

We are the Community. We are the Church.

40

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

June 6-7, 2015



Extraordinary Ministers of Holy Communion **Devotion and reverence for Eucharist exemplified in this ministry**

While the first Eucharist was at the Last Supper, the *Acts of the Apostles* presents the early Christians as meeting for "the breaking of bread" as some sort of ceremony.

It was the apostle **St. Paul**, in *1 Corinthians 11:20-33* [circa 55AD], who responded to abuses at a meal that the Corinthian Christians had at their meetings and that he did not deem worthy to be called a Supper of the Lord:

"The tradition which I received from the Lord, and handed on to you, is that the Lord Jesus, on the night when he was being betrayed, took bread, and gave thanks, and broke it, and said, Take, eat; this is my body, given up for you. Do this for a commemoration of me. And so with the cup, when supper was ended, This cup, he said, is the new testament, in my blood. Do this, whenever you drink it, for a commemoration of me."

St. Paul considered that, in celebrating the rite, they were fulfilling a mandate to do so. He appeals to them to celebrate it worthily, since otherwise they would be answerable for the body and blood of the Lord.

St. Paul presented himself as a link in the chain of Eucharistic tradition: he received the tradition in the early '40s while at Antioch and handed it to the Corinthians in the year 51 when first proclaiming the gospel to them. The Corinthians in turn handed it on to others and several years later, **St. Paul** reminded them of this in *1 Corinthians*.

Justin Martyr, also known as **Saint Justin** (100 – 165 AD), in his writings gave the oldest description of something that can be recognised as the rite that is in use today.

While earlier sources, **the Didache**, **1 Clement** and **Ignatius of Antioch** provided glimpses of the what Christians were doing in their Eucharists, and, later sources, **Tertullian** and the Apostolic Tradition offered some details from around the year 200, it was only after the church "went public" after the conversion of **Constantine the Great** in the second decade of the fourth century, that it was clear that the Eucharist was established as a central part of Christian life.

From the first days of the Church's celebration of the Eucharist, Holy Communion consisted of the reception of both species in

fulfillment of the **Lord's** command to "*take and eat . . . take and drink.*"

The distribution of Holy Communion to the faithful under both kinds was thus the norm for more than a millennium of Catholic liturgical practice.

This practice continued until the late 11th century, when the custom of distributing the Eucharist to the faithful under the form of bread alone began to grow. By the 12th century theologians spoke of Communion under one kind as a "custom" of the Church. This practice spread until the Council of Constance in 1415 decreed that Holy Communion be distributed to the faithful under the form of bread alone.

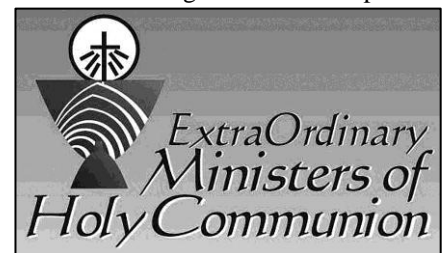
In 1963, the Second Vatican Council, in *Sacrosanctum Concilium* restored Holy Communion under both kinds at the bishop's discretion. The first edition of the *Missale Romanum* expressed this and it got an even more generous application in *Missale Romanum's* third typical edition.

Holy Communion has a fuller form as a sign when it takes place under both kinds.

Before the Second Vatican Council, the priest distributed only the bread [host], which the faithful received on the tongue, usually kneeling at an altar rail.

Also, the distribution of the Eucharist was reserved to the consecrated hands of priests [acting 'In Persona Christi', 'In the Person of Christ'] and lay persons were forbidden to touch the Eucharist.

In 1973, the then-Sacred Congregation for the Discipline of the Sacraments, in a document titled *Immensae Caritatis*, noted that Extraordinary Ministers [they are not "ordinary" because they are not "ordained"], or lay persons, could assist in the distribution of the Eucharist. They are now also allowed to bring the Eucharist to those who are sick or homebound.



Continued on next page

It is said that when **Fr. Guy Merveille** was Sacred Heart pastor ['76-'79] with **Fr. Leo Roberts** as assistant pastor ['76-'84], **Dr. Jack Nash**, pastoral parish council chair ['72-'73] was the first parishioner to help distribute Holy Communion. Since then, men and women have assisted.

When **Fr Sigismond Lajoie**, OFM, was pastor from 1984 to 2004, he introduced the distribution of communion under both species (bread and wine). In '97, **Mary Wilson** began to co-ordinate the lay persons who distributed the Eucharist with the priest[s]. **Arnie Cavanagh** took on this role in '04, and **Bob** and **Helen Payne** followed from '09 to date.

If you are interested in becoming an extraordinary minister, **Bob** and **Helen** would be happy to hear from you. Call them at 250-370-0241.

Your duties would involve coming 15 minutes early for mass to prepare the vessels, cruets and other items. You would help the priest distribute communion at the appropriate time. After Holy Communion, you would help to purify the chalices and the ciborium (sacred vessels). Once mass is over, you would wash the dishes and put them away.

The good news is that **Bob** and **Helen** will train you and show you how to do this.

There are some extraordinary ministers who take communion to the sick. The priest presents them with the pyxes to take away at the end of mass.

This is an important function: to reach out and share the Eucharist with those who could not come to mass.



Focus on Oceania

Oceania — comprising Australia, Papua New Guinea, New Zealand, Fiji, Solomon Islands, Vanuatu, New Caledonia, French Polynesia, Samoa, Guam, Kiribati, Tonga, Federated States of Micronesia, Marshall Islands, American Samoa, Northern Mariana Island, Palau, Cook Islands, Wallis and Futuna, Tuvalu, Nauru, Norfolk Islands, Niue, Tokelau and Pitcairn Islands — has a population of 40 million. About 25 per cent of this population are Catholics, representing less than one per cent of the Catholics in the world.

Australia, the largest country in Oceania with a population of 23.8 million, has 5.4 million Catholics.

The first Catholics, mostly Irish convicts, to reside in Australia arrived with the First Fleet in 1788. Twelve years later, two Irish priests, both convicts, were sent to Australia for allegedly taking part in the 1798 Irish rebellion against British rule in Ireland. Another arrived a year later. They were accorded no official recognition. One of them, **Fr. James Dixon**, was granted conditional emancipation and permission to say the first Mass in Sydney, then in Liverpool and Parramatta on successive Sundays, a practice that continued from 1803 until March 1804, when the Castle Hill rebellion — by convicts against the colonial government — so alarmed the governor that he withdrew **Fr. Dixon's** privileges. From 1788 to 1803, some 2,086 Irish Catholics, who were transported to Australia, celebrated masses in secret. However by 1810 the priests had left for other places and until 1817 the Catholic religion survived through the laity.

In 1817, Irish Cistercian **Fr. Jeremiah O'Flynn** arrived but the British deported him six months later. He left behind in Sidney the Blessed Sacrament that provided a focal point for Catholic meetings on Sundays. A furor erupted in England over his deportation, so the British authorized two Catholic priests to be posted in Australia. Their arrival in 1920 can be regarded as the Catholic Church's formal establishment in Australia.

By 1828, the Catholic population was about 10 000, of which 374 adults had been born in Australia, raised in a totally lay environment, but had the Catholic faith passed on to them despite the absence of priests.

Continued in bulletin #41



Fr. Sigismond Lajoie, OFM

Continued from bulletin # 39



Fr. Sig served the Diocese of Victoria in administrative capacities as Chancellor from '82 until '86, and as Vicar General from '85 until '03.

He also served the Franciscans as a General Councillor.

On 15 June '93, he was awarded the *Pro Ecclesia et Pontifice* Medal by Pope John Paul II, for his years of dedicated service for the Church and the Holy Father.

His love of creation, his devotion to people and his eloquent ability to deliver a heartfelt message were an inspiration to many. In '04, Sacred Heart Parish began planning a celebration to honor Fr. Sig's 50th anniversary of his ordination. While the anniversary date was 30 June '04, the celebration was planned for Sunday, 27 June '04.

However, Fr. Sig, who was hospitalized in April, passed away peacefully at Victoria Hospice at 9:30 a.m. on the planned celebration date, just when the Sacred Heart faith community began the celebration of the Sunday Mass. — at the very hour he had celebrated with us for 20 years.

Many of his family members and friends were able to be with him in his last hours of life on earth.

The Mass of the Resurrection was on 30 June at Sacred Heart with the provincial of the Franciscans, Fr. Bob Mochrie, and the homily was by assistant pastor, Msgr. Michael Lapierre.

Some 20 members of his family travelled from Alberta and friends from Eastern Canada and Vancouver Island attended.

An avid gardener, Fr. Sig left a legacy of beautiful flowers, plants and bushes around Sacred Heart Church. After he passed away, a tree was planted on the lawn next to the courtyard and, in '06, rockery and plants were placed under the tree and the children from the catechism classes, parents and teachers raised funds for a plaque that read: "Angels Gather Here — Fr. Sig Lajoie, O.F.M. 1927-2004."

Fr. Sig loved to see the children play on that grassy hill.