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THE NEWSPAPER OF THE  
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## ISSUE 168 OF THE NEWSPAPER OF THE DIOCESE OF LONDON WINTER 2017

As I reflect back on 2017, I am thrilled to see what the year has held for the people of our diocese. In this issue of our diocesan newspaper, *Missio*, you will read about a parish that celebrated a historic milestone this year, and another that has experienced renewal and restoration.

With great joy, this year we welcomed a new priest for our diocese, Father Glen Ball. We also welcomed two new transitional deacons, Robert Weaver and Paul Kim, who, God willing, will be ordained priests next April. And, most recently, I ordained eight new permanent deacons for our diocese: Arthur Bondy, Brian Hanley, Anthony Hogervorst, Donald St. Onge, Thomas MacLeod, Anthony Rebkowec, Victor Salazar, and Daniel Lemire.

Our diocese is full of news and happenings, much more than can be captured in our quarterly newspaper. It is a one-way form of communication. For these reasons, I encourage you to accompany the Diocese of London on our social media platforms, namely, Facebook, Twitter, and Flickr. You may also find that your local parish has a social media presence as well.

This year, much work has been done leading up to the implementation of two pioneer Families of Parishes in January: the Chatham Catholic Family of Parishes, and the Catholic Family of Parishes in Norfolk. These two pioneer families will be test-beds for the rest of the Diocese. Their experience in living and working with a Family will provide valuable information and learning for other parishes. With careful planning and by proceeding deliberately, we will become a diocese comprising some 30 Families of Parishes by the year 2025.

As our diocese has always done, we are adapting to meet the changing needs and demographics of our communities. There may be some growing pains along the way, but I am confident that we are building a mission-centered, robust, and viable diocese that will enjoy a future full of hope.

Pope Francis has inspired people all around the world, Catholic and non-Catholic alike. He has urged the Church to be rooted in our mission to proclaim the Good News of Jesus in our world today. By our words and deeds, we are to invite others to experience the joy of meeting Jesus in their lives. It is exciting for me to hear the people of our diocese talking so positively about the impact Pope Francis is having on their lives.

Our Church needs to reach out to people in their everyday lives: to parents who are trying to look after their families and provide for their children; to young people, who are seeking to find their way in life; to the elderly, who are coping with illness, loneliness and a loss of independence; to the poor, the vulnerable, the disabled, those with mental illnesses; to those who are on the margins of society. This, dear brothers and sisters, is the Church's mission. Let us embrace our mission with courage and hope.

God bless you!  
Sincerely yours in Christ,  
Most Rev. Ronald Fabbro, C.S.B.

+ *Ronald Fabbro, C.S.B.*

Que Dieu vous bénisse!  
Sincèrement le vôtre en Jésus Christ,  
Mgr Ronald Fabbro, C.S.B.

Quand je réfléchis sur l'an 2017, ça m'a vraiment fait plaisir de voir ce que cette année a offert au peuple de notre diocèse. Dans cette revue de notre journalier diocésain, « *Missio* », vous allez lire à propos d'une paroisse qui a célébré un moment marquant historique et d'une autre qui a vécu une expérience de renouveau et de restauration.

## Message de l'Évêque Bishop's Message



Photo by Judith Ponti-Sgargi

Avec grande joie, nous avons accueilli un nouveau prêtre dans notre diocèse, l'abbé Glen Ball. Nous avons aussi accueilli deux nouveaux diacres en transition, Robert Weaver et Paul Kim, qui, Dieu merci, seront ordonnés au sacerdoce au mois d'avril prochain. Et, plus récemment, j'ai ordonné huit diacres permanents pour notre diocèse : Arthur Bondy, Brian Hanley, Anthony Hogervorst, Donald St. Onge, Thomas MacLeod, Anthony Rebkowec, Victor Salazar, et Daniel Lemire.

Notre diocèse est comblé d'actualités et d'événements, bien plus que ce que l'on peut décrire dans ce journalier qui est publié quatre fois par année. C'est un moyen de communication dans un sens unique. Pour ces raisons, je vous encourage d'accompagner le diocèse de London sur les estrades de diffusions sociales tels que, Facebook, Twitter et Flickr. Vous trouverez également que votre propre paroisse fournit une présence sur ses mêmes transmissions sociales.

Cette année, beaucoup de travail a été entamé envers la mise en œuvre de deux familles de paroisses pionnières au mois de janvier prochain : la Famille Catholique des Paroisses de Chatham ainsi que la Famille Catholique des Paroisses de Norfolk. Ces deux familles pionnières seront notre banc d'essai pour le reste du diocèse. Leurs expériences de vivre et d'élaborer avec une Famille, nous donneront un aperçu valable et d'apprentissage pour nos autres paroisses. Avec un grand souci de planification et en procédant délibérément, nous arriverons à devenir par l'an 2025, un diocèse composé de plus ou moins 30 Familles de Paroisses.

Comme notre diocèse a toujours fait, nous nous adaptons pour être à la rencontre des changements qui nous arrivent et des réalités démographiques de nos communautés. Nous aurons à faire face à des défis douloureux au fur et à mesure de notre parcours, mais j'ai confiance que nous sommes en train de devenir un diocèse qui est robuste, viable et axé sur un esprit de mission et qui s'ouvrira sur un futur comblé d'espoir.

Le Pape François ne cesse pas d'inspirer les peuples autour du monde autant Catholiques que non-Catholiques. Il ne cesse pas d'encourager l'Église à s'enraciner dans sa mission d'annoncer la Bonne Nouvelle de Jésus dans notre monde d'aujourd'hui. Par nos gestes et nos paroles, nous avons la tâche d'inviter les autres à vivre la joie de la rencontre de Jésus dans leurs vies. Ça m'excite beaucoup quand j'entends le monde parler positivement de l'impact du Pape François sur leur vie.

Notre Église a le devoir de se donner au peuple dans le quotidien de leur vie : aux parents qui se soucient des besoins de leurs familles et du soin de leurs enfants; aux jeunes, qui cherchent le chemin dans la vie; aux personnes âgées qui affrontent leurs infirmités, leur solitude et une perte d'indépendance; aux pauvres, aux vulnérables, aux affligés, à ceux qui souffrent de maladies mentales; à ceux et celles qui se trouvent aux périphéries de la société. Ceci, mes chers frères et sœurs, est la mission de l'Église. Continuons dans la charité d'accepter notre mission avec courage et espérance.

**IN THIS ISSUE: A Generation Missed / Greening St. Peter's Seminary / New Hope for Migrant Workers / Assumption Parish 250th / L'Arche Gathering Place / Deaf Ministry / Marriage Tribunal Retrospective / Ordinations / Ste-Anne's / Ministry in the Yukon**



# A Generation Missed

Contributed by Dr. Bernardine Ketelaars, mother of four, Director of Lay and Pastoral Formation and Lecturer in Missiology and Evangelization at St. Peter's Seminary.

It's Sunday morning and the weekly banter begins; "It's time to get up, we're leaving for Mass in an hour." "I don't want to get up; I'm not going to Mass." Eventually the parent gives up realizing that dragging the young person to Mass is not benefiting anyone. The young person sits and mopes through Mass, not paying attention and making it all too obvious their presence at the Mass is not their choice. The parent is frustrated and embarrassed by the behaviour being displayed; unable to concentrate on the Eucharistic celebration, they are truly concerned for the spiritual well-being of the one God has entrusted to their care. The self-blame comes into play as the parent questions, *where did I go wrong?*

This situation is not new but has become more and more of a reality over the past few decades. Walking into the average parish, the view is one of more grey and silver heads and fewer young people and families. Where have all the young people gone? How are their spiritual needs being met? Will there come a time when they will return to the Church of their baptism? These are questions asked by Church leadership as well as by parents and other family members.

In 2013, while working on my doctoral thesis *Harkening to the Voices of the Lost Ones*, I had the privilege of listening to the stories of 18 individuals, varying in age and life situations, who had intentionally left or slowly withdrew from the worship and community life of the Church.

Six of these individuals had withdrawn from the Roman Catholic Church before the age of 25, and half of them while still in elementary or high school. Their reasons for leaving the Church were as varied as the individuals themselves: ranging from boredom to finding the homilies to be irrelevant to their life; from more inviting and welcoming youth groups in other Christian churches to a desire to grow in relationship with Jesus by deepening their understanding of the Sacred Scriptures ... another experience found in the other Christian churches.

In dialogue with young people today, many of them will claim that they have their own spirituality; they do not, however, feel the need to practice that spirituality in the realm of the institutional Church or an organized religion. If they do believe in God, or a Higher Being, they find peace in knowing that in "doing unto others ..." they are living a life pleasing to God. Some relate to their Creator through nature, others through art or music, still others by seeking to live a life that is socially just. In a culture where individualism and relativism abound, for those who seek to live a spiritual life the concept of the Eucharistic celebration is not seen nor understood as an essential component. Connection to a faith community is not viewed as necessary and is often considered to be hypocritical.

As we journey through the early years of the 21<sup>st</sup> century, the number of children who will not be introduced to a faith community and possibly God is growing; children are not being baptized and many are not being introduced to the person of Jesus. These are the children of those who had left the Church; some in rebellion, others in search of something not to be found within their community of faith, still others in disgust, hurt, or anger with the institutional Church or their parish.

But all need not be lost; there are still many former Catholics who, though absent

from the Church for years, are now seeking the Sacraments of Initiation (Baptism, Confirmation, and Holy Communion) for their children. Of the 18 individuals interviewed in 2013, one-third indicated a possible return for the sake of their children or grandchildren. The onus is now placed on the Church, the ordained and the laity. How do we welcome those who come in search of the sacraments?

How have we, as a Church, changed? Do we, in reflecting the love of the Father in the parable of the Prodigal Son, welcome them with open arms or do we find every excuse to close doors to the inquirer? Are we invitational and willing to accompany those who are seeking, or do our actions perhaps confirm the reason they left the Church in the first place?

There is another phenomenon taking place. Children are hearing about Jesus from their friends and they want to know more about God the Father and His Son, Jesus. The banter which took place at the beginning of this article, is now oftentimes reversed; it is the child who is wanting to go to Mass and the parents are the ones who resist, denying the little ones the opportunity to experience the community of faith and the Eucharistic celebration.

What can the Church leadership and we, as laity, do to perhaps work toward a reversal to these phenomena? Possibly the message we hear most from Pope Francis today is meet them where they're at in their spiritual journey. What does "meeting them where they're at" look like? It means entering into "holy conversation". It is listening attentively and intentionally to their stories; letting them speak while listening in a non-judgement way; then, perhaps after asking some gentle questions we listen some more. Through it all, there is a need to allow our actions to reflect what we proclaim; emanating our hope with gentleness and kindness (1 Peter 3:15).

In response to our baptismal call, we must seek to intentionally be invitational; and those first invitations, perhaps more times than not, are not necessarily to the Eucharistic celebration. Invite them to a parish social for families or to one directed to their specific age group; accompany them to a bible study, or a small faith-sharing group. Accompany them. Do not leave them to journey on their own. Allow the individual or family to feel welcomed within the small community and then, eventually, either upon their personal request or through a genuine invitation from you, bring them back to the community of faith, the Eucharistic celebration. Introduce them to members of the community as well as to the works of mercy provided by the community. Never permit them the opportunity to feel that they are in this alone. And, finally, pray! Hopefully, it is obvious that prayer is an integral part of this whole process. **Do not lose hope; trust in God. Remember the Generation Missed is more precious in the eyes of God than they are to us. And now we need to see and listen with God's eyes and ears.**

Much has been written on this topic; here are a few suggestions: *Evangelii Gaudium (The Joy of the Gospel)*, Pope Francis; *Forming Intentional Disciples*, Sherry Weddell; *Divine Renovation*, Father James Mallon; *Mere Christianity*, C. S. Lewis; *The Prodigal You Love: Inviting loved ones back to the Church*, Theresa Noble, F.S.P.; *Harkening to the Voices of the "Lost Ones"*, Bernardine Ketelaars (doctoral thesis available online).



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# The Greening of St. Peter's Seminary

Imagine opening a mid-winter heating bill—and it tells you that you owe \$20,000! That alone would be incentive, whether you are taking care of a residence or an institution, to take every opportunity to become more energy-wise, to the benefit of your budget and for the health of the environment.

When St. Peter's Seminary embarked on its massive renovation and restoration, and faced such huge bills for its current operation, the opportunities to become more efficient and environmentally responsible were compelling drivers. While the Seminary can be a busy community—resident seminarians and faculty, support staff, daily classes from morning to night, weekend programs, individual and large group visits, special events—the challenge is straightforward: serve the Seminary's stakeholders better while lowering operating costs and paring back its environmental impact.

Allan Avis Architects has put environmental stewardship at the centre of this big undertaking. Like similar projects in parishes and communities across the Diocese of London, the starting principle was to reuse the existing building to the greatest extent possible, minimizing material disposal and working with the basic features of material design within the Seminary's historical footprint.

But there remained much to be changed to help the Seminary function in a more cost-efficient and environmentally responsible way. Not surprisingly, adding insulation to the attic spaces was essential. But when it came to insulating the interior walls, only a modest quantity has been applied so the masonry can retain interior heat and can remain in a stable and dry condition.



The next decision was to replace the antiquated boiler-based heat system with a new hot water boiler plant, located in an under-utilized space at the top of the Seminary's tower, along with a brand new distribution system. Heat recovery from kitchen exhaust and waste water will also contribute to reducing energy use. With climate controls localised in each room, and the capacity for air conditioning in the

warm months, energy use will be better regulated and occupants will live and work in more comfortable surroundings year-round.

The Seminary's energy consumption will improve with interior updates like energy efficient hand dryers in public washrooms, LED lighting with motion sensor controls throughout, and new down-lighting on the outside. The increase in the use of natural daylight to illuminate the interior, by locating occupied areas at existing windows, is a welcome design improvement. The original steel sash windows are being replaced

by aluminum-clad wood windows with insulated glass and open-able panels for natural ventilation.

Low-emitting and sustainable materials, durable long-term interior finishes, and new energy-efficient motors for building operating systems will also add to St. Peter's much improved environmental footprint. Altogether these changes will help the Seminary achieve its target of reducing energy by over 15% even while expanding the number of residents.



Water management is another key concern. The improved Seminary building will provide in-room bath facilities with low consumption fixtures. Rainwater collection will be corrected and fully functional, and failing storm water outlets to the Thames River will be replaced, reversing the riverbank erosion that has been occurring over the years.

Other changes point to a long term commitment to environmental sustainability including the means for collecting and storing recyclables, and encouraging bicycle use by providing secure storage in the garage. A new plan for the grounds, which will be right-sized for the Seminary's needs and replanted with hardy, drought-resistant native plant species, will result in a beautified natural surroundings to the benefit of the immediate and neighbouring educational and residential communities.

At least since the early 1990s, the Church has moved a concern for the integrity of the environment explicitly onto its social teaching agenda. Happily for St. Peter's Seminary, making the right investments in operating efficiency aligns precisely with the larger goal of helping ensure a more harmonious physical world for all the people of our planet.



*Story contributed by Dr. David Howie, Executive Director of the St. Peter's Seminary Foundation. For more information about the ongoing restoration of our diocesan seminary, please visit [www.stpetersseminary.ca](http://www.stpetersseminary.ca). Photos contributed by Fr. Peter Keller, Seminary Formation Advisor, Spiritual Director, and Lecturer in Pastoral Theology.*

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# New Hope for Migrant Workers

*Contributed by Marie Carter, who recently retired after 28 years of service to the Diocese including 12 years as Migrant Workers Ministry Specialist, 3 years with the Office for Social Justice, 5 years as director of Catholic Rural Life, and 8 years as a freelance reporter for the diocesan newspaper.*

In early September, 2017, temporary migrant workers and their employers were informed of a new provincial nominee program stream for immigration that would, if only slightly, offer a new hope for temporary foreign workers to apply for Canadian Citizenship. The In Demand Skills program means that “low skills” and seasonal agricultural workers will be given an opportunity to apply for some of the spots granted by the federal government to the province of Ontario. The aim of the program is that these workers, through cooperative arrangements with their employer, can break the cycle of being “forever temporary.”

Previously, temporary foreign workers were only allowed to immigrate under humanitarian grounds. Some high skills workers were also being allowed to settle. While, technically, anyone can apply for Canadian citizenship, low skills workers typically did not possess the qualifications that would make them eligible under the Canadian immigration points system. The In Demand Skills program now offers a glimmer of hope for migrant workers.

“It’s too late for me,” said Juan (not his real name), who heard the news at an ESL class offered at St. Bernard’s, in Waterford, as part of the Migrant Workers Ministry outreach for Ingersoll Deanery. “For these other younger guys, it is great news.” Juan and others have worked in Canada for eight to twelve months annually, for up to 30

years, without being granted citizenship. For them, working in Canada has meant years of separation from their family. Sadly, they live as temporary foreigners in Canada as well as at home.

“When I go home, there are these strangers standing in my house, who tell me they are my kids,” Juan says jokingly. Even while Juan jokes, his tearful eyes betray the pain he feels at missing their childhoods while he worked abroad to improve his family’s quality of life.

Even while Juan jokes, his tearful eyes betray the pain he feels at missing their childhoods while he worked abroad

Besides separation from family, lack of permanency has been cited by most advocacy groups as the root of many challenges for temporary foreign workers. Without citizenship, a worker can be threatened with repatriation if he complains about unfair treatment or dangerous working conditions. Generally, a foreign worker is tied to the same job, the same employer, and the same wage, year after year.

The new In Demand Skills program, although it offers new hope, will present its own challenges. The qualifications are simply too steep for many workers, and application is predicated on a cooperative employer. Both the employer and the employee have to meet a list of requirements, such as having a farm operation with at least three full-time workers who are already Canadian citizens, and the availability of full-time employment for the applicant. Additionally, workers must possess Level 4 English and have a high school diploma (or equivalent), both of which are relative luxuries. Settlement services offering ESL for refugees and new immigrants are not mandated or funded to serve migrant workers. That has left many workers with only limited access to classes, often in settings such as the one at St. Bernard’s where volunteers sit with groups of workers before Mass to allow them opportunities to practice their conversational English. The level 4, however, requires proficiency in not only verbal skills, but in reading and writing.

Even so, even a slim chance of becoming a Canadian citizen is sure attract attention from many migrant workers. Unfortunately this may also attract unscrupulous immigration consultants who have, in the past, been known to charge fees for help with applications that have no hope of success. Workers are easily exploited because of lack of information in their native language.

Parishes wishing to assist workers by holding informational nights, are advised to thoroughly check out potential presenters. Anyone who presents on this subject matter should be able to produce proof that they are accredited as an immigration consultant. . . and preferably should be an immigration lawyer registered with the Law Society and who has some expertise in contract law as it applies to migrant workers. Such individuals are rare. There are qualified individuals, however, ready to provide presentations and a free initial consultation. Employers can also access information on the program free of charge on the internet through the federal government’s website.

Regardless, any new hope for citizenship is welcome news for migrant workers. It opens greater chances for advancement and, best of all, welcomes not only the worker but his or her spouse and dependent children under the age of 22. The program also stands to benefit local communities as well. The immigration of entire families is expected to bolster struggling rural communities with children swelling the ranks of local rural schools, a number of which are threatened with closure due to low enrollment rates. Local churches, too, will benefit from the influx of new families who would live and worship alongside our own families.

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*and many others*

# Assumption Parish Celebrates 250 Years

On October 1, Bishop Ronald Fabbro and Bishop Joseph Dabrowski joined the people of Assumption Parish for a once-in-a-lifetime milestone: Assumption Parish marked its sestercentennial, or 250th anniversary. The word sestercentennial means, “quarter of a millennium.”



*Founded on October 3, 1767, Assumption Parish is the oldest continuous Catholic parish west of Montreal. It predates Canadian confederation by a century, and is twice as old as the City of Windsor, which was incorporated 125 years ago.*

*Bishop Fabbro celebrated the 11 am Mass and later that afternoon attended the gala luncheon hosted by Assumption Parish at Windsor's Caboto Club. The ticketed event was completely sold out. The celebrations were covered by CTV News Windsor, AM800, the CBC, and The Catholic Register.*

The roots of Assumption began in 1728, when Fr. Armand de la Richardie came from Quebec to establish “The Mission of Our Lady of the Assumption among the Hurons of Detroit.” In 1765, French families living on the south shore of the Detroit River petitioned for a Catholic parish of their own. It was decided that the Mission should become Our Lady of the Assumption Parish.

As the population grew, so did the need for additional parishes to spring from Assumption Parish. In 1917, the parish of Our Lady of Prompt Succour was carved out of Assumption; it was later renamed Holy Name of Mary Parish. At the west end of Assumption Parish the mission chapel of The Blessed Sacrament was established as a parish in 1937. In 1956, Holy Name of Mary Parish was divided and St. Patrick's Parish was established.

Population shifts and declining numbers of priests led to the reunification of Assumption Parish in recent years. The sestercentennial year aims to celebrate the history of each of the four parishes.

Today, Assumption Parish maintains two locations for worship: Rosary Chapel continues to be used daily at the Parish's historical site on the corner of University Avenue and Huron Church; the historic church is open annually on its namesake feast day; and parishioners celebrate weekend Masses and other sacraments at the McEwan Campus of Assumption Parish at Holy Name of Mary Church, located at 711 McEwan Avenue.

At the Mass and again at the gala, Bishop Fabbro spoke about his intention to re-evaluate the future of Windsor's historic Assumption church. An independent analysis will be spearheaded by local lawyer Paul Mullins, “as a gift to the people of the Diocese of London.”

**Bishop Fabbro's Statement for Assumption Parish:**

“For years, the future of Assumption church has been an open question. My desire to resolve it has been a priority throughout this time, but I haven't succeeded. Recently, Mr. Paul Mullins, who practises law here in Windsor, and who may be known to some of you, approached me for a discussion regarding what is still the unanswered question in the minds of many people: What's going to happen to Assumption church? Mr. Mullins came forward to propose a way to arrive at an answer.



“Most of you are aware of the two attempts to have fund-raising campaigns. When Mr. Mullins approached me with his idea for an analysis, I thought it worthy of consideration by a group of advisors including Fr. Maurice Restivo and people from the Diocesan Centre. This small group felt it would be good to look at the whole picture, including: the history of the fund-raising campaigns; their successes and failures; and all the options open for providing pastoral care in the northwest section of Windsor.

“An analysis, as proposed by Mr. Mullins, would include a thorough study of all these questions – and more that may arise – with as broad a group as possible to include all the stakeholders of Assumption parish: from parishioners to parish staff; from the city of Windsor to the county of Essex; from Assumption University to the University of Windsor; and whoever else can be identified as a “stakeholder” in the parish. All of these need to be consulted, and their input sought, to make this analysis thorough and transparent.

“With support from Fr. Restivo and the parishioners of Assumption Parish, I have accepted Mr. Mullins' offer to undertake this independent analysis. It is my hope that this will lead to a definitive answer about the future of Assumption Parish, its location, and buildings, and that we will finally have resolution to this long-term question. It is important for the well-being of this great historic parish that we find a solution that permits us to move forward. Mr. Mullins, by the way, will be offering his services without charge as a gift to the community and the diocese.

“May the Holy Spirit guide all who participate in this process, and may the Blessed Mother, Our Lady of the Assumption, intercede for this important work!”

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



# Catholic Connections: L'Arche Gathering Place



*Contributed by Ann Ramundo, Director of Development, L'Arche London  
The Gathering Place is located at 4448 Colonel Talbot Road, London, Ontario*

L'Arche was originally founded by Jean Vanier, a Canadian, over 50 years ago and is now comprised of over 140 communities in 40 countries. L'Arche seeks to provide environments where people with intellectual disabilities can reach their full potential, lead lives rich in relationships of mutuality, and have a place in society where they can contribute. We are a faith-based organization that celebrates the spiritual traditions of different faiths and respects those who do not identify with a faith tradition.

L'Arche London has been blessed for the past 20 years to have many friends and deep partnerships with many of the Catholic parishes located within London and the surrounding region. These friendships have allowed us to continue our work in supporting people with intellectual disabilities in our three homes as well as with the construction of our new building, The Gathering Place.

In August 1997, we began our mission in London of supporting individuals with intellectual disabilities by creating homes with a unique model of support. In our homes, people with and without disabilities share life together in a family-like setting that is integrated into local neighbourhoods. Over the past four years, L'Arche London has been involved in a capital campaign for the building of a new facility to help answer the urgent call for much needed day programming spaces. In the city of London, there is a waiting list of more than 400 spots needed for individuals with intellectual disabilities seeking meaningful day participation. We have answered this call by building an 8,000-square-foot facility in Lambeth. On September 14 we were thrilled to open our doors to celebrate our Grand Opening with over 250 guests and local dignitaries.

Our goal of the Gathering Place is to provide programs that inspire the growth, independence and dignity of all those who participate. It provides a caring environment for people from all walks of life through rich and varied participation, through programs, events and community outreach. Some examples of our day program activities are arts and music, drama, volunteerism, a kitchen for adaptive cooking classes, skill enhancement, volunteer development, wellness centre, Snoezelen Room, exercise programs, nature trails and gardening. In January 2018, we will open our doors to a weekly café run by individuals with intellectual disabilities, a first in the city of London.

The local community continues to recognize the need for our facility and has responded to date with their generous support of the capital campaign. To date we have raised \$2 million of \$2.5 million campaign goal. During this campaign, we have generously received much support from the Catholic community. The **Ursuline Sisters of Chatham**, **The Sisters of the Precious Blood**, and **The Sisters of St. Joseph** have all been strong supporters of our community. One of the blessings from these partnerships has been daily prayers for our community. Many of our core members are parishioners of **St. George's Parish in Byron**. They have been strong advocates for our mission and have supported us through the use of their space, and through fundraising campaigns held by both the **CWL and the Knights of Columbus**. Throughout the diocese, there are many **parishes, parishioners, CWL councils, and Knights of Columbus councils** that have taken part in financially supporting our mission as well as participating in our many events and fundraisers throughout the year. We feel privileged to be held and supported in this community.



Before the grand opening of The Gathering Place, we had the pleasure of welcoming **Bishop Ronald Fabbro** and **Bishop Joseph Dabrowski** for a tour of our new facility. It was encouraging to hear their support and to have our new facility blessed. For many years, Bishop Fabbro has shown his support of our community by allowing **the involvement of Father Peter Poel as an integral member of our L'Arche London community**. Father Peter is one of our strongest community builders with his involvement in supporting our core members, by advocating for our community through his many endeavours in the Diocese of London, as well coordinating our spirituality commission. **Father Tom Donahue** and **Father Frank O'Connor** are also connected to our spirituality commission. We are very blessed to have Father Peter Poel as part of our community.

In support of our capital campaign, we will hold our annual Banquet at the DoubleTree Hilton on February 23, 2018. Our keynote speaker is Dr. Michael Higgins. Amongst many of his accomplishments, he is well known as Henri Nouwen's official biographer. Tickets can be purchased at [www.larchelondon.ca](http://www.larchelondon.ca) or by calling 519-652-9778 ext. 225.



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## for the Diocese of London

The role of coordinator for the deaf is to ensure that the spiritual needs of the deaf are identified and addressed; and to provide interpreters for various celebrations and events.

Recently, some of the deaf of the Diocese of London attended a deaf retreat at Queen of Apostles Renewal Centre. Fr. Matthew-Anthony Hysell (Canada's first and, so far, only Deaf Catholic priest) from Alberta facilitated the retreat. His topic was "Evangelised Anew". He spoke about Jesus' life from birth to death, life before the fall of man and life after the fall of man, symbolism and the meaning behind it.

Auxiliary Bishop for the Archdiocese of Toronto, Bishop Vincent Nguyen, is pastor for the deaf of the archdiocese. He made an appearance at the retreat on Saturday and made it known that deaf ministry has the full support of the Ontario Bishops.

Some of the participants told me how much they appreciated the opportunity to attend this retreat. They told me that they learned many things. They were also

thankful for being able to receive the sacrament of Reconciliation. In order for the deaf to receive the sacrament, they need a priest who knows ASL or someone to go in and interpret for them. Although that person is bound by the seal of the confessional, the same as priests, as you can imagine this, is not an ideal situation.

**Bishop Nguyen made it known that deaf ministry has the full support of the Ontario Bishops**

The retreat was conducted in sign language and, not having great receptive skills, it was a challenge for me to follow along. There was some interpreting for the hearing but it certainly highlighted the challenges that the deaf face on a daily basis.

I look forward to learning and growing with the deaf in this ministry.

*Contributed by Mary Ann Dalglish, Coordinator of Deaf Ministry for the Diocese of London as of July 17, 2017. Fr. Graham Keep is the priest in charge of deaf ministry for the Diocese of London.*



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# 45-Year Journey: The Catholic Marriage Tribunal

In 1946, Canada was divided into seven regional tribunals in order to process formal Marriage nullity cases. As Toronto was a major See, a regional tribunal was established there, to cover the dioceses of Toronto, Hamilton, London, Kingston, Alexandria-Cornwall, Peterborough, Sault Sainte Marie, and Thunder Bay.

As a response to the growing number of nullity applications and the length of the process, two dioceses within the Toronto region, Hamilton and London, opened their own diocesan marriage tribunal offices as branches of the Toronto regional tribunal in 1972. Bishop Carter appointed Father William Simpson as the first *vice officialis* in 1972. Father James Mockler succeeded him in 1981. He was followed by Father Paul Baillargeon in 1986.

A 45-year statistical report of the London branch shows that 37 new cases were presented in 1972 to the new London branch. By 1976, there were almost 150 new cases, reflecting an ever-growing need of the people of Diocese of London for justice in marital matters.

In its first ten years, there was an ever increasing number of applications for nullity and of unresolved cases. By 1981, 792 cases were still pending. However, by 1986, the number of unresolved cases had been reduced to 260, and by 2001 to 156. By 2016, the number of unresolved cases has been reduced to 91. The average time-span for a case to be processed ranged from three to five years during the 1970s and 1980s, and to the present average of 13.5 months in 2016.

In the forty-five-year history of the tribunal in London, approximately 6,678 applications were received and 4,462 formal decisions were made with 4,226 of these being affirmative (95%). The remaining cases that did not receive a judgment either had no grounds on which to argue nullity or, most often, the petitioner lost interest.

The tribunal has provided many examples of proactive activity by way of providing employment and pastoral experience to seminary students, engaging and calling forth the gifts and talents of lay people through the network of volunteer auditors, providing countless information sessions in parishes explaining the process of nullity, writing and publishing helpful canonical works for other tribunals, serving on the executive of the Canadian Canon Law Society, and reaching out to the unchurched

who might be interested in applying for “annulments” through the “ombudsman”, “trouble shooting” and “process of healing” programs.

The last twenty years have revealed a general and dramatic decline in the number of people applying for nullity cases (from a high of 258 new cases in 1991 to only 45 new cases in 2016).

Financial statistics show that the estimated cost for a case to be processed was approximately \$2,000 in 1992, rising to approximately \$4,000 in 2001, and to about \$6,500 in 2016. A small portion of these costs was passed onto the Petitioner. In 2016, following Pope Francis’ direction, Bishop Fabbro decided that the entire costs were to be covered by the Diocese.



The work of the Marriage tribunal produces many pastoral benefits. Many of these benefits are expressed when petitioners write to staff, expressing their thanks, and sharing how they have undergone healing during the process.

The success of the work of the tribunal is rooted not only in its dedicated staff but also in the countless hours of volunteer work provided by lay auditors. It is they who represented the Church face-to-face with individuals seeking nullity. Their pastoral concern and

sympathetic demeanor allowed parties and witnesses to share their suffering, and this, often, facilitated healing.

It can be concluded that the Catholic Marriage Tribunal has done exceptional work in providing justice to the Church in the Diocese of London. Under the direction and support of Bishop Carter, Bishop Sherlock, and Bishop Fabbro, their judicial power has been effectively exercised through the work of the Vice Judicial Vicar, Father Paul Baillargeon, who has now served the tribunal in this capacity for thirty years.



*Contributed by Michael Tremblay, this article is excerpted from his soon-to-be-published work, The Marriage Tribunal of the Diocese of London: A Ministry of Healing, A Forty-Five Year Journey.*

*Mike received his Bachelor of Arts in Philosophy from St. Peter's Seminary, London, Ontario in 1970. He also received his Bachelor of Theology in 1972 from St. Peter's. He was the first full-time lay student registered to study theology at St. Peter's. He went on to get his Master of Arts in Theology from St. Paul University, Ottawa. In 1973, he was offered a position on the Marriage Tribunal in London by the then-Bishop Gerald Emmett Carter. He served as case instructor, Defender of the Bond, and*

*Judge for 44 years on the tribunal. From 1996 to 2017, he held the position of Director of the Marriage Tribunal. Throughout the same period Michael was a part-time professor for over 35 years at King's University College and for 10 years at St. Peter's seminary. In 1988, he completed his Masters and Licentiate in Canon Law from St. Paul University, Ottawa, Ontario. For two years (1994-1996) he served as the Anglophone Vice-President of the Canadian Canon Law Society. For 12 years (1996-2008) he held the position of editor and publisher of the Canadian Canon Law Society Newsletter. He has been a member of the Canadian Canon Law Society since 1975, and the American Canon Law Society since 1980.*

*Mike and his wife Sue have been married for 45 years. They have two children and five grandchildren. Mike retired on July 1, 2017.*



# Ordinations in the Year 2017



## **Father Glen Ball, priest for the Diocese of London**

Fr. Glen was born and raised in Ridgetown, Ontario, one of four sons in a family with a strong farming background. They attended St. Michael's Parish, Ridgetown. After finishing a B.A. in Geology, Glen worked full time on the family's farming operation. At the age of nine, he already knew that he wanted to be a priest. He became an altar server and was happy to help Fr. Martin Johnston celebrate Mass in whatever way he could. As young Glen volunteered at his church, first as an altar server and later as the church organist, he couldn't help but notice the priest's joy and love for what he was doing.

While studying science, Glen's Catholic faith was challenged by many people who seemed to have no need for religion in their lives. Glen came to the realization that his faith and trust in God

need not be buried. The more he learned about science, the more he began to believe that God's place in the universe was not written by science but necessary because of it.

After five years of study at St. Peter's Seminary in London, Fr. Glen became a priest on May 13, 2017, which also happened to be the 100th anniversary of the first apparition of the Virgin Mary in Fatima, Portugal. More than 500 priests, family and friends filled St. Peter's Cathedral Basilica for the ordination, including Fr. Glen's parents and brothers, and many people from his home parish. His first Mass took place at 3 pm the following day at St. Michael's, Ridgetown. Father Glen is currently Parochial Vicar at St. Michael's, London.



## **Rev. Dr. Robert Weaver, transitional deacon**

Deacon Robert was born and raised in the Okanagan valley in British Columbia, where he lived with his parents and older brother.

He first heard a calling to the priesthood in the late 1980s and early 1990s, but worked in human services for a number of years, having earned a PhD in social work from the University of Georgia in 2004. After living in the United States for about

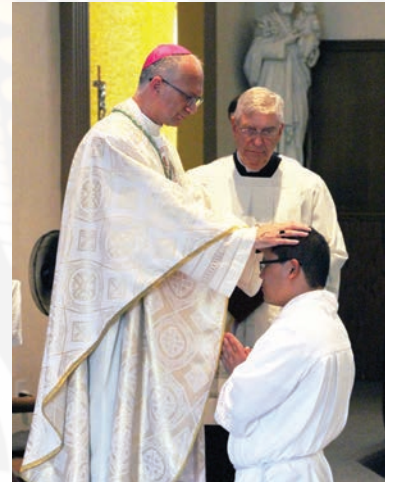
six years, Deacon Robert returned in 2007, and was a professor at the University of Windsor's School of Social Work. He began once again to experience God's call to the priesthood.

## **Rev. Mr. Paul Kim, transitional deacon**

Deacon Paul, a second-generation Korean Canadian, came from a family of four; he was born and raised in London, Ontario. He studied French, History and Education. Deacon Paul first recognized the call to priesthood as a high-school student. It was during the sacrament of Reconciliation that he was able to discern more seriously his vocation.

Deacon Paul considers himself blessed to have had many holy priests in his life to guide and nurture his call. They were priestly role models who helped him draw closer to God, and aided his prayer and discernment.

God willing, Deacon Paul will be ordained a priest in April, 2018.



## **Eight New Permanent Deacons**



Front Row (L-R): Tony Hogervorst, Tom MacLeod; Second Row (L-R): Dan Lemire, Don St. Onge, Brian Hanley, Victor Salazar; Back Row: Arthur Bondy, Anthony Rebkowec. Photo by Beta Photography

On November 4, Bishop Fabbro ordained eight permanent deacons at St. Peter's Cathedral Basilica:

**Deacon Arthur Bondy** lives in LaSalle with his wife Kelly. They have been married for 12 years and have seven children and three grandchildren.

**Deacon Brian Hanley** and wife Colleen live in Tillsonburg. They have been married for 32 years and have two children.

**Deacon Anthony Hogervorst** lives in Watford with his wife of 36 years, Joanne. They have five children and eight grandchildren.

**Deacon Donald St. Onge** and wife Joanne live in London. They have been married for 42 years and have two children, five grandchildren, and two great-grandchildren.

**Deacon Thomas MacLeod** lives in London with his wife Colleen. They have been married for 32 years and have two children.

**Deacon Anthony Rebkowec** and wife Corrine live in Kingsville. They have been married for 19 years and have a son.

**Deacon Victor Salazar** lives in London with his wife

Luz Maria. They have been married for 29 years and have three children.

**Deacon Daniel Lemire** and wife Carol live in Windsor. They have been married for 40 years and have two children and two grandchildren.

## **About the Diaconate:**

Deacons are ministers ordained for service to the Church. They are not priests but their ordination confers on them particular functions with regard to the ministries of Charity, Word, and of Sacrament. They carry out these ministries under the pastoral authority of their bishop. The deacon is ordained for the diocese, not for a particular parish. The permanent deacon ministers for the bishop and with the pastor of the parish to which he is assigned.

While there is only one diaconate, there are two kinds of deacons: transitional deacons are men in formation for the priesthood; permanent deacons do not intend to become priests, rather they are married or single men who are clerics who are called to this particular state for life.



In 2013, Deacon Robert entered formation at St. Peter's Seminary, where he found community prayer with other seminarians and the priests an excellent way to experience God's love, and found himself totally committed to following Jesus to wherever He leads.

God willing, Deacon Robert will be ordained a priest in April, 2018.

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# Ste-Anne Church Spire and Campaign

Ste-Anne, Tecumseh, was founded as a mission in 1857, and today is one of the oldest and largest parishes in the Diocese of London. The church building was begun in 1859 and completed in 1874. As one would expect, it is in need of restoration and repair. In 2016, local philanthropist and resident Al Quesnel donated \$2.5 million to help aid this beautiful but failing church.

"The time-frame of the church restoration has jumped ahead four to five years thanks to these incredible gifts," said pastor Fr. Eugène Roy. "We are deeply humbled and appreciative for these blessings. Mr. Quesnel has shown incredible generosity as well as philanthropic leadership. We are currently proceeding with exterior work on the walls of the church, as well as the chapel." Mr. Quesnel expressed the hope that his example would inspire others to support the church fund; since his donation, over 100 donors have come forward, pledging over \$500,000.

For the community of Tecumseh, the gift has had an effect that is impossible not to notice. The church steeple, which had been deemed unsafe and removed from the building in November 2007, sat on the front lawn for very nearly ten years. There had even been calls for its demolition. However, as part of the church restoration--which began last year--the spire of Ste. Anne's Church soared again in the early hours of November 14, 2017.

It was a day of great joy, but there is still much fundraising to be done in order to pay for the ongoing work. Inspired by the transformative gift from Mr. Quesnel, the parish is launching a capital campaign to raise the balance of funds necessary to finish all of the work needed to restore and secure the historic church. The campaign is named "ASPIRE for Our Future" and the goal is to raise an additional \$1.7 million. The projects that still need to be funded include: continuing the exterior stone

and brick work, paying for costs associated with the steeple, installing up-to-date audio and video equipment, a new parking lot, a new roof, and a new barrier-free entrance. The ultimate goal is to have a renewed church that will meet the needs of the community's celebrations, Masses, graduations, weddings, Baptisms and funerals. Also, the updated parish hall and meeting rooms will provide gathering places for community activities.

Not only are Fr. Eugene Roy and Deacon John Shiha reaching out, but scores of volunteer parishioners are on a mission to meet with as many community families, businesses and organizations as they can. They will go forth to talk about what their church does for the community, and the importance of the fundraising campaign. They are also ready and able to answer any questions about the work that is to be done. Anyone interested in receiving a visit from a parish ambassador team are asked to contact the parish office at 519-735-2182 to make arrangements. The teams are pleased to meet with prospective donors from now until the end of Spring, 2018.



*Photos by Dino DiMurro*

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# Ministry in the Yukon

## *(and how to survive winter here)*



*Story and photo Contributed by Fr. Slawomir Szwagrzyk*

In April 2016, Bishop Hector Vila from Whitehorse invited me to the Yukon. After receiving permission from Bishop Ronald Fabbro, I went in the middle of August 2016 to Whitehorse, and became rector of the cathedral.

The Diocese of Whitehorse is one of six missionary dioceses in Canada. The diocese is vast, bigger than France. It comprises the top northern quarter of the province of British Columbia and the entire Yukon Territory. Our Catholic population is 7,500. Besides the Bishop, six priests serve 23 parishes and missions. You can find a priest appointed every 500 kilometers.

Twice a month, I leave the cathedral and go to neighbouring churches. Every time, I have to drive 400, 900, or 1700 kilometres in both directions. Let me describe one trip. It was the beginning of December 2016, 8 am. It was dark outside. The sun was going to rise at 10 am and set at 3:45 pm. My goal was to visit three churches and return home. The temperature outside was -28 C. I checked one more time whether my gas tank was full and got ready to leave Whitehorse. I started driving along the North-West Alaska Highway. Soon the temperature dropped to -35 C. The highway was covered with compacted snow.

Thanks to studded tires I was able to reach my destination. After two hours of driving (150 kilometers), I got to Haines Junction, inhabited by 850 people. In this village, I celebrated the Eucharist for 10 people. The church building was originally an old, tin barracks left by the soldiers who had been building the Alaska Highway. After the Holy Mass and lunch, I continued my missionary journey of 120 kilometers. I watched through the windows Kluane National Park. In this park, there are glaciers and the highest Canadian mountain, Mt. Logan. The next stop was Burwash Landing

with 85 inhabitants. Even though the heat was turned on, at the Eucharist there were three women dressed in parkas because it was so cold. After the Holy Mass, we went to one of the houses to get warm and to chat for a short time. Since it was getting dark, the time came for the next trip of 170 kilometers. The next place with the Holy Mass at 7 pm was Beaver Creek. After the Eucharist, there followed a community dinner with the parishioners and a good night rest. A very low morning temperature of -40 C made me postpone my visit to Alaska, only 30 kilometers away, until summer. Now I had to concentrate on a safe trip back home.

How to survive a Yukon winter? Fuel, good tires, and a mission to spread the light of Christ. I'm happy to report that the rectory which I share with a French speaking priest and a seminarian, which has not been renovated for years, will be more hospitable this coming winter. In the spring of 2017, we decided to start necessary renovations by increasing the level of insulation of the ground floor basement and re-wiring the electrical. The old heating gravity system--which I often described as "demonic"--was replaced this autumn for approximately \$59,000.

Now I understand why Jack London returned to California after surviving one winter in the vicinity of Dawson City!



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