recognize our own sin. Admitting our sin and turning toward our God is not always easy.

As we listen to God's Word, as we celebrate the Eucharist, as we celebrate the sacrament of reconciliation and engage in private prayer let us listen for a word, sent by God, that will enable us to return as far as we can.

The good news is that as we turn our face towards God, our God will be there, eagerly waiting to close the distance between us. It is in God's nature never to give up on us.



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## CWL executive meet in Surrey

By: Evelyn Rigby

SURREY - Two women from the Prince George Diocese recently travelled to the Rosemary Heights Retreat Centre for the Catholic Women's League of BC and Yukon annual provincial fall mid-term meeting.

Linda McClinton, Christian Family Life animator and Prince George CWL Diocesan President Lorraine Thibeault, along with 16 other members of the provincial executive pledged their energy, co-operation and joy in their love and service to God before tackling a lengthy agenda.

The goals for the year were presented and common concerns and projects were discussed among the women from six dioceses.

Spiritual Advisor Father Tien Tran presided at the Mass and led participants in the Liturgy of the Hours. He reported on the National Convention and gave a talk on the Year of the Faith with reference to the Catholics Come Home project.

Father Tran encouraged the provincial council to profess their faith, live it and pray that it remain strong. He also advised them to access the treasure of sacramental life available in each parish and to study our church's documents and teachings on moral issues.

A new provincial theme "Let Your Faith Shine" was chosen and will come into effect in January 2013.

Provincial President Doreen Gowans explained proposed changes to the Constitu-

tion and Bylaws necessitated by the new Not-For-Profit legislation. These changes will allow the CWL to retain its status as an incorporated society.

Other matters discussed included future communiqués, the progress of Catch the Fire presentations within each diocese, per capita fees and the 2015 national convention to be held in Vancouver.

Despite the packed agenda all business was successfully concluded. An evening social was marked by a celebration of Father Tran's birthday and enjoyable fellowship.

The fall provincial newsletter and communiqués are accessible to all members through the provincial website:

[www.cwl.bc.ca](http://www.cwl.bc.ca).



CWL Provincial executive members include, front row: Sharon Geiger, Edna Lorenzen, Lucille Wallace, Agnes Geiger, Nancy Simms, Father Tien Tran, Doreen Gowans (President), Pat Deppiessé (President-Elect), Dianne Barker, Lorraine Thibeault (Prince George Diocesan President); second row: Linda McClinton, Caroline Ann-Alter, Gisela Montague, Kathy Weswick, Beth Bosch, Evelyn Rigby, Sandra Stajduhar, Jenny Shaw, Jeanne Wilson

## Knights support minor hockey



PHOTO BY: Max Patzelt

Frank Mauro, Grand Knight of Kitimat Christ the King Council 5148, presents Kitimat Minor Hockey Association President, Michael Luis with a \$400 sponsorship donation for a Rep team for the 2012-2013 hockey season. The funds are from the Knights of Columbus Charity Appeal.

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Come and Join us — New Members Welcome

## Team work rescues mission



Roof repairs were part of the facelift given to St. Felix Mission in Stewart this past summer.

STEWART – St. Felix Mission recently received an upgrade to its aged and battered buildings courtesy of a group of volunteers from several parishes.

“It was a combined and timed effort that saved the life of that church,” according to Father Johmer Faderanga, pastor of St. Mary’s in New Hazelton with responsibility for the Stewart mission.

Father Johmer particularly noted members of his own parish, including Gabriel Lazarotto and Jerry Paré who spent several days working on the installa-

tion of a new water drainage system and plumbing valve for the church.

“Also,” he said, “a big thank you goes to the shared experi-

ence and leadership of Father Terry Brock from Terrace who brought on board several Knights of Columbus from Sacred Heart Parish”.

In the early stages these Knights managed to rebuild many damaged parts of the church and rectory. Their work included a new deck for the church and new skirting for the rectory.

A number of parishioners from Stewart and Hyder were also part of the work crew. Together with Paul Heinzen, a former Frontier Apostle and friend of Father Terry Brock now living in Alaska, they spent weeks working on completing the project. Father Johmer called them “the silent heroes of all”.

There is much talk about partnership in the Church and this can mean a variety of things. Some churches work together in local groups across denomi-

nations which can have a big impact on the community. Others work together on a specific project. Miracles often result when larger and smaller churches share their resources and facilities.

Father Johmer was encouraged to see 16 people at Mass on a mid-August Sunday. He commented that this gave him more strength to carry on with some added enthusiasm for his apostolic mission in this small community.

“Don’t ever underestimate the power of unity of communities working together for a common goal because together we can move mountains,” Father Johmer said.

He pointed to the words of Bishop Gerald Wiesner that inspired him: “We are all part of the same Church and we are all working together toward the same goal.”

## Mass of Thanksgiving celebrating Saint Kateri

ROME - Over 2500 people, mainly Canadian pilgrims, participated in a Mass of Thanksgiving in the Basilica of Saint John Lateran, October 22.

The Mass was presided by the Most Rev. Richard Smith, Archbishop of Edmonton and President of the Canadian Conference of Catholic Bishops (CCCCB). He was accompanied by approximately 20 Canadian Bishops present in Rome for the canonization of Saint Kateri Tekakwitha, including His Eminence Thomas Cardinal Collins, Archbishop of Toronto and Bishops Lionel Gendron and Louis Dicaire of Saint-Jean-Longueuil.

Members of the all-party Canadian government delegation were also present in addition to the Canadian Ambassador to the Holy See, Her Excellency Anne Leahy, as well as a number of chiefs from First Nations communities in Canada.

The Canadian delegation was

led by the Honourable Andrew Scheer, Speaker of the House of Commons.

In his homily at the Basilica, Archbishop Smith called the canonization of St. Kateri Tekakwitha “an extraordinary event that brings great joy to the people of Canada and to our sisters and brothers of the First Nations in particular.”

He quoted Blessed John Paul II who, in a speech to Native Americans soon after her beatification, said that Kateri “stands before us as a symbol of the best of the heritage that is yours as North American Indians.”

“Now that she has been added to the canon of the Church’s saints,” Archbishop Smith continued, “she also stands before the whole Church, indeed the entire world, as a reminder of the universal call to holiness and a model of cooperation with the mystery of grace.”

He noted that while her

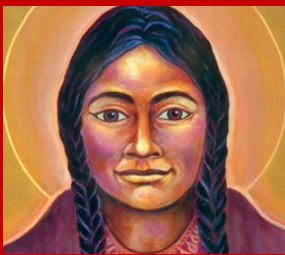
physical sight was impaired earlier in her life by smallpox, her inner vision was clear. “Deep within her heart she had received the gift of seeing clearly the truth of Christ and his Church.”

“In this Year of Faith, the life of Kateri demonstrates that the gift of faith carries with it the capacity to see clearly the beauty of God and his plan for us, which far exceed in grandeur the sensible realities of this earth.”

St. Kateri serves as an instructive witness for the new evangelization, he said. She had an open and welcoming heart to receive the Gospel message which found a home within her as witnessed by her life.

Before concluding with a prayer to St. Kateri, Archbishop Smith said that those present were privileged to witness Kateri’s canonization. “We shall also be truly blessed if we learn from her example.”

St. Kateri Tekakwitha as depicted in a painting by Sister Dorothy Grills, CSJ



## Blinded by truth?

By: Susan Campbell

It was a small, simply carved wooden horse with a beaded figure placed deliberately on the altar during a reconciliation process between aboriginal and non-aboriginal participants who came together to seek forgiveness and healing in the aftermath of the Indian Residential School legacy.

Its presence spoke volumes to all present.

The horse was discovered in the mid 1990's in the walls of a former residential school, St Eugene's in Cranbrook, BC. When or how the horse found its way into the walls is not known, yet freed from the darkness and given a prominent place in the sacred circle, it spoke poignantly of the many young children taken from their families and sent away to residential schools.

Assembled at this historical gathering were over a dozen aboriginal participants who were sent to this particular school as children. They were now back in the very place that symbolized so much darkness and suffering in order to come to a place of forgiveness and to find healing for themselves and their families.

The non-aboriginal participants came from different walks of life. Representatives of the church included: priests and ministers, women and men religious as well as the local bishop. No one present had actually taught at this school which closed in 1970, but some belonged to the religious congregation that operated it.

Added to these participants were social workers, educators, counselors and community members - aboriginal and non-aboriginal - who came to be reconciled.

What became clear during the week-long Returning to Spirit reconciliation workshop is that the legacy of the Indian Residential Schools is a source of pain and suffering for every participant, even if that pain is not the same for each one.

As a non-aboriginal contemplating the residential school legacy, one of the things I found painful was how blinded we can be by our "truth." We can profess one thing, yet live in a way that creates a mockery of the

very thing we profess.

We profess that God is compassionate to all, slow to anger and rich in mercy. Yet this same God was, and too often is, used to justify harsh punishment, alienation from family and culture and forced compliance to a way of life that was anything but compassionate and rich in mercy.

Although not all aboriginal children experienced brutality at the hands of their caregivers, all the participants spoke of their immense sadness at what was taken away from them. They lost foundational connections with their families and culture. Their basic sense of self was denigrated and damaged.

Joining my parish community the Sunday after the workshop I found myself discomfited as I tried to come to terms with what I just experienced.

How is it that the church that has given me such life, has nourished and nurtured the faith I proudly profess, could have been so complicit in the systematic removal of vulnerable children from their homes in order to carry out the explicit government policy of assimilating aboriginal peoples within a European-based society?

How could we have gotten it so wrong? How is it we were so blind to the consequences? Despite good intentions – and many truly existed – as well as the dedication and self-sacrifice of countless men and women, in the end the outcome created more harm than good.

This is evident in many aboriginal communities and in our inner cities.

If these were simply past events we might try to dismiss the consequences as unfortunate and congratulate ourselves on how far we have come as church and society. And we have come some distance in the respect we offer to cultures different than our own.

To leave it there, however, misses a deeper question that is still relevant today: can we hold a truth and yet miss the Truth? The truths we hold (e.g. Jesus is "the way, the truth and the life.") can be viewed incorrectly (only Catholics/Christians will be saved and all others will be damned).

Discrimination and intolerance are the result.

Ultimately our understanding of Truth is a work in progress. This is clear in the Second Vatican Council's Dogmatic Constitution on Divine Revelation:

*"The tradition that comes from the apostles makes progress in the church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed along. This comes about through the contemplation and study of believers who ponder these things in their hearts. It comes through the intimate sense of the spiritual realities which they experience. And it comes from the preaching of those who, on succeeding to the office of bishop, have received the sure charism of truth. Thus, as the centuries go by, the church is always advancing toward the plenitude of divine truth, until eventually the words of God are fulfilled in it."*

There is a dialogue implicit here that emerges from a place of deep contemplation and spiritual insight. It is the task of the whole community to discern and move toward the fullness of Truth.

In this Year of Faith we can ask: am I open to listening to those whose experience of truth differs from my own who may have something to contribute to my ongoing conversion of heart, mind and will?

Am I willing to have the truths I hold challenged, not to relativize them but to discern whether a greater truth can be realized?

In the readings for the Feast of Christ the King, Jesus says he came "to testify to the truth." That ultimately is our challenge as well.



## Domano Renewal Centre Schedule January ~ June 2013



January	EVENT	FACILITATOR
7 & 21	Christian Meditation	Elizabeth Poilievre, FCJ
10, 17, 24, 31	Bridges to Contemplative Living	Ven. Peter Zimmer & Elizabeth Poilievre, FCJ
29	Book Discussion	Claire Petrucci
<b>February</b>		
4 & 18	Christian Meditation	
7, 14, 21, 28	Bridges to Contemplative Living	Ven. Peter Zimmer & Elizabeth Poilievre, FCJ
5, 12, 19, 26	Book Discussion	Claire Petrucci
20	Pencil Drawing	Jean Brandel
TBA	Married Couples Retreat	TBA
TBA	Mother/Daughter Retreat	Elizabeth Poilievre, FCJ & Vivienne LaPlante
<b>March</b>		
5	Book Discussion	Claire Petrucci
11 & 25	Christian Meditation	
23	RCIA Retreat	Elizabeth Poilievre, FCJ
19 & 26	Lenten Reflections with Rolheiser	Dorothy Ryan, CSJ and Irene Baker, CSJ
<b>April</b>		
8	Christian Meditation	Elizabeth Poilievre, FCJ
10	Retreat Day for Artists	Elizabeth Poilievre, FCJ
18	Seniors Retreat	Ann Walsh & Elizabeth Poilievre, FCJ
26 - 28	First Nations Retreat	Sr. Edith Elder
<b>May</b>		
6	Christian Meditation	Elizabeth Poilievre, FCJ
<b>June</b>		
3	Christian Meditation	Elizabeth Poilievre, FCJ

Registration is required for all programs.

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## *In the words of Pope Benedict XVI ...*



God is always faithful to his promises, but he often surprises us in the way he fulfills them.

The child that was born in Bethlehem did indeed bring liberation, but not only for the people of that time and place; he was to be the Savior of all people throughout the world and throughout history.

And it was not a political liberation that he brought, achieved through military means: rather, Christ destroyed death for ever and restored life by means of his shameful death on the Cross. And while he was born in poverty and obscurity, far from the centres of earthly power, he was none other than the Son of God.

Out of love for us he took upon himself our human condition, our fragility, our vulnerability and he opened up for us the path that leads to the fullness of life, to a share in the life of God himself.

As we ponder this great mystery in our hearts this Christmas, let us give thanks to God for his goodness to us, and let us joyfully proclaim to those around us the good news that God offers us freedom from whatever weighs us down: he gives us hope, he brings us life.

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Matthew 25:35



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*"And He shall reign forever and ever..."*



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