



# THE DIOCESAN MESSENGER

*A Publication of the Roman Catholic Diocese of Victoria*

Volume 1 § Issue 1 § Easter 2017





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Front cover – Crucifix | Back cover – Easter Vigil | Photos courtesy of Connie Dunwoody

*Visiting our Diocese? Holy Week Mass information may be found on our website.*

*Click here to view the Holy Week Mass Schedule or visit [www.rcdvictoria.org](http://www.rcdvictoria.org)*

## The Diocesan Messenger

A Publication of the  
Roman Catholic Diocese of Victoria  
1 – 4044 Nelthorpe Street  
Victoria BC Canada V8X 2A1  
[www.rcdvictoria.org](http://www.rcdvictoria.org) | [@rcdvictoria](https://twitter.com/rcdvictoria)  
Circulation 4,000

Published three times annually (Easter, Ordinary Time, Advent)

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*Editorial Board*  
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# Take Note

*"A Church family in close contact can live the faith together ..."*

Welcome to the new format of the *Diocesan Messenger*!

Originally, the official newspaper of the Diocese of Victoria was published four times annually, and in an effort to provide better coverage of news and events, we moved to publishing six times a year. However, it was difficult to maintain this production schedule in light of other activities and priorities in the Diocese, and despite the increased number of publications, we still struggled with providing timely current events information.

Thus the *Diocesan Messenger* magazine (DMM) was born. The DMM is designed to contain shorter articles with a longer shelf life than the *Diocesan Messenger* newspaper.

At the same time, we recognize the benefit of a Church family in close contact: when we know 'what's happening', we can live our faith together, celebrating successes and consoling in sadness. Therefore, we are relocating current events information to the Diocesan website ([www.rcdvictoria.org](http://www.rcdvictoria.org)), which is in the process of being upgraded to accommodate mobile platforms such as smartphones and tablets, and which will provide an expanded Diocesan News & Events Blog, photo galleries, and more. The new site will have an updated look and greatly improved functionality.

Links to this current events information will be provided in a monthly email, to which website users may subscribe, with short clips about stories and links to the website. Stories will be printable, so parishes and/or individuals may provide hard copy to those who do not have access or familiarity with computers, or to include specific items in a parish bulletin.

Articles in the DMM will typically be shorter than our current articles, because space is tighter, and will not usually be time sensitive. Not every article we currently publish will be in each edition of the magazine; future editions may alternate, for example, *Connections* and *The Campus Mission*.

Since very little of the content will be time sensitive, we can plan and work on all three editions at once, and have a good idea of which articles will be required for which editions. This will also save the last-minute crush of writing, proofreading, editing, and layout (and a tiny bit of the Editor's sanity!).

The covers of the DMM will feature a liturgically appropriate photograph or image that we own, or have received the right to use. There will be minimal writing on the front cover, other than identification of the publication, edition, and issue. The back cover may, from time to time, be used for a full-page advertisement.

The Table of Contents will be colour coded by section, and all listed items will have an active link to that section or article. The magazine's masthead/publishing information will be here, and the *Take Note* page will be opposite this to form a spread.

The magazine will be comprised of five main sections, each with has its own identifying colour, taken from the colour scheme of the Diocesan or Bishop's Crest. These sections loosely mirror the main menu headings of the revised Diocesan website. Links in articles are in light blue, and may be clicked when the magazine is viewed on line. Advertisements also have clickable links to the relevant website.

Thank you for all your support for the publication over the past decade: we couldn't do it without you, and we are excited for you to join us in this next phase of communication within our Diocese. ✂



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

Visit our website for information about  
recent and upcoming events, Bishop's Blogs,  
homilies, and more!

[www.rcdvictoria.org](http://www.rcdvictoria.org)





# Communio

Bishop Gary Gordon



## A joyful Alleluia

The joy of Easter and the glorious *Alleluia*s that accompany Christ's resurrection from the dead also accompany us, as we rise from the death of sin and selfishness. The mission of Christ and his Church is always a pilgrim journey, one of dying to self and going forth without fear. As pilgrims in this Diocese, we have a grace-filled opportunity before us—to carry the joyful *Alleluia* of new life in Christ to the whole people of this beautiful land.

It was this same joy that filled the women at the empty tomb, and set those first disciples on the road of life. Following their encounter with the risen Jesus they were over-flowing with joy, and with *Alleluia* in their hearts and on their lips, they set out in haste to announce the good news, "We have seen the Lord!" There was a 'spring' in their step that carried them beyond the fatigue of life's burdens and the violent sorrows of their contemporary world which, much like our own, experienced great threats to life and human dignity.

Spring is an explosion of blooms and new life. I earnestly pray for each of you, and for our pastors, that the Easter springtime of new life in Christ will lift your hearts, and quicken your feet, so you may run out into the places of darkness.





# Communio

*"I pray for a new springtime of bold and courageous encounter ..."*

I also pray for a new springtime of bold and courageous encounter this Easter season, to allow our witness of hope to lighten the crosses of others as we personally accompany the sick, poor and marginalized.

And I pray that your resounding *Alleluia* deeply penetrates the hearts of the anxious and fearful, and that for a troubled world, you may be the joy of the Gospel for those who need our Lord's mercy, love and peace.

This is the 'spring' in our step that I pray for all God's people this Easter season. May our Easter profession of faith, and renewal of our baptismal vows, become a new encounter with the Risen Jesus. May we, on our pilgrim journey, boldly carry the Gospel's good news and Jesus' resurrection light, joyfully proclaiming *Alleluia, Alleluia* to all the world.

A blessed and happy Easter to all. ✠

## **Holy Thursday** *Loving Lord,*

I gather at Your table to be fed with Your body and blood. I hear You say, "Love one another as I have loved you," and I am not sure I fully comprehend the vastness of your gift.

I am not sure how to love outside my own circle,  
to love the stranger,  
to love those who would see me harmed.  
Sometimes I struggle to love myself.

Grant me the ability to share myself generously, as You have so generously shared Yourself with me.  
**Amen.**

## **Good Friday** *My God, My God,*

My soul cries out in disbelief at the moment of Your last breath. I am bereft, orphaned in my shame.

I know now the gift you have given and I weep to think it was necessary. I weep for the lonely, the outcast, the suffering and the sick. I weep for my sin and for the love that values me more than life itself.

Grant me, your unworthy servant, the grace of your mercy, and grant that I should find in You this day, the promise of Paradise.  
**Amen.**

## **Easter Vigil** *Jesus, my Jesus,*

I wait. I don't know what else to do. I am afraid of tomorrow, afraid of what might come in a world that does not have You.

And as I wait ... I feel the coolness of the morning and in the gentle breeze I hear You whisper,  
*"My child, dry your tears. I am here. I love you in your strength and in your failings: my power is made perfect in your weakness. Do not despair."*

Grant me the hope of Your promise, renewed every morning. Grant me the peace of Your salvation.  
**Amen.**

## **Easter Sunday** *Oh, my Lord,*

You are Risen and my elation cannot be contained. The Alleluia leaps off my tongue and sails away on a glad wind, bringing the Good News to all the land. My heart burns within me; I dance, I leap, I sing for joy, for I have seen You and have felt the incredible power of Your love.

I am still unworthy but today I am Redeemed. Today I feast with You, today I am grateful that death has been conquered and love is the victor. Grant me the courage to bear joyful witness with my life.

**Alleluia, Amen.**



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

*Prayers by Connie Dunwoody*





# Our Diocese

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



## **Our Mother, Mary**

*By Cathy Weicker*

For the past 16 years, parishioners and visitors who enter [St. Patrick's Church](#), Victoria, by the lobby entrance will have seen a beautiful and unusual collection of almost 100 statues of Our Lady, garnered from all four corners of the world. This collection was begun by late parishioner Wilfrid Weicker's mother, Therese, in Duncan in 1962, after a relative found a small ivory statue buried in the South Saskatchewan River and gave it to her. As she began collecting more statues, her sister and niece were also inspired to start collecting Madonnas. Their three collections were combined in 2001.

While by no means a complete collection, it has many different representations of Our Lady, collected over the years from more than two dozen countries and five continents. The statues are made from a wide variety of materials including plaster, wood, porcelain, ivory, alabaster and various metals. Most of the statues have been identified and a document has been created to help people search for their favourites.

Most of the more famous and approved Apparitions are represented here, from Rue de Bac, Lourdes, and LaSalette, all in France; to Knock in Ireland; Fatima in Portugal; and Banneux and Beauraing, both in Belgium. There is also a Canadian statue from Cap-de-la-Madeleine in Quebec.



## *The statues of Mary were donated to St. Patrick's parish by the Weicker family in 2001*



donors gave the considerable amount of money needed to build a really impressive glass case, and parishioners Alex Piercy and Wilfrid Weicker worked on it for quite a while.

The collection, the largest of its kind in the Diocese, was dedicated with a special blessing ceremony on September 2, 2001, by Fr. William Hill, who, like Therese, had previously lived in Duncan.

Fr. Eduardo Santos, current pastor at St. Patrick's, talks lovingly of Mary and her relationship with the Church. "The Catholic Church has a special veneration for the mother of Jesus. In this collection, you see many statues from Korea, Japan, South America, North America, Europe and Africa. It is really nice to see in just one place, a little bit of what this love for the mother of Jesus means for the Catholic Church. We recognize Mary not just as an important

Over the years Therese collected more statues, until eventually she had gathered 80 beautiful figures of Our Lady. She asked her husband, a carpenter, to build a large number of shelves, and they turned a spare bedroom into a Statue Room to display the collection. When it was completed, the room was blessed and Mass was celebrated there.

When Therese died, many statues went to family members, but there were still quite a few remaining, as well as the collections of her deceased sister, and a niece. When all the collections were put in one place, it looked like there was enough to approach the parish council as to whether they would like it in the lobby. While they were very enthusiastic, there was no extra money for the large display case that would be needed. At that point some anonymous



person as the mother of Jesus, but as the mother of the Church. She is *our* mother. The Church is the body of Christ, and the body of Christ was born from the womb of the Virgin Mary. This connection between the Church and the Virgin Mary is really special for us. It's not that she was simply an instrument for God—Mary had an active participation in this process. Her spiritual maternity for us began at the foot of the Cross, when John took Mary as his mother. Now all the Church feels that we have a mother; the Catholic Church is a family, and this family is united through the same Mother."

The next time you are in the neighbourhood of St. Patrick's parish in Victoria, stop by to see the collection, and enjoy the beautiful statues of Our Lady that have been so lovingly shared by the Weicker family. ✕

*Photo credit: Connie Dunwoody*



# Our Diocese

## Family Life

### Face the day

By Bonnie Landry

Easter. Coffee. Chocolate. Wine. Bit more wine. We come through Lent preparing, sacrificing, stretching ourselves and trying to grow. We fast, pray, give alms. We don't have wine. (It's been a hard Lent.) We battle our will to maintain our Lenten commitments.

We die, in such small ways, to ourselves. We die to self. We (read: 'me') can spend a lot of time, years, in fact, trying to master ourselves, control ourselves, battle our sins. We (read: 'me') hear words like 'surrender', 'abandon', 'submit', 'yield', and 'renounce'. And we just don't want to. Because it looks like wrestling.

Oh, certainly we want to grow in holiness—but it looks like a lot of work. And we beg God for the strength and grace to do all the things we need to do to be holy. Then one day, we let the tension in our body and brains release and say something like, "I can't do this Lord, you will have to take over and just help me do it." Suddenly, it doesn't look like wrestling, but resting, in Him.

And the good Lord says, *"That's actually what I've been talking about this whole time."*

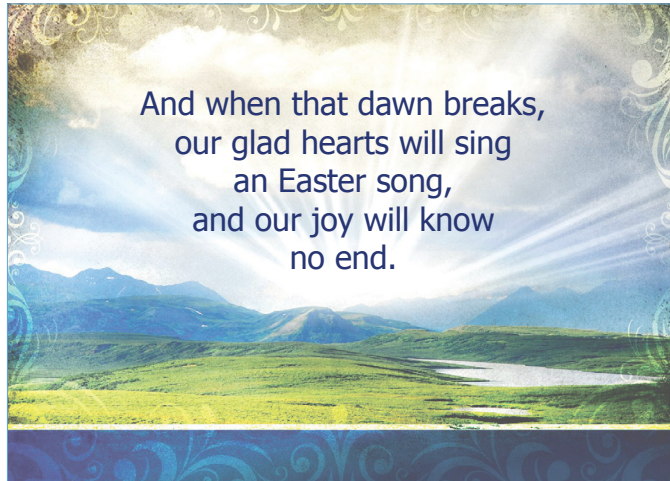
My whole life, Lord? That's all you've wanted of me, to move over and let you carry the burden and find you in the midst of my troubles?

*"Daughter, not your whole life, but Mine."*

How did I miss that?

So, when things get difficult, or frustrating, I can choose to die to self, stop fighting the circumstances, or my own will, or the will of others and just let the tension go and die to self?

*"You're a practicing Catholic. What you are supposed to be practicing is dying to self. All those memos I sent (you mean Holy Scripture, Lord?) yes, I was talking about Holy Scripture and all the writings of my holy men and women ... they are asking you to practice. Your Lenten sacrifice is not to punish you, it's to give you an opportunity*



*to Practice. Practice dying to self in small ways, then dying to self in large ways will follow. That's what I'm talking about.*

Thanks, Lord. *"You're welcome, seriously. You are always welcome."*

Easter comes. We feast and celebrate and have our coffee or chocolate or wine. We celebrate the Resurrection of our Lord. And now—now we practice the feasting, to ready ourselves for Heaven, where we will feast on

Divine Love and eternal joy. ✠



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

## Save the Date

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### Connections

By Kayla Hart

I sit in the pew of the dimly lit church for Eucharistic adoration. The main church lights are off, but a few solitary lamps shine on statues tucked in their little corners and sanctuaries. Candles adorn the altar, where a monstrance—the gold-plated display case in the shape of a Cross—holds a consecrated host. Christ's body in the form of a small circle of crisp bread.



Then, I see it: God's fingers wrapped around Jesus' torso. A dove descending in the shadow of Jesus' arms.

It's Father, Son, and Holy Spirit, united in one image. One simple crucifix, somehow making the mystery of the Trinity visible.

I look up at Jesus' open eyes. We make eye contact, and suddenly I feel connected. ✕

This little circle in the centre of a golden Cross is where I'm supposed to be focusing my reverence and meditation. This is where I am supposed to direct my prayers, my worship and honour. But instead, I am captivated by another Cross—the almost life-sized crucifix mounted high above the altar.

Jesus' eyes are open, and his head is resting back. On the arm of the cross. This is unusual. Normally, his eyes are closed, and his head hangs down on his shoulder. Most crucifixes depict a dead Jesus; this one seems to depict the moment just before. It is the only crucifix I've ever seen where Jesus' eyes are open. I'm not close enough to really look into them, but I can feel them on me—on all of us—as we sit in silent evening prayer.

His ribs protrude so that I can see each one individually. This is not unusual for an image of the crucified Jesus, but this is the first time they've been defined enough that they look like fingers. As if God is holding him up—both in presentation—*This is my Son, whom I love; with him I am well pleased*—and in support, as Jesus spends his final living moments on the cross. Hanging from the nails in his wrists and feet, with no more than a block at his feet to support himself.

Under the pair of lights shining on him, his extended arms cast shadows on the wall behind the cross, like the wings of a bird descending to the water for a drink. I think of all the images I've seen portraying the Holy Spirit descending upon earth in the form of a dove.

Crucifix at *Christ the King Parish*. Photo credit: Terry Penney



Kayla Hart has been singing in the choirs for both St. Andrew's Cathedral and the student Mass at Holy Cross since moving here in 2006 to study writing at UVic. She loves to travel whenever the budget permits.

## Student Bursaries

There are a variety of bursaries available for Catholic students. For more information about each, please click the links below, or visit [www.rcdvictoria.org/bursaries.php](http://www.rcdvictoria.org/bursaries.php)

- [Jawl & Bundon Bursary](#)
- [Joseph B. Jackson Bursary](#)
- [Holy Cross Camosun Bursary](#)
- [Diocese of Victoria Catholic Women's League Bursary in memory of Freda Smith](#)
- [Catholic Women's League BC & Yukon Life Members Art and Culture Bursary](#)
- [Bishop Thomas J. Lobsinger OMI Memorial Bursary](#)



# Our Diocese

## Youth

### *The Campus Mission: A reflection on ten years, 2007 – 2017*

*By Fr. Dean Henderson*

The introduction of Charles Dickens' novel *A Tale of Two Cities*, set on the eve of the Revolution, comes to mind as I think about the past ten years of my mission on a secular University Campus: "It was the best of times, it was the worst of times..."

In spite of a prevailing intellectual culture that dismisses truth incarnate and despises moral absolutes, the Catholic chaplaincy has gained ground and inspired the lives of countless students, staff, and faculty, including the Chaplain! To be sure, the challenge to establish a 'religious' presence on a decidedly 1960s campus was there from the get-go, and yet I can be found twice annually mounting the stage for a student convocation ceremony following First Nations drummers, seated a couple chairs away from the President and Chancellor in order to offer a prayer of gratitude for the gift of education and the blessing of each student. It's a bit of a joyful mystery how our relativistic culture can still incorporate a Catholic chaplain and his reference to the Peace Prayer of St. Francis, but I'm grateful for those who paved the sometimes turbulent way for the chaplaincy and chapel, now so well embedded into the University Multifaith Services.

The Chapel is home to an average of 15 students a day, Monday through Thursday, who come to celebrate the 'sacred mysteries'; and having been nourished in the presence of Jesus continue in friendship in the newly renovated foyer where food and fellowship is shared with youthful exuberance. Every day students help to make the bare Chapel into a beautiful Catholic worship space, serve at the altar and then take down the Crucifix and candles—every Mass, every week, for ten years. Thanks be to God!



*"We have constant witnesses to the presence of the Holy Spirit moving young people through the transformation of conversion that shapes the whole of their lives."*

That centrality of the Mass can't be over emphasized as the unifying heart of our community, extended weekly in a Holy Hour for vocations, the frequent reception of the Sacrament of Reconciliation and occasional Sacramental Anointing for healing. It's not an exaggeration to emphasize the healing, medicinal character of the vibrant community in Christ, because for some young people, we really are a 'field hospital'. The fractured family and spiritual world which often wounds young people with stress and anxiety makes them eager for Christ's healing and hope for wholeness. Weekly Sunday Mass with new gourmet gifts of the Holy Cross parish at 'Soup and Soul'; guest speakers/teachers/witnesses; the phenomenal pastoral and evangelistic efforts of our three Catholic Christian Outreach missionaries; frequent retreats and outstanding retreat leaders; the Bishop's Lectures; vocation discernment occasions; service and mission opportunities—all these bring unity, guidance, love and purpose to student lives.

The mission of the Church has been described as 'one beggar telling another beggar where he's found food', or as I've paraphrased, 'one wounded person telling another wounded person where she's found healing'. The mission of the Church isn't just to seek and save the lost, as Jesus commanded, but to make "disciples of all





# Our Diocese

## Youth



nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28:19, 20). So the Church's mission, and therefore the chaplaincy's, must not only feed and heal, but train, teach, equip, and send missionaries into the modern world.

To seek the lost, we must make disciples and send missionaries. Clarity of Catholic identity and conformity to Christ's great missionary commandment are essential. Simple! And yet the tendency and temptation to 'navel gaze', as Pope Francis warns, is pernicious. Students must constantly be reminded to watch and welcome the newcomer to Mass, and avoid the all-too-pleasant luxury of greeting those they already know as friends. Admittedly, our community has not been 'home' to all Catholic students, sometimes due to our neglect, but often because of the choices of the student, some whose 'home' is elsewhere, and some, who like the rich young man in the parable, cannot give up the pleasures of sinful attachments in order to follow the Lord.



However, we have constant witnesses to the presence of the Holy Spirit moving young people through the transformation of conversion that shapes the whole of their lives. I think of the St. Andrew's High School grads who have come to campus and found their vocation in holy matrimony, or Catholic education, or exploring the vocation to priesthood in Seminary. There's the student from the interior of British Columbia who clarified her identity in our community of love and acceptance, and has discovered her vocation within a contemplative community. A young man from our own Diocese flourished in the friendship of faith, and with spiritual direction, service to youth and a bit of courage, entered the Franciscan community. International students often rub shoulders with our Canadians, enriching both in faith and culture. This often results in future friendly overseas liaisons at events like World Youth Day and Eucharistic congresses. There's the Rwandan genocide survivor who came to Victoria from



Europe and experienced healing and peace after years of burying the memory of the horrors of violence witnessed as a child. Another discovered the love of Christ and his Church in an unexpected pregnancy leading to the baptism of both mother and babe.

Life, abundant joyful life, along with suffering, is what Christ promised his disciples whom he promised never to leave or abandon. This is the experience of the Church on campus for which we can all praise God! ✠



*Fr. Dean Henderson serves as campus Chaplain for the University of Victoria and Director of Vocations Awareness for the Diocese of Victoria*



# Our Diocese

## Outreach

### The Capital Region Social Justice Action Committee

By Sid Jorna

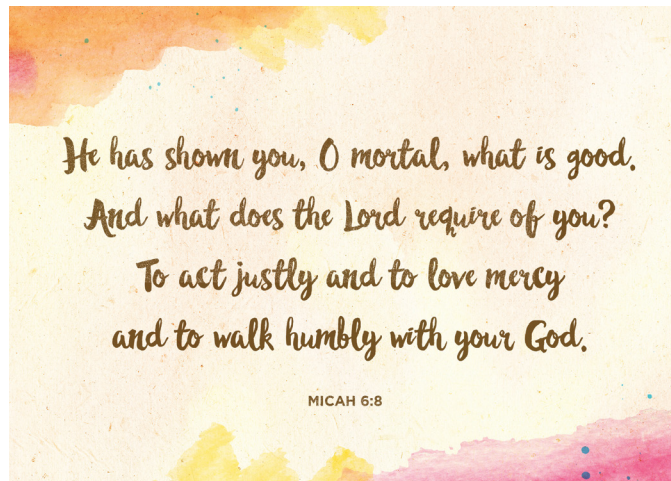
Recently, Bishop Gary Gordon assembled a team of priests and representatives of parishes in the Capital Region to focus on issues of Social Justice. The group sought to understand some of the determinants and causes of social ills. Thus we talked of the likely causes of homelessness, poverty, crime, and incarceration. We also touched on the need to conserve, and on alternative energy sources to promote balance in the use of the earth's resources. We cited the T'Sou-ke First Nation's solar energy project as a positive response to energy usage.

There are so many issues to be explored. Not content with merely talking, the Bishop sees our group being a united voice advocating for progressive policies or promoting community actions that will seek to reduce the effects of the underlying causes, and provide an equitable redistribution of income.

The causes of poverty are many and can seem overwhelming. They include: addiction; indifference to or even hostility towards the victims; mental health issues; dysfunctional families; marriage breakdown; and lack of facilities and affordable housing. The solutions are complicated. To combat addiction problems, for example, we may need a housing-first policy, as has worked in other jurisdictions. To combat indifference and hostility, there is a need for analysis and thoughtful communication.

A good example of social justice issues is the tent city in Victoria. A judge refused to grant an injunction to remove them, and ruled instead that the provincial government had a duty to support the homeless with housing, not just remove them. Consequently, all occupants of the tent city were offered decent accommodation, at least for the short term. The press reported this—but also stories of drugs, rats, and dangers. There are both positive and negative factors; for example, while some occupants accepted the offer accommodation, others preferred to stay on the street.

A member of our committee is drafting a letter to the BC Premier advocating for subsidized housing and increased funding



for psychiatric care and supports. The committee considered the possibility of small discussion groups convened at the parish or even community level to further understanding of social justice issues.

Social Justice is a very complex issue and the solutions are far from simple. We are in the early days of our work, and already we feel privileged to

serve on this committee, and to explore issues and answers as we seek to accompany those who need our help. ✠

*Sid Jorna is a parishioner of St. Rose of Lima in Sooke, BC, and is a member of the Capital Region Social Justice Action Committee.*

#### **Charity, Unity, Fraternity & Patriotism**

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

If you are a practicing Catholic man who has attained the age of 18 years or older, the Knights of Columbus cordially invite you to join their ranks.

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- Alberni Valley Council 3435 serving the Alberni Valley
- Fr. Leonard Assembly 2785 serving Mill Bay to Ladysmith
- Captain Alexandro Malaspina Assembly 34 serving Nanaimo and the Alberni Valley

##### *North Island Councils*

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

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## Feet first

By Lynne Milnes

Many people across Victoria volunteer to improve the lives of our community's most vulnerable people. At the University of Victoria (UVic), collaborations in nursing go a step further, shaping learning experiences in the spirit of service.

The longstanding Foot Hygiene Program delivered by fourth-year UVic nursing students at Our Place began by recognizing that the most vulnerable people often face the greatest barriers to wellness. "That's why the program is so valuable," explains Dr. Judy Burgess, founder and former instructor in the UVic School of Nursing. "Everyone benefits from this program and in many different ways."

The key to the curriculum? By offering foot hygiene services, students also learn about other health factors these clients face, and have the opportunity to offer advice and referrals. Street people are prone to foot problems. They walk so much in search of food and shelter. In winter, their feet get wet and in summer their feet become dry and calloused. Twenty minutes with the Foot Hygiene team puts a smile on their face and makes them feel better. For many clients, this is the only time that someone touches them in a safe environment.

The Our Place Society serves Greater Victoria's most vulnerable, including working poor, impoverished elderly, the mentally and



physically challenged, those living with addictions, and the homeless, who make up more than 1,200 people in our region.

"This program informs our students about their nursing practice and provides a high-level supportive service for those who need it most," explains Diane McLeod, program supervisor. McLeod points out that while Our Place provides space, UVic's School

of Nursing funds all other costs including high-quality tools and equipment, disinfectants, soaps, moisturizers and anti-bacterial socks. Nursing students themselves hold fundraising events to help cover expenses. Designated donations are always welcome.

*As a Lenten initiative, staff at the Pastoral Centre are fundraising to sponsor one treatment session by the Foot Hygiene team.*

*To donate: please make cheques payable to the University of Victoria with Feet First in the memo line, and send to: Feet First, UVic School of Nursing, Room A310, Faculty of Human & Social Development, PO Box 1700, STN CSC, Victoria, BC V8W 2Y2 or contact Lynne Milnes at (250) 472-5031 or [lmilnes@uvic.ca](mailto:lmilnes@uvic.ca).*

*Lynne Milnes is the Development Officer in the faculty of Human & Social Development at the University of Victoria, and is a Board member with the Society of Friends of St. Ann's Academy.*



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# Our Diocese

## History

### St. Andrew's Cathedral Choir: 150 years of music ministry

By Theresa Vogel

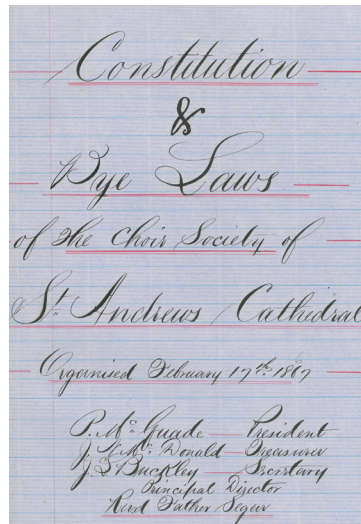
The St. Andrew's Cathedral Choir Society came into being February 17, 1867, at the city's first 'little' Cathedral, which is now attached to St. Ann's Academy National Historic Site. The Principal Director is listed as: Reverend Father Seger<sup>(sic)</sup>, whom we know of today as the storied Diocesan martyr, Archbishop Charles John Seghers–The Apostle of Alaska.

The Cathedral Choir Society had a most formal *liber* in which it chronicled its records and accounts, in the most polished of handwriting, as noted in the picture, right<sup>1</sup>.

In September of 1871, Reverend Fr. Seghers, perhaps in a haste to get to the business of tending to the faithful, grabbed the book of Choir Records and, likely without looking, began adding records of baptisms and marriages! The Archives Dilemma—is it a book of history of the choir, or sacramental records?

1 Archives of the Roman Catholic Diocese of Victoria

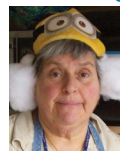
2 *The BC Orphans' Friend*, reprinted in the *CYO Torch*, 1943, Archives of the Roman Catholic Diocese of Victoria



Sr. Mary Theodore SSA, looking back at the choir's history after sixty-five years<sup>2</sup>, noted that "It began on a standard of high excellence. It has maintained itself so. The example of zeal and earnestness it then set to produce the best within its range, to enhance divine worship, has been faithfully followed up to the present time." Such standards endure to this day.

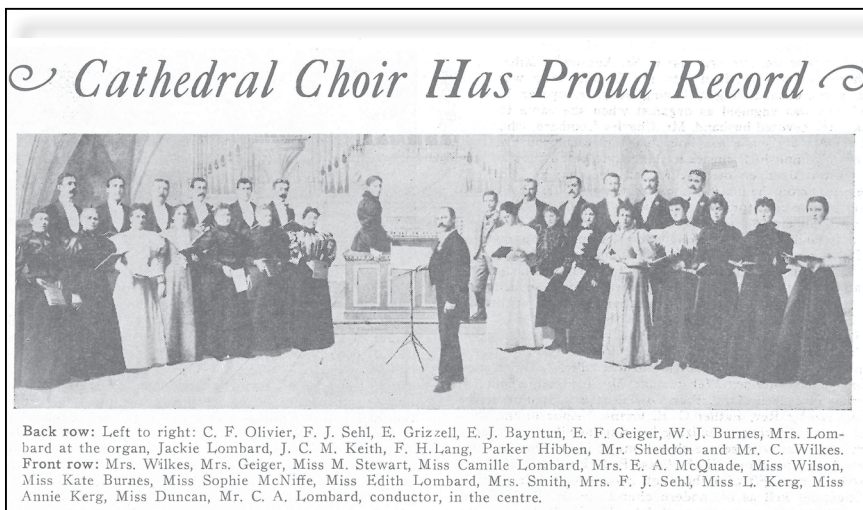
The choir dress and repertoire may have changed over the years, but the ministry of music is as inspirational today as it was 150 years ago! ✂

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



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

### St. Andrew's Cathedral Choir: Then and now ...



Back row: Left to right: C. F. Olivier, F. J. Sehl, E. Grizzell, E. J. Bayntun, E. F. Geiger, W. J. Burnes, Mrs. Lombard at the organ, Jackie Lombard, J. C. M. Keith, F. H. Lang, Parker Hibben, Mr. Sheddon and Mr. C. Wilkes. Front row: Mrs. Wilkes, Mrs. Geiger, Miss M. Stewart, Miss Camille Lombard, Mrs. E. A. McQuade, Miss Wilson, Miss Kate Burnes, Miss Sophie McNiffe, Miss Edith Lombard, Mrs. Smith, Mrs. F. J. Sehl, Miss L. Kerg, Miss Annie Kerg, Miss Duncan, Mr. C. A. Lombard, conductor, in the centre.

Photo from the Roman Catholic Diocese of Victoria Archives



Photo courtesy Jackie Ray





# Our Diocese

Lenten Reflection

## Filling the empty space

By Sandi Digras

What do we define as the 'hole in our life'? In [Mathew Kelly's Lenten messages](#), he asks us to examine all the material things we feel we need and wonder why they don't fill that hole, and suggests that empty space is called a "God Hole" and only God can fill it.

This is not a new message. When we were kids, at Christmas we waited anxiously for the Sears or Eaton's catalogue, cutting out all the things we felt would fulfill our dreams. But nothing has really changed; as adults, there are a host of things that tempt us.

On the First Sunday of Lent we heard the story of Adam and Eve and the temptation of the tree of life. The cunning devil, in the form of the serpent uses Eve to beguile Adam into sin. In the Gospel, we see the devil at work again, this time with the new Adam, Jesus.

After forty days in the desert Jesus was offered three temptations: Food, Power and Idolatry. In each case Jesus had a wonderful rebuke for the temptation. Jesus let the devil try to tempt him, but he did so to give us a role model to follow when we face our own battles with the devil.

But how do we avoid those worldly temptations that seem to be everywhere all the time. Are we looking seriously at how we can really fill that emptiness?

If you are like me, a long-time 'shopaholic', this has been a lifelong battle. When we feel the most lost is when we try even harder to fill that empty space. My favourite saying "When the going gets tough, the tough go shopping" was a mantra during my troubled early years.

This Lent I have vowed not to give something up, but instead to take up my biggest challenge: cleaning out my overstuffed closet of the unused clothing and accessories.

That closet has become a metaphor for my life. It is filled with things I don't need, things I have obtained to try and fill the emptiness. Each time I clear out the clutter, there is peace and order. I feel great for a while. Then, little by little, I begin to fill it again. We do the same with possessions of all kinds. Grandma's favourite tablecloth, sets of china and crystal, beautiful items kept locked away for a once a year holiday dinner.

Purging things can be brought on by momentous changes, such as moving and downsizing, or the death of a loved one. But other times, things happen in our lives that wake us abruptly.

Ten years ago, I had a major fall that left me crippled and unable to walk. For six months, I sat in a wheelchair, and prayed, God, if it your will, I want to be able to walk again, without crutches, canes or walkers.

Then I found out God has a sense of humour. He knew I loved beautiful shoes. I was told by the Doctor I would walk again, but the lovely shoes had to go! I went from shoe fashionista to fitted orthotic shoes and a leg brace. God granted me my prayer, but He also showed me how unnecessary all those shoes were and how necessary it was to change my priorities.

When God is not at the centre of our souls, to fill that feeling of emptiness we look to the world. The urge to stuff ourselves with food, goods and worldly treasures has produced a secular society so far from God, it is frightening.

During Lent, we should ask ourselves *Is God filling our lives? Are we purging things from our souls and minds that clutter worship? Are we placing the same value on our heavenly treasure as we do on our earthly possessions?*

Scientists say it takes about 40 days to change any habit. Let us hope by the end of our Lenten period we have found new ways to fill what Mathew Kelly calls our 'God Hole', and keep our new habits faithfully. ✠



*Sandi Digras is Communications Chair of the Catholic Women's League Diocesan Council, and is a parishioner at Church of the Ascension in Parksville.*



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# Our Schools



*Building in love*



## **Getting the facts right**

*By Beverly Pulyk*

**T**he Provincial election in British Columbia is looming—so what does that have to do with our Catholic schools?

All Catholic schools in British Columbia are independent, and some people in the province are already trying to make funding for independent schools an election issue by lobbying for the elimination of funding to these schools. It is important that the general public understand the implication if such a decision by any provincial government were to take place; the end result would yield an even greater financial burden on the education system in this province.

Independent schools provide choice in education, and it is important that parents continue to have that choice. Recent statistics (2015/16) published by the Federation of Independent School Associations BC (FISA) indicate that the 350 independent schools in the province account for approximately 13% of all school-aged children in the province (81,659 students). Faith-based schools account for approximately 60% of the independent school enrollment; 21,923 of the 81,659 students attend Catholic schools. At the same time, independent schools receive approximately 6% of the Ministry of Education dollars allotted to all schools in the





# Our Schools

## Superintendent's Message



province. This is less than half the operating costs if these students were educated in the public sector.

Most independent schools receive either yearly operational funding of 50% (for Group 1 schools) or 35% (for Group 2 schools) of their public counterpart in the area that they are located. For example: in 2015/16 a student in the Victoria area was funded at \$7,654 in the public school system, while a Catholic school student in the same area was funded at \$3,827. Suffice to say, in operational costs alone independent schools save the government money each and every year.

Then there are capital costs. Independent schools receive no money for capital expenditures (land, buildings, furnishings, and equipment). Capital expenditures must be paid for by the local school community through fundraising efforts, donations and/or taking out loans. In Island Catholic Schools, we must fund all seismic upgrades, renovations and rebuilds ourselves. It is also important to note that many community groups use independent schools throughout the province for their activities.

"It is interesting to note that independent school parents continue to pay taxes for public schools even though their children attend independent schools. There is no system of directing property taxes to specific systems, as there is in some provinces." (FISA media fact sheet, March 2014)

So what would happen if operating grants to independent schools were eliminated? Simply put, many independent schools would be forced to close and children would end up going to their local public school. If this happened then the provincial government would be faced with a greater financial challenge of increased operational costs, as well as the need to find space for a vast majority of the independent school students.

Comments are made that *independent schools do not accept children with special needs*. This statement is incorrect. In 2012, 4.5% of public school students were designated students with special needs and were funded accordingly in public schools; just over 4% were designated and funded in independent schools.

Other comments are that *only well-off parents send their children to independent schools*; this also is not true. Most independent schools tend to enroll students from a wide range of socioeconomic backgrounds.

As the election approaches, be prepared to educate others by having conversations about the facts of independent schools. Ask the politicians running for office what their views are on independent schools. Only by educating others can we protect choice in education! ✂

*The Federation of Independent School Associations BC (FISA), established in 1966, is the voice for all independent school members, and acts as a liaison between the schools and the provincial government, and other educational institutions. To know more about FISA, visit <http://fisabc.ca>.*



*Queen of Angels hosted a fundraising dinner to help provide for their ongoing operating and capital needs*



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



# Our Schools

## A grateful heart

By Ana Muller

There are lots of things I am thankful for. Three things that I am most thankful for are: my family and friends, my teachers, and a safe shelter. These are only some of the things I'm thankful for.

First, I am thankful for my family and friends. My family helps me grow, learn, explore, keeps me healthy, and keeps me safe. My friends care about me, are trustworthy, help me, play with me, and make learning fun. I love my family and friends.

Second, I am thankful for my teachers. My teachers help me learn new things and develop skills I might need later in life. My math/physical education teacher teaches me about keeping my body healthy, math skills, and physical education. My French teacher helps me learn French words and phrases. I have lots of different



teachers who do their best to teach me and help me learn lots of different things.

Finally, I am thankful for a large, pleasant and safe shelter to live in with my family. I live in a mini-neighbourhood, and my house has three floors. I am also grateful that I have a nice warm bed to sleep in at night. I love my home.

I am thankful for all of these three incredible things. I am most thankful for my family and friends, teachers, and a nice warm shelter to live in. I love my family, friends, teachers and home very, very much. ✂

Ana is a student at St. Joseph's Elementary school in Chemainus



### Employment with Island Catholic Schools

There are possibilities of 2017–18 teaching and/or educational assistant positions as well as Early Learning and Before and After School workers being required within Island Catholic Schools.

Please visit our website for application forms and requirements.

[www.cisdv.bc.ca/employment-opportunities.php](http://www.cisdv.bc.ca/employment-opportunities.php)

### After School Care Workers Needed

Interested in part-time work?

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Island Catholic Schools is looking for responsible adults for our after-school care program.

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# Our Schools

## Catholic Schools Plan Update

### Building in love

By Beverly Pulyk

The Catholic Schools Plan (CSP) which first began in 2011 continues to move forward. The new St. Joseph School facility was successfully completed in the summer of 2014 (the first stage of the CSP). The sale of St. Andrew's Elementary School property was finalized in the fall of 2015. The seismic upgrade at St. Patrick's School was completed on time and on budget during the summer of 2016 (the second stage of the CSP). Last May, the Catholic Schools' Plan Oversight Committee began to spend more time and focus on the future plans for St. Andrew's Regional High School.

There was need to redevelop realistic plans for St. Andrew's Regional High School based on more current information. Last Spring, the Diocese of Victoria contracted Doug Lauson, retired Superintendent of the Catholic Independent Schools of the Archdiocese of Vancouver, to facilitate focus groups in order to seek input from a cross-section of students, parents and all staff before architects were engaged for the partial rebuild and renovation.

The results of the focus groups, as they relate to the building project, indicated the following:

- should be a modern looking facility with as much natural lighting as possible
- welcoming foyer showing a Catholic religious character
- comfortable gathering areas for students
- Resource Centre that is a technological hub of school
- technology to support 21st Century learning



*St. Andrew's Regional High School gets a fresh look*

- Fine Arts area allowing for public performances
- athletic field to support the athletic and extra-curricular programs
- a facility to meet the learning and teaching strategies required of the new redesigned curriculum.

Garyali Architect Inc. has been engaged by the Diocese and has been meeting since the fall with the Oversight Committee and a small sub-committee to move the project forward. We should be able to share design plans with the broader community in the near future. Phase one involves a seismic upgrade in the section of the building that will remain. This prepares the school for phase two, which is the building of the new wing, followed by the demolition of the old wing. Phase three will be the upgrade and expansion of the field.

Based on work and estimates done to date, the complete project will cost more than funds currently available, in large part due to rising building costs. Fundraising will be required to support the full project to completion; plans, details and a call to action will follow at a later date. Diocesan approvals for this proposed project are pending.

As many of you are aware, Independent Schools in BC receive 50% funding for operations and no funding for capital. All funding for capital upgrades in Independent Schools must be secured through donations, fundraising and loans.

Stay tuned for more information in the coming months. ✂



*Seismic work at St. Patrick's Elementary*



# Our Faith

Faith Matters

## **The give and take of Easter**

*By James E. O'Reilly*

Consider your hands. They are a brilliant masterpiece of form and function, and while not essential to either their form or function, they are elegant in their design. Imagine now the hands of Adam and Eve—beautiful free gifts from the heart of God, sublime in their function and form, made to caress, to comfort, to give, to create—mediating love through action.

Those hands were open to receive all that God in His loving goodness was providing, and gratefully so; those hands were made to receive and to give in return. God, the giver of all gifts, gave Adam and Eve everything they would require—in abundance—but did not stop there. God, in a great act of selfless love, gave his children a very special gift: freedom, the freedom to choose to walk with or away from God.

Those first hearts and hands, as beautiful as they were, were soon to be sullied. Those beautiful agents of blessing were now grasping and grabbing, grasping and grabbing for that which was to betray and break trust, the one thing in all of creation denied them: *the desire for knowledge of good and evil.*



### *"God's love for his children never wavered ..."*

Moving from gratitude to greed took a mere instant, but the wound, self-inflicted, was fatal, and destined to grow exponentially, generationally. Our first parents were duped by a lie and driven by their egos. Doubting God's love and propelled by the power to decide right and wrong for themselves, the very hearts and minds of Adam and Eve were infected with a plague that would from thenceforth taunt

and torment humanity. Having made the choice to live a fantasy, a false reality absent of God, Adam and Eve were themselves unable to turn back to God.

Despite this, God's love for His children, His creation, never wavered. His hand continued to sustain and send forth gifts through the ages: men and women who by their example called for humankind to turn their hearts and hands from grasping and grabbing, to giving back to God and to neighbour—Isaiah, Jeremiah, Ezekiel, and Daniel, among many others. Despite His children's continuous and repeated rejections, God was to give the ultimate gift, reaching out with His very heart and hands in the person of Jesus.

It is difficult for us to imagine God in the flesh, perfect God, perfect man—Jesus. Jesus would have had the most beautiful of all hearts and hands. Mediating love through his actions and very being: healing the sick, giving sight to the blind, feeding the hungry, raising the dead and forgiving sinners. In return, these hands were beaten and bruised, and burdened with the weight and roughness of the wood of the Cross.

Finally, Love itself was rudely splayed and violently pierced. Those beautiful hands, that heart of hearts, rent before all creation by the very children He created. Every human heart ever turning away from God, every betrayal of God, even the hatred of God and human violence to God himself, was gently countered by God's silent surrender—a surrender in love to His beloved children's savagely twisted free will. All redeemed by a love that was far



stronger and undying, the ultimate act of giving.

But it did not stop there, for the Cross itself was also a gift, a narrow path to God. This instrument of pain, of suffering, of death is a reminder of the wounded One's faithfulness, and complete trust in the Love that gives life, eternally.

In the season of Easter, following our Lent of sacrifice, we repeat yet again the cycle

that invites us to open our hearts and turn our hands to reach out to God and neighbour. Christ's act of love, the greatest gesture of love, is not only an appeal from the very heart of God to always walk with Him no matter where it may lead us, but it is also the pledge of true freedom reflected in the pathway of the Cross. By daily embracing the Heart wounded for love of us by emptying ourselves of our own ambition and personal agenda, by taking up our daily crosses united with Christ in reaching out to others, we are truly one with Christ as we choose to give rather than take. ✠



*James E. O'Reilly serves as Religious Education Coordinator, Youth and Adult Programs, for the Roman Catholic Diocese of Victoria. You'll know it's him by the bow tie.*

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# Our Faith

## Reflection

### Historical background of the Way of the Cross

Excerpted from Fr. Tomas Rosica CSB

For centuries Christians have retraced the steps of the Way of the Cross (*Via Crucis*), a path that leads to the hill of the crucifixion, with their gaze fixed on its ultimate goal, the resurrection of the Lord on Easter Sunday. They have made that journey as pilgrims along the *Via Dolorosa* (sorrowful way) in Jerusalem's old city, but also in their own cities, churches and homes. Jerusalem has the great and tragic privilege of being the city of the historical



*The Way of the Cross, Good Friday, Mt. Tzouhalem. Photo credit: Mary Hof*

Way of the Cross, the Sorrowful Way, the 'Via Dolorosa'. The 'Via Crucis' or Way of the Cross is defined by faith and not by history. It is a fusion of three different devotions that were widespread from the beginning of the XV century, especially in Germany and in the Netherlands:

- a devotion to the times that Christ fell under the weight of the cross.
- a devotion to the 'sorrowful way of Christ' that consisted at first in processions from one church to another, (sometimes as many as seven or nine different churches) commemorating the sorrowful way.
- a devotion to the 'stations of Christ' i.e., those moments in which Jesus stopped along the way to Calvary, for reasons of the heavy burden he was bearing, because of exhaustion, or moved by love and compassion, in order to talk with those women and men along the way who participated in his passion.

The Way of the Cross devotion as we know it today with the fourteen stations is first attested to in Spain in the first half of the XVII century, especially in areas where Franciscans were present. It spread first to Sardinia (at that time under Spanish control), and then up the Italian peninsula. The Way of the Cross recalls the events of the suffering and death of Jesus Christ. The fourteen moments help the faithful to make a pilgrimage in spirit to the principal scenes of Christ's suffering and death. It is carried out by passing from

station to station, with certain prayers and scripture readings for each moment along Jesus' sorrowful way to Calvary and his death on the Cross.

#### The 14 Stations on the Way of the Cross

- Jesus is condemned to death
- Jesus takes up his cross
- Jesus falls for the first time
- Jesus meets his Blessed Mother, Mary
- Simon of Cyrene bears the cross
- Veronica wipes Jesus' face
- Jesus falls again
- Jesus meets the women of Jerusalem
- Jesus falls a third time
- Jesus is stripped of his garments
- Jesus is crucified
- Jesus dies on the cross
- The body of Jesus is taken down from the cross
- Jesus' body is laid in the tomb

The stations emphasize the tragic interplay of persons, the struggle between light and darkness, between the truth and falsehood. The mere fact of carrying the cross is not what is most important. Many persons in this world suffer dramatically: every people, every family has on its shoulders sorrows and burdens to bear. That which gives fullness of meaning to the cross is to carry it behind Jesus, not in a journey of anguished solitude, hopeless wandering or rebellion, but rather in a journey sustained and nourished by the presence of the Lord. ✠

*Reprinted with permission of Fr. Rosica CSB and Salt + Light TV*

*Read the full article on the Salt + Light website:*

[saltandlighttv.org/blogfeed/getpost.php?id=68976&language=En](http://saltandlighttv.org/blogfeed/getpost.php?id=68976&language=En)





### Discerning the call

By Fr. Dean Henderson

Well they're not exactly beating down my door to ask for directions on getting to Seminary or entering a convent or religious community. But among the young Catholics that I have some responsibility for, and splendid privilege to befriend, there is a general awareness that 'holiness' is their ordinary baptismal vocation from which they must discover their specific calling from the Lord. In spite of the ideological pressure amongst campus trend setters to 'self-identify' (think *rebellion against the natural law* combined with *individualism on steroids*), these young minds and hearts tend to ask God to help develop their sense of identity.

There's a massive difference. In fact, on a student retreat with two Dominican Sisters, my 40 students were invited to an optional lunch discussion on vocations. More than half elected to hear the Sisters joyfully exude their enthusiasm for loving Jesus and his bride through the evangelical counsels of poverty, chastity and obedience. So impressed with the response, two sisters (an OP and a Franciscan) agreed later to return to our Diocese and host a vocation 'live-in', an offer enthusiastically embraced by 11 young women—a kind of religious slumber party for serious discernment.

While the women were nestled into the Diocesan Pastoral Centre and Sacred Heart, seven young men joined me for a vocation road trip which parted from the Cathedral's noon Mass; stopped at St. Ann's Duncan to hear the inspiring testimonies of two priests and two missionary sisters; and then ventured on to Parksville's Ascension Church to meet both the pastor and permanent Deacon, and experience their stories of hearing and obeying the Lord's call. We ate, laughed, hiked and talked. A highlight of the weekend was an hour spent with Jesus by each person in the middle of the night. The young men sat in Adoration to listen to him, like Samuel of old!

The real story here is that in a hyper-sexualized, prosperity-driven, individualistic culture, there are any youth interested in a Catholic



sense of vocation! I am painfully aware that so many more of our Catholic youth haven't found their way into an enthusiastic community of faith, but the ones who do are discovering their vocation to love and be loved, to marriage and family, to mission ventures, and yes, some even to explore priesthood or religious life. As Pope Francis prayed, "Lord of the Harvest, bless young people with the

gift of courage to respond to your call. Open their hearts to great ideals, to great things ... Unite us to Jesus through prayer and sacrament, so that we may cooperate with you in building your reign of mercy and truth, justice and peace. Amen." (Adapted from the Message on the 51st World Day of Prayer for Vocations) ✠

Fr. Dean can be reached by email to: [catholic@uvic.ca](mailto:catholic@uvic.ca)

[Read more about the vocations weekend on our website](#)



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– John 11:25



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