



Quid Novi

A Bulletin of The Catholic Archdiocese of Edmonton

September 22, 2009

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For publication in the parish bulletin this weekend, September 26-27

This issue contains information of particular interest to:

- Youth Ministers
- WYD Co-ordinators
- Pastoral Assistants

Please feel free to use in parish bulletins and/or pass it on!



**BISHOPS' COLLECTION
FOR THE NEEDS OF
THE CHURCH
IN CANADA**

Bishops' Collection for the Needs of the Church in Canada: Today, a special collection is held in parish communities across the country to support the pastoral work of the Bishops nationally and internationally. Known as the *Bishops' Collection for the Needs of the Church in Canada*, this collection helps dioceses pay their annual contribution to the Canadian Conference of Catholic Bishops (CCCB).

Founded more than 65 years ago, the CCCB is the assembly of all the Bishops of Canada, including those of the Eastern Catholic Churches. In addition to assisting in consultations with the Holy Father and the various departments of the Holy See, the CCCB works in close partnership with other Episcopal Conferences around the world, and in particular with those in the Americas. Through the work of its commissions and committees, it is involved in the issues that affect the life of the Church today and shape society.

The Bishops of Canada wish to thank you in advance for your generosity.

A Matter of Life and Death: We continue to hear positive reports from the offices of our Members of Parliament about the many cards and letters they have received regarding Bill C-384, the private member's bill that seeks to legalize euthanasia and assisted suicide in Canada. When writing to an MP, please include your address so that he or she can write back to you about this important issue.

Archbishop James Weisgerber, president of the Canadian Conference of Catholic Bishops, has issued a public statement about the bill, which is scheduled for debate in the House of Commons on September 29. "It is hard to see how any legislation legalizing euthanasia and assisted suicide would protect the most vulnerable in our society," says Archbishop Weisgerber. "What confidence and trust could they possibly have that their lives would continue to be protected by health-care providers, family and friends, or society at large? Euthanasia and assisted suicide, by their very nature, mean there is no longer a common duty for all to protect the lives of others. There is also the well-founded fear that euthanasia and assisted suicide can be imposed on individuals as a way to save costs and lessen demands on care-givers. Inevitably, the result would be a society even more fragmented, with its members living in greater isolation and anxiety."

The full text of Archbishop Weisgerber's statement is included with this issue. For more information on Bill C-384, see the following resources available online:

A publication by the Catholic Organization for Life and Family (COLF), entitled *Euthanasia and Assisted Suicide: Urgent Questions*

http://www.colf.ca/mamboshop/index.php?option=com_content&task=view&id=85&Itemid=119&limit=1&limit_start=1

A Workshop Guide on euthanasia and assisted suicide: *Life in the Balance*

http://www.colf.ca/mamboshop/index.php?option=com_content&task=view&id=85&Itemid=119&limit=1&limit_start=1

A recent Advocacy Alert on Bill C-384 by the Catholic Health Alliance of Canada

http://www.chac.ca/advocacy/policy/advocacy_alert_C-384_e.pdf

A recent reflection in English by the Canadian Catholic Bioethics Institute on the implications for Canada of the question of physician-assisted suicide in Britain

http://www.ccbi-toronto.ca/documents/bioethic_matters/2009/bioethics%20matters_September%202009%20PAS%20in%20UK%20and%20Canada.pdf

Office of Youth & YAM ...

Please consider including this notice in the parish bulletin and be sure to pass along the information to your parish youth leader or WYD co-ordinator.

Thinking about World Youth Day in Madrid 2011? Have you started planning? The Office of Youth & YAM is planning a WYD 2011 information evening for group leaders and individuals who are interested in making this pilgrimage to Spain in 2011. Join us **Tuesday, September 29**, at 7 p.m., in the Catholic Pastoral Centre Assembly Hall, 8421-101 Avenue. Contact Andrew at yam@caedm.ca for more information.

Annual Catholic Youth Rally: Our annual rally is set for **Saturday, October 17** at Archbishop O'Leary High School, 8760-132 Avenue, Edmonton. We are pleased to welcome Fr. John Gerth, who will lead us through a day reflecting on the question Jesus asked his disciples: "What is it you want me to do for you?" (Mark 10:36.) Registration information is now posted online at www.caedm.ca/youth-yam/newsletter

Office of Ecumenism & Interfaith Relations ...

A Rare Opportunity: In a spirit of Christian brotherhood, Catholics in the Archdiocese of Edmonton and the Ukrainian Eparchy of Edmonton have been invited to join their Orthodox brothers and sisters in veneration of a famous icon that will be shown in the city as part of an international tour. The Pochaev icon of the Mother of God is one of the most venerated by Orthodox Christians in Eastern Europe. Permanently housed in the Pochaev Monastery of the Dormition of the Theotokos in southwest Ukraine, the icon is widely renowned for healings of the sick and other miracles. The icon depicts the Virgin Mary tenderly inclining her head toward her infant Son, whom she holds on her right hand. Both Archbishop Richard Smith and Bishop David Motiuk are encouraging Catholics to take advantage of this “chance of a lifetime” to see and venerate the icon. Two public prayer services are planned, at 7 p.m. on **Monday, October 5, and Tuesday, October 6**, at St Herman of Alaska Orthodox Sobor, 9930-167 Street.

Would you like to learn more about the icon and the Orthodox service where it will be venerated? Contact Julien in the Office of Evangelization and Catechesis at 780-469-1010 ext. 271 or jhammond@caedm.ca. If there is enough interest, we will hold an educational session before attending the Monday evening service.

Please see the poster and brochure included with this issue.



Members of the Knights of Columbus, Nazareno Council No. 12904 from St. John the Evangelist Parish dropped by the Catholic Pastoral Centre this week to deliver a cheque for \$7,710.40 to Archbishop Smith. The money will go toward the Cornerstone of Faith campaign, which will be raising funds over the coming months to complete construction of the new St. Joseph Seminary and Newman Theological College. The Nazareno Knights raised the money through a golf tournament last August, and Grand Knight Orlando Damaso says it was so successful that they are already planning another tournament for next summer.



News and Notes...

Conference/Seminar on Contemplative Prayer Cancelled: Illness has forced Father Thomas Keating to cancel his visit to Edmonton, where he had been scheduled to lead a conference and seminar on contemplative prayer **Friday and Saturday, October 2-3**. For refund information call 780-701-1854 or email retreats@providencerenewal.ca

NTC Convocation: The Senate of Newman Theological College cordially invites you to the 40th convocation liturgy and convocation ceremony on **Saturday, October 17**. Liturgy at 10 a.m. will be followed by a break and then the convocation ceremony at 2 p.m. Convocation speaker is Sister Teresita Kambeitz. Reception to follow.

Cenacle with Father Guimond: Father Ray Guimond will hold a Cenacle at St. Andrew Parish, 12810 - 111 Avenue, Edmonton, on **Friday, October 9**, beginning with the Rosary at 7 p.m. followed by Mass and exposition of the Blessed Sacrament. Potluck refreshments served afterwards. For more info phone Elizabeth at 780-452- 1471.

Please feel free to display the poster included with this issue.

Cook/Housekeeper Wanted: Santa Maria Goretti Parish in Edmonton is looking for a part-time cook and housekeeper to serve two new priests who are expected to arrive in October. Hours will be approximately 4-5 hours a day Monday to Friday. Wages to be negotiated. Please contact Santa Maria Goretti Parish at 780-422-8304.

Society of St. Vincent de Paul Charity Sale: Antiques, collectibles, housewares, furniture: find it all at the Society of St. Vincent de Paul Charity Sale, **Thursday-Saturday, October 8-10**, at St. Andrew's Centre Auditorium, 12720 - 111 Avenue, Edmonton. New items are displayed daily! Proceeds go to support the society's work with the poor and needy. Hours are noon to 7 p.m. Thursday and Friday, 10 a.m. to 5 p.m. on Saturday.

Four Stages of Marriage: The four stages of marriage are: (1) Romance, (2) Disillusionment, (3) Misery, and (4) Awakening. Many marriages experience the first three stages. Marriages that end in divorce never make it to the fourth stage of Awakening. Don't give up without learning about it. If your marriage suffers from disillusionment or misery, contact Retrouvaille. This program has helped tens of thousands of couples experiencing difficulty at all levels of marital distress from disillusionment to deep misery. For confidential information or to register for the program beginning with a weekend on **November 13-15**, e-mail retrovaille@shaw.ca or call 780-577-1474 or visit www.HelpOurMarriage.com

More upcoming events are listed on the website at www.caedm.ca/pastoral-scene

Stewardship Moment...

Twenty-sixth Sunday in Ordinary Time • September 27

St. James offers a warning for the rich in today's second reading. What does it mean to be rich? If you are rich enough to have a bank account, you are better off than the 70 percent of people on earth who don't. We are all rich compared to most people in the world. Being rich is not in itself a problem. When we do not freely share what we have been given, when we cling to our money or feel a sense of entitlement, that's when we have a problem. Good stewards are grateful to be richly blessed with a job, a warm bed at night and their many possessions.

(Courtesy Archdiocese of Winnipeg Stewardship Office)



If you know someone who would like to receive *Quid Novi*, have them e-mail Lorraine at communications@caedm.ca and we will add them to the distribution list. To be removed from the distribution list, please e-mail Lorraine and put “Remove from Quid Novi” in the subject line.



The Parliament of Canada is soon expected to debate private member's Bill C-384, an Act to amend the Criminal Code (*right to die with dignity*), which aims at legalizing euthanasia and assisted suicide in Canada.

Those wishing to re-open this debate are no doubt motivated by concern for the sufferings of others. An unfortunate understanding of compassion has led them to suggest euthanizing the most vulnerable instead of providing them with proper care, effective pain control, and social, emotional and spiritual support until their natural death. It is always important to be as clear as possible about intentions and possible consequences when we consider human acts, so as to assure the greatest good and limit any harm to the persons directly affected and also to the wider community.

Unfortunately, some of the terms being proposed for this debate are misleading or unclear. This can only lead to discussions that are confusing and unhelpful, and also makes it difficult to find common ground from which to assess the risks and impact of proposals for new legislation.

From the Catholic perspective, it is legitimate to use medication and other means to alleviate suffering, even if a side effect can be the shortening of life expectancy. It is also legitimate for someone to refuse medical procedures that are found to be especially burdensome. But what is never acceptable is the direct and intentional killing of the depressed, handicapped, sick, elderly or dying (*Catechism of the Catholic Church*, nos. 2276-77).

It is hard to see how any legislation legalizing euthanasia and assisted suicide would protect the most vulnerable in our society. What confidence and trust could they possibly have that their lives would continue to be protected by health-care providers, family and friends, or society at large? Euthanasia and assisted suicide, by their very nature, mean there is no longer a common duty for all to protect the lives of others. There is also the well-founded fear that euthanasia and assisted suicide can be imposed on individuals as a way to save costs and lessen demands on care-givers. Inevitably, the result would be a society even more fragmented, with its members living in greater isolation and anxiety.

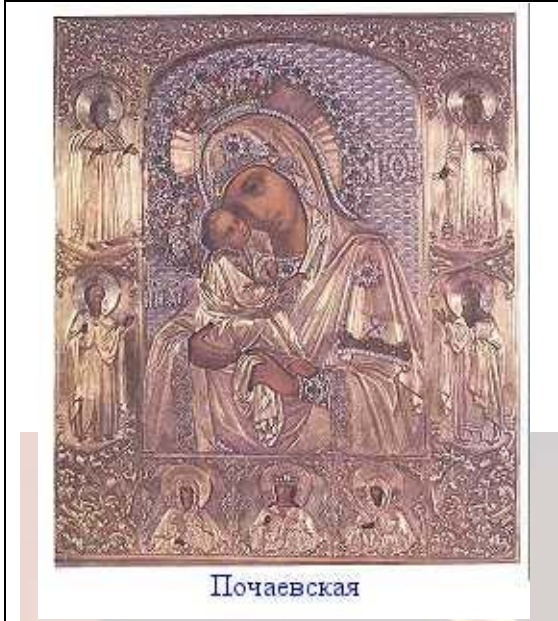
As this debate resumes in our country on such an important question, the Catholic Bishops of Canada invite:

- 1) The members of the Parliament of Canada – elected representatives in the House of Commons as well as Senators – to use clear definitions in their upcoming debates, and also to consider the profound impact that such legislation would have on the lives of individuals and on the wider community;

- 2) All Canadians to become better informed about euthanasia and assisted suicide, and to promote instead palliative and home care to help those in need and their care-givers;
- 3) Catholics, our brothers and sisters who belong to other Christian communities or other faiths, and all who appreciate the beauty and dignity of life, to engage in this debate civilly and respectfully, so as to witness a profound reverence for the inherent dignity of each and all human life.

21 September 2009

Most Reverend V. James Weisgerber
Archbishop of Winnipeg
President of the Canadian Conference of Catholic Bishops



**St Herman of Alaska
Orthodox Sobor**

9930-167 Street
Edmonton, Alberta

Monday Oct. 5th 2009

**7:00pm Akathist Service to
the Pochaev Icon of the
Mother of God**

Tues Oct. 6th, 2009

9:30am Divine Liturgy

**7:00pm Akathist Service to
the Pochaev Icon of the
Mother of God**

Visit of the
Sacred Icon of
the Theotokos
of Pochaev

*All are warmly
welcome!*

*Call (780) 484-9804
for more
information*

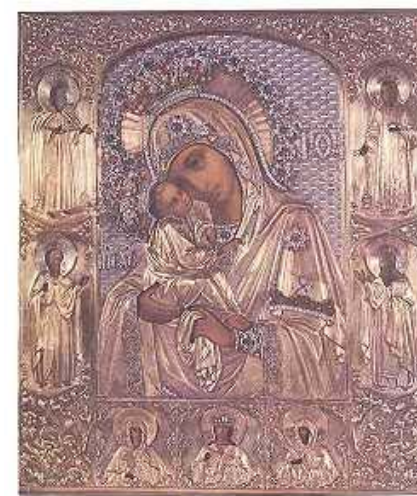
necessary materials and appointments. After the death of Anna Goiskaya, her heir, a nephew who in the Reformation had converted to Lutheranism, plundered the Pochaev Monastery and took the icon home. Expressing his disdain for the holy image, he engaged in travesties of Orthodox services, during which he dressed his wife in priestly vestments while she shrieked insults at the icon. For this she was severely chastised by demonic torment. The poor woman's sufferings stopped only when she finally returned the sacred image to its rightful place in the monastery.

In 1675, Moslem Turks invaded the area and laid siege to the monastery. In response, the monks, together with the people who sought shelter in the monastery, began to sing the Akathistos Hymn before the Pochaev icon, supplicating the assistance and protection of the Mother of God. To the astonishment of the Turks, a vision appeared above Pochaev, in which they beheld the Most Holy Virgin, in brilliant and shining radiance, accompanied by Saint Job. The radiant Virgin was holding her protective veil over the monastery and was surrounded by a host of angels dressed for battle, with drawn swords. The invaders tried to repel the angelic host by shooting thousands of arrows into the air, but the arrows fell back, killing the men who had shot them. The Turks lifted the siege and fled in terror.

For almost 100 years in the 18th century and early 19th centuries [1721-1831], the Pochaev Monastery was in the hands of the Greek Catholic Church. During that time, the majestic

three-altar Cathedral of the Dormition was built [1771-1783] by count Nicholas Potocki, and the icon was transferred there in 1791. In 1831, the Pochaev Monastery was once again returned to the Orthodox Church. Two years later, the Holy Synod of the Russian Orthodox Church elevated the monastery to the rank of a "Lavra," equating it in religious stature with the Kievian Caves Lavra in Kiev, the Holy Trinity-Saint Sergius Lavra near Moscow, and notably, the Saint Alexander Nevsky Lavra in St. Petersburg, whose particular singing and reading traditions were adopted in Pochaev. In 1869, the icon was covered with a metallic gilded "riza" studded with precious stones and encased in a star-shaped frame, the rays of which are inlaid with pearls and diamonds.

The flow of miracles from the icon continues to our own day. To accommodate the many thousands of pilgrims who arrive in Pochaev to pray to the Mother of God before her miracle-working image, the Pochaev icon is carried in festive processions for the feasts of the Dormition and the Nativity of the Mother of God, as well as in commemoration of the Most Holy Virgin's protection of the monastery from the Turks in 1675. There are approximately 300 extant miracle-working copies of the icon of the Pochaev Mother of God.



Почаевская

The Pochaev Icon of The Mother of God Historical Notes

*By the Very Rev. Alexander Golubov
Academic Dean, Saint Tikhon
Orthodox Theological Seminary*

The Pochaev icon of the Mother of God

is one of the most venerated by Orthodox Christians, especially in Ukraine, Belarus, Russia, and the Balkans. Permanently housed in the Pochaev Monastery of the Dormition of the Theotokos in southwest Ukraine, the icon is widely renowned for healings of the sick and other miracles. The image, written in tempera in the Byzantine style and measuring approximately 13 inches by 10.5 inches, depicts the Mother of God tenderly inclining her head toward her Son, Whom she holds on her right hand. In her left hand, she holds a napkin, with which she covers the feet of the divine infant. Jesus is depicted imparting a blessing to those for whom He is "the Way, the Truth, and the Life." On both sides and on the lower part of the icon are miniature images of seven saints. On the right, the Prophet Elias and, below him, the Martyr Menas, are depicted, while the Protomartyr Stephen and the Venerable Avraamius are featured on the left. Across the bottom of the icon one finds images of the Great Martyr Catherine and the martyrs Parasceve and Irene.

There are no written records of the establishment and early history of the Pochaev Monastery. In accordance with local historical tradition, however, the beautiful sub-Carpathian wilderness where the monastery is situated was first settled by several disciples of Saint Methodius, Enlightener of the Slavs [+855 AD], towards the end of the ninth century. Several centuries later, during the Mongol invasion of Russia, two monks from the Kiev Caves Monastery settled in the area

after the Mongols had sacked their city. The monks, it is said, named their new abode after the river Pochaina, which flowed near the Kiev Caves.

According to tradition, around the year 1340 AD, one of the monks ascended the summit of Mount Pochaev to pray, when suddenly he beheld a pillar of fire burning in the wilderness. Calling out to the other monk to join him, he stood in prayer. The fire was seen also by some shepherds who were tending flocks in the area, among them Ivan Bosoi ["the barefoot"], who joined the monks in prayer. They beheld, surrounded by the flames and standing on a rock, the Most Holy Theotokos, the Mother of God. When the apparition finally disappeared, they saw that the place where the Theotokos had been standing had melted, leaving the imprint of her right foot embedded in the rock. Welling up over the footprint was a spring of clear water.

First written traces of monastic life on Mount Pochaev are found in unofficial 16th century documents of Polish kings Sigismund I and Sigismund II Augustus, which refer to "a monastery of the Greek Rite at the Pochaev mount," already "very old and famous." From the so-called "Fundushnaia Gramota" ["Writ of Endowment"] given to the monastery in 1597 AD by the Orthodox noblewoman Anna Goiskaya, the widow of a local public justice, Basil Goisky, as well as from the vita of the venerable Saint Job of Pochaev [born 1571?], Abbot of the Pochaev Monastery from 1596 until 1651, we learn other important details. In

1559, when on the behest of the Patriarch the Greek Metropolitan Neophyte came to Russia in search of financial support for the Church of Constantinople, he brought with him an ancient Byzantine icon of the Mother of God. On his way home from Moscow, Metropolitan Neophyte traveled to Volhyn, where he accepted the invitation of Anna Goiskaya to enjoy her hospitality in her castle in Orel, not far from Pochaev. In gratitude for her generosity, as a blessing to Anna, Metropolitan Neophyte left with her the icon that he had brought from Constantinople.

Anna first placed the icon in her private chapel, where it remained for thirty-odd years. Over those years, however, the servants began to notice that at times the icon shone with a mysterious light, and had started to manifest miracles. Anna herself was prone to disbelieve the stories of her servants until she saw the icon emanating a bright radiant light. Among those who received healing from the icon was Anna's own brother, Philip, who had been blind from birth. After praying before the icon on the advice of his sister, he miraculously recovered his sight.

In 1597, Anna Goiskaya gave the miraculous icon as a gift to the Pochaev Monastery, now headed by the venerable Saint Job as Abbot, and richly endowed the monastery with lands and substantial material support. To house the holy icon, under Saint Job's guidance a stone church in honor of the Dormition of the Theotokos was specially erected, which Goiskaya herself lavishly furnished with all

All are invited to a
CENACLE
with Father Ray Guimond

Friday, Oct 9 2009

Our Lady of the Rosary

St. Andrew Parish

12810 - 111 Avenue, Edmonton

The program is as follows:

Rosary at 7:00pm followed by Mass at 7:30pm

Exposition of the Blessed Sacrament

Reflection by Fr. Ray Guimond

Consecration to the Immaculate Heart of Mary

Prayers for Our Holy Father Pope Benedict XVI

Concluding with Benediction

☪☉| Followed by a shared lunch in the hall.

Please bring your favorite potluck snack.

For further information phone Cy at 463-0475
or Elizabeth at 452-1471
or Our Lady Queen of Peace Centre at 466-4966