



We are the Community. We are the Church.

30

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

March 28-29, 2015

Lenten Retreat with Fr. Roger Keeler: Sunday, March 29, and Monday, March 30, at 7 p.m., at Sacred Heart Church



"And now, suppose that a man has the worldly goods he needs, and sees his brother go in want; if he steels his heart against his brother, how can we say that the love of God dwells in him? My little children, let us show our love by the true test of action, not by taking phrases on our lips." — 1 John 3:17-18

Parish's Social Justice Committee: supporting *Rerum Novarum* through deeds

In 1891, in response to a growing disparity of wealth in many areas of the world, Pope Leo XIII wrote an encyclical letter, *Rerum Novarum*, Latin for "of revolutionary change," on:

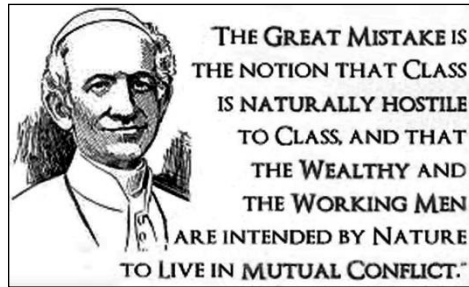
- the rights and duties of those with capital who employed laborers; and
- the rights and duties of laborers toward those with greater wealth who employed them.

The pope believed that only a Christian life and Christian institutions could save and heal human society because they order man's true end and true good. He laid out seven principles of Catholic *social doctrine*, or in today's terms, *social justice*, in his encyclical.

1. Human Dignity: *"So God made man in his own image, made him in the image of God. Man and woman both, he created them."* — Genesis 1:27. We are all God's children, brothers and sisters to each other. Respect for each person's human dignity is the basic principle of Catholic social teaching and human rights flow from our dignity as human persons.

2. Common good: *"To each person is given the gifts of the Spirit for the common good."* — 1 Corinthians 12:7 Common good means achieving conditions that make it possible for all to reach their full potential as persons and to become all that God intends us to be. Simply stated, it means "all for one, one for all."

3. Subsidiarity: *"Each of us has one body, with many different parts, and not all these parts have the same function; just so we, though many in number, form one body in Christ, and each acts as the counterpart of another."* — Romans 12: 4-5.



Subsidiarity means that every group in society must have the freedom and the means to do what it can best do for itself without a higher body or level of government taking over its activity.

4. Participation: We, either as an individual or in association with others, [e.g. a labor union], take part in the cultural, economic, political and social life of the civil community. It is absolutely necessary to encourage participation of the most disadvantaged.

5. Solidarity: *"Thus God has established a harmony in the body, giving special honour to that which needed it most. . . If one part is suffering, all the rest suffer with it; if one part is treated with honour, all the rest find pleasure in it."* —

1 Corinthians 12: 24-26. We are all our brothers and sisters' keepers in one family. We must promote and protect the good of all.

6. Right of private property: It represents the wages one has rightfully earned, and one needs private property to provide for the needs of one's family. Ownership of land or other possessions makes one work harder to take care of one's family than someone who has no vested interest in the property.

7. Universal destination of goods: God made the goods of the earth for the use of all so that all would be fed, clothed and sheltered. Christian living should lead to temporal prosperity for all; not necessarily great temporal wealth for all, but adequate food and shelter for all.

In '80, or 89 years later, **Bishop Remi de Roo** established the diocese's Social Justice Commission.

This was in keeping with Vatican Council II's teachings.

That same year Sacred Heart Parish Council formed its social justice committee, one of the first in the diocese, with **Doran Doyle** as the co-ordinator. Others who served as co-ordinators included **Lois Marcoux, Don Shaw** and **Yvonne Pigott**. The committee's mandate was to promote social awareness and to initiate action to bring about changes, wherever injustices or denial of human rights existed.

Other parishioners involved over the years included **Anne Ray, Aideen Lydon, Bill Hann, Darcy Kimmett, Eileen Shaw, Dr. Edward Pires, Ella Webb, Heather Sander, John** and **Delia Magee, Jonathan Aquino, Kay Beeching, Mary Ann Pontus, Mary Carr Travis** and **Kathy Weswick**.

In '82-'83, the parish's committee helped to sponsor the "exposure trips" of **Maeve Lydon** and **Christine Tritt** to developing countries. They returned to describe the conditions and the plight of the poor in these countries.

The committee also did a study of the bishop's kit on women's role in the church. Other activities were: Friday morning group prayer; 'Rosaries for Peace' with parish's ethnic communities; intercessions for Sunday masses; letter-writing sessions; encyclical education sessions; actions with other church and city groups to help refugees, mainly the Vietnamese boat people; vigils for Central America and peace; participation in the city's

disarmament groups, including ecumenical peace vigils downtown for 10 years; 'Project North' and solidarity with other First Nations peoples; anti-poverty, affordable housing, RAPs, and day care; concerns about forestry practices; and study of Ethical Reflections on the Economy issued by the Canadian Catholic Bishops' Social Affairs Commission.

Today, **Margie Noonan** chairs the social justice committee with **Dianne Miller** and **Kathy Weswick** as members.

The parish gives the committee a \$800 annual grant which it uses to support other organizations in their social justice work. Recent donations were to: Physicians for Global Survival; Farm Radio International; Interpares; Horizons of Friendship; Rainbow of Hope; Medecins Sans Frontiers; Casa Maria; Human Exchange; and TAPS in Victoria.

Members participate in a letter-writing group on the first Monday of each month to support people suffering from injustice and persecution. They also host coffee after mass, and maintain a Development and Peace/Social Justice bulletin board in the church foyer.

Since *Rerum Novarum*, the Catholic Church has spoken loudly and clearly about contemporary social issues.

Sacred Heart Parish's social justice committee has been doing the same. They practice the virtues of social justice and social love, to put the principles of *Rerum Novarum* into practice.



Focus on Europe

Continued from bulletin #29

Traditional beliefs and the New Testament provide some information on the spread of Christianity to Europe:

Circa 44 AD: Catholic tradition holds that Saint Peter arrived in Rome and established the church.

AD 46-48: St. Paul was in Cyprus in his first missionary journey.

AD 49: Decree of Claudius expelled St. Peter and all Jews from Rome. St. Peter heads to Antioch and becomes its first bishop.

AD 49-52: St. Paul preached at Neapoli, Phillippi, Thessalonica, Veria [or Beria], Athens and Corinth in Greece during his second missionary journey with Silas, Timothy and St. Luke.

AD 54: Nero revoked the Jewish expulsion from Rome and St. Peter returned to Rome and continued to reign as the first pope.

Circa AD 57: St. Paul's Epistle to the Romans, with no mention of St. Peter.

AD 60-62: St. Paul was shipwrecked on Malta on his way to Rome. St. Publius, the Roman governor of Malta at the time of the shipwreck, became the first Bishop of Malta following his conversion to Christianity. Did St. Paul also preach in Spain? In his letter to Romans 15:24-26, St. Paul says: "as soon, then, as I can set out on my journey to Spain." Some say he did.

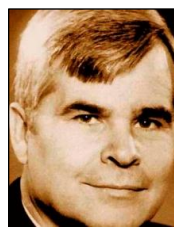
Circa AD 67: According to tradition, St. Peter and St. Paul are martyred under Nero's reign. Tradition states that St. Peter was crucified upside down. St. Linus succeeded him as Pope.

Continued from bulletin #29



Fr. Guy Merveille, O.Praem

Continued from bulletin #29



In '81, Fr. Guy was assigned as chaplain to the Fraternite Sacerdotale in Montreal, Canada. In October that year, Father Guy and others became concerned about the fate of former patients of Albert Prévost Pavilion, at the Department of Psychiatry of Sacred Heart Hospital of Montreal, and after a series of meetings, Fr. Guy, 22 Sisters of Providence and lay persons established a new organization, Accueil Émilie, to offer evangelical support and some entertainment to those diagnosed with a mental illness. The first gathering was on 16 May 1983. According to an abbot at Daylesford Abbey, a short time after '81 Fr. Guy left the abbey and was out of "our 'radar screen without any knowledge beforehand and we haven't heard anything since." The abbot did say that there was a marriage certificate in Fr. Guy's files in the abbey that shows that Jose Virginil Merveille married Margelaine Veilleux at the Palais de Justice in Granby, Quebec, on 29 November '89.

One of the witnesses to the wedding confirmed this and said that Fr. Guy and his wife were not working at that time and stayed with him before leaving for an unknown destination. He has not heard from either one of them ever since.

Fr. Guy's elder brother, a physician in Kansas, said he lost contact with Fr. Guy sometime in early '90. The search has now run cold in determining Fr. Guy's whereabouts after '90.