



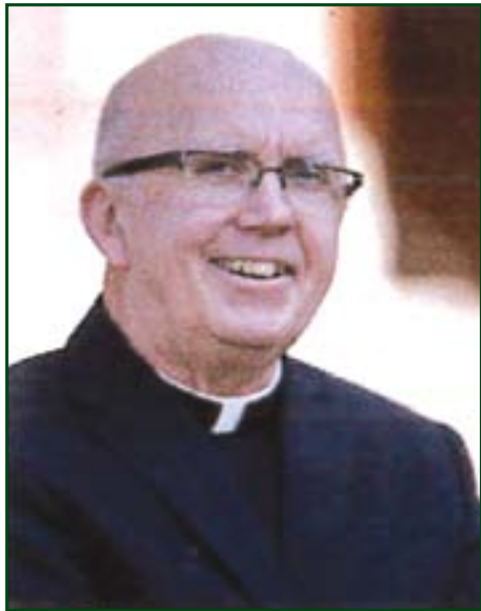
Cathedral Connections

SPRING 2018

*We are a Eucharistic faith community, inspired by the Gospel,
committed to engaging each person in the joy of living in the service of Christ.*

FREE COPY

A MESSAGE FROM OUR RECTOR



A week barely goes by that I do not encounter something at which to marvel. This past week it was the evidence of instant communication around the world; the skill of a carpenter; a story in the *Detroit Free Press* telling of a firm proposing technology transportation that would make the high-speed train trip from Detroit to Chicago 28 minutes long (I was also

amazed at the cost of \$20 million per mile); the ability of our Paralympic athletes; experiencing so many assisting the marginalized in our city; and the work of educators and medical personnel. All of us could certainly add to the list.

What amazes me, though, is how very seldom I marvel at, or perhaps take for granted the most wonderful event ever to shake human history. It was summed up in the Gospel we just heard during Lent "God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life."

Another amazing fact came from St. Paul – that God is always rich in mercy, that we have been saved through faith; it is not our own doing, it is the gift of God. Even if I believe we can never earn salvation, there is something radically wrong if an awareness of God's gift does not produce good works in me on a regular basis.

There really isn't any mystery here. It is as simple and profound as the gift of love. If someone loves us, we know that we do not and cannot deserve that love. At the same time we know we want to spend all of our life in trying to be worthy of it.

This is what causes us to be alive in Jesus. We are a new creation. We are radically different from what we would have been if Jesus had not come, if he had not carried a cross to Calvary. To be alive in Jesus means that in the power of his suffering for us, you and I can think and act, live and love, more than we would without his presence. We have the ability to come here every weekend to hear God's word and accept it as both comforting and challenging. We receive the presence of Jesus in the Eucharist. We recite the Creed and mean it. We have the ability to hope for what seems hopeless. We can expect that God will be with us wherever we are in this life and forever. We

can love and serve as never before because Jesus has loved us and modelled it for us – love without looking for what we can get out of it; love those we don't like; love those everyone else seems to have forgotten; love even when it costs us.

The documents and the mission of the church tell us that the purpose of the church/parish and its presence in the world is to remember the love of God and to reveal the love of God to every person. There's nothing more important: the main task we have is to communicate the love of God to every human being. It would be very dangerous for us to ever go out and put people down and condemn – as some have – the modern world. We can only call one another to conversion with hearts full of love for everyone. If others feel condemned by God, we will not be communicating the message of Jesus but something else – perhaps our own resentment and anger.

Lent is more about light than darkness. Whether we believe that or not will depend on how our Lenten journey is going. We will have chosen light when God's love finds expression in the way I live and treat others... when I decide to do something practical to bring the love of God into the

lives of people and situations I meet every day, and when I find ways to first make room and bring the love of God into my own life.

We soon transition from Lent to Easter. May those days renew and strengthen us.

With Bishop Fabbro and our Cathedral staff, I wish all of you a Blessed Easter.

*Father
Jim Mockler*



ST. PETER'S
CATHEDRAL BASILICA

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GOODBYE!

CJ Nyssen has been the parish Receptionist/Secretary since the summer of 2015. We wish her "God speed" in her new position as Public Services Consultant to the Northern Lights Library System in Vermillion, Alberta, where she will be coordinating programming for almost fifty member libraries in northeastern Alberta.



WELCOME!

to **Patty Aldrich**, who took up duties as our new secretary and receptionist on March 19th. Look for a profile of Patty in the summer issue of Cathedral Connections.

We Remember...

For everything there is a season, and a time for every matter under heaven.

Marie Claudette Hogan

April 10, 1936 – December 12, 2017

Charles Aime Joseph Campeau

February 25, 1933 – December 14, 2017

Mary Goossens

November 23, 1929 – December 29, 2017

Mary Alene Skikavich

January 28, 1927 – January 9, 2018

Susan Roberta Lutes

April 12, 1953 – February 3, 2018

Colette A. LaRocque

December 8, 1947 – February 4, 2018

Father John Divine

December 5, 1928 – March 11, 2018

ST. PETER'S CEMETERY & HOLY ROSARY WALKWAY

CEMETERY PRE-PLANNING

For the love of your family

PRE-PLANNING IS NOT ABOUT DEATH - It's a Celebration of your Life

PRE-PLANNING MAKES SENSE

- Takes the burden off your loved ones.
- Gives you a voice in how you would like to be remembered.
- Provides protection from rising costs.
- Greater choice of options.
- Eliminates financial worries for your family later.
- Decisions can be well planned free of stress, grief and confusion. Enables families to make decisions together.
- St. Peter's Cemetery offers convenient monthly payment plans, interest free, on all cemetery pre-arrangements.

HOLY ROSARY WALKWAY
St. Peter's Cemetery is pleased to announce the completion of its latest project which honours the wishes of Pope John Paul II that Catholics renew the practice of praying the Rosary.

The project has also provided for the cemetery needs of those who are more comfortable with the option of cremation and the many choices that this opens up to them.

CATHOLIC
CEMETERIES
MINISTRY

Caring for the living and faithful departed as we await the resurrection of the dead.

Our knowledgeable staff would be pleased to meet with you at your convenience or send you additional information concerning our many services.

For further information please contact a Family Service Counsellor.

FOR INFORMATION, PLEASE CONTACT:

**ST. PETER'S CEMETERY AND
HOLY FAMILY CHAPEL MAUSOLEUM**
806 Victoria Street, London, Ontario 519-451-9120

DONOHUE
FUNERAL HOME
est. 1930

OUR KNOWLEDGEABLE FUNERAL DIRECTORS
WILL ASSIST IN ALL AREAS OF BEREAVEMENT, BE IT BURIAL,
CREMATION, PRE-NEED OR AT NEED SERVICES.

*John and Patrick Donohue,
Margaret Bloomfield, Martina McGrenere-Vanderidder,
Philippe Lauriault and Roberta MacNeil*
MEMBERS OF ST. PETER'S

362 Waterloo Street at King **519-434-2708**



ANSWERS TO CATHEDRAL TREASURE HUNT

1. Young girl with St. Angela de Merici, founder of the Ursuline order and educator of girls and young women – in a west nave window.
2. Mermaid harp in the east transept window.
3. A mother pelican feeds her young from her breast, which is an allegory of Christ shedding his blood for our redemption. This carving is on the front of the Blessed Sacrament altar.
4. The keys of St. Peter, carved on a door in the west narthex.
5. Christ on a jeweled crucifix, on the St. Joseph altar.
6. Detail from St. Vincent de Paul window in west nave.
7. Mary on screen to right of organ loft.
8. Tabernacle lamp by the altar of the Blessed Sacrament.
9. Angels holding crowns above the Mother of Perpetual Help shrine.
10. Mary as a young girl in St. Anne window, west nave.
11. Detail of candlestick on altar of the Blessed Sacrament.
12. An angel blowing a horn in the Rose Window behind the organ pipes – in the hardest treasure to find!

Holy Week at St. Peter's Cathedral Basilica

PALM (PASSION) SUNDAY:

March 24 6:00 p.m.
March 25
8:30 a.m., 10:30 a.m.,
12:30 p.m., 1:30 p.m.

MASS:

Monday, March 26
7:30 a.m.

MASS OF CHRISM:

Monday, March 26
7:00 p.m.

Bishop Fabbro joins with the priests and people from every parish of the Diocese of London to bless and consecrate the oils to be used in the celebration of the sacraments throughout the coming year. The priests of the diocese will also renew their priestly commitment.

MASS:

Tuesday, March 27
7:30 a.m.

SACRAMENT OF RECONCILIATION:

Wednesday, March 28
10:30 a.m. - 11:30 a.m.

MASS:

12:05 p.m.

Easter Triduum

Thursday, March 29

Evening Mass of the Lord's Supper
7:00 p.m.

Friday, March 30

Morning Prayer
9:00 a.m.
Stations of the Cross
12:00 p.m.

Proclamation of the Passion and Veneration of the Cross
3:00 p.m.

Saturday, March 31

Morning Prayer
9:00 a.m.
Easter Vigil
8:00 p.m.

Sunday, April 1

8:30 a.m., 10:30 a.m.,
12:30 p.m., 7:30 p.m.

**You Can Reach Us At...
519-432-3475**

FAX: 519-432-5358

Most Rev. Ronald P. Fabbro *C.S.B.*
Bishop of London

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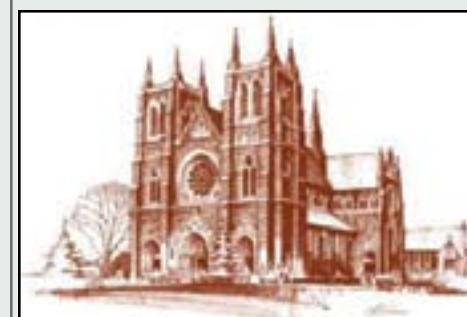
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THE GOSPEL OF JOHN

The Gospel of John is the source for the account of Christ's Passion that is proclaimed on Good Friday.

It is distinct in approach, tone and content from the three "synoptic gospels" (Matthew, Mark and Luke) also used during the liturgical year. Matthew's gospel, featured during Year A, begins with a lengthy genealogy of Jesus from Abraham through Joseph. Mark, the source of many gospel readings during the current liturgical Year B, begins with the ministry of John the Baptist and Jesus' baptism. Luke, whose gospel is featured in Year C, begins with a lengthy account of the birth of John the Baptist and the Annunciation.

In contrast, the Gospel of John begins with a magnificent prologue – "In the beginning was the Word, and the Word was with God, and the Word was God..." The prologue states many of the John's major themes, including Jesus "as the preexistent and incarnate Word of God, who has revealed the Father to us." (U.S. Conference of Catholic Bishops)

Where/When was it Written?

The gospel is believed to have been completed between A.D. 90-100, likely at Ephesus, though other suggestions include somewhere in Syria or perhaps Alexandria. Fr. Barnabas Ahern summarizes the consensus in this way: "In the Gospel of John, we must recognize many hands: hands of commentators, hands of homilists, the hand of the Apostle himself. There are large portions of John that represent what might be called a faith reconstruction of the picture of Jesus, prepared by men of the Johannine circle at Ephesus."

For John, Christ is the replacement, transcendence and fulfillment of the sacred events and places described in the Old Testament. "In a sense, the entire Gospel of John is about spiritual empowerment," writes Fr. Scott Lewis.

Biblical scholars suggest the gospel has four principal divisions:

1. Prologue (1:1-28)
2. The Book of Signs (2:1-12:50)
3. The Book of Glory (13:1-20:31)
4. Epilogue: The Resurrection Appearance in Galilee (21:1-25)

The Book of Signs

The Book of Signs recounts a series of seven signs performed by Jesus to show his divinity. It recounts and interprets them for the reader by various reflections, narratives and discourses:

1. The transformation of water into wine during the marriage feast at Cana
2. The cure of the royal official's son
3. The cure of the paralytic at the pool with five porticoes
4. The feeding of the multitude with bread and fishes
5. Jesus walks on waters of the Sea of Galilee
6. The healing of the man born blind
7. The raising of Lazarus from the dead



Image of St. John in the Apostles Window in the west transept. He is the only Apostle who did not suffer a martyr's death for Christ.

John's lengthy account of the raising of Lazarus and the subsequent dinner at his home (11:1-12:11) is unique to his gospel. Fr. Lewis terms it "the last public act in the life of Jesus and it puts the plot against him in motion."

Fr. John L. McKenzie presents this interpretation of the Lazarus passages: "The description of the exit of Lazarus from the tomb and the lapse of time between burial and

resurrection are curiously and deliberately anticipations of the resurrection of Jesus Himself. It is probable that John has amplified the account of the event in order to incorporate it into his major themes."

The "I am" Declarations

Throughout his gospel, John often quotes Christ using the phrase, "I am..." to declare his divinity and Messiahship. Scholars have identified seven particular declarations:

1. "I am the bread of life" (6:35)
2. "I am the light of the world" (8:12)
3. "I am the gate of the sheep" (10:7, 9)
4. "I am the good shepherd" (10:11, 14)
5. "I am the resurrection, and the life" (11:25)
6. "I am the way, the truth and the life" (14:6)
7. "I am the vine" (15:1, 5)

John's account of the passion, the traditional gospel in our Good Friday liturgy, has been described as "a theological docudrama" (Fr. Scott Lewis). Unlike the synoptic gospels, there is no agony in the garden. Other unique features include the lengthy dialogue between Jesus and Pilate, Jesus carrying his own cross and the presence of John and the Blessed Virgin Mary at the foot of the cross. Fr. Lewis notes that only John's account also includes Jesus' words "I thirst" and "It is finished," the piercing of Jesus' side with the flow of water and blood and the presence of John at the empty tomb on Easter morning.

In addition to the unanswered questions regarding the unique aspects of John's passion narrative, an ongoing debate revolves around John's frequent negative characterization of Jesus' opponents as simply, "the Jews." Over the centuries, the question has been asked, "Is John's Gospel anti-Semitic?"

Fr. Lewis has observed that the term, "the Jews" was not meant in an ethnic or religious sense. "On the surface the term makes no sense at all, since those who wrote the gospel were themselves Jewish. This gospel was written towards the end of the first century and reflects the growing rift between John's community and the synagogue. Modern translations render 'the Jews' as 'the religious authorities.' John's Gospel should never be interpreted in a way that lays the blame for the death of Jesus on the Jewish people or disparages Judaism."



This large image of St. John is found among the four Evangelists in the rear of the nave. He is the only Evangelist and Apostle who is traditionally portrayed as beardless.

THE GOSPEL OF JOHN



A representation of St. John's "eagle" found in a high window in the Sanctuary.

Before reading these accounts (especially according to John) it would be well for us to recall that when the evangelist refers to 'the Jews,' we know he is not saying that all Jews, either of Jesus' time or our time, are responsible for his death. Pilate, along with some members of the Sanhedrin, cannot avoid their responsibility, but as Christians we must remember: 'Christ, out of infinite love, freely underwent suffering and death because of the sins of all people, so that all might attain salvation. It is the duty of the Church, therefore, in its preaching to proclaim the cross of Christ as the sign of God's universal love and the source of all grace.'

One Gospel: Two Endings

One unsolved and likely unsolvable mystery concerning John's Gospel involves its ending, or more precisely, its apparent two endings.

Chapter 20 concludes with what seems to be an appropriate final passage: "Now Jesus did many other signs in the presence of his disciples which are not written in this book. But these are written so that you may come to believe that Jesus



To find this image, you will have to look upward, above the clerestory windows in the nave.

Inspired by the Vatican Council II document, *Nostra Aetate*, the Canadian Conference of Catholic Bishops addresses this issue in a direct and uncompromising manner in its annual "Ordo-Liturgical Calendar:"

is the Messiah, the Son of God, and that through believing you may have life in his name" (verses 30-31).

But then there is Chapter 21, described variously as an epilogue, addendum, continuation, maybe an afterthought. Beginning with an appearance by Jesus to a group of apostles and disciples (including Peter) by the Sea of Tiberias, it includes the miraculous catch of fish, Jesus' prophecy of the crucifixion of Peter and the fate of the Beloved Disciple (John).

This chapter and thus the gospel itself ends with remarkably similar words: "But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written" (verses 24-25).

Fr. Lewis proposes one explanation: "These verses (19-25) clarify what was actually said, and it is obvious they were responding to the Beloved Disciple's recent death."

However, there are other theories but no definitive answer to the reason for the final words of the final Gospel.

Paul Carson and Dawn Munday

St. John is often symbolized by an eagle, as in this colourful window in the Sacristy. According to Prof. Richard Stracke, the symbolism can be traced to the biblical scholar, St. Jerome, who wrote of "John the Evangelist who, having taken up eagle's wings and hastening toward higher matters, discussed the Word of God."



RITE OF ELECTION



On Feb. 18, the Diocesan Rite of Election took place at the Cathedral. Over 65 catechumens (those to be baptised) from across the Diocese and their families and catechists gathered to celebrate this ritual. After publicly stating their intention to celebrate the Easter sacraments and being "elected" to do so by the testimonies of their sponsors and catechists, the catechumens enrolled their names in the Book of the Elect which Bishop Fabbro signed.



FINANCE COMMITTEE REPORT

SUMMARY OF REVENUE and EXPENSES

Operating Account - 2017

Church Revenues

Offertory	\$608,197.70
Christmas	\$52,437.05
Easter	\$26,661.45
Thanksgiving Appeal	\$25,989.85
Stipends	\$21,064.74
Parish Social Activities	\$4,193.45
Donations	\$62,606.42
Ministry Revenue	\$6,900.00
Rental Revenue (Note 1)	\$359,355.54
Fundraising	0
Sale of Religious Articles	\$42,434.06
Miscellaneous	\$1,334.25
Sub-Total	\$1,211,174.51
Special Collections Received	\$31,456.86
Total Revenue	\$1,242,631.37

Operating Expenses

Parish (Note 2)	\$197,594.39
Rectory	\$22,706.02
Church	\$26,881.21
Office	\$27,362.31
Land Maintenance (Note 3)	\$78,325.53
Utilities	\$80,542.74
Insurance	\$41,731.67
Property Taxes	\$2,263.60
Liturgy	\$36,811.69
Sub-Total	\$514,219.16
Compensation (Note 4)	\$505,206.44
Education	\$2,501.78
Ministry (Note 5)	\$31,670.96
Parish Social Activities	\$2,172.52
Religious Articles for Resale	\$1,358.05
Miscellaneous	0
Stipends Paid	\$9,303.00
Sub-Total	\$46,733.31
Special Collections Paid	\$22,207.05
Fundraising Expenses	\$1,500.00
Diocesan Assessment (Note 6)	\$108,329.04
Donations Paid	\$44,136.26
Sub-Total	\$176,172.35
Total Operating Expenses	\$1,242,331.26
Surplus	\$300.11

Revenue Sources 2017



NOTES TO FINANCIAL REPORT

- #1: Rental Revenue includes all parking revenue (monthly parking, evening parking and special events parking) as well as tenant rent from our five tenants and room rental income from events.
- #2: Parish Operating Expenses include \$145,500 paid to the Diocese of London for the use of the parish centre/offices and the north parking lot.
- #3: Land Maintenance includes snow plowing and salting, parking attendants' wages, tree maintenance, landscape repairs and security costs.
- #4: Our staff consists of two clergy, a pastoral minister, a business manager, two office staff, a Music Director, an organist, a full-time custodian, a housekeeper/ cook, and two part-time custodians. In addition, we pay stipends to certain members of the music ministry. Our deacons are unpaid, but their retreat expenses and professional development expenses are included in this line.
- #5: Ministry costs cover many programs at the Cathedral such as sacramental preparation courses (Baptism, First Communion, etc.) and "Why Catholic" and other programs. If reading materials are involved in a program, the cost is recovered from the participants.
- #6: Diocesan Assessment is based on 15% of the total offertory, and Christmas and Easter Collections for the past two years. The funds are used for the operation of the Diocese of London offices, which support all parishes in the London Diocese.

QUESTIONS AND ANSWERS

1. Q. What savings does the Cathedral have on deposit with the Diocese?



A. As of Jan. 31, 2018, the Cathedral had savings of \$282,371 on deposit with the Diocesan Loan Fund. This amount will drop by \$240,000 in March to pay down the Cathedral's long-term debt.

2. Q. What is the status of the Cathedral's long-term debt?

A. The long-term debt sits at \$603,791 and stems from funds needed to replace the boiler and for the last phase of the restoration. This amount is down from \$661,000 in 2017. Funds from Pentecost 2000 are used annually to pay down our long-term debt. This year, there will be additional payments from both our savings on deposit with the Diocese as well as surplus funds in our Operating Account, which will drop our debt below \$300,000.

QUESTIONS AND ANSWERS



3. Q. Why is it necessary for the Cathedral's parking lots to be rented out from Monday to Friday, on evenings and during special events?

A. Our fees to the Diocese to utilize the Parish Centre (school) and the north parking lot amount to \$147,000 per year. The revenue earned from all parking sources has been budgeted to be \$295,000 for 2018. The parking revenue also amounts to 23.5% of all our revenue. Parking is therefore a very important revenue source and supports the operation of the Cathedral.

4. Q. What future projects need to be undertaken?

A. Short-Term: Electrical updates to the control system for the bells of St. Peter's Cathedral Basilica will be carried out in early spring, thanks to the generosity of a parishioner. Additionally, the lighting will be improved in our worship space while maintaining the ambience befitting a cathedral. Recently, we encountered leaks in the Sacristy and in the Cathedral's storage and maintenance rooms that will need to be addressed. Further, the concrete steps at the entrance facing Dufferin Avenue need some work in 2018. Donations towards any of these projects are sincerely appreciated.

Long-Term: The Cathedral will need to undergo an interior renovation that would include painting the walls, flooring replacement, pew refinishing and some art restoration. Again, we request that parishioners keep the Cathedral in mind when considering charitable donations for special projects.

5. Q. Donations appear to have dropped compared to 2016? Why is that?

A. The donations have indeed dropped, which will be a concern if this becomes a long-term trend. It should be noted that 2016 was positively affected by three large bequests that

went to the short- and long-term preservation of the Cathedral. However, we did not have any significant donations of that size in 2017. All donations both large and small are very much appreciated and aid in meeting the increasing costs of the Cathedral.

On this topic, we have added a Donate Page on the Cathedral website, which makes electronic giving a possibility for everyone, including non-parishioners who navigate to our website with the intention to give. Donation receipts are produced electronically at the time of donation, making this form of giving efficient for everyone.



6. Q. Why is there a rectory expense when the old rectory was demolished some years ago?

A. The Rectory Expense line is a summary of the expenses associated with the accommodation of our two clergy and sacristan. The old rectory, which was demolished in 2004, would have accommodated all three individuals and the expenses of the rectory would be charged to that line.

7. Q. If churches are exempt from property taxes, why did we pay \$2263 in 2017?

A. The property tax line refers to taxes that have been paid on property owned by St. Peter's that houses the Rector.

Please address any questions you may have to the Finance Committee through
Brian Galea,
Business Manager,
519-432-3475, ext. 226,
or bgalea@dol.ca



These images are from the panelling in the Sanctuary.

CLARENCE, the CATHEDRAL MOUSE

Have you seen the signs of spring? Just the other day, I bumped into a daffodil shoot nearly as tall as me! I've heard that the robins are back, too, and at the time I write this (three weeks before Easter), the snow has all but disappeared except in the shadiest spots. That could change, of course, and although I will be happy to see the full budding of springtime, I will miss the snow. It makes travelling about the Cathedral grounds so much easier.

You might think a mouse would have difficulty in the snow, but other things can be more troublesome for my kind, such as the pair of red-tailed hawks that occasionally perch in our trees. They are majestic creatures, of course, but ones I prefer to admire at a distance, and so, with the help of a local gopher, I built a network of tunnels through the snow (being careful to avoid Richmond St. as I hear that is controversial).

Nevertheless, for everything there is a season, and as the seasons march on, we must adjust our routines accordingly. I confess, though, that I usually forget that peculiar human routine of adjusting one's clocks forward each spring – thank heavens for the 12:30 Mass! On a related note, I was quite excited to hear that our bell timer will soon be upgraded! I am looking forward to watching (and hearing) the new gizmo in action. I will also be helping with the upcoming

repairs of the Cathedral steps, but if you see a paw print in the new concrete, the gopher did it!

Having just moved here last autumn, I am still becoming acquainted with the neighbourhood. I have spotted a few of my own furry kind, although they have not yet answered my greetings (I believe they belong to a silent order). But, it has been said that we should still greet those who do not greet us in return, so I will persist.

On this point, with the great season of Easter soon to be upon us, we will likely have new faces about the Cathedral, as visitors and perhaps new parishioners join our celebrations. Do remember to give them a welcoming smile and greeting. And as always, if you see me, please say "hello." I'll be the one in the glasses and cassock.

Clarence (with editorial assistance from STH)



Winter Welcome Lunch

On January 20th of this year, our parish hosted the eleventh annual **Winter Welcome Lunch**, served in the parish hall to needy members of our downtown community. About 75 people were provided a lovely sit-down meal of ham, mashed potatoes, mixed vegetables, salad, dessert and coffee. In addition, there was entertainment when the guests entered the hall, warm socks for everyone and door prizes of gift vouchers. Always a favourite feature was the chance to bring home leftover food after the meal was finished.



Deacon Rudy coordinated the event and served as Master of Ceremonies. The Knights of Columbus, Catholic Women's League, Outreach Committee and St. Vincent de Paul Society all contributed to the distribution of invitations, setting up the hall, cooking the meal, serving our guests and cleaning up afterwards. This meant that the hall and adjacent kitchen were busy from early morning until late afternoon.



All of the guests were most appreciative of the chance to be served a good meal in such a congenial atmosphere. It was also a happy event for the volunteers; they were gratified by the response of the guests and the chance to work alongside other parishioners. We are already planning to repeat this day of fellowship and good cheer next winter.

Knights of Columbus

The Knights had a busy winter in 2018, firstly by assisting at the Winter Welcome Lunch. They then hosted a parish breakfast on Sunday, January 28th of bacon and eggs, pancakes, fruit cocktail, juices, tea and coffee, with free will offerings going to the charitable works that they support. An early Lent in February brought Shrove Tuesday on the 13th, and with it MORE pancakes to be served to appreciative parishioners. That Friday the 16th, our Knights sold tickets to a gathering that began with dinner in the parish hall and included free parking in our lot and a seat at the Budweiser Gardens to see the London Knights trounce the Kitchener Rangers, 6-2.



Shrove Tuesday 2018 – Happy Crowd



Catholic Women's League

The CWL Lenten Lunches began on Ash Wednesday, February 14th, and continued until March 21st. Held in the parish hall after noon Mass, these hot lunches consisted of delicious homemade soups with a choice of sandwiches, dessert and beverages. There was no charge, but a free will offering was appreciated.

Following the Rite of Election on February 18th, a reception was hosted by CWL members from St. Peter's and ten other churches of the London Central Committee. Approximately 100 guests -- candidates, sponsors, family and friends -- enjoyed a tasty array of food and beverages.

The Mass of Chrism is held annually at the Cathedral on the Monday evening after Palm Sunday. Representatives from all churches in the diocese attend, and bring back to their parishes Chrism Oils to be used throughout the year. Following this Mass, our CWL will host a reception with CWL members from other churches of the London Central Committee. This reception is an amazing cooperative effort where the many people attending can take refreshment and social time before returning home.

Our CWL is looking forward to spring, and with it the 98th Annual Diocesan Convention to be held here at the Best Western Lamplighter Inn, April 23 to 25.



ALTAR SERVERS AT ST. PETER'S AND THE GUILD OF ST. STEPHEN

How many of us, upon seeing the title of this article and the accompanying pictures, will remember with delight our time as servers at Mass? Many of us in our youth offered ourselves as altar servers within our parishes.

When I am preparing pastoral references for aspiring teachers or meeting with couples preparing for the Sacrament of Marriage, I am aware of how keen some of them are to have me know that they once assisted at Mass as an altar server. It is with a deep sense of reverence and joy that men and women, boys and girls offer their service to Christ at the altar and this is notably visible at our Cathedral parish.

Those who have joined the Altar Server ministry at St. Peter's also belong to an Archconfraternity of Servers known as the Guild of St. Stephen, which has been in existence for over three decades at the Cathedral. Terence Yiu, one of our altar servers, and a member of this Archconfraternity, explains the role and purpose of the Guild:

The Guild of St. Stephen is an International Organisation of Altar Servers founded in England in 1904 by Father Hamilton McDonald, and approved by Pope Pius X in 1905 as a Canonical establishment at the Westminster Cathedral. In 1906, the Sacred Congregation of Rites made the Guild an Archconfraternity prima primaria enabling all the parish branches to be linked with it. The Guild spread, and in 1934, Pope Pius XI enabled all Guilds of Altar Servers throughout the British Commonwealth to be affiliated with the Archconfraternity at Westminster. Our local parish Guild was granted association with the Archconfraternity in 1982 when Fr. Jean-Marc Michon was our Rector, with the effort of Fr. James Tiernan from the Archdiocese of Liverpool UK, who was assisting at the Cathedral after his retirement. The objectives of the Guild are to encourage, positively and practically, the highest standards of serving at the Church's liturgy and so contribute to the whole community's participation in a more fruitful worship of God; to provide altar servers with a greater understanding of what they are doing so that they may serve with increasing reverence and prayerfulness and thereby be led to a deepening response to their vocation in life; and to unite servers of different parishes and dioceses for their mutual support and encouragement. (<http://www.guildofststephen.org>)

We are truly grateful to all of those who currently serve at Mass on Sundays, weekdays, for funerals, weddings and most especially for the many Diocesan celebrations that are held at the Cathedral. Many of our ministries and parish groups are finding themselves fewer in numbers – as are we – which means our servers are called upon even more often to give of their time and talent. We thank all of them for this dedication to their ministry.

As associate priest of the parish, I have been asked to accompany and encourage the servers. However, I am



Servers lead the procession into the Cathedral for the Mass of Ordination to the Permanent Diaconate, 4 November 2018.

indebted to Sharon Barrick and Terence Yiu, who offer their organizational skills and keep in constant contact with servers regarding the various liturgies when their participation is required. One of Sharon's and Terence's most recent undertakings has been to review and fine-tune the Directives for Serving Mass on a Sunday and when the Bishop is present with us. After the new directives were approved, we gathered all the servers together for a training session. This also gave us the opportunity to train our younger servers as Mitre and Crozier bearers when the Bishop is the celebrant of the Eucharist. Those young servers have done an excellent job in their new role because of the mentorship they receive from our senior servers.

It has been a number of years since we had an enrollment of new servers into the Guild of St. Stephen, and there are about five or six servers who are ready for this initiation. We will honour the Guild by inviting all servers, past and present, to a special Mass on Thursday, April 12th at 7:00 PM. At that time we will celebrate the enrollment of new servers and the re-dedication to ministry of our current Guild members. We are planning a small social following the Mass in order to meet former members of the Guild who have since moved on. Contacting those who have left the parish may be a challenge. We hope that if you read this article and know a former server, you will **please share the good news!**

We are always looking for men and women, boys and girls, teens and young adults to join the Altar Servers. Fr. Mockler and I see many young people who attend Mass with reverence and a true love for the Eucharist. Please consider sharing your love of the Mass as an Altar Server.



ALTAR SERVERS AT ST. PETER'S AND THE GUILD OF ST. STEPHEN

I leave you with these words of Pope Francis when he spoke to a group of 9,000 altar servers who visited Rome in 2015.

Isaiah notices that divine action was not hindered by his imperfections; it was God's goodness alone that enabled him to take up the mission, transforming him into a totally new person and therefore one able to respond to the call of the Lord, saying, "Here am I! Send me" (Is 6:8) . . . Like Isaiah, you too have experienced that it is always God who takes the initiative, because it is he who created you and willed



Preparation of the Altar for the Liturgy of the Eucharist.

you into being. It is he who, in your baptism, has made you into a new creation; he is always patiently waiting for your response to his initiative, offering forgiveness to whoever asks him with humility...How beautiful it is to discover that faith brings us out of ourselves, out of our isolation. Precisely because we are filled with the joy of being friends with Jesus Christ, faith draws us towards others, making us natural missionaries! Missionary altar servers: this is how Jesus wants you to be!

Father Gary Ducharme



The Guild motto translates as "To serve is to reign."

WHY CATHOLIC? JOURNEY THROUGH THE CATECHISM

In Bishop Fabbro's pastoral letter on Pentecost Sunday 2014, the new cycle of pastoral planning encouraged all parishes to focus on the **New Evangelization**. That fall, St. Peter's Cathedral along with over 50 parishes across the Diocese engaged in a new faith sharing process, **Why Catholic? Journey Through the Catechism**.

Over the last four years, over one hundred of our parishioners have participated in the process. **Why Catholic?** has a rich scriptural and catechetical approach that gave a solid foundation for every Catholic to express their faith and be able to reach out to others in faith. Its concrete approach helped adults deepen their Catholic faith and connect its teachings to their everyday lives. The process explored Catholic teaching through the Catechism of the Catholic Church, scriptural references, and reflection questions covering the four themes of the Catechism: Prayer, Belief, Sacraments, and Christian Morality. Meetings took place in small faith-sharing community settings that were supportive environments for evangelization and adult faith formation with two, six-week sessions each fall and in the season of Lent.

The **Why Catholic?** process has enriched many people's faith, brought groups of parishioners together who may not have ever had the opportunity to meet, and inspired and challenged each participant to live out Gospel values in a real and concrete way. Through the small communities, the sharing of faith that occurred helped to make connections between faith and daily lives. Listening to one another share faith gave each participant a glimpse of someone else's relationship with God. Ultimately, it helped everyone to see how God has been working in their lives. Many experienced a reconnection to God and a recommitment to their faith, an openness to exploring different forms of prayer, a greater understanding of the sacraments, and a deeper call to Christian living.

One participant shared the following on her experience:

One day after a weekday mass while praying, someone called me and asked how I was doing. Knowing that I had recently lost my husband and was feeling sad, she invited me to join the Why Catholic gatherings at our church. At first I hesitated. I was unsure if I wanted to join a group or even to talk about my faith. However, in the end, I said I will try it. And I did!

I was pleasantly surprised how friendly everyone was welcoming a new member to the group.

At the first meeting, we started with a prayer and then, read aloud from the sets of books. We had a group leader who led open discussions about regular readings, challenges in understanding, and instruction on how to follow the book, plus workbook exercises.

It was a pleasant surprise how interested everyone was in learning more about their faith. It was good to share our individual experiences. It helped us to open up and help each other. We talked about any challenges we were experiencing. Through group-sharing, we discovered various perspectives and understandings from one other. Everyone's insight helped each other individually. There were fresh and new insights highlighted during discussions. For me, it was an uplifting experience being able to openly talk about my faith. Also, it was amazing to see how everyone was so interested. This helps us to deepen our relationships, be more involved in church, plus, deepen our sense of belonging (knowing that faith is central and freely shared). Considering today, there is far too much Christian persecution worldwide, it's refreshing to know we can freely discuss our faith openly in Canada.

As we draw to the end of our four-year process, thank you to the Why Catholic? Parish Team: Jaye Bowers, Michael Butler, Martha Mucha, Dan Rath, and Natalie Vanderploeg; and our small group leaders: Jaye Bowers, Carla Brizzolari, Albin Kmet, Gerry McKeon, Luisa Moro, Hilary Neary, Pat O'Connor, Ron Pickersgill, Donna Sousa, and Michael Wojtak; and to all the participants who have been a part of the process. May you continue to be nourished and strengthened as people of faith, disciples of Jesus, committed to the mission of the Church and eager to share the Gospel message with all those you encounter.

Cathryn Hall



THE REGIS CLUB - A STORY FOUND ON POSTER BOARDS

Just about one year ago I was called to pick-up some historical items for the diocesan archives that were found in a Cathedral storage closet. These included a number of poster boards with collages of photos and newspaper clippings. Their big bold titles proclaimed: “Regis Summer”, “Regis Drama Club”, “Regis in the News”, and “Regis Mardi Gras”. These poster boards are vestiges of the Cathedral’s past – each showcasing activities and events where members of a youth organization (mostly 18 to 24 year olds) were involved in social, religious, athletic and cultural activities.

In late September 1946, a meeting was held by Fr. John O’Donnell, a priest at St. Peter’s, to probe the interests of young people who were flocking to London from all parts of the diocese for work. Great interest and support was immediate, and a newly formed club exploded into what would become an extensive organization in our diocese and beyond.

Christ the King was chosen as the patron, but the newly established club needed a catchy name. “The Regis Club,” translated as “Club of the King,” was selected. An interesting sidenote about the newly named organization were rumours, floating around in the early years, that the club’s name originated from frequent visits by executive members to the Regis Hotel Tavern, in London’s Old East Village.



The King and Queen of Mardi Gras, c.1950.

St. Peter’s Parish Hall north of the Cathedral on Richmond Street was the official site of the club’s many and varied activities. There, weekly gatherings saw a variety of activities: sports, drama, a regular spiritual agenda, public lectures, and special social events. One historical point I found very amusing was that Mardi Gras found its way into London through the Regis Club, becoming its major annual event.

This celebration grew so popular that a Mardi Gras event could draw over 400 young people. Civic involvement was an important part of these festivities, and London’s mayor was always invited to crown the Mardi Gras King and Queen. Another sidenote: the mayor never missed an event!

In 1950, Bishop J.C. Cody named the Regis Club the official organization of young people in the Diocese of London. Eventually there were 36 clubs throughout



A Velvet Glove drama production, c.1951.

the diocese: 12 in Windsor, eight in Essex County, with additional clubs in Chatham, Woodstock, Sarnia, Stratford and Tillsonburg. This spirited youth organization also spread to the Diocese of Hamilton, Kingston and Sault Ste. Marie.

Over the decades though, Regis Club membership and activities began to decline. At the Cathedral there was a short-lived revival of the club in 1986, but it ceased activities sometime in the mid-1990s. An article in the diocesan newsletter from 1991 highlighted that marriages were often a happy by-product of membership in the early years of the club – about 200 such unions in the London area alone.

This unusually high percentage of Catholic marriages could very likely be attributed to the milieu in which couples met. Members knew each other and saw each other in a variety of circumstances and settings. They were socializing, exercising responsible roles, and involved in their parish and community alongside one another.

Aside from being a record of Regis Club events, the poster boards have important things in common: all of their photos are filled with parishioners from the past who were then young Catholics engaged in spirited action, socializing together and serving their church. Can you recognize someone you know in these photographs?

Deb Majer



Living it up at the Drum Bar.

PRE-AUTHORIZED GIVING (PAG) AT ST. PETER’S

We give to the church in many ways – through our active presence in liturgies, our participation in parish groups and events, by volunteering in outreach activities, and through our financial contributions to parish and diocesan collections.

All of these gifts are necessary; as parishioners we give what we can, when we can. Our means vary during the different phases of our lives. It is the willingness to give and to share from our abundance that is important, not the actual sums involved. The value of the widow’s mite is a constant truth when considering the weekly offering.

Before collection envelopes were introduced in Catholic parishes, offerings consisted of coins (and bills) deposited in baskets circulated by ushers; for a long time there were also “pew rents” – the regular payment of which guaranteed that those paying had the right to sit in a particular church pew, sometimes marked by a number or even a nameplate. Some older parishioners will remember those days. Eventually, the practice of pew rents gave way, in changing times, to the present-day collection practice, an approach that avoids any notion of privilege within the congregation. We are all equal in God’s house, and our contemporary open-seating arrangement highlights that profound truth.

The introduction of collection envelopes brought a level of privacy to the act of putting money in a basket proffered by an usher. An envelope can as easily contain a handsome cheque as a promissory note, a fifty-dollar bill or a five. Envelopes continue to facilitate weekly donations, but in an increasingly digital age, a new way of giving is gaining ground. That way is the practice of pre-authorized giving (PAG).

This service was first introduced at St. Peter’s during the tenure of Father Clare Coleman. A senior, new to the parish, had asked him if this way of donating was available. Father Clare consulted the Chancery Office, and a program in PAG was then developed by diocesan Information Technology Director, Joseph Edward. It now forms part of the software package through which all parish information is managed. The Cathedral parish was one of the first to launch PAG, and usage has grown steadily ever since. Currently, 115 faithful donors use this method of contributing financially to St. Peter’s.

The process of enrolling for this service is quite straightforward. An interested parishioner fills out a form that authorizes the parish to deduct a certain monthly pledge, as well as whatever amounts he/she wishes to donate to a list of special monthly collections – Share Lent, St. Vincent de Paul, Cathedral Restoration, the Seminary, Missions, etc. The parishioner returns the form plus a blank voided cheque (or bank pre-authorized transaction form) to RoseMary Cleary, St. Peter’s Financial Secretary. This can be done either



in person, by mail to the church office, or in a sealed envelope put in the Sunday collection basket. All information relating to parishioner giving is handled in the strictest confidence.

On a monthly basis, RoseMary submits to the bank a file

listing all pledges, later verifying the accuracy of these transactions against the parish bank statement. A simple system works well for both parishioners and office staff. Parishioners can make changes as they see fit to the information recorded on their forms.

If desired, they can easily arrange for additional donations to special collections. For example, when St. Peter’s was sponsoring our refugee family, some parishioners wished to donate monthly to that cause. PAG can readily facilitate such an intention. This way of donating also avoids the matter of catching up on envelope collections when vacations or other absences from the parish cause a break in our regular support of the church.

Another advantage of PAG is that it reduces paperwork in the office. Under this system, there is less counting to be done of cash from the weekly offertory, and thus smaller bank deposits to be made. Volunteer and staff labour is reduced, as are bank charges (for we are charged more for processing cheques than for PAG.) Again, under PAG the parish has to issue fewer boxes of envelopes, which in turn leads to saving on postage for envelopes not picked up by users. And pre-authorized giving is an almost paperless process -- definitely a greener way of giving!

Are we moving to a cashless, chequeless society? Perhaps those who currently use PAG will adapt to that reality quickly. One might think that millennials have adapted to this service more readily than those born in the 20th century, but that is not necessarily the case, according to RoseMary. Parishioners who are transitioning between home and retirement or nursing homes find that PAG moves with them, eliminating one area of concern.

Yet another way of giving to the church is now available on the Cathedral website. A link on our homepage under “Donate to St. Peter’s” leads to a form which visitors and parishioners can fill out to donate directly to the Cathedral – online and at any time, 365 days a year, 24 hours a day. A tax receipt is issued immediately upon donation.

We give to our church in many ways. Spend some time discerning whether pre-authorized giving might be right for you. And bring any questions you may have about PAG to RoseMary Cleary in our church office: 519-432-3475 ext.222, or email her: basilica@dol.ca.

Hilary Neary



WHAT ARE YOU READING, VIEWING OR CONSULTING?

We Catholics have inquiring minds, and like to take the measure of the world around us. We hunger for deeper insights into our faith, and seek greater knowledge in order to navigate our complex world with tools forged in spirituality.



This new column in Cathedral Connections aims to inform us about books, films, websites and the like, which fellow parishioners are reading, viewing and consulting. These readers will tell us why they think a book, film, papal document, or particular content on the web is worthy of special attention.



Kath Johnston has recommended three items:
Give Us This Day

These daily prayers for today's Catholic include the liturgical readings for the day (both morning and evening prayer) and an eclectic array of commentaries on the Gospel. Interestingly, there is a brief biography of the writer so that continued research/reflection is available to the reader. The front and back covers of this monthly paperback are beautifully styled with an assortment of religious art. Each day also includes the story of someone considered "Blessed Among Us." These good people are chosen with a broad, ecumenical stroke. The specific feast of each day is noted on the monthly calendar. There are many daily reading books available to choose from, but I believe that the Order of St. Benedict's rendition offers a deeper and more compelling version.

Give us this Day is available from *Liturgical Press*, PO Box 7500, Collegeville, MN, USA 56321-7500 (Check the website for Liturgical Press for information on Canadian orders.)



Sacred Fire by Ronald Rolheiser O.M.I.

Pure and simply put, Ronald Rolheiser is a "God-whisperer"! In this book he invites and excites the mind and heart to examine how we can grow into a deeper, more mature discipleship. Rolheiser's relaxed story-telling style woos us into a challenged yet comfortable introspection. He cleverly weaves together personal and scriptural references, reminding us in so many ways how we can learn to "give our lives away" in a fuller and more meaningful way. We can and must grow beyond our own heartaches and obsessions!

This book is one of a series. The first, ***Holy Longing***, initiates us into a deeper understanding that we are children of God. We are encouraged to set our compass due north into the reality of a loving God.

The second, ***Sacred Fire***, invites us into a deeper, more adult way to "give our lives away" to enhance the lives of others.

Learning how to "give our dying away" through radical discipleship is the theme of the hotly awaited next book to be published, ***Aging Gracefully Living Fruitfully*** (yet available only as a DVD.) Rolheiser gives us a brief glimpse of this idea in the last chapter of ***Sacred Fire***. I can hardly wait for the book to appear. This spiritual guide will enlighten and uplift

all of us as we face the difficulties of releasing our grip on the attachments, successes and identities of our earlier years, during our last and final stage on earth as we prepare to meet our God in a fuller light.

Sacred Fire is available in Canada through Penguin Random House: <https://www.penguinrandomhouse.com/books/234425/sacred-fire-by-ronald-rolheiser/>



Forks over Knives

This best-selling documentary film describes a plant-based way of eating healthily, and reducing and reversing heart disease and type 2 diabetes. Its information can improve our nutritional literacy one-hundred percent! It also holds us accountable for being good stewards of our planet, caring for God's people, the environment, animals and plants. The compelling success stories (from people radically reducing their use of pharmaceuticals, losing weight and living much more active lives) are personally challenging and exciting. Moreover, from a global social-justice perspective, this program frees the earth to feed and nourish the entire world population in a sustainable way. Eliminating world hunger is our Christian responsibility. Food is not a privilege but a right and needs to be equitably shared. I wonder if Jesus' parable of the loaves and fishes doesn't actually set the stage for this more conscious way of eating? For more information, go to: <https://www.forksverknives.com/the-film/#gs.EDt79Ts>



Peter Neary brings a speech of ***Pope Francis*** to our attention:

The highlight of my 2017 reading was the speech that Pope Francis gave to the heads of state and government of the European Union on the sixtieth anniversary of the Treaty of Rome (which established the European Economic Community.) He spoke to the leaders in the Sala Regia, one of the treasures of the Vatican. After the speech, those present adjourned to the Sistine Chapel, where a photograph was taken in front of Michelangelo's *The Last Judgment*. Pope Francis reminded his listeners of the postwar idealism and moral purpose that had led to the Treaty of Rome and the eventual formation of the European Union. He also called on the leaders to build for the future on the Christian heritage of Europe. The Pope's speech is available in English, French, German, Italian, Portuguese, and Spanish on the website of the Holy See: <http://w2.vatican.va/content/vatican/en.html>. Click on "Speeches" and scroll down to the speech of 24 March 2017.



WHAT ARE YOU READING, VIEWING OR CONSULTING?



Susan Brown recommends Reginald W. Bibby, and Angus Reid, ***Canada's Catholics: Vitality and Hope in a New Era***, with a forward by Thomas Cardinal Collins. (Toronto: Novalis, 2016).

One could not ask for a better-qualified team to study the current state of Canadian Catholicism than Bibby and Reid, two of Canada's best-known sociologists of religion. This book offers an optimistic analysis, making use of data going back to 1871, of a March 2015 survey (involving over 3000 respondents), which studied religion in Canada with a special focus upon Catholics.

Two facts are emphasized. One is the positive and ongoing effect of immigration on the Catholic community (fostering diversity and making Catholics the largest religious group – 39% of the population – in Canada). Another is the persistence with which people continue to self-identify as Catholics despite a downturn in Mass attendance (just under a third attend monthly or more) and rejection by many of at least some of the Church's doctrinal and moral teachings (a lack of religious knowledge may well play a role here).

Bibby and Reid note that, despite slippage in belief and practice, about 40% of Catholics pray regularly and more than half believe they have experienced God's presence. Moreover, about 40% of Canadian Catholics (but only half that in Quebec) say they are open to greater involvement in parish life if their needs—to be included, to be supported, encouraged and spiritually enriched, to belong to a caring and trustworthy community—are met!

Bibby and Reid believe the Church has the capacity to meet the challenges facing it. Large numbers of faith-filled immigrants from Africa, Latin America and Asia are expected over the next three decades; the Catholic school system, a wonderful resource, exists in several provinces; opportunities to collaborate with, and to learn from, Evangelicals and other Christians are increasing; and the regularity with which even not-very-observant Catholics turn up on special occasions is an occasion for hope. Excellent ministry is the key, Bibby and Reid believe, but this will require greater lay involvement and more generous financial contributions from parishioners. The future offers great possibilities provided we respond well. Will we?



Herman Goodden recommends two Catholic classics by St. Augustine:
Confessions and ***The City of God***

As I process fearlessly through my 60's, a sort of bluff is being called regarding the many books, including foundational Catholic texts, that I've long promised myself I'll read but haven't gotten around to yet. If not now, then when? A few summers ago at the behest of my editor at *The Catholic Register*, I finally read Dante's *The Divine Comedy* and though rewarding in many ways, I must admit that I found it a very hard slog. That review can be linked to here: <https://catholicregister.org/item/21409-my-encounter-with-dante>

Just this last summer, at my own behest, I finally tackled St. Augustine's ***Confessions*** and ***The City of God*** and found them much more accessible and engaging, which is rather remarkable when you consider that St. Augustine was writing 900 years before Dante. The *Register* ran an abridgement of my St. Augustine review so the link I provide for that is to the full article as posted on my website: <http://www.hermangoodden.ca/st-augustine.html>



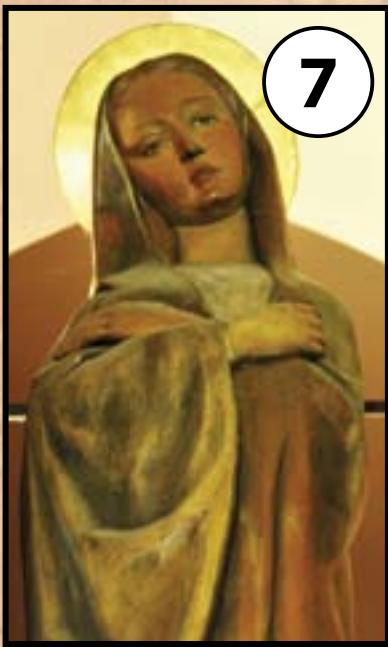
St. Augustine, as pictured in the east transept window

I thank the first contributors to this column for their enthusiasm and promptness in accepting my invitation to write. I also invite YOU to do the same if something you are reading, etc., begs to be shared with the rest of us. The material you select does not have to be hot off the press: it could be a book you have rediscovered, a film that challenged your worldview, or an encyclical that asks and answers many questions. Please keep your submissions to around 100-300 words. Send to: basilica@dol.ca, and put "Cathedral Connections" in the subject line.

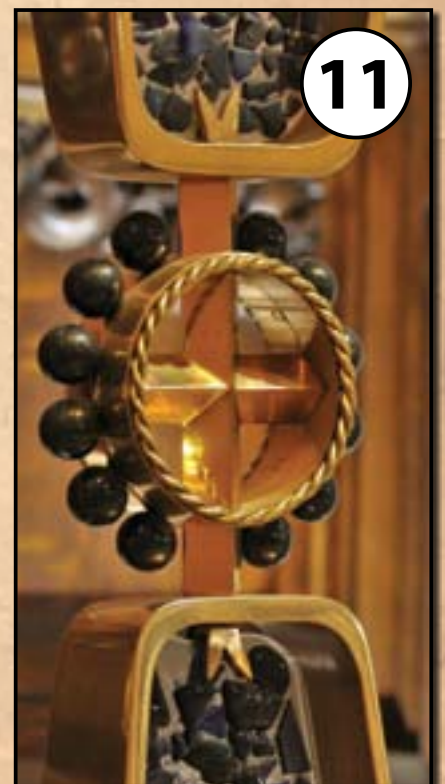
Hilary Neary

CATHEDRAL TREASURE HUNT

Can you find where these treasures are hidden in St. Peter's?



The answers
are found
on page 3



Photos by Carl
Vanderwouden