

CATHEDRAL OF Saint Peter-in-Chains

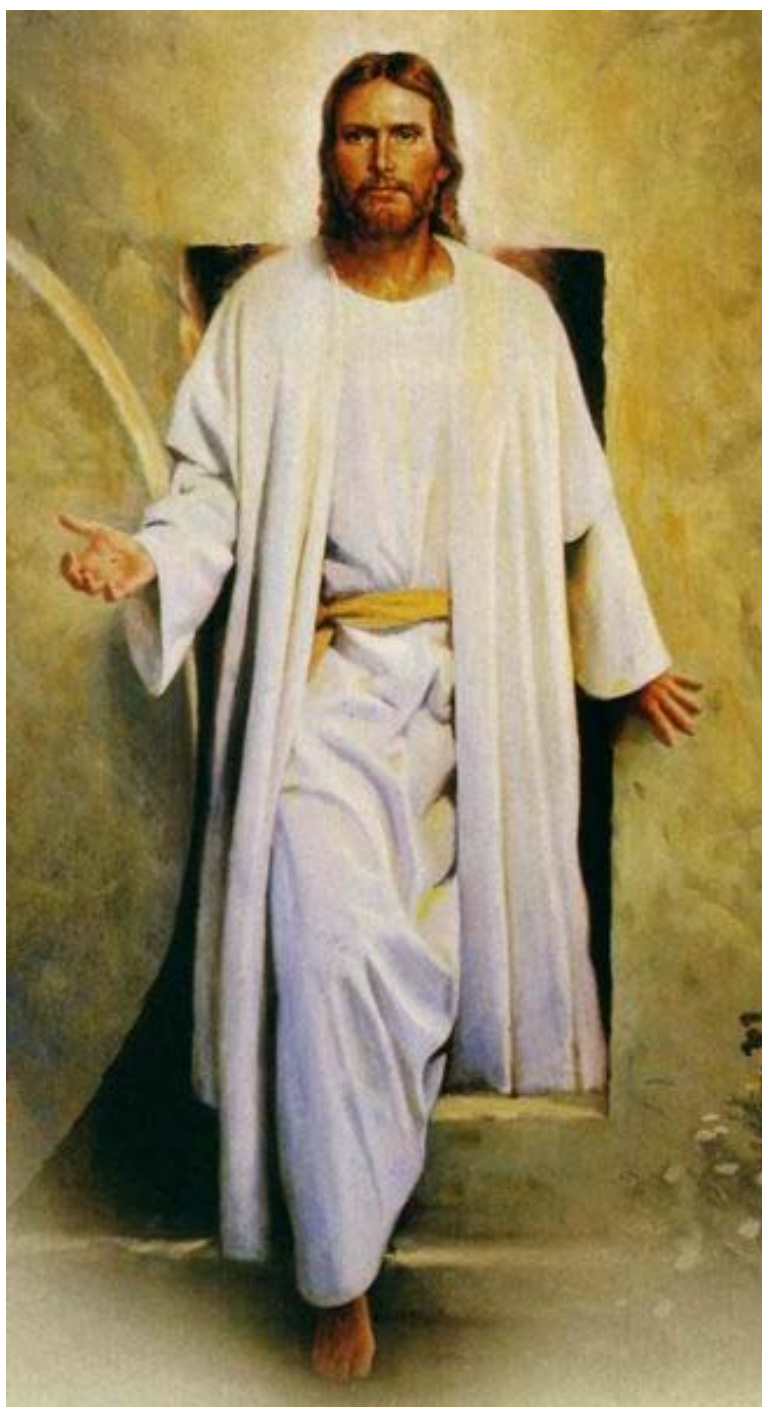
DIOCESE OF PETERBOROUGH



PARISH NEWSLETTER MARCH 2005

Peterborough, Ontario

*Christ
Our Lord
is Risen
Alleluia!*



Cathedral Staff

Most Rev Dr Nicholas De Angelis, D.D.,
Bishop of Peterborough
Rev Fr Joseph Moran, Rector
Rev Fr Stan Chu Ilo, Associate Pastor
Rev Fr Nobert Glasmacher, in residence
Rev Gerry McMurray, Deacon
Theresa Hickey, Secretary
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“On the first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them: “Peace be with you.” When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.” John 20:19-20



From the Rector

Easter: A Time for Solidarity with the Poor

Fr. Joseph Moran

In chapter eleven of John's Gospel we read of the last and greatest of the seven signs in John's Gospel, the raising of Lazarus. We see Jesus demonstrating that he is the Resurrection and the Life. Jesus came so that people might have life and have it abundantly. He is inviting us to move out away from death and toward life, because God is a living God. This is the meaning of Easter.

On the Fifth Sunday of Lent we celebrated **Solidarity Day**, a day when our Canadian Bishops invite us to reflect on the importance of helping those in the world who cannot live a fully human life because of poverty. We introduced the Mass that day with a presentation of symbols on the theme "*Thirsting for Justice.*"

The Canadian Organization for Development and Peace, usually known as **Development and Peace**, was founded by our Catholic Bishops in 1967. It works across Canada to support the people of Asia, Africa and Latin America in their struggles for social and economic justice. It does this in three ways:

1. Emergency relief such as the help to the Tsunami victims in South-East Asia and Africa in January of this year and to help the victims of the earthquake in Iran last year.
2. Giving financial assistance to projects and programs that will improve the quality of life and benefit its poorest members in long term planning with partners in the developing world.
3. Helping to educate Canadians about Social Justice, Catholic Social Teaching, and the causes of world poverty and underdevelopment.

Last fall **Development and Peace** gave us the opportunity to sign cards calling on our government to use its influence with the World Bank to stop putting conditions on loans to countries pressuring them to privatize water systems and thus make the conditions of the poor even worse. Tens of thousands of these cards will be presented to our Finance Minister in March close to World Water Day.

In January Canadian Catholics responded with great generosity to the nation wide collection organized by our Catholic Bishop per Development and Peace. The collection in our parish alone raised almost \$15,000.00 which is being distributed in emergency aid and longer term projects to help restore the livelihoods of those affected. **Development and**

Peace is working to provide shelter, water, sanitation and basic sleeping and kitchen materials to the Sudanese refugees in Darfur. D&P through the **Share Lent Collection** is supporting long term projects planned and implemented by overseas partners in many countries. The brochure Partners in Action which we handed out early in lent describes some of those projects.

The last Sunday of Lent each year we take up our Share Lent Collection which is to represent the sacrifices we have made during lent. We are again asking for your help to continue to good work of D&P and its partners. There is another option that you may want to look at. That is becoming a Share Year-Round donor. There is a brochure at the entrance to the Cathedral explaining this option entitled "Inside is an Invitation That Will Change Your Life". Your year round donations will ensure reliable funding for D&P.

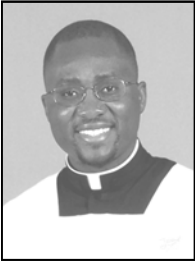
This Share Lent, please continue your generous support for the poorest and most marginalized people so that they may share in the abundant goods of the earth which God has given to the whole human family. Jesus wants all to live life to the full. We wish all our parishioners the blessing of Easter and may we all share in the fullness of life in body and soul which the Lord brings to our hearts and homes. ✦

From the Parish Secretary

*What great love can be
demonstrated,
His was the mightiest that was
anticipated.
On this Easter Day to the Lamb
give glory,
This is the beginning, not the
end of the story.
I'm sending you a big wish for
lots of joy and happiness,
This Wonderful Easter Holiday.*

Teresa Hickey, Secretary

"If you are the body and the members of Christ, your mystery is placed on the table of the Lord: you receive your own mystery! You respond 'Amen' to that which you are, and with your reply you assent. You hear it said, 'Body of Christ' and you respond, 'Amen.' Be therefore members of the Body of Christ that your 'Amen' may be true." St Augustine.



Pastoral Reflection

My First Easter

Fr. Stan Chu Ilo

It was a bright sunny day, I remember, and there was a very large crowd. In that crowd were my parents, my five siblings, and my father's adopted uncle, whom we called *grandpa Ekezie*. He was not a Christian and never converted from African Traditional Religion till his death in 1988. He, however, supported each of us his grand children in our spiritual journey. He also loved to celebrate Christmas and Easter with the whole family, because besides the fact that African families always stayed together for Christian and traditional African religious and festive occasions, he also was a butcher, whose expertise is always needed on great occasions when animals were to be slaughtered. We were about 500 children who received First Holy Communion that Easter. All of us came from the 17 towns that made up our large parish. We had all gone through one year of catechism classes and passed the rigorous oral catechetical examination administered by our parish priest. We left our parents on Good Friday and stayed at the parish church for three days in an intensive retreat, where we were taught the meaning of the Eucharist, the reverence due to the Eucharist and the proper reception of the Eucharist. We also memorized different prayers, Church doctrines and some passages of Scripture. I was in grade two then, but the whole experience was so rich and memorable that 26 years after, I still remember that ceremony. It was the first Easter I remember because it was on that day that I made my First Holy Communion.

Every Easter reminds me of my first Holy Communion. I remember my cry of joy as well as my pain that my best friend did not receive communion on that day because he failed the oral interview with the pastor. I remember the joy of my parents, the party we had at home and the different pictures that I took. It was as if for me, the whole world gathered at my first Holy Communion. I have since then associated Easter with the Eucharist. As I started to deepen my understanding of God first as a Catholic and now as a priest and to undertake deeper study in dogmatic and sacramental theology, I have come to understand that *the Eucharist is a perpetual Easter*. The two mysteries in the life of Jesus, the Incarnation (God taking flesh in Mary) and the Paschal Mystery (his suffering, death, Resurrection and Ascension) are perpetuated in the

Eucharist. In the Eucharist, we communicate with the historical experience and the glorified life of Jesus Christ. The Eucharist is the sacramental presence of the One who through his coming among us in flesh has proclaimed and accomplished in himself the final reign of God.

In chapter six of John's Gospel, Jesus gives a revelation of the meaning of the Eucharist. In Jn 6:51 he says; "I am the Bread of Life" which is a revelation which our Lord makes of himself as *a gift for the world from God*. "My Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and *gives life to the world*." (Jn 6:32-33). He is a gift that should be *accepted in faith*: "I am the bread of life; whoever comes to me will never hunger, and *whoever believes* in me will never thirst..." (Jn 6:35). This bread *should be eaten always for life because it is true food* that comes down from heaven: "This is the bread *that comes down from heaven* so that one may eat it and not die." (Jn 6:48, 50, 51). This bread is *the life that is poured out for us on Calvary*: "The bread that I will give is *my flesh for the life of the world*." (Jn 6:51). This bread is *a sure guarantee of everlasting life*: "This is the bread that came down from heaven... *whoever eats of this bread will live forever*." (Jn 6:58).

"We have to bring to people the bread of justice, the bread of the Word of God, the bread of true freedom, the bread of fraternity and the bread of unity. More than ever, our divided and fearful world needs to see in Christ that bread and fountain of life that unites all God's people in the garment of love and friendship. More than ever, the hungry majority in the world needs to find in Christ through us the bread that can satisfy both spiritual and material hunger."

"During this year, Eucharistic adoration outside Mass should become a particular commitment for individual parish and religious communities. Let us take the time to kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults which our Savior must endure in many parts of the world." Pope John Paul II, *Stay with us Lord* (no. 17)

Jesus is the bread of life because the life of the Father for the world is in him, and his life manifested in the Incarnation, was offered up to the Father on the Cross and poured on us with the gift of the Spirit by his death and Resurrection. (Jn 19:30, 34; 20:22). Jesus uses the term "*I am...*" to reveal his presence in the Eucharist in the sixth chapter of the Gospel of John. This is significant. We notice that Jesus uses this term constantly and deliberately in John's Gospel to reveal his identity: "*I am* the bread of Life." (Jn 6:48) "*I am* the Good Shepherd" (Jn 10:14). "*I am* the Resurrection and the Life." (Jn:11:25). "When you have lifted the Son of man, then you will know that *I am* he." (Jn: 8:28) "Truly before Abraham was, *I am*." (Jn 8: 58). "When it (Passion and Resurrection) takes place you may believe that *I am*." (Jn 13:19). This term is always applied to God as we read in Exodus 3:13-15; 14:4, 18. In applying this term to himself, especially in John's Gospel, Jesus identifies himself as God; he expresses his majesty and transcendence as the One who is before time and beyond time and eternity. The term "I am" is only used of Yahweh, God in the Old Testament. It signifies Yahweh alone as God of history and redeemer and it is a divine self-predication. This is what Our Lord applies to himself.

Jesus reveals himself as the presence of God among us, the unchanging God who is Word, Bread and Life that nourishes us and accompanies us everyday as we receive him. Jesus comes down from heaven to become flesh and lived among us *en emin* (Jn 1:14). Any person wanting to meet Christ since his return to his Father can meet him in the Bread of Life, which he gave at the Last Supper, the Flesh that was crucified on Calvary, that rose again on the third day; the Incarnate Word who is given to the Church and is celebrated in the mystery of the Eucharist: the source and summit of the Christian life.

In this Year of the Eucharist, the Holy Father invites us all to welcome Jesus into our hearts and our homes. Like the two disciples on the way to Emmaus, whose eyes were opened by Jesus, to see him in the breaking of bread, we too are called upon to ask the Good Lord to 'stay with us' or rather 'abide with us' (Lk 24:29; Jn 15:4) always in our 'evenings'. We need to ask Jesus to stay with us in our sinfulness and weariness so that he can grant us his forgiveness and strength; we need to bring our pride and hurts before him so that he can show us his conquering humility and heal our memories. In the Eucharist, God sees us in our sickness and poverty, while we behold him as Healer and find abundance in his presence. In the Eucharist, we present ourselves to God as we are and we experience him in his total openness for our restoration. The Church in the Eucharist gathers in front of the Father, to listen to the Word of God, to profess faith in the Trinity,

"The Eucharist challenges the Church and all Christians to be open to universal salvation. It urges the Christian community that feeds on it and celebrates it to be loving and inclusive, shunning individualisms and particularisms, discrimination and rejection of others especially the weak. It inspires the Church to visible unity at all levels of her life and in faith and morals. It invites the Church to be open to communion and to evangelization."

to pray for all men and women, to offer thanksgiving to God and to become one body one spirit in Christ. The Eucharist, according to Pope John Paul II, as Christ's saving presence in the community of the faithful and its spiritual food, is the most precious possession which the Church can have in her journey through history to our Father's house.

The Eucharist is present in the entire history of salvation and the history of salvation is present in the Eucharist. It is present in the Old Testament as *a figure*, in the New Testament as *an event* and in our times as *a Sacrament*. The Event of the Eucharist is Jesus who by his birth, word, actions, death and Resurrection has effected our Salvation. It is this Jesus who is calling us always to himself to become united to him and through him enter into communion with God through the Spirit. Through communion with the Trinity and with one another and in Christian witnessing to others, we offer the whole world in Christ as a sacrifice and thanksgiving to God. This way we

"How can I describe the happiness of a matrimony that the Church unites, the Eucharistic offering confirms, the blessing seals, the angels announce and the Father ratifies?... Wonderful bond that links tow faithful to one hope, one observance and one service! They are now both brother and sister and serve together; nothing, bodily or spiritually, divides them. They are one flesh, and where there is one flesh, there is also one spirit." -Tertullian, one of the earliest theologians of the Church

as Church become *a Church of the Eucharist*. The Eucharist makes the Church and the Church makes the Eucharist. *The Eucharist brings the Church together and the Church in being what she is becomes Eucharistic. There can be no Church without the Eucharist and there can be no Eucharist without the Church.*

The Eucharist challenges the Church and all Christians to be open to universal salvation. It urges the Christian community that feeds on it and celebrates it to be loving and inclusive, shunning individualisms and particularisms, discrimination and rejection of others especially the weak. It inspires the Church to visible unity at all levels of ecclesial life and in faith and morals. It invites the Church to be open to communion and to evangelization. We do not have the space to reflect on the six aspects of the Eucharist that are constant in theological reflections, namely: consecration, communion, contemplation or memory, celebration, service and mission. We however must try to reflect on the meaning of this Mystery that we celebrate especially this Year of the Eucharist and this Easter in a special way.

We have to strive to become Eucharistic people: a thanksgiving, holy and joyful people. In the intimate holy exchange in the Eucharist between God and us, we are transformed; we are also challenged to help transform our world. We have to bring to people the bread of justice, the bread of the Word of God, the bread of true freedom, the bread of fraternity and the bread of unity. More than ever,

our divided and fearful world needs to see in Christ that bread and fountain of life that unites all God's people in the garment of love and friendship. More than ever, the hungry majority in the world needs to find in Christ through us the bread that can satisfy both spiritual and material hunger. More than ever, our confused world needs to listen again to Christ to find the road to the future and the truth about morality and faith.

As we celebrate Easter, let us send this message to all men and women that in Jesus there is life and light, that in him there is hope for even the dead rise again in Christ. Christ is risen! He is a Victor and not a victim anymore. We his people see and touch his glorified body every day at Mass. But the world cannot believe us unless they see in us the signs of a Resurrected people, who are alive in Christ. Christians are a people who believe in the power of good over evil and who are not afraid to face the future because their lives are hidden in the life of Christ. Yes, even death is no longer insuperable for us Christians because in Christ all believers will pass from life to death and through death to life. What we are called to do is to follow Jesus our risen Lord and Shepherd. For it does the Christian no good to receive, contemplate, adore and admire the Eucharist, if he or she does not imitate the object of worship: Jesus Christ the Only Savior of the World, the Bread for the New Life of the world. This Jesus touched me at my First Easter and still touches me and all my brothers and sisters in Christ and the whole humanity even in this Easter 2005. ✦

Happy Easter to All our Wonderful Parishioners

The Cathedral of St Peter-in-Chains is a family. We want to know every parishioner by name. We want to share with you in your journey to God and in your joys and sorrows. This Easter we invite parishioners to make a personal commitment to be more involved in the life of the parish. We invite you all especially to four evenings in April and May of special time with God and with fellow parishioners and Catholics from all the city parishes. Also consider joining some of our exciting groups like the CWL, the Knights of Columbus, the Legion of Mary, the Tuesday Prayer Group, the Ministry to the Sick and Shut-Ins among others. Do not think that you do not count! Each parishioner is a gift but how can we know unless you tell us. Come forward and be counted among those who are making our parish a family of God where love and friendship reign. Fr. Joe

"Resurrection, with which Jesus identifies himself, is the existence of the entire person from birth through death and within deathless eternal life." Hans Urs Von Balthasar

Faith and Morals

The Sacrament of Marriage: Life Giving Oneness between a Man and a Woman

“Christian marriage always expresses the truth about married love and is like a prophecy that clearly proclaims a human being’s real needs: that man and woman are called upon from the beginning to live in a communion of life and love.”

Preparation for the Sacrament of Marriage, Pontifical Council for the Family, 1996.

In all civilizations, people have sensed a mysterious sacredness about the union of man and woman. There has always been a vague realization that the deep longing for oneness with ‘the other’ is life-giving-and that it is a longing for oneness with the source of all life. This is why religious rituals and codes of behavior have always been connected with marriage. Jesus made marriage the sacrament of matrimony, giving matrimony a new dimension to the Christian vocation that begins in baptism (*Catechism of the Catholic Church* (hereafter CCC), 1601). In matrimony a husband and wife are called to love each other in a very practical way: by serving each other’s most personal needs; by working seriously at communicating their personal thoughts and feelings to each other so their oneness is always alive and growing. This love is explicitly, beautifully sexual. As Vatican II points out, ‘married love is uniquely expressed and perfected by the exercise of the acts proper to marriage,’ (Church in the Modern World, *Gaudium et Spes*, 49, CCC 1643-1654). In matrimony a couple is also called to live their sacrament for others. By their obvious closeness, a couple affects the life of others with ‘something special’-the love of Christ in their midst which binds them together in a perfect life-giving union that mirrors the life-giving sacrifice of Christ for his Church and the world.

The love of man and woman in marriage reveals the love of Christ and the life of God in children who are the fruits of marriage (CCC 1652-1658, 2366, 2367). Christian parents not only give birth to children in marriage, they also give birth to faith by communicating to their children the life of faith and the life of Christ. This way, the life of Christ is transmitted to their children and through them to other people. A couple does not live a life of love in marriage because they are compatible or want to support each other. Marriage is a vocation; it is not a right that one can claim for himself or herself. Marriage like all the other sacraments is a gift of God. There are some who are called to marriage and some who are called to religious and priestly life, to single life among others. Just as no one can claim the right to the priesthood so can no one claim a

right to marriage. It is God who gives to each person what he in his infinite wisdom and goodness deems fit for the person’s fruitful existence here on earth and eternal salvation.

Man and woman in marriage make conscious and deliberate assent to God’s call to embrace this Sacrament of matrimony which is ‘a great mystery...in reference to Christ and the Church’ (Ephesians 5: 32, CCC 1616). Matrimony is much more than a private arrangement between two people nor is it a right which the state can confer on persons (unless the state wishes to play God). It is a sacramental vocation in and for the Church. It is a medium through which Christ reveals and deepens the mystery of his oneness with us, his Body. Thus, husbands and wives live a truly sacramental life when they follow the advice given in Ephesians 5:21: ‘Be subordinate to one another out of reference for Christ’ (CCC 1617). This is the meaning of marriage in the Catholic Church. This meaning is not the same as the understanding of marriage in other churches for whom marriage is not a Sacrament, but a blessing. In the Catholic Church, a couple’s sacramental union is exclusive (one man, one woman) and indissoluble (till death do us part excluding divorce). This is the concrete ways in which Christian marriage mirrors the unbreakable covenant of love between us the Church (the Bride of Christ) and Christ. The best thing parents can do for their children is to love each other with unflinching love in mutual trust and fidelity; communicating and praying together and drawing their children to God’s circle of love in the Church through regular participation in the sacramental life of the Church. One of the best things Christian couples can do for the Church and society is to strive for greater closeness to themselves and to Christ (CCC 2201-2231). “Through the witness of the spouses, marriage can become Good News, contributing greatly to the new evangelization and ensuring the future of society.” The best thing any society can do for itself is to preserve the integrity and sacredness of marriage. The sign of the disintegration of any society begins to show itself in the decay of family values, just as the situation of families is often the only barometer for measuring the health of any civilization. – Fr Stan Chu Ilo (with adaptations from *Handbook for Today’s Catholic*). *

“When God calls a Christian he bids him or her to come and die” Dietrich Bonhoeffer

THE SOCIETY OF ST. VINCENT DE PAUL

Frank Drumm

The Society of St. Vincent de Paul is a Christian voluntary organization, working with poor and disadvantaged people. The Society aims at the promotion of the Christian message by living the vocation and mission of lay people in the Church and in the world, because, like all the baptized, its members form part of the people of God.

In Peterborough members of the Society tend to needs of the poor by providing emergency groceries, clothing and shelter. Our local Cathedral Conference meets on the 3rd Tuesday of each month at the Stone School at 7:00 p.m. The president of the Conference is Mr. Frank Drumm (745-5537).

Inspired by our principal founder, Frederic Ozanam, and our patron, St. Vincent de Paul, we seek to respond to the call every Christian receives to bring the love of Christ to those in need: "I was hungry and you gave me food" (Matthew 25). Members are called upon to deepen their faith through personal contact with the poor, for the disciples of Ozanam, service of the poor is a virtual "sacrament" which puts them in touch with the suffering Christ present in the poor. The St. Vincent de Paul Society is involved in a diverse range of activities characterised by:

Support and friendship: Through person to person contact, we are committed to respecting the dignity of those we assist and to foster their self-respect. In the provision of material and other support, we assure confidentiality at all times and endeavour to establish relationships based on trust and friendship.

Promoting self-sufficiency: We believe it is not enough to provide short term material support. Those we assist must also be helped to achieve self-sufficiency in the longer term and the sense of self-worth this provides. When the problems we encounter are beyond our competence, we enlist the support of others more specialized.

Working for social justice: We are committed to identifying the root causes of poverty and social exclusion in Peterborough, and in solidarity with poor and

disadvantaged people, to advocate and work for the changes required to create a more just and caring society.

Our Easter wish for our clients would be that through the great generosity of our parishioners and our volunteers that we can continue to keep the faith and to spread it amongst others by means of charity. Please continue to remember the poor who often cannot feed their families. If each one of us brought only one can or jar of food every week, no one would need to go hungry. Donations of food may be left at the front entrance to the Church.

This month our St. Peter's conference through donations of money, food, clothing and time were able to extend assistance to 103 families, 176 children, 94 single adults, (a total of 437 people).

If you are interested in joining us in this vocation of charity there are many opportunities. We are always in need of new members; donations of clothing (new or nearly new); furniture; household items (cutlery, dishes, utensils, pots and pans, bedding, towels, etc.). Our conference and our store are always looking for people who could give up a couple of days a month to help in this mission of charity and if you cannot help in person, we welcome donations, bequests and of course your prayers for us and those we serve.

God Bless and Happy Easter



An Evening with the Lord Jesus

"Stay with us, Lord, for it is almost evening." (LK 24:29)

COME CELEBRATE

Prayer

Adoration of the Eucharist

Reflections on the Eucharist

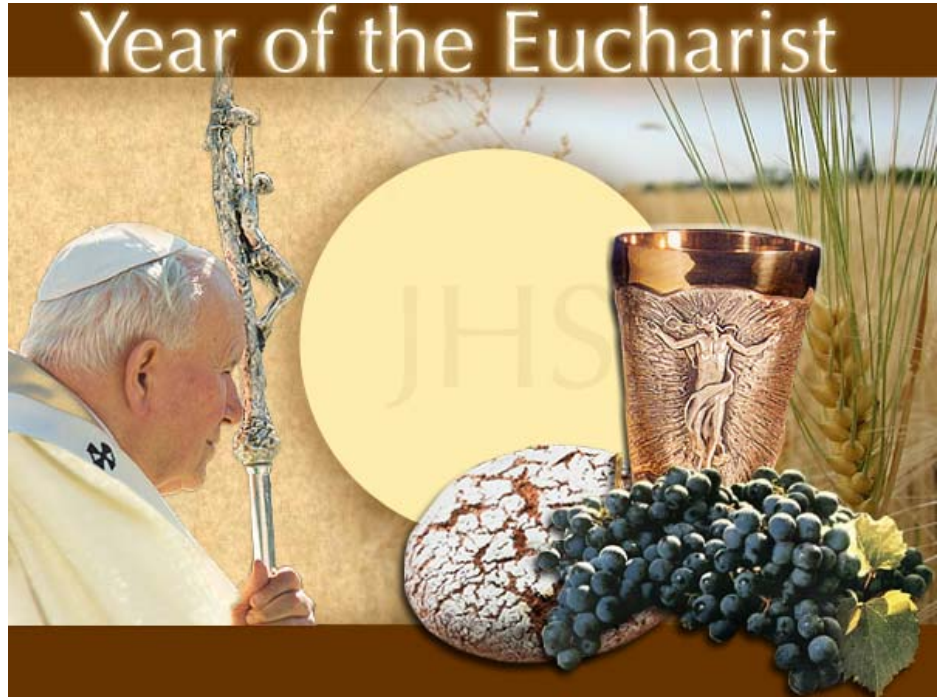
Lively Discussion on
Faith and Morals

Testimonies on the Power
of the Eucharist

Showers of Blessing

Special Music Presentations by
the Cathedral Choir,
St Alphonsus Choir,
The Human Wave Choral Group
and invited singers.

Social Time and Reception
Live Musical Presentation by
various groups each evening at
the KofC Hall.



Speakers

April 3, 2005

Hunger for Jesus the Bread of Life

- Fr. Paul Lennon, Rector Serra House, Toronto, Inspirational Preacher

April 17, 2005

Give Them Something to Eat

- Sylvia Vanhaverbeke, Associate Sister of St Joseph, Chair The World Day of Prayer, International Committee

May 1, 2005

We are the Body of Christ: The Church and the Eucharist

- Fr. Norbert Glasmacher, Diocesan Director for Evangelization, Vocation and Youth Ministry

May 15, 2005

The Eucharist: Our Encounter with the Eternal

- Fr. Paul Massel, Pastor, St. Alphonsus Parish and Singer

Spiritual Talks - 7.00-8.00pm
Cathedral of St. Peter-in-Chains

Social Receptions - 8.00-9.00pm
Bishop Doyle's Hall, KofC

Hosts: Bishop Nicolas De Angelis, Fr. Joseph Moran, and Fr. Luis Lapinid

Come and Meet Jesus! Come and meet Fellow Catholics!
Come and Celebrate the Joy and Love that we share with one another in Christ...
Four Evenings of Unforgettable Experience.