



We are the Community. We are the Church.

*Celebrating the 50th anniversary of the First Mass
at Sacred Heart Church at Nelthorpe Street
on September 5, 2015*

21

January 24-25, 2015



"If music be the food of love . . ."

"Play on. Give me excess of it." Sacred Heart's faith community has a big appetite for this "food of love" and yearn for an excess of it.

Through music in Sacred Heart Church's liturgy, it reflects William Shakespeare's quote in *Twelfth Night* [Act 1, Scene 1, 1-3] by providing the "food of love" for a focus on this teaching of Jesus: "*Love the Lord your God with all your heart, with all your soul, and with all your mind, and with all your strength. The second most important commandment is this: 'Love your neighbor as you love yourself.' There is no other commandment more important than these two.*" [Mark 12:29-31]

As an example, you can hear the congregation singing with gusto the rousing recessional *How Great Thou Art*, based on a Swedish traditional melody and poem written by Carl Gustav Boberg [1859–1940] in Sweden in 1885 and translated into English by British missionary Stuart K. Hine. Or the beautiful, inspirational hymn, *The Prayer of Saint Francis*, also known as *Make Me an Instrument of Your Peace*.

Music — both vocal and instrumental — has played a part in thanksgiving to God since Moses " . . . and the Israelites sang this song of praise to the Lord: "A psalm for the Lord, so great He is and so glorious; horse and rider hurled into the sea! Who but the Lord is my protector, the pride of my song; who but the Lord has brought me deliverance? Shall I not praise Him, my own God; shall I not extol Him, the God of my father before me?" [Exodus 15:1-3].

When the people had finished lifting up their voices to God, Moses' sister Miriam "went out with a tambour in her hand, and

all the women-folk followed her, with tambour and with dances, and took up from her the refrain, A psalm for the Lord, so great he is and so glorious; horse and rider hurled into the sea!" [Exodus 15:20-21].

Later along their journey to the Promised Land, " . . . at their next encampment that a well was shown to them; Gather the people together, the Lord had said to Moses, and I will provide water for them; and it was here that Israel first sang the song called, Let the well spring up. They all sang together" [Numbers 21:16-17].

Sacred music became more prominent in divine worship under the kingship of David. On the day God delivered David from his enemies and from Saul, he sang a lengthy hymn of praise to God [2 Samuel 22:1-51].

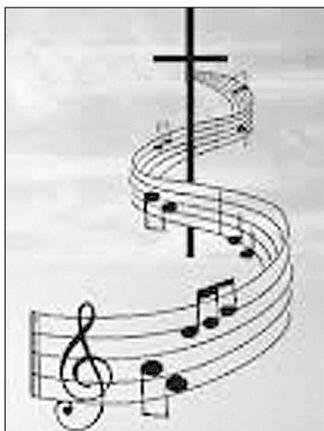
Later, David helped organize the liturgical worship of the temple " . . . as many more were musicians, to sound the Lord's praises with the instruments David had made for psalmsody [1 Chronicle 23:5].

David was also the chief author of the Psalms, which are replete with exhortations to sing to the Lord. The majority of the Psalms "were composed originally precisely for liturgical worship."

There was also music at the birth of Jesus when angels appeared before shepherds: "Then, on a sudden, a multitude of the

heavenly army appeared to them at the angel's side, giving praise to God, and saying, 'Glory to God in high heaven, and peace on earth to men that are God's friends' [Luke 2:13].

Sing



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After the Last Supper, Jesus and His apostles: "... sang a hymn, and went out to Mount Olivet" [Matthew 26:30].

Later, St. Paul exhorted the early Christians to unloosen their tongues "in psalms and hymns and spiritual music, as you sing and give praise to the Lord in your hearts. Give thanks continually to God, who is our Father, in the name of our Lord Jesus Christ." [Ephesians 5:19-20]. "I will sing with the spirit and I will sing with the mind also," he declares elsewhere, and observes: "What am I urging, then, brethren? Why, when you meet together, each of you with a psalm to sing, or some doctrine to impart, or a revelation to give, or ready to speak in strange tongues, or to interpret them, see that all is done to your spiritual advantage," [1 Corinthians 15:26].



Last week, during the papal visit to the Philippines, Filipino prelate, Luis Antonio Cardinal Tagle, told Pope Francis: "Our melodies make our spirits soar above the tragedies of life, our faith makes us stand up again and again after earthquakes, typhoons, and wars."

The members of Sacred Heart's music ministry do the same: they make our spirits soar even though we have not suffered the natural calamities that Filipinos suffer, like major earthquakes and typhoons, nor their extensive poverty.

From the parish's very beginning, many parishioners have given their time and made use of their musical talents and great voices to serve our faith community in its liturgical celebrations:

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Catholicism in the continents

Focus on Asia

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While the Mongol tribes in Central Asia and China were first introduced to the Church of the East, also known as the Nestorian Church, in the 7th century, Roman Catholicism was first introduced in this region in the 13th century during the Mogul empire.

In 1286, Pope Nicholas IV received a request from Mogul Emperor Arghun Khan to send Catholic missionaries to the court of Kúblai Khan [1260-1290], the Mongol emperor of China who was well disposed towards Christianity.

In 1289, he sent Italian Franciscan missionary, Giovanni da Montecorvino [1247-1328] to China, where about this time Marco Polo, the celebrated Venetian lay traveller, still lingered.

In 1291, Giovanni was in the "Country of St. Thomas", India, where he preached for 13 months and baptized about 100 persons. He reached China's capital "Khanbaliq" [now Beijing] in 1294, only to find that Kúblai Khan had died, and Temur Khan [Emperor Chengzong of Yuan] had succeeded to the Mongol throne. Though Temur did not embrace Christianity, he threw no obstacles in the way of the zealous missionary, who soon won the confidence of the ruler in spite of the opposition of the Nestorians already settled there.

In 1299, Giovanni built a church at Khanbaliq and in 1305 a second opposite the imperial palace.

After he had worked alone for 11 years, the German Franciscan Arnold joined him as his first colleague and, in 1307, Pope Clement V sent seven Franciscan bishops. They were commissioned to consecrate Giovanni as archbishop of Beijing and 'chief archbishop' of all those countries they were themselves to be his suffragan bishops. Only three of these envoys arrived safely: Gerardus, Peregrinus and Andrew of Perugia. They consecrated Giovanni in 1308 and succeeded each other in the episcopal see of Zaiton [now Quanzhou, the largest city of Fujian

Province] which Giovanni had established. In 1312 three more Franciscans were sent from Rome to act as suffragans, of whom one at least reached East Asia.

For the next 20 years the Chinese-Mongol mission continued to flourish under Giovanni's leadership. Besides three mission stations in Beijing, he established one near the present Amoy harbour, opposite Taiwan.

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Our Pastors



Fr. William Bulloch



Born: 8 May 1910, in Gananoque, Ontario

Ordained: 3 June 1944

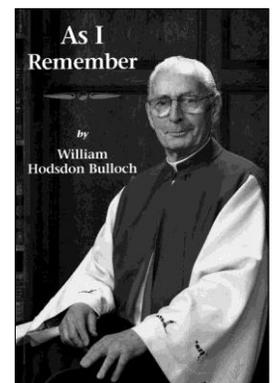
Died: 26 November 1999

Fr. William Wilfred Hodsdon Bulloch was the 7th pastor of Sacred Heart Church and served from '73-'76. After he retired in '76, he was elevated on 14 December 1977 to

monsignor by Pope Paul VI.

In his autobiography, *As I Remember*, published in 1998, Msgr. Bulloch states that he had a privileged childhood even though his father, Wilfred James Bulloch, died when he was two. His mother, Gertrude Harvy Hodsdon, was orphaned before her 5th birthday and grew up in poverty.

After she married, she raised Bill and his three sisters, Phyllis, Bernie and Betty at Glenholme, their house in Gananoque, 27 kilometres east of Kingston, a three-stories red-brick building. The family business was the Parmenter and Bulloch Factory that specialized in manufacturing rivets.



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