



We are the Community. We are the Church.

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

November 1-2, 2014

Hallow Eve at Sacred Heart Church . . . 38 years ago

It was Sunday, October 31, 1976, or Halloween. The next day, November 1, was All Saints' Day, also known as All Hallows, or Solemnity of All Saints, a day of prayer for the dead, particularly, but not exclusively, one's relatives.



To commemorate All Saints' Day on its eve, Sacred Heart pastor, Fr. Guy Merveille, a Nobertine, asked all the children to attend the family mass dressed in the costume of a biblical character. And they all did.

Fr. Guy, himself, entered the church completely covered by a blanket and was led down the aisle by a parishioner ringing a bell. The pastor was

the leper whom Jesus cured.

"Then a leper came up to him, asking for his aid; he knelt at his feet and said, 'If it be thy will, thou hast power to make me clean.' Jesus was moved with pity; he held out his hand and touched him, and said, 'It is my will; be thou made clean. And at the word, the leprosy all at once left him, and he was cleansed.'"

— Mark 1:40-42

Each child in costume then explained which biblical character he or she represented.

After the show-and-tell, Fr. Guy explained that the Halloween observance that day was, in medieval times, All Hallows Eve, a holy or hallowed evening observed on October 31, the eve of All Saints' Day, when people dressed up as a saint or biblical character they admired most.

Cracking the 'glass ceiling'



In 1976, immediately after his appointment as our 7th pastor, Fr. Guy Merveille terminated altar serving as exclusively a boys' domain by having girls as altar servers. Photo shows Fr. Guy and altar servers' co-ordinator, Keith Jones, with two of the earliest girl servers, Lisa and Nicola, and boy server Sean. See *'Did you Know?'* on next page.

Deadline: November 7
For placing a message of gratitude or extending greetings to Sacred Heart Church on its 50th Anniversary in 2015 of the first Mass on September 5, 1965 at the church on Nelthorpe Street.

Full page: \$2,000
Half page: \$1,000
Quarter page: \$500
One-eighth page: \$250

This is a fundraising initiative for legacy project[s] to be selected by Parish Council from parishioners' suggestions

Submit camera-ready material to Parish Office

Did you know?

Continued from bulletin #8

Around the time of Vatican Council II, some dioceses disobeyed and allowed girls to be altar servers. The Vatican attempted to halt this with the 1970 instruction affirming that only males be altar servers. However, the practice continued in some places, and the Vatican reaffirmed the prohibition against female altar servers in a 1980 instruction. Apparently, Sacred Heart Church, with Fr. Guy Merveille, a Norbertine, as pastor, allowed girls to be altar servers in 1976 because the parish bulletin of September 19, listed Lois Boyd, Laura Jones, Natachia Taft and Sonia Taft as being altar servers for that weekend along with some boys. The practice of listing names of altar servers for weekend Masses had ended in 1972, and the September 19, 1976, bulletin was the first and only time that it reappeared after that.

When the 1983 Code of Canon Law was promulgated, it was argued that women could be altar servers based on the inclusion of both males and females in canon 230 §2: "Lay persons can fulfil the function of lector in liturgical actions by temporary

designation. All lay persons can also perform the functions of commentator or cantor, or other functions, according to the norm of law." Thus in many diocese, females were allowed to be altar servers under the "new canon law", without any explicit clarification on the matter from the Vatican.

On 11 July 1992, Pope John Paul II confirmed the authenticity of canon 230 §2 states that service at the altar is one of the liturgical functions that can be performed by both lay men and women and clarified that canon 230 §2 has a permissive and not a perceptive character. That is, it allows, but does not require, the use of females as altar servers. Thus it was for each diocesan bishop to decide whether to allow them in his diocese.

A later document clarified that even if a bishop allowed females as altar servers, a church pastor in that diocese is not obliged to accept them because a male or female does not have a *right* to become an altar server. It also states that: *it will always be very appropriate to follow the noble tradition of having boys serve at the altar*, a tradition maintained by many dioceses in the non-western world and some traditionalist Catholics.



Focus on Africa

The first foreigner mentioned in the bible to be baptized was an African [Acts of the Apostle, Chapter 8:26-40]. St. Philip the Apostle [martyred on 80 CE] baptized an Ethiopian eunuch, a courtier of Candace, Queen of Ethiopia [Amanikhatashan, a Candace between 62-85 CE, or Amantitere, 22-41 CE].

Today, Africa has 158 million baptized Catholics or 17.7 per cent of its total population — a low percentage due to: the Council of Chalcedon [today Kadikoy in Istanbul, Turkey] of 451 that saw early Christianity split with Oriental Orthodoxy; the Islamic conquests in Africa [700-1606]; the Great Schism of 1054 between Western [Roman] and Eastern Orthodox: the Crusades in Africa [5th, 7th and 8th from 1217-1272]; and, Portuguese missionaries focussing on emperors and kings for conversion.

The continent has 18 cardinals [from 16 countries, accounting for nine per cent of the total number of cardinals], 13 of whom are electors. Nigeria has the highest number with three, two of whom are electors. The world's largest seminary is in Nigeria and Africa produces a large percentage of the world's priests.

Many Catholic churches in Africa follow the Rite Zaïrois, or Zairan Rite, also called the Congolese Rite. It is a variant of the Roman Rite and was approved by Rome in 1988.

This liturgy fits into Congolese culture. People are involved in the liturgy because they feel recognised and considered. It takes into account African life and culture and encourages the congregation's participation and engagement. For example, dance, is seen as an expression of faith. The rite also includes the invocation of ancestors and saints, an important part of the liturgy

in the Congo. It is an eschatological [doctrines concerning death, judgment, heaven and hell] affirmation of the Christian assembly as well as a part of the Congolese culture.

Another characteristic of the liturgical celebration is that readers receive a blessing given as a mandate by the priest, before going up to read. Congolese Cardinal Joseph Albert Malula [1917-1989] is considered, today "the father of the Rite Zairois or the pioneer, *par excellence*, of the Africanisation of the church in sub-Saharan Africa"



Fr. Jan Planeta

Born: 25 March 1909, in Radwan, Poland

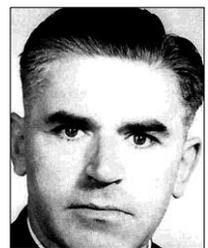
Ordained: 29 June 1934 in Tarnow, Poland

Died: 4 December 1969 in Victoria

Fr. Planeta was the son of Maria and Wojciech Planeta, one of 10 children — four sisters and five brothers. Two of his sisters came to Canada.

He attended primary school in his village, Radwan, and secondary school at Dabrowa Tarnowska before joining the theological seminary in Tarnow. ". . . in 1929, 46 other men entered the Seminary in Tarnow to study Theology with the intention of becoming priests. All of us [47] were just from one diocese," stated Fr. Planeta in an article in *The Torch* in June 1959.

"I was thinking of becoming a priest in 1920, when I was 11 years old," he said. According to church statistics, Tarnow is the most religious diocese in Poland, with 72.5% weekly Mass attendance.



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