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ISSUE 169 OF THE NEWSPAPER OF THE DIOCESE OF LONDON

Spring 2018

Nous sommes entrés dans le temps du Carême. Ces 40 jours sont une période de grâce pendant laquelle nous entendons l'appel de l'Évangile à la conversion, un appel à nous détourner du péché et à retourner à Dieu de tout notre cœur et sous tous les aspects de notre vie. Le Carême nous invite à sonder notre cœur, à être honnêtes avec nous-mêmes. Notre amour de Dieu s'est-il refroidi? L'Église nous offre comme recours les pratiques traditionnelles de la prière, du jeûne et de l'aumône. Au fond, le Carême n'a d'autre but que de nous préparer spirituellement au dimanche de Pâques alors qu'ensemble, nous renouvellerons les engagements que nous avons pris au baptême.

Cette année, nous aurons notre Journée annuelle des confessions le mercredi 21 mars. Toutes les églises du diocèse seront ouvertes toute la journée, et il y aura des prêtres pour célébrer le sacrement de la Réconciliation. Si notre cœur s'est refroidi, ce sacrement est l'occasion de faire l'expérience chaleureuse de l'amour de Dieu. Je vous encourage à aller dans l'une ou l'autre de nos églises en cette Journée des confessions et à célébrer ce sacrement de la miséricorde et de la guérison divines.

Au début de l'année, nous avons lancé deux premières Familles de paroisses : la Famille des paroisses catholiques de Chatham et la Famille des paroisses catholiques de Norfolk. Leur expérience d'un nouveau modèle paroissial nous fournira des enseignements précieux dont bénéficieront toutes nos Familles à mesure que le modèle se déploiera dans le diocèse au cours des années à venir.

En attendant d'être intégrés à une Famille, nombreux sont ceux qui se demandent ce que doit faire leur paroisse à ce moment-ci. Pour répondre à cette question, j'ai encouragé nos paroisses à s'orienter vers la mission. Dans les semaines qui viennent, il y aura des rencontres spéciales des doyennés pour discuter de façons concrètes de passer « de l'entretien à la mission ». L'orientation que nous donnons à nos paroisses se fonde sur trois priorités. Premièrement, toutes nos paroisses doivent faire connaissance avec les autres paroisses de leur Famille. Deuxièmement, les paroisses d'une même Famille doivent commencer à explorer les domaines où elles peuvent collaborer. Troisièmement, chaque Famille doit discerner un ou plusieurs projets de rayonnement qu'elle pourra assumer comme Famille : un projet au service de la collectivité, d'une partie de la grande Église ou d'une autre région du monde.

Au cœur de la Famille de paroisses, il y a encore et toujours notre appel baptismal à annoncer l'Évangile au monde d'aujourd'hui. Toutes et tous – prêtres, religieuses, religieux et laïques –, nous devons travailler ensemble à porter la mission que Jésus a confiée à notre Église. Par nos paroles et nos actions, nous invitons les autres à connaître la joie que nous connaissons nous-mêmes en apprenant à connaître Jésus.

Que Dieu bénisse notre itinéraire du Carême et les efforts petits ou grands que nous faisons chaque jour pour annoncer la Bonne Nouvelle de l'amour de Dieu pour chacune et chacun de nous.

We have now begun the season of Lent. These 40 days are a time of grace in which we hear the Gospel call to conversion -- to turn away from sin and turn back to God with our whole heart and in every aspect of our lives. Lent invites us to examine our hearts and to be honest with ourselves. Have we grown cold to God's love? The Church offers us as remedies the traditional practices of prayer, fasting and almsgiving. The whole purpose of Lent is to prepare spiritually for Easter Sunday, when together we will renew the promises we made at Baptism.

This year, our annual Day of Confessions is Wednesday, March 21. Every church in our diocese will be open throughout the day with priests available to celebrate the Sacrament of Reconciliation. If our hearts have grown cold, this sacrament is an opportunity to experience the warmth of God's love. I encourage you to visit any of our churches on our Day of Confessions and to celebrate this sacrament of God's limitless mercy and healing.

At the beginning of the year, two pioneer Families of Parishes were activated: The Chatham Catholic Family of Parishes and the Catholic Family of Parishes in Norfolk. Their experience of living out this new parish model will provide invaluable knowledge for all our Families as they are fully implemented in the years ahead.

As they wait to be activated as a Family, many are asking what their parish should be doing now. In response to this question, I have been encouraging our parishes to become mission oriented. In the weeks ahead, there will be special deanery meetings to discuss some concrete ways of moving from "maintenance to mission". The direction we are giving our parishes is three-fold. First, all of our parishes should be getting to know the other parishes in their Family. Second, parishes in a Family are to begin exploring areas where they can collaborate with one another. Third, each Family is to discern one or more outreach projects that can be taken on by the Family -- a project that serves the larger community or some portion of the wider Church or another part of the world.

At the heart of the Family of Parishes is our baptismal call to spread the Good News in our world today. All of us -- priests, religious and laity -- are to work together to carry on the mission Jesus has entrusted to our Church. By our words and deeds, we are to invite others to experience the joy we have experienced personally in coming to know Jesus.

May God bless our Lenten journey and our everyday efforts, big and small, to proclaim the Good News that God's love is for everyone.

Sincerely yours in Christ /
Sincèrement le vôtre en Jésus Christ,

+ *Ronald Tabero, CSB*

Message de l'Évêque Bishop's Message



Photo by Judith Ponti-Sgargi

Dying with Dignity

The Role of Hospice Palliative Care

Contributed by Michelle O'Rourke. Michelle's background includes pastoral ministry, parish nursing and palliative care. She helped to design and build the Chatham-Kent Hospice and is the author of 'Befriending Death: Henri Nouwen and a Spirituality of Dying' and 'Embracing the End of Life: Help for Those Who Accompany the Dying' - both available through Novalis.

Many people in our parishes, communities and families suffer from life-limiting and life-threatening illnesses. People of all ages live with diseases such as cancer, ALS (Lou Gehrig's), Multiple Sclerosis, end-stage heart failure, advanced COPD (Chronic Obstructive Pulmonary Disorder), advanced dementia, and many others. It may come as a shock to a patient and family when a physician suggests palliative care, however, understanding and accessing this medical specialty early on can greatly improve someone's quality of life and can, in some cases, extend the remainder of their days.

Palliative Care

Hospice Palliative Care, as it is sometimes called, aims to relieve suffering and improve the quality of both living and dying. This is done by addressing not only the person's physical needs (for example, to control pain, nausea and other symptoms) but to also provide comfort by addressing the emotional, social and spiritual needs of the person and their loved ones.

This palliative approach to care looks at the whole person and everything that is going on within their lives and their family – how the person is coping, how to ease their suffering, and how to continue to help them to live as fully as possible whether their prognosis is two weeks or twelve months.

Palliative Care support can be accessed at the same time as active treatment such as chemotherapy, can help with understanding the whole picture, and can help the patient make future treatment decisions.

“It seems indeed important that we face death before we are in any real danger of dying and reflect on our mortality before all our conscious and unconscious energy is directed to the struggle to survive. It is important to be prepared for death, ... but if we start thinking about it only when we are terminally ill, our reflections will not give us the support we need.” - Henri Nouwen

Advance Care Planning

Talking about dying is difficult, but if our loved ones know our wishes it will relieve anxiety and ensure that decisions for our care are in keeping with

the values and beliefs that are important to us. Advance Care Planning is important for everyone regardless of age and health, and includes determining who your Substitute Decision Maker (SDM) is so that they can speak for you if you cannot speak for yourself. (Visit www.speakupontario.ca for helpful resources to assist you with these difficult conversations.)

Accessing Palliative Care

The palliative care approach asks, “Would I be surprised if this person died in the next year?” If the answer is no, a palliative consult is usually appropriate. If you believe that palliative care would be helpful for you or your loved one, speak to your primary care provider or contact the Local Health Integration Network (LHIN) Home and Community Support (formerly CCAC) for a care coordinator to review your situation. Palliative care teams can be accessed for patients at home or in hospital and may include doctors, nurses, nurse practitioners, spiritual care providers, respiratory therapists and other specialists.

End-of-Life Care

Palliative care also includes end-of-life care which focuses more specifically on those final days and weeks of life, including where the person wishes to die—whether that be at home, in hospital, or in a residential hospice. The geographic area of the Diocese of London is home to a number of residential hospices but two of them (in Sarnia and in London) are associated with the St. Joseph's Health Care Society, having their foundations in Catholic Health Care. Anyone who wishes to consider a residential hospice option need only speak to their health care provider. It is the role of the LHIN to determine eligibility and arrange for admission to hospice at the appropriate time.

Facing a life-threatening illness can be stressful and difficult for everyone involved, that goes without saying, but a palliative care approach can help. Valuable websites include www.healthcareathome.ca to identify the LHIN community care in your area, and www.virtualhospice.ca, a wonderful site with lots of information and support for patients, caregivers and professionals. There are also several items available from the Canadian Conference of Catholic Bishops at <http://www.cccb.ca>, available in English and French, including an interfaith letter issued last year calling for Canada to have a national palliative care strategy as well as concerns about medically-assisted suicide and protecting physician conscience rights.

“Dying is the most general human event, something we all have to do. But do we do it well? Can it somehow become an act of fulfillment, perhaps more human than any other human act?” - Henri Nouwen

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Good Leaders, Good Shepherds

Over the last two summers, around thirty priests of our Diocese participated in the *Good Leaders, Good Shepherds* program, offered by the Catholic Leadership Institute (CLI). Priests gathered together at the Ivey Spencer Leadership Center in London in five sessions of three to four days each, for a time of intensive learning, prayer, camaraderie, and renewal. The program was supported by the Institute for Ongoing Formation at St. Peter's Seminary.

Good Leaders, Good Shepherds is designed to equip priests for "effective leadership for creating and building authentic, vibrant Catholic communities," facing the complex challenges of priestly ministry in the 21st century. It provides tools for practical leadership skills such as time management, conflict resolution, communication, planning, and running effective meetings. Participants learn various ways of building and stewarding relationships with staff, volunteers, and organizations, leading and challenging those around them to meet the needs of God's people. They develop a vision and goals for ministry in their parishes.

"Using Jesus Christ the Good Shepherd as the ultimate model of leadership, *Good Leaders, Good Shepherds* is a world-class curriculum that celebrates and supports the ministry of Catholic priests." - the Catholic Leadership Institute

More fundamentally, however, they learn to be effective in these aspects of their work in order to put their energy into the heart of their vocation. They are given tools to better understand themselves, in their leadership styles and instinctive behaviours, but they are also invited to reflect more deeply in their identity as priests. In this, a major part of the program involves learning from each other, as the program participants share their stories and successes with each other, and spend time together with each other not only in the classroom, but in prayer and times for socializing.

Participants have reported that this experience of priestly fraternity gave them a great sense of renewal. They felt encouraged and energized, growing in confidence to move forward in new ways. They have said that their goals are more focused, and they have the tools to communicate their vision and goals in ways that will make them and their pastoral teams more effective. The facilitators from CLI were engaging, professional, and knowledgeable. The participants commended the staff and facilities at the Ivey Spencer Leadership

Centre, for providing everyone with a relaxing, supportive and reflective environment. Many of them spoke highly of how much they enjoyed their time there together.

Overall, our priests who participated in *Good Leaders, Good Shepherds* have said they benefited greatly from the experience. They were able to take a little time away from their parish responsibilities to grow in their ministry, learn practical skills, and strengthen their ability to collaborate effectively as leaders within their parish or parish cluster, on the model of Christ the Good Shepherd.

As our parishes face new challenges and opportunities in the future, together with pastoral staff and their whole communities, these priests will be more prepared to serve with a renewed sense of joyful commitment to our Church's mission.

Dr. Christian McConnell is the Director of the Institute for Ongoing Formation and Professor of Liturgy and Sacramental Theology at St. Peter's Seminary. He is a member of the Ontario Liturgical Conference and the North American Academy of Liturgy. To learn more about St. Peter's Seminary and the Institute for Ongoing Formation, please visit their website at www.stpetersseminary.ca.



Do you know a young person within your parish who would like to attend a camp this summer, but is financially unable to do so? The Camp Olalondo Memorial Fund is directed towards helping young people experience camping activities, projects, and leadership opportunities.

For eligibility criteria and an application form, please visit www.dol.ca/camp-olalondo-memorial-fund or contact Heidi Julien at 519-433-0658 x 229 or hjulien@dol.ca. Applications to the Camp Olalondo Memorial Fund must be received by Monday, May 7, 2018. Submit your application online, by fax (519-433-0011), or by mail (Diocese of London, 1070 Waterloo Street, London, ON N6A 3Y2).

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October 19 - November 3:
Italy and The Holy Land with Fr. Thom Blondin

Youth Speak: Results of the Survey

In anticipation of the October 2018 Synod, which will focus on young people (ages 16-30), the Vatican released a preparatory document entitled "Young People, the Faith and Vocational Discernment." At the Synod, Bishops from around the world will gather. The Catholic Church will "examine herself on how she can lead young people to recognize and accept the call to the fullness of life and love, and to ask young people to help her in identifying the most effective ways to announce the Good News today."

In preparation for this gathering of Bishops, each diocese was asked to gather the voices of its young people ages 16-30 and provide the bishops with an "... understanding of the world of young people and access their experience of vocational accompaniment." The Bishops want to know how the Church can be more involved in the life of our young people. To help facilitate and direct this conversation, the preparatory document included a series of questions.

In the hope of capturing the voice of our youth, and working with the questions from the preparatory document, a trio of diocesan workers joined forces. Claire Bondy, Family and Youth Ministry Specialist; Joe Bezzina, Director of Pastoral Services, and Caitlyn Bondy, Coordinator of Youth Ministry, undertook the following steps:

- Visited a number of secondary schools within the diocese and held discussions with Grade 11 and 12 students;
- Developed and conducted a diocesan wide survey; and,
- Worked with Assumption University in hosting a Theology on Tap where they discussed the questions in a group setting.

To promote the online survey they distributed business cards with a link to the site. In total, 443 people completed the online survey (437 in English and 6 in French). They also worked with Parish teams, especially Coordinators of Youth Ministry, to encourage participation, and with Chaplaincy Leaders from

our secondary schools and Campus Ministry from Kings University College, Brescia University College and Assumption University. Some respondents requested a follow-up phone call or email from our pastoral team. They were able to reach out to all those who asked.

Working with Assumption University, young people from Windsor-Essex and London participated in the Salt + Light Media national forum on Young People Faith and Discernment with Archbishop Kevin Farrell, Prefect of the Vatican Dicastery for Laity, Family and Life. (It aired on Salt + Light on October 22, and is available for viewing on their website). Additionally, an engaged couple and a sibling group from our diocese participated in Salt + Light's new show, "Taking the Pulse: Youth, Faith and Vocations" which can also be found on their website.

At our diocesan office we carefully read each response to the survey. From the hundreds and hundreds of comments, a report was prepared and sent to the Apostolic Nuncio. It was obvious from the data collected that, when asked what young people really want from the Church in their country, they had some valuable feedback:

- Hold more youth events - retreats, regular meetings, for older youth (18+)
- Be open, welcoming, offer young people a sense of belonging and help them to use and recognize their gifts, allow us to 'come as we are'; Welcome all people, don't judge us, especially welcome those who identify as LGBTQ2
- Return to a more traditional Church (Latin Mass and traditional teachings)
- Modernize the Church (address contemporary issues, modernize the Mass - especially the music) and have priests that can relate to us.
- Clearly articulate the Church's teaching on modern issues, be relevant, address justice issues, make the Church's teaching applicable to our lives
- Encourage us, connect us to God and to each other, strengthen our faith

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- Be witnesses; lead by example - 'walk the walk'
- Address mental health issues and do so with mercy
- Get involved in our lives, listen to us, encounter us and help us to encounter Christ - seek opportunities to evangelize and catechize and do so with love
- Be forgiving, pray for us, don't judge us or our families
- Help young married couples
- Make the priesthood look attractive
- Help us to meet other young people and help us to build relationships
- Pastorally care for us



Collecting the responses from each of the conversations, face-to-face, by email and phone and/or by survey, we continue to listen and discern. We will continue to engage young adults and seek opportunities to be attentive to their voices as they share their hopes and struggles.

Not only do we desire to continue to hear the voice of our young people but it is imperative that we respond to them, accompany them, and serve their needs. We will use this survey to shape our youth and family ministry for the next few years.

Sample responses:

"I would like to ask the Church to continue to actively pursue the hearts of youth even in this time where it is most difficult."

"Encouragez les jeunes catholiques s'impliquer d'avantage dans le monde moderne et enseigner comment réconcilier la vie moderne avec la foi catholique."

"Reel them back in. Not by modernizing or by blurting out scripture text, but by reminding them that God is everywhere and hope is alive in God and that trivial things (like boyfriends and statuses) are minuscule compared to the happiness and joy found in him. Using real life examples and showing how the faith isn't just boring will really bring young people back."

"Help strengthen our faith, help our decision making, provide us with a sense of security."

"Get involved in our lives, encounter us and help us to encounter Christ"

"When budgets are decided, are the youth in their minds at every decision, or is a certain amount set aside for everything "youth"? The church needs to believe that we are not an investment in future Catholics, but a valuable Catholic right now."

"Inspire them to live for something bigger than themselves."

"Support them, love them, make sure they feel like they belong and have a place to go. Teach them about our faith and to evangelize and not be afraid to say that we are Catholic."



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Youth Survey Summary

<i>Issue</i>	<i>What We Heard</i>	<i>Opportunities</i>
Challenges Facing Young People Today	The first part of our survey asked the young people to evaluate the situations that they face today. The biggest challenge was mental health issues (75%), particularly anxiety; relationships was named second, followed by faith development. When asked about what opportunities existed today, their comments focused more on desired opportunities rather than what was already available.	How is your parish community responding to the anxiety and other mental health challenges that they face? Are you creating a welcoming place where they don't need to be perfect and they are loved for who they are right now? Are you ready to meet them where they are (geographically, mentally, and spiritually)? Are you adding to their anxiety or helping them find ways to cope with it?
Volunteering and Activities	Volunteering, Sunday Worship, and sports/exercise were virtually tied as activities that mattered to them. However, they want their volunteering efforts to matter, they want their work to be valued. Repeatedly they indicated that they were not asked to participate or get involved in meaningful work. Additionally, they recognized the importance of a social component.	Are the gifts and talents of the young people in your community being called forth? Are they being valued when they challenge the status quo? Are they being given opportunities to do meaningful work or are they "wiping tables after the bazaar"? Are you providing social opportunities for them?
Judgement and Welcoming	They felt it was important to have a Catholic presence on university campuses, but also saw value in providing child care and programming for young parents. They expressed that the church should "burst out of the four walls" and have a presence in the community. And they reiterated the importance of meeting people without judgment.	What efforts is your parish making to help young people feel welcome to come as they are? Does your parish budget reflect a commitment to young people? Are those coming for the sacraments welcomed with love or do they feel judged? How might we better serve and reflect God's merciful love?
Outreach	An overriding theme throughout all of the responses was this sense of feeling judged and they consistently asked that the church be more welcoming and inviting to everyone. Many indicated that they felt that their church caters to an older demographic so they had no place in the pews.	When and where are people seeing you outside of the church? (cf. Joy of the Gospel #24) How are you supporting the events happening in your local community or at your local college or university? How can you 'burst out of the four walls'?
Vocational Discernment	When speaking about who encouraged them to explore their vocation, parents and friends topped the list, followed by priests and teachers. Many of them indicated that schools could play a much greater role and most often they explored vocations with outside help from organizations like NET Ministries, podcasts, and various readings.	Does your community have a vocations committee promoting vocations to those who are discerning them and to those who have influence youth? Are your marriage preparation classes engaging, informative and valuable? Do you see youth ministry as an opportunity to promote the skills, attitudes, and knowledge that will be needed in all vocations?
Pastoral Care of Young People	Almost 65% of our respondents indicated that they have sought out spiritual guidance and most said it was good or very good. It wasn't surprising that the most sought out person for spiritual advice was a priest. But what was surprising was that their Youth Minister came in second, beating out teachers, pastoral ministers, and deacons. It was also pointed out that the most valuable tools in spiritual guidance were availability and being a good listener.	This information reiterates the value of having a Coordinator of Youth Ministry in every community. The present ratio of priests to youth ministers is about 8:1 and the ratio of those who sought out priests compared to youth ministers is about 2:1. Who is available for the young people in your parish community? Is there someone the young people can approach when they have questions or simply need to talk?
Activities and Supports	It was apparent that they valued encounters that impacted their faith development. They noted events such as diocesan summer camp (CCLC), youth retreats like COR and Cornerstone, retreats facilitated by the National Evangelization Team (NET), Steubenville, conferences, adoration, retreats, and pilgrimages. These events all contained social and spiritual aspects which they considered valuable.	What is happening in your community that supports the faith development of young people? Are there opportunities for them to encounter Christ? Even if you don't have Youth Ministry, are you supporting young people, financially and emotionally, to participate in events in the diocese or at national and international levels?

Regardless of age, pre-planning your cemetery arrangements together simply makes sense - financially and emotionally. See the back cover for details.

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A Place for Discernment: The Dormer House

The Dormer House of Discernment is a residence for Catholic men, ages 18 and older, who are seeking to discern their life's vocation within a context of prayer, fraternity, and service. The house is located on Regent Street in North London and is operated by the Vocations Office of the Diocese of London. Fr. Patrick Bénéteau, Director of Vocations and Seminarians, resides at the Dormer house. The house has a capacity of four residents. Daily Mass and the Liturgy of the Hours are celebrated in the beautiful Annunciation chapel during the week (pictured, right).

The Dormer house is located within walking distance of the University of Western Ontario, King's University College, St. Peter's Seminary, and the Diocesan Centre. Residents can remain at the Dormer House for a period of one or two years in order to make an informed decision about their vocation, during which they may be working full-time or studying at a post-secondary institution. A monthly rental fee covers room and board and other formational activities.

About Henry Edward Dormer

Henry Edward Dormer was born in Warwickshire, England, and after studies in Europe and in Ireland, made a retreat at age 19 under Father Rudolph Suffield, a Dominican friar. It was an event which changed his outlook on life. Stationed with the King's Own Royal Rifles in London, Upper Canada (now Ontario), in 1866, during the era of the Fenian Raids, Dormer led a life of selfless devotion to God, attending to the needs of the poor, sick, and elderly of the colonial garrison town.



Henry Dormer bestowed money, clothing, food, and other necessities to those in need, and gave religious instruction to children and soldiers, if they requested it, all the while wrestling with the question of his own possible vocation to the priesthood.

Soon after he had decided to enter the Dominican novitiate, Henry Dormer contracted typhoid fever. He died on October 2, 1866, the feast of the Guardian Angels.

As word of Dormer's death spread contemporary newspaper accounts reported "the saint is dead." A plaque in Henry Edward's honour is located at St. Peter's Cathedral Basilica, London. He is held as a local example of how growing in holiness assists us in the discernment of our vocation.

For information and resources about vocations, please visit our website at www.dol.ca/vocations. To contact our Director of Vocations, Fr. Patrick Beneteau, please email vocations@dol.ca or phone 519-432-1824 ext. 204.



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"The harvest is plentiful, but the labourers are few." Matthew 9:35-37

If you would like to become an Appeal speaker for Chalice, please contact Deacon Dan at dannymacdonald@chalice.ca or call 1-800-776-6855, ext. 201.

ld0318

Called to Embody Christ the Servant



The Permanent Diaconate Formation & Study Program at St. Peter's Seminary begins another cycle of admissions this spring. Do you know of a

man in your parish between the age of 35 to 60 who seems to thrive in serving the needs of the poor and the needs of the Church? Maybe it's you? Consider the words of Pope Francis—if they seem to fit, attending one of our four inquiry sessions would be the next step in considering a diaconal vocation:

“Of particular importance for deacons, who are called to be men of communion and service is their capacity to relate to others as servant leaders who model discipleship. This requires that they be affable, hospitable, sincere, prudent and discreet, generous and ready to serve, and quick to understand, console and forgive.” - Pope Francis, General Audience, November 12, 2014.

The process of formation and study is designed to stretch and shape such a man so that he may become for the

community, through the sacrament of Holy Orders, the sacramental presence of Christ the Servant—the one who came not to be served but to serve and who calls us to do the same.

The formation of permanent deacons is first and foremost the work of the “Holy Spirit who calls, accompanies and forms the hearts of those desiring ordination.” (National Directory for the Ministry, Formation, and Life of Permanent Deacons in Canada. CCCB, 2017, n. 49) Through formation, each candidate must integrate his human, spiritual, intellectual and pastoral dimensions in communion with the Church who calls forth, confirms, and blesses his ministry. Because of this, formation is never simply a personal response to God; it is nurtured and experienced in the context of the formation community and one's local parish.

Do you know someone who would make a good deacon? Tell him. Are you feeling a call to serve as a deacon? Attend one of our information sessions. God, who will not be outdone in generosity, will bless your efforts!



Discerning the Call

There are two types of discernment that must take place when a man feels that he is being called to become a permanent deacon.

The first is internal discernment, through which:

- he prayerfully examines the call he believes he is receiving from God, discusses this call with the significant others in his life and decides whether to apply to the Permanent Diaconate Formation & Study Program;
- if accepted into the Program, he continues to prayerfully examine his call in the context of his family, career, and formation experience.

The second is external discernment, which consists of:

- an initial process of discernment and evaluation by the Church, through the Program's admissions process, after which the bishop determines whether to accept him into the Program;
- an ongoing process of discernment and evaluation during the Formation Years, after which the bishop determines whether to call him to ordination as deacon.

Acceptance into the Permanent Diaconate Formation & Study Program cannot guarantee progression through the formation process nor can it be understood as a promise of ordination.

Are you ready to respond to the call?
Attend an Inquiry Session and register as an inquirer at an Inquiry Session:

Wednesday, April 25, 2018 7:30—10:00 p.m.
Holy Angels Parish, St. Thomas

Sunday, May 6, 2018 1:30—4:00 p.m.
St. John Vianney Parish, Windsor

Wednesday, May 16, 2018 7:30—10:00 p.m.
St. Agnes Parish, Chatham

Sunday, May 27, 2018 1:30—4:00 p.m.
St. George Parish, London

About the Permanent Diaconate Program: Restored after 1500 years by the Second Vatican Council, the Diaconate is rooted in the New Testament Church. The apostles chose deacons to help them respond to the pressing needs of the infant Church and to maintain fidelity to its mission of service. Deacons are called to embody the ideal of every follower of Christ, to be "one who serves." (Luke 22:27)

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Canada Summer Jobs Grant Program

The Canada Summer Jobs program provides wage subsidies to employers to create employment for secondary and post-secondary students. The program provides funding to not-for-profit organizations, public-sector employers and small businesses with 50 or fewer full-time employees to create summer job opportunities for young people aged 15 to 30 years who are full-time students intending to return to their studies in the next school year.

attestation which, in the words of the Canadian Conference of Catholic Bishops, “directly conflicts with the rights of freedom of religion and conscience, which are enshrined in the Canadian Charter of Rights and Freedoms and supported in case law.” In their view, “The changes undermine religious freedom by directly limiting the right of Canadian religious groups to hold, teach and practice their principles and values in public.”

For more information and resources, please visit <https://dol.ca/summer-jobs>

In late 2017, the federal government changed the application process to require an

Bishop Fabbro’s Letter in Response to the “Attestation” Requirement



Dear Brothers and Sisters in Christ,

Much has been written and said recently about the decision of the Government of Canada to expect all groups who wish to apply for summer jobs grants to indicate that the “core mandate” and beliefs of their group are in keeping with the Government’s position on certain matters. These matters, the Government says, are based on the Charter of Rights

and Freedoms, and each group must make an attestation that they are in agreement with, for example, what the Government refers to as “reproductive rights”, which include “the right to access safe and legal abortions”. Ironically, expecting such an attestation to get a job grant is in violation of some of the rights that are actually found in the Charter, while some of the contentious positions espoused by the Government are not.

The CSJG program is designed to give summer employment opportunities to students in secondary school, college or university. Many of the students who have had such jobs were able to continue their education because of these job grants. For other youth, it was an opportunity to learn new skills and put them to use.

So much good has come from the CSJG program across our diocese! One former student, Lizz, spoke of her summer internship as “one of the most important and influential experiences of [her] career”, since her internship gave such a valuable opportunity to work in her field of study. Amy, another former student who worked in our CCLC Catholic Christian Leadership camps, spoke of her “phenomenal growing experience”. With reference to her God-given strengths and talents, she learned “how to be a leader in large and small-group environments, to be accepting of herself and others”, and how to encourage others to do the same.

Several solutions have been proposed to allow groups to make an application. Some have said something to the effect of “just check the attestation box; no one will ask questions”. Others suggest making an application for grants, adding a statement of alternative beliefs regarding the issues. Still others, that

we forgo the grant applications until such time as another government comes to Ottawa.

I believe that we need to take a stand against the position of the Government of Canada, and say that we will not be bullied into even the appearance of collusion on this issue. While others may take an alternative path, we can make a powerful statement by saying ‘no’ to the conditions as set down by the Government. I have decided, therefore, that we, as the people of the Diocese of London, not make application or accept any monies from the CSJG program. We ask that the Government remove or change the attestation, which is a regrettable infringement of freedom of conscience and religion, of thought and belief, of opinion and expression, as guaranteed in the Charter.

Various groups across the diocese had planned jobs and activities with the hopes of receiving grants totaling just under \$35,000. Without this program, many wonderful opportunities could be lost. This, however, is a target that I believe we could reach, to keep these programs going. I am asking that we take up a special collection throughout the diocese in the month of February. Monies collected would be portioned out accordingly to those who intended to apply to the CSJG program. I am confident that we can respond to this challenge, pooling our resources to support our camps, our interns in the Archives office and in IT services, and our youth in general.

A statement released on 25 January 2018, by leaders of various religious groups (including representatives of the Catholic Church), pointed out, on this matter, that the “promise of a free and democratic society is that there is no religious or ideological tests or conditions to receiving government benefits or protection.” Let us send this strong message to the Government of Canada by refusing to participate in their CSJG program, and by showing our support to the youth across our region through a collection to meet their needs this summer.

I thank you for considering this position, and I ask that we be united in our response to the Government, so that we can send a clear and strong message that we live in a democratic nation where we need to respect one another, and where freedom of conscience and religion matter!

Sincerely yours in Christ,

Most Rev. Ronald P. Fabbro, C.S.B.
Bishop of London



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St. Anne, Tecumseh

St. Patrick, Kinkora

St. John the Baptist, Amherstburg

and many others

Fifty Years in the Making: *The Art of the Confessor*

Contributed by Fr. Michael R. Prieur, S.T.D. Fr. Mickey was ordained in 1965. For nearly half a century, he served as professor of Sacramental and Moral Theology, spiritual director, Formation advisor, as well as Seminary Archivist and a renowned bioethics expert. He is an award-winning author. Fr. Mickey retired from faculty in 2016 but remains active in many roles.

I taught the seminarians how to hear confessions for almost 50 years. I always used to ask them shortly after their ordination, "Were you prepared?" They always replied enthusiastically, "Absolutely!" I kept on teaching the course.

Fr. Al Momney, one of our seminary professors, kept urging me to publish my course. I dallied with this for many years. I finally decided to do it, and especially to put in most of my "Mickey-isms" which the students loved. A more recent one is for those who say they always seem to have the same old sins to confess. My reply: "Would it be spiritual progress to have a new sin each time you go to confession?" For two years, I zeroed in on the book and it was finally born. (Authors love to speak of the publishing of a book in terms of the birth of a baby!)

I was determined to publish not just a book, but a beautiful book: case-bound, full colour, with lots of pertinent art work not too familiar to many people. Brian Grebow has been my wonderful graphics-design person for several books.

The great Russian novelist Dostoevsky once said: "Beauty will save the world, and that beauty is Jesus Christ." I love this statement. Our Christian faith is loaded with beauty in literature, architecture, art, music, and sculpture. I have always tried to use some art works in my classes. The works in this book feature a number of Prodigal Son paintings. My favorite one is by Murillo with a Jack Russell terrier jumping up onto the repentant son in it. It represents the joy of heaven when one sinner repents, as Jesus said. The cover of the book features Timothy Schmalz's sculpture, Padre Pio Hears Confessions. He brilliantly shows how reconciliation comes about through both the death and resurrection of Jesus.

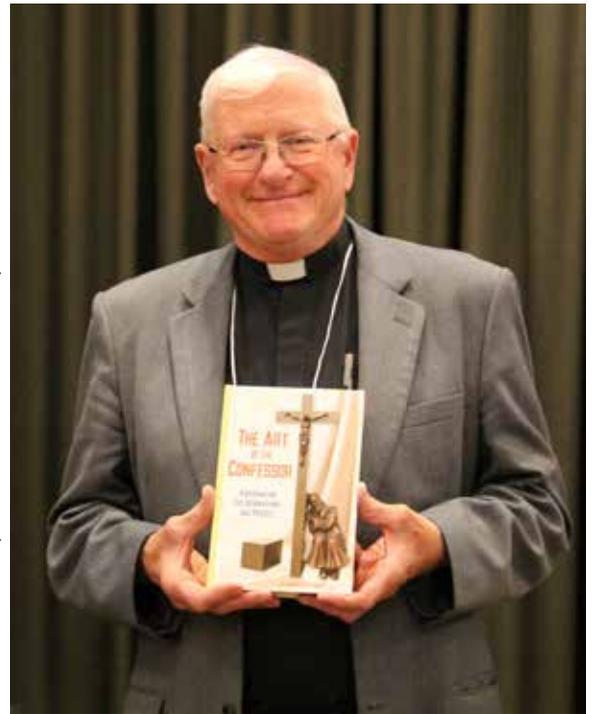
I am convinced that when the Holy Spirit wants something to get done, things fall into place with almost miraculous speed. This has happened in all of my books. In this case, Hilary Neary generously volunteered hours and hours of her time to be my editor. Fr. Leo Walsh, C.S.B., came out of the blue offering to read it for the *Nihil obstat*. Both people were amazing helpers. Bishop Fabbro, who is a moral theologian, and a Basilian, wrote a Foreward and gave his *Imprimatur*, which any author would die for. Fr. Tom Rosica, C.S.B., and his crew at Salt and Light TV gave me three interviews. I am deeply grateful to all these Basilians. Also, many others critiqued parts of the book with wonderful insights. Finally, Rebecca Rivers at St. Peter's Seminary is my very capable bookkeeper. Thanks to all of them.

The book is attractive, very student-friendly and fresh to the eyes. As a *Vademecum*, or companion, it is a textbook, although for some not an easy

read. However, it is being seen by many as quite helpful for lay people and especially for the Permanent Deacons. The issues in the book come up for all of us. It has been received with much approval by many bishops, including four of them (to date) who have ordered substantial copies for their priests. I chuckled when one lay person expressed some dismay on reading it, because it did not have any "juicy" aspects in it! The seal of confession prevails. I printed 1,500 copies and we have sold more than half of them since the launch on October 2, 2017.

Folks say that this is a good sign.

To one and all, and especially to almighty God, a huge thank you for this new work.



Fr. Michael Prieur holds a copy of *The Art of the Confessor – A Vademecum for Seminarians and Priests*.

"I am now working on another huge book, Panes of Mercy – Illuminations of Some of the Stained Glass Windows in Christ the King Cathedral/Basilica, Hamilton, Ontario. We are hoping to launch it on the Feast of Christ the King in November this year, to commemorate the completion of the renovations of the Cathedral. If we pull it off, the size of the book alone will be truly impressive. After all, there are *only* more than 80 windows in this magnificent building!"

The Art of the Confessor can be purchased at St. Peter's Seminary or via email at Prieurpublications@gmail.com for \$35.00 which includes the HST



The Road to Justice with Development and Peace

Development and Peace – Caritas Canada is the official outreach arm of the Catholic Church in Canada, with representatives in dioceses across Canada. It conducts two campaigns annually: an Education and Action Campaign, and the Share Lent Campaign.

Since 2006, its Action Campaigns have fought for greater accountability in the Canadian “extractives” (mining, oil, and gas) sector and have won the support of some 500,000 Canadians. As far back as the early 2000s, human rights violations have been linked to Canadian mining companies. This started a series of national roundtable discussions that resulted in the recommendation for an ombudsperson to oversee this sector.

Until now, the government has been relying on the Office of the Extractive Sector CSR Counsellor and the National Contact Point for the OECD Guidelines to receive complaints from local communities experiencing human rights violations. These mechanisms, however, lacked investigatory powers and independence, and were not mandated to recommend remedy. Simply stated, offending companies were not held accountable.

As a member of the Canadian Network on Corporate Accountability, Development and Peace launched its ‘Voice for Justice’ campaign in 2013, which highlighted the negative environmental, social, and economic impacts of some Canadian mining companies on mostly poor, peasant and Indigenous communities in Africa, Asia, and Latin America. It mobilized 80,000 Canadians to again call for the creation of an ombudsperson.

Early this year, after ten years of campaigning on this issue, Development and Peace – Caritas Canada celebrated the Canadian government’s announcement that it would create a human rights ombudsperson to oversee Canadian mining, oil and gas operations around the world. The ombudsperson will have the power to investigate complaints concerning the overseas operations of Canadian companies and will issue public findings on allegations of harm. The office will also make recommendations for redress, regarding corporate eligibility for government services, and with respect to policy and law reform.

Partners of Development and Peace in the Philippines, Honduras, and Brazil reacted favourably to the news that Canada is creating an ombudsperson for Canadian corporations operating overseas.

Archbishop Rolando J. Tria Tirona, President of NASSA-Caritas Philippines said “... the action now of the Canadian government, in particular of the Minister of International Trade, to create an independent ombudsperson to investigate complaints and monitor overseas mining operations, is a welcome initiative. ... As a Church, we reiterate one of the principles in *Laudato Si*: if we consider and act on balanced utilization of resources and stewardship of creation, we do no harm to our earth.”

From Honduras, Pedro Landa, of the Equipo de Reflexión, Investigación y Comunicación, a Jesuit-sponsored social research centre in Honduras, stated that “From Honduras, we value positively the step taken by the Canadian government with the appointment of an Ombudsperson to deal with complaints filed by communities affected by Canadian mining companies which operate around the world.”

Fr. Dario Bossi of the Churches and Mining network in Latin America observed, “The Churches and Mining Network welcomes the news of the creation of an Ombudsperson on mining in Canada. For some time now we have been denouncing, together with the affected communities, many violations occurring in Latin America by foreign mining corporations.”



A Canadian mining operation in Latin America. Photo Development and Peace - Caritas Canada

Catholic Social Action is often considered to have two feet, or branches: The Good Samaritan story provides an example of charity and justice rooted in gospel values. The Good Samaritan provides immediate and much needed temporary relief to the victim, and cannot worry about the causes of the highway banditry. Another good Samaritan will be needed when the next person is beaten and robbed. The acts of charity meet an immediate need of someone in need, but an act of justice is needed to end victimization and ensure that the road is made safe for travellers. Justice usually requires a long-term effort, but with lasting results.

Thank you for walking that road along with them through your support of Development and Peace. *Contributed by Gord Smith.*

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