



**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*

**39**

**May 30-31, 2015**

# *A very special 50th Anniversary event*

## *Tea service, strawberries and ice cream*

|                      |                                 |
|----------------------|---------------------------------|
| <b>Date:</b>         | <b>Sunday, June 7, 2015</b>     |
| <b>Time:</b>         | <b>11:30 a.m. - 12:30 p.m.</b>  |
| <b>Place:</b>        | <b>Sacred Heart Parish Hall</b> |
| <b>Co-ordinator:</b> | <b>Jim Haffey</b>               |

Strawberries, the best of the berries: "*Doubtless God could have made a better berry, but doubtless God never did.*" — **Dr. William Butler**, 17th century English writer

**W**hy strawberries, these delicate heart-shaped berries? They symbolize: ► spring, ► rebirth, ► love, because of its heart shape and red color, ► purity, ► passion, ► healing, and ► perfect righteousness or the emblem of the righteous person whose fruits are good works.

In the Catholic tradition, when shown with other fruits and flowers, it represents the good works of the righteous or the fruits of the Holy Spirit. In line with this, the Virgin Mary is sometimes shown clad in a dress decorated with clusters of strawberries. The strawberry is occasionally accompanied by violets to suggest that the truly spiritual are always humble.

To symbolize perfection and righteousness, medieval stone masons carved strawberry designs on altars and around the top of pillars in churches and cathedrals.

Strawberries have been used in stories, literature and paintings through the ages.

As a rose family member, strawberries are unique in that it is the only fruit with seeds on the outside rather than the inside.

Wild strawberry seeds are largely distributed by birds. It seems that when birds eat the wild berries the seeds pass through them intact and in reasonably good condition.

The germinating seeds respond to light rather than moisture and therefore need no covering of earth to start growing.

And tea: It symbolizes riches, courage and strength.

The tea cup symbolizes our body while the tea symbolizes our mind.

Like a cup filled with tea, our mind can be filled with either random thoughts of a confused mind, or with the clear, unwavering focus of an enlightening mind. The challenge is to recognize and accept both as they are and become aware of one's inner state.



### **What does tea drinking teach us about a relationship with Jesus?**

Are you a tea "dipper" or a tea "abider"?

While both "dippers and abiders enjoy their tea, each has a drastically different approach on how to make their tea.

Tea lovers know that how to make tea is important because it not only affects the tea's strength, taste, and quality but also the tea drinking experience.

Dippers quickly dip a tea bag in and out of a hot cup of water many times in a few seconds to shorten the time it takes to get the tea ready to drink.

Abiders do not exert strength in dipping the tea bag in and out of the water, but they simply drop the tea bag into the cup, leave it alone, and go about their lives as they wait for their reward: a strong hot cup of tea.

While the dippers and the abiders benefit from the hot water surrounding the tea bag, dippers have to make things happen by his or her own strength, exerting energy by moving that bag in and out of the water. Eventually, the dipper grows restless and gives up on the dipping motions.

An abider does not trust in his or her own strength but, on the strength of the hot water to influence the tea. As the act of abiding continues, the transformation process begins. A cup that was once filled with a clear and tasteless water becomes an delightful and exquisite cup of tea.

**Continued on next page**

Many who attend church are dippers. They dip themselves into the waters of a Catholic lifestyle and when it gets a bit too hot for their taste, they dip back out until their next dip into Catholicism. They dip in for a couple of hours on Sunday morning and then they dip back out until the next worship service.

Some dippers throw away the tea bag after just a few dips in the hot water because they don't like wasting their time waiting for their tea, or, if they allow their tea bag to simply rest unattended in the hot water, it would result in the tea becoming too strong for their taste.

They do not realize that unless they allow the hot water to do its job, they will never enjoy the full flavor of the tea nor will they ever realize that tea's full potential.

The same holds true for the Christian life. If someone claims to be a disciple of Jesus and yet does not obey his teachings nor abide in him, then their life will never reach its full potential. As a matter of fact, such a life will not bear fruit.



## Catholicism in the continents

### Focus on Europe

**Poland:** **Mieszko I** [ca. 930 – 992] was the ruler of the Polans from about 960 until his death. A **Piast** dynasty member, he was the first Christian ruler of Poland and the de facto creator of the Polish state. He continued the policy of both his father and grandfather, rulers of the pagan tribes in the area of present Greater Poland. However, his marriage in 965 to the Czech **Przemyslid** princess **Dobrawa** and his baptism in 966 brought Poland into Christendom.

He accepted Western Christianity to resist forced conversion by the Germans and the incorporation of Poland into the Roman Empire — the fate of Bohemia. He expanded the Polish state southward into Galicia at Bohemia's expense and northward to the Baltic Sea through the incorporation of Pomerania.

The Roman Empire or any other Catholic country, in theory, had no right to attack Poland under the pretext of spreading Catholicism or for other unjust reasons, because the duke of the Polans had become a member of the Catholic circle.

The baptism started the Latin culture's spread in Poland, with the first literate and educated churchmen-advisers joining **Mieszko's** court. The missionary bishopric, started in 968, used the Latin liturgy. Churches were built at Gniezno, Poznań, Ostrów Lednicki and elsewhere. The missionary diocese's existence emphasized the Polish state's individuality and independence. Catholicization also led to political changes. Emergent power structures became independent of the traditional tribal elders and their authority became limited. Clergy who arrived in the country helped to develop education, culture and state administration and diplomacy. At the end of **Mieszko's** reign, Poland began to pay tribute to the pope [Peter's Pence]. However, the population's conversion to Catholicism was not completed during his reign because **Mieszko I** had to deal with rebellions led by the old pagan priest caste. In some villages, the old Slavic beliefs and customs continued until the 16th century.

"*You have only to live on [abide] in me, and I will live on [abide] in you. The branch that does not live on [abide] in the vine can yield no fruit of itself; no more can you, if you do not live on [abide] in me.*

"*I am the vine, you are its branches; if a man lives on [abides] in me, and I [abide] in him, then he will yield abundant fruit; separated from me, you have no power to do anything. If a man does not live on [abide] in me, he can only be like the branch that is cast off and withers away; such a branch is picked up and thrown into the fire, to burn there.*

"*As long as you live on [abide] in me, and my words live on [abide] in you, you will be able to make what request you will, and have it granted. My Father's name has been glorified, if you yield abundant fruit, and prove yourselves my disciples.*

"*I have bestowed my love upon you, just as my Father has bestowed his love upon me; live on [abide], then, in my love. "You will live on [abide] in my love, if you keep my commandments, just as it is by keeping my Father's commandments that I live on [abide] in his love."*

— John 14: 4-11

To be God's cup of tea, abide in Jesus by obeying God's commands at all times.

## Our Pastors



### Fr. Sigismond Lajoie, OFM



After his brief stay with the Friars at Regina, he became associate pastor in '55 at Our Lady of Lourdes Parish, a Franciscan parish Maillardville, B.C., as well as teacher-principal of the parochial Our Lady of Lourdes Catholic High School.

In '58, he served briefly as pastoral assistant at St. Francis Church, Vancouver, BC.

In November '58, Fr. Sig was posted to Port Alberni as assistant to Fr. Wilfred Brazeau before becoming pastor of Notre Dame Parish in that city.

When he arrived, there were two parishes in Port Alberni: Holy Family Parish and Notre Dame. In '71 the two parishes were amalgamated and the Franciscan order agreed to supply the manpower. Smith Memorial School, now North Island College, was a Holy Family Parish project.

While serving in Port Alberni, Fr. Sig also studied for 20 months at Berkeley School of Theology, and received a masters degree in counselling and education. In '82, he left Port Alberni to become Administrator of St. Rose of Lima Parish in Sooke, and, two years later, in July '84, he was appointed Sacred Heart Church pastor.

At Sacred Heart Church, Fr. Sig stressed community, humility, sincerity, and true concern for the poor — these teachings are still engraved in the hearts of the Sacred Heart faith community.

The "Grocery Cart" at the entrance of the church is one visible sign of his teaching. He often said: "When you are shopping for yourselves, choose something for someone else — don't go to the back of the cupboard and take something out that you haven't used or eaten in the last year — shop for the poor as you would shop for yourself." The grocery cart is filled each weekend and a member of the St. Vincent de Paul Society picks up the groceries each week for distribution.

Continued in bulletin #40