

Our Lady Queen of Peace Church (1930)

SHRINE TO INFANT JESUS of PRAGUE (2003)



PARISH WEBSITE
 www.qop.ca
 e-mail: office@qop.ca

PASTOR: Rev. John Domotor
 ADMINISTRATIVE ASSISTANT: Carol Molloy
 PARISH MUSIC DIRECTOR: Helen Krauch

HUNGARIAN Mass: Rev. John Domotor
 SPANISH Mass: Rev. Benoit Laplante
 TRADITIONAL LATIN Mass: Rev. John Domotor

WWW.LATINMASSVICTORIA.COM

Our Lady Queen of Peace, 849 OLD ESQUIMALT Road, VICTORIA, BRITISH COLUMBIA V9A 4W9

MONDAYS: CHURCH & PARISH OFFICE ARE CLOSED

PARISH OFFICE OPEN TUESDAY – FRIDAY 9.00 – 12.00 & 1.00 – 4.15 ☎ 250.384.3884 Fax: 250.384.3664

		SUNDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
M A S S	Weekday	-	12.10	12.10	12.10	12.10	-
	Weekend	10.00	-	-	-	-	5.00
	TRADITIONAL LATIN	12.00	-	-	-	9.00	-
	SPANISH 2nd & Last Sunday of the month	2.00	-	-	-	-	-
	HUNGARIAN 1st Sunday of the month	2.00	-	-	-	-	-
ADORATION OF BLESSED SACRAMENT every Tuesday and 1 st Friday of the month		-	10.00	-	-	10.00	-
ROSARY - 1st Friday of the month - 10:30 am		-	11.00	11.30	11.30	11.30	-
Devotion to MOTHER OF PERPETUAL HELP		-	-	after Mass 12.10	-	-	-
Devotion to INFANT JESUS OF PRAGUE		-	-	-	after Mass 12.10	-	-
CONFESSIONS: 1st Sat. of every month 3:00- 4:00pm. Ring the bell and enter when GREEN light is ON.		9:15am- 9:30am	10:15 – 11:30am	11:00 – 11:45am	11:00- 11:45am	10:15 – 11:30am	4:00-4:30pm

BAPTISMS: To have your child baptized at Our Lady Queen of Parish, please call the Parish Office at least 3 months in advance to arrange an appointment with the Pastor. Parents are expected to participate in the Baptismal preparation course TBA.

MARRIAGES: If you wish to have your marriage solemnized at Our Lady Queen of Peace Church, please call the office at least 6 months prior to the intended date as the preparation for this life commitment takes time, thought and considerable paper work. If you are not registered at Our Lady Queen of Peace parish have the documents prepared in your own Parish.

<p>The CWL: meets on the 2nd Wed. of every month after Noon Mass PRESIDENT: ELSIE LAMBTON <i>No meetings in July & August</i></p>	<p>KNIGHTS of COLUMBUS – *meeting held at Our Lady Queen of Peace Community Centre *4th Degree-3rd Thurs. (monthly) - 7:30pm Contact: FAITHFUL NAVIGATOR: Michael O’Rielly - 250.477.8950 3rd Degree(Council 1256) -2nd Thurs. (monthly) - 7.30pm at St. Andrew’s Cathedral Church Contact: GRAND KNIGHT: Don Lambton - 250.995.1531</p>
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IMPORTANT: IN THE HOSPITAL?

If you or family member is hospitalize or is going to the hospital and would like to be visited by your PARISH PRIEST, Please call the PARISH OFFICE to make this request.

HOSPITAL EMERGENCY ONLY!

After office hours including weekends, holidays or during the night, you can call: the Hospital Chaplain: ☎250.889.3761

KEEPING IN CONTACT: We extend our hands and hearts in Christian fellowship to you here, celebrating with us, whether long time residents or newly arrived in the Parish. We thank God that you are with us. If we may assist you, please fill out the form below and place in the collection basket or mail to the PARISH OFFICE (address on top) . THANK YOU. Please mark the proper BOX (below on the left side).

<input type="checkbox"/> New Parishioner	NAME: _____
<input type="checkbox"/> Have moved here is new address	ADDRESS: _____
<input type="checkbox"/> I am home-bound and would like someone to visit me	☎ HOME ☎ WORK
<input type="checkbox"/> I am going to be in the hospital, please call on me	e-mail: _____ @ _____

SUNDAY DONATIONS can be done by using:
 boxed Sunday Envelopes or by automatic bank withdrawal. (The PARISH OFFICE can supply you with necessary documents).

'Legacies'

Our Lady Queen of Peace acknowledges with gratitude past legacies which we use to maintain the integrity of our Church.

Please include us in your 'LAST WILL', how will we survive without it?

Legacies are a way of providing assurance that the parish has income or savings in the event of unforeseen emergencies.

The monthly 'Building Fund and Collection' pays for maintenance/replacement items.

Baptism at Our Lady Queen of Peace

To have your child Baptized at Our Lady Queen of Peace Church, you must **call the office at least 3 months in advance to arrange an appointment with the Pastor.** It is assumed that the family has Our Lady Queen of Peace parish connection and practices the faith by attending Sunday Mass on a weekly basis. You may meet with the Pastor and take the course even if your child has not yet been born. **Parents are expected to participate in the Baptismal preparation.** At least one Godparent or both must be baptized and confirmed and are practicing Catholics. **Non-parishioners are required to have a Letter of Recommendation from your Pastor to have your child Baptized in our parish.**

Respect Life Ministry

If you are expecting a child and are feeling confused; if you are thinking that there is no way out of this situation for you; if you want to talk to someone, call, text 250.812.0087 email: respectlifem@gmail.com

Please Note

If you suffer from Celiac disease, we are able to offer a low-gluten Host. If you are interested, please come to the sacristy before Mass and inform the priest.

Catholic Women's League

Meeting **Wed. Nov. 9th at 1:00pm, an extended invitation to the ladies of the parish!**

We are now collecting \$30.[∞] annual membership fee please give monies to Carol Molloy or Bertha Landrie.

Time to get those cookbooks out and start baking we will have a **Bake Sale** after the Masses on **Sat./Sun, Dec. 3/4.** Anyone who wishes to donate bake goods please bring them in around 4:00pm on Sat. and 9:00am on Sun. The Catholic Women's League supports and contributes to the life and vitality of the Catholic Church, family and community at home and abroad. The CWL of Our Lady Queen of Peace parish appreciate your support in their endeavors. Thank you!!!

Nov. 8	TUESDAY	
Nov. 9	WEDNESDAY	Victoria Choose Life Society
Nov. 10	THURSDAY	
Nov. 11	FRIDAY 9am –Mass NO 12:10 Mass	special intentions Augustina Manguerra
Nov. 12	SATURDAY	Jane Fernandez + Alex Fernandez

Nov. 15	TUESDAY	Isabelle Wauthy Yves Wauthy
Nov. 16	WEDNESDAY	Victoria Choose Life Society
Nov. 17	THURSDAY	Jeannine Wauthy+ Yves Wauthy
Nov. 18	FRIDAY	Victoria Choose Life Society
Nov. 19	SATURDAY	Bernadette Corbett + Alex Fernandez

Nov. 22	TUESDAY	NO NOON MASS
Nov. 23	WEDNESDAY	in thanksgiving Augustina Manguerra
Nov. 24	THURSDAY	in thanksgiving Augustina Manguerra
Nov. 25	FRIDAY	special intentions Augustina Manguerra
Nov. 26	SATURDAY	special intentions Augustina Manguerra

Please remember the following persons who are ill in your prayers: Barbara Dunahee, Lucy Praud, Lorna Cue, Dina McGregor, Ann VanNoordt, Lynn Wood, Agnes Berard, Christine Stornebrink, Fr. John's brother, Anneke McKay, Jeannette Colquhoun

Traditional Latin Mass ``November``

Tues. Nov. 1 st : 9am	Sun. Nov. 13 th : Noon
Wed. Nov. 2 nd : 9am	Fri. Nov. 18 th : 9am
Fri. Nov. 4 th : 9am	Sun. Nov. 20 th : Noon
Sat. Nov. 5 th : 9am	Fri. Nov. 25 th : 9am
Sun. Nov. 6 th : Noon	Sun. Nov. 27 th : Noon
Fri. Nov. 11 th : 9am	

Book of Remembrance

The month of November is a time to remember our beloved dead. The Book of Remembrance will be located near the Pulpit beginning Tuesday, Nov. 1st Prior to Mass you may write the names of your loved ones who are deceased. This Book will remain out until Wed. Nov. 30th

Sunday Missals

The new Sunday Missals are now available in the vestibule at \$4/ea. or in the parish office.

During the flu season

At all times, but especially during the flu season, it is important to receive Communion in the proper manner. If receiving on the hand, please extend your hand, palm totally flat, with the other hand underneath the hand you hold flat. Your hand must not be curved. The minister ought not to touch your hand when giving you Communion. If he or she does touch your hand, then you are not extending your hand in the correct manner. If receiving on the tongue, please stick out your tongue. Do not simply open your mouth. In all cases, when the minister says, "The Body of Christ" the response is "Amen".

Also, come sufficiently close to the minister so that he or she does not have to reach and hold your hands at a reasonable height. If you are not comfortable sharing the sign of peace by touching another person you should feel no pressure to do so. All of us must be aware of such sensitive matters in the intimate life of the Christian community and we should expect that some will refrain from the sign of peace out of care for our well-being and not out of unkindness. And finally, if you are sick, please stay home. This is an act of charity so as to prevent others from becoming ill.

Diocesan Appeal - "Rock the Mission"!

Thank you to all who were able to support the 2016 Appeal. There is still time to participate and all contributions will be very much appreciated. Additional pledge brochures are available at the back of the church or from the parish office. You are reminded that donations received by December 31 will generate income tax receipts for 2016 given out by the Diocese Office of Victoria.

Birthright

Birthright will be selling home-made Fudge **after the 10am English Mass and 12noon Latin Mass on Sun. Nov 20th** (The packets make great stocking stuffers or gifts for the holiday table and freeze well!) Birthright assists women in difficult or crisis pregnancies, offering hope and encouraging Mothers to give the precious gift of Life to their babies - how fitting as we prepare for Christmas! Please consider supporting this worthwhile cause.

Catholic Youth

Come and have an AWESOME time with 1400+ Catholic Youth, Seattle Youth Conference- Reckless Mercy. **Nov. 11-13, 2016.** Open to all youth in Grades 10 through 12. Fee: \$175. Contact Kelly Bourke kbourke@rcdvictoria.org

CapriCCIo Vocal Ensemble

Will present its annual Remembrance Day concert, **How They So Softly Rest**, at **2pm on Fri., Nov. 11, at Christ Church Cathedral in Victoria.** Music of Healey Willan, John Rutter and featuring the World Premiere of a Remembrance Day work by award-winning Canadian composer, Justin H. Bush, as well as traditional observances for the Battle of the Somme centenary. Tickets may be purchased at Ivy's Bookshop, Long & McQuade, Munro's Books, Christ Church Cathedral Office or online at www.capriccio.ca. Cost: VETERANS FREE. 12 and under free with ticket holder. Tickets: \$25, \$22, \$10

St. Joseph the Worker Parish

Annual Remembrance Mass will be held on **Friday, Nov. 11th at 7pm (pre-Mass Liturgy program at 6:45 pm)** Please join us to pay homage and show our appreciation to all who made the ultimate sacrifice for our country and the freedoms we enjoy, and to pray for those who have served in the past and those serving Canada today – home and abroad.

WOOMB – BC Teacher Training Workshop

WOOMB – BC will be conducting a Teacher Training Workshop Part 1, Billings Ovulation Method™ on **Nov. 11-13, at 7:30pm at All Saints Parish, Coquitlam, B.C.** This workshop is open to the public and highly recommended for BOM Users, Physicians Medical Practitioners, Nurses, Pharmacists, interested individuals, Clergy, Seminarians and Religious. Cost: \$190 (Single); \$240 (Couple). Workshop materials and meals included.

Register by emailing: woombbc@gmail.com

To inquire about financial assistance to attend please be in touch with **Fr. Dean N. Henderson-UVic./Camosun Chaplain**

Email: catholic@uvic.ca Cell: 250.882.2151

Royal Canadian College of Organists Victoria Centre – 'Kaleidoscope of Colour'

Royal Canadian College of Organists: Victoria Centre members and friends, *'Kaleidoscope of Colour'* programme at St Andrews' Presbyterian Church, 924 Douglas St., Victoria on **Sat., Nov. 12, - 2:30 p.m. – 3:45 p.m.** Wheelchair access is available through the doors at 643 Broughton Street. Admission by donation (\$10 suggested) and the proceeds go to the Hart Scholarship Fund which through an application process, financially supports learning and developing organ skills. Tax Receipts are available for donations of \$20 and over. More information - RCCO website <http://rcco-victoria.org>

Association of Catholic Leaders Breakfast

Nov. 15th, 2016 - 7am - 9am at Cedar Hill Golf Club

Speaker: Scott Roy - "I know the plans I have for you, says the Lord" Scott Roy is the Web Content Manager for the Communications and New Media Department in CCO, and previously a campus missionary at Simon Fraser University. Scott lives in Mission, BC with his wife, Colleen, and 6 children. **Email: victoriabcacl@gmail.com** to register.

Tickets: \$23 General, \$15 Students

Diocese of Victoria

"Internet Pornography Addiction - A Catholic Approach to Treatment"

Sr. Marysia Weber, R.S.M., D.O., a Religious Sister of Mercy of Alma, Michigan, is a physician certified by the American Board of Psychiatry and Neurology. Sr. Marysia will be visiting our Diocese in Nov. and will speak on this topic. All are welcome to attend. **Dates/Locations:**

Wed., Nov. 16 - 7pm Church of the Ascension, Parksville

Thurs., Nov. 17 - 7pm - St. Joseph the Worker Parish

Franciscans & Friends

Invites all High School Youth for a talk with Bishop Gary Gordon: "Where Does Mercy Lead Us?" followed by a question & answer period. **Friday, Nov. 18th - 7 to 9pm in the Cathedral's Seghers' Hall.** Refreshments & Games will be provided. Need more info? franciscansandfriends@gmail.com"

Mount St. Mary's - Christmas Market

A **FREE** Christmas Market featuring: Local vendors and unique gifts, including: woodworking, jewelry, knitting, jams, cards, cookies, and more Bake sale Silent auction, 50-50 draws, White elephant sale, including jewelry table. Canadian College of Performing Arts will perform a Capella from 11am-2pm. Hot Turkey lunch and other snacks will be available for purchase on **Sat., Nov. 19 from 10am-3pm at Mount St. Mary Hospital, 861 Fairfield Road (corner of Fairfield Rd. & Quadra St.)** All funds raised at the Christmas Market will enhance the care, comfort, dignity and respect of vulnerable members of our community who call Mount St. Mary's their home.

The Mustard Seed - two concerts

1. 'Tango Meets Baroque' on the evening of **Fri., Nov. 18** at the Alix Goolden Hall, we are thrilled to co-present with Living Edge, a uniquely tailored program of soul-stirring baroque music and rhythmic, passionate tangos. This is the first time we've had the privilege of hosting a concert by Pablo Diemecke, one of Canada's finest violin players, who will be accompanied by the DieMahler Ensemble and

Guests. The evening kicks off with a Meet & Greet and Silent Auction at 6.30. **Show starts at 7.30pm** Tickets (\$30 advance, \$35 door) are available at The Mustard Seed, Ivy's Bookshop, Long & McQuade, Christian Book & Music, Tanner's Books in Sidney, the VCM box office.

2. 'The Huron Carole'

We are delighted to bring a Christmas staple back to Victoria... Tom Jackson's **Huron Carole!** This year, Tom Jackson is joined by fellow artists Shannon Gaye, Kristian Alexandrov and Beverley Mahood. This evening of traditional, contemporary and signature music will release the spirit of Christmas into your heart. **Tom Jackson**, founder of The Huron Carole Benefit Concert Series, is a musician, beloved TV personality (North of 60, Star Trek, Law and Order), and long-time champion for the marginalized. This year's Huron Carole will take place on **Fri., Dec. 16 at 7:30pm** at the Centennial United Church in Victoria. Tickets (\$40 advance, \$50 door)

CBC & Our Place Society present:

'A Christmas Carol' A reading of Charles Dickens Classic Tale Featuring Shelagh Rogers, Bob McDonald, Arthur Black & more with Louise Rose & The Open Door Our Place Choir **Mon. Dec. 12th at 7pm doors open 6:30pm** Adults \$17.50 Children \$5 First Metropolitan Church.

All proceeds to benefit Our Place Society

ANAWIM FUNDRAISER

Holy Cross Parish is hosting *An Evening of Irving Berlin* as a benefit for Anawim House on **Fri., Nov. 25th, at 7:00pm**. It will be a 75 minute program of songs, stories, anecdotes, musical history, and jokes. There will be six professional performers to entertain you. Tickets are \$15 for adults and students pay what you can. Tickets are available through the office of Holy Cross Parish 250-477-532, or at the door. *All proceeds will go to Anawim House directly.*

Encountering Christ

A thirteen week course with Dr. Patricia Rooke, beginning **Tues. 7 to 9pm on Jan. 3 to Apr. 25**, in the Parish Centre, St. Andrew's Cathedral. We will examine the **Seven Sacraments of the Church** in their scriptural context and historical development but most importantly, their communal and personal meaning for Catholics. There is a limit of 30 participants. Register at: rookept@shaw.ca or call 250-388-5571 to acquire Patricia's phone number. Cost is by donation for handouts

Camp Homewood Diocesan Retreat 2017

Calling all youth grades 7-12 - Join us for an action packed, faith & fun filled weekend with the return of our amazing retreat leaders – Face to Face Ministries! St. Patrick's Youth are hosting the 16th Annual Diocesan Retreat at beautiful Camp Homewood on Quadra Island **Feb. 3-5, 2017, \$150.00 per participant.** Please contact Camp Coordinators: Bonni Roset: broset@telus.net 250-923-4299 or Terri Ann Wynans: wynans@shaw.ca 250-731-7134 **Sponsored by:** St. Patrick's Parish, Campbell River, Notre Dame Parish, Port Alberni, With financial support from CWL & Knights of Columbus, St. Patrick's Parish, Campbell River and The Catholic Foundation of Vancouver Island

Parents and Tots

St. Patrick's Parish invites moms or dads at home with children under 5 to join our Parents and Tots group which meets weekly. The parents meet in the parish library for friendship, fellowship, faith sharing, or just chatting about the challenges of parenting. The children are cared for in Our Lady of Lourdes Hall under the watchful guidance of volunteer grandmas. Interested? Contact the Parish Office, 250-592-7391, or Pauline at 250-592-9434

'Our Place' – Pandora Ave

As the Winter weather sets in, a \$5 coffee card for a 24 hour restaurant, gives a homeless person the opportunity to spend a few dry hours in a warm space on a cold, wet, dreary night when all the shelters are full. Please **drop off your coffee cards at the Our Place Reception Desk 919 Pandora Ave.** Your kind generosity will allow someone the gift of a few hours of warmth.

Eastern Caribbean Cruise January 2018

Mary Hof, parishioner of St. Edward's Parish, invites those who would like to travel as part of a group to a spectacular cruise. It's a way of making new friendships, and for some not having to travel alone. Jan. 2018 seems to be far off but once the cruise lines puts out their itinerary, rooms must be secured. The trip will be 11 days, 4 nights in Puerto Rico and then a 7 day cruise from Puerto Rico to Fort Lauderdale, on Celebrity Summit. **An early booking discount is offered until Nov. 14th.** Deposit is refundable until Jan. 16, 2017. For more info. on pricing and itinerary contact Mary Hof: mhof126@gmail.com or 250 743 4074. A truly spectacular way to experience the Caribbean and make memories to last a lifetime!

What Is the Communion of Saints?

Why should we pray to them and venerate them? Catholics are often challenged by other Christians to defend the Church's teaching about the Communion of Saints. "Why designate certain people with the title 'saint'?" they ask. "Aren't we all saints?"

And why should we pray to them and venerate them?" To answer these questions, we must start with a definition: What exactly is a saint?

"Holy Ones"

The biblical Greek and Hebrew words in Scripture most often translated as "saints" literally mean "holy ones" (Acts 9:13) or "faithful ones" (1 Sm 2:9). In Catholic tradition, the word saints can be used in several ways, which are all reflected in Scripture. St. Paul sometimes addressed his letters to "the saints" in a particular city (see Eph 1:1; Col 1:2). In this case, he was speaking of all Christians as the "holy ones," because they have now been made holy by their baptism and are striving to become more holy.

The Catholic Church affirms, then, that all faithful Christians are "saints" in this sense. The vocation, the calling, to holiness is universal; God is speaking to all Christians when He says in Scripture, "Be holy because I [am] holy" (see 1 Pt 1:14-16). Nevertheless, the word "saints" appears in some scriptural passages to have a narrower sense. St. Matthew's Gospel refers to the "saints" who rose from the dead after Christ's resurrection (see 27:52-53) as faithful departed who were being taken by Christ to heaven. St. Paul speaks of the "saints" who will accompany Christ from heaven when He returns to earth at the end of the world (1 Thes 3:13, RSV). And St. John uses the same term to refer to the "saints" who are now in heaven praying to God (Rv 5:8; 8:3, RSV).

It's in this latter, narrower sense that the Catholic Church uses the term "saints" to refer to all those who have been perfected and are now face to face with God in heaven and have a share in His divine nature. When the Church celebrates the solemnity, or solemn feast, of All Saints' Day on Nov. 1, these are the saints being honored that day: all those human beings who have left this life and are now in heaven with God — the ones whose names we know, and the ones whose names we don't know.

In addition, there's one more sense in which we use the term "saint," in a way even narrower than the ways already described. The Catholic Church honors certain departed Christians with the formal title "saint." This title indicates the Church's confidence that the individual died in friendship with God and is now with Him in heaven.

Though the Church teaches that we can't know for sure who may be in hell, the Church also insists that, in some cases, we can know for sure that certain individuals are in heaven. We refer to them by name as "St. So-and-So." So how does the Church gain the confidence that a particular person is in heaven?

Various kinds of evidence are sought in the process called canonization, which leads to the formal recognition of a person's sainthood. This evidence includes reliable testimony to the person's extraordinary holiness in this life; indications that the person's life has drawn others closer to God; and carefully documented miracles occurring after the person's intercession has been asked for. Such miracles provide evidence that the person can offer effective assistance because he or she is now with God in heaven.

The Communion of Saints

Why is it important for the Church to designate certain individuals as "saints"? In this case, "saint" is actually much more than just a title of honor.

Because the Church is confident that these "holy ones" are now in heaven, Catholics are urged not only to imitate their holiness, but also to ask for their assistance. Those who have been perfected and are now face to face with God in heaven — that is, the "saints" in the latter sense of that word — have a share, Scripture tells us, in His divine nature (see 2 Pt 1:4). This insight helps us understand the Church's teaching about what we call the Communion of Saints — that is, the fellowship, the sharing, of the saints.

The perfected saints, having a share in God's own nature, have a share in His perfect love. They love those of us still on earth as God loves us. They want to help us; they want to see us reach heaven as well.

So they have the desire to assist us in any way they can.

The perfected saints also have a share in God's perfect knowledge. They are able, through His grace, to know what's taking place on earth. God allows them to see and hear what He sees and hears, so they can hear the requests we may make of them. The perfected saints have a share in God's perfect, supernatural power. They are able, through His grace, to act on our behalf, to intervene in earthly affairs, just as He does. They don't just pray for us; they can act on our behalf in other ways as well. Scripture tells us, "The fervent prayer of a righteous person is very powerful" (Jas 5:16). If that's true of righteous people still on earth, think how powerful and effective is the prayer of the saints in heaven, who have been perfected in righteousness!

By His death and resurrection, Jesus Christ has conquered death. Death does not have the power to separate those who are in Christ from one another; in Him, they maintain a deep communion, whether they are in heaven, on earth or in the purgatorial process on their way to heaven. For this reason, we on earth can help those in purgatory through our prayers and

and sacrifices. And those in heaven can help us on earth through their prayers and other interventions. As members of one Body, the Body of Christ, we are able to share the spiritual goods that we have through mutual prayer and assistance.

Some may ask why God would be willing to share this power. Why would He want in the first place to grant intercessory roles to the saints, the angels and even those of us still on earth? The answer is simple: It reflects His desire, as St. Paul says, that we "attain to ... mature manhood, to the extent of the full stature of Christ" (Eph 4:13), who is himself the great Intercessor.

The intercession of the saints is simply one way in which Christ's body, with its members "joined and held together ... builds itself up in love" (Eph 4:16).

When we help one another, we display the love of God in which we share.

Some Christians think we shouldn't ask the saints for help because God would somehow be displeased if we went to them for help rather than going directly to Him. But the truth is that all Christians ask other Christians on earth to pray for them and to help them in other ways. Yet when we do that, we don't worry about not going to God directly for help. Why not? Because we understand the principle that it pleases God to have His children helping one another. That's why He commands us in Scripture to "pray for one another" (Jas 5:16).

Veneration of the Saints

Showing honor is a natural human response to the goodness, even the greatness, of another human being. We honor the founders and other leaders of our country from throughout history. We name cities after them, write books about them, make statues of them to erect in public places. We paint pictures of them to display in schools and government buildings. We speak reverently and gratefully of them on patriotic holidays.

We do similar things for great scientists, great leaders of social movements, great artists and musicians. Why? Because it's a matter of justice to recognize their gifts and contributions to us

Justice means giving to each his due, and we recognize that we owe much to these great human beings, and we want to say so in different ways. In all these ways, we are venerating these great men and women — we are giving them honor. And so we shouldn't be surprised that the Catholic Church venerates the great heroes of the Faith, who over the centuries have embodied in an extraordinary manner the way of life to which we're called as Christians. Now that these men and women have been perfected by God and are saints standing face to face with Him

in heaven, we have even more reason to venerate them. Some may object that if we venerate the saints God will be jealous, because we should give honor to Him alone. But He is a God of justice, so it is His will that honor be given where honor is due. Scripture tells us, "Pay ... honor to whom honor is due" (Rom 13:7). Are we somehow denying God the honor that is due Him when we honor His saints? By no means! They are His perfected handiwork, His masterpiece (see Eph 2:10).

When we praise the craftsmanship, all the accolades go to the Craftsman. Meanwhile, as the old saying goes, "Imitation is the sincerest form of praise." And so the Church urges us to imitate the saints, to follow their example of holiness. In the end, that's the best way to honor them.

Paul Thigpen, Ph.D., is the editor of TAN Books, an imprint of Saint Benedict Press, and a past editor of *The Catholic Answer*

Purgatory (From Catholic Answers)

The Catechism of the Catholic Church defines purgatory as a "purification, so as to achieve the holiness necessary to enter the joy of heaven," which is experienced by those "who die in God's grace and friendship, but still imperfectly purified" (CCC 1030). It notes that "this final purification of the elect . . . is entirely different from the punishment of the damned" (CCC 1031).

The purification is necessary because, as Scripture teaches, nothing unclean will enter the presence of God in heaven (Rev. 21:27) and, while we may die with our mortal sins forgiven, there can still be many impurities in us, specifically venial sins and the temporal punishment due to sins already forgiven.

Two Judgments

When we die, we undergo what is called the particular, or individual, judgment. Scripture says that "it is appointed for men to die once, and after that comes judgment" (Heb. 9:27). We are judged instantly and receive our reward, for good or ill. We know at once what our final destiny will be. At the end of time, when Jesus returns, there will come the general judgment to which the Bible refers, for example, in Matthew 25:31-32: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne.

Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats." In this general judgment all our sins will be publicly revealed (Luke 12:2-5). Augustine said, in *The City of God*,

that "temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment" (21:13).

It is between the particular and general judgments, then, that the soul is purified of the remaining consequences of sin: "I tell you, you will never get out till you have paid the very last copper" (Luke 12:59).

A Catholic "Invention"?

Fundamentalists may be fond of saying the Catholic Church "invented" the doctrine of purgatory to make money, but they have difficulty saying just when. Most professional anti-Catholics—the ones who make their living attacking "Romanism"—seem to place the blame on Pope Gregory the Great, who reigned from A.D. 590–604.

But that hardly accounts for the request of Monica, mother of Augustine, who asked her son, in the fourth century, to remember her soul in his Masses. This would make no sense if she thought her soul would not benefit from prayers, as would be the case if she were in hell or in the full glory of heaven. Nor does ascribing the doctrine to Gregory explain the graffiti in the catacombs, where Christians during the persecutions of the first three centuries recorded prayers for the dead. Indeed, some of the earliest Christian writings outside the New Testament, like the Acts of Paul and Thecla and the Martyrdom of Perpetua and Felicity (both written during the second century), refer to the Christian practice of praying for the dead. Such prayers would have been offered only if Christians believed in purgatory, even if they did not use that name for it.

A study of the history of doctrines indicates that Christians in the first centuries were up in arms (sometimes quite literally) if anyone suggested the least change in beliefs. They were extremely conservative people who tested a doctrine's truth by asking, was this believed by our ancestors? Was it handed on from the apostles? Surely belief in purgatory would be considered a great change, if it had not been believed from the first—so where are the records of protests?

They don't exist. There is no hint at all, in the oldest writings available to us (or in later ones, for that matter), that "true believers" in the immediate postapostolic years spoke of purgatory as a novel doctrine. They must have understood that the oral teaching of the apostles, what Catholics call tradition and the Bible not only failed to contradict the doctrine, but, in fact, confirmed it. It is no wonder, then, that those who deny the existence of purgatory

tend to touch upon only briefly the history of the belief.

They prefer to claim that the Bible speaks only of heaven and hell. Wrong. It speaks plainly of a third condition, commonly called the limbo of the Fathers, where the just who had died before the redemption were waiting for heaven to be opened to them. After his death and before his resurrection, Christ visited those experiencing the limbo of the Fathers and preached to them the good news that heaven would now be opened to them (1 Pet. 3:19). These people thus were not in heaven, but neither were they experiencing the torments of hell.

Some have speculated that the limbo of the Fathers is the same as purgatory. This may or may not be the case. However, even if the limbo of the Fathers is not purgatory, its existence shows that a temporary, intermediate state is not contrary to Scripture. Look at it this way. If the limbo of the Fathers was purgatory, then this one verse directly teaches the existence of purgatory. If the limbo of the Fathers was a different temporary state, then the Bible at least says such a state can exist. It proves there can be more than just heaven and hell.

"Purgatory Not in Scripture"

Some Fundamentalists also charge, as though it actually proved something, "The word purgatory is nowhere found in Scripture." This is true, and yet it does not disprove the existence of purgatory or the fact that belief in it has always been part of Church teaching. The words Trinity and Incarnation aren't in Scripture either, yet those doctrines are clearly taught in it. Likewise, Scripture teaches that purgatory exists even if it doesn't use that word and even if 1 Peter 3:19 refers to a place other than purgatory. Christ refers to the sinner who "will not be forgiven, either in this age or in the age to come" (Matt. 12:32), suggesting that one can be freed after death of the consequences of one's sins. Similarly, Paul tells us that, when we are judged, each man's work will be tried. And what happens if a righteous man's work fails the test? "He will suffer loss, though he himself will be saved, but only as through fire" (1 Cor 3:15). Now this loss, this penalty, can't refer to consignment to hell, since no one is saved there; and heaven can't be meant, since there is no suffering ("fire") there. The Catholic doctrine of purgatory alone explains this passage. Then, of course, there is the Bible's approval of prayers for the dead: "In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the dead to rise again, it would have been useless and foolish to pray

for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin" (2 Macc. 12:43–45). Prayers are not needed by those in heaven, and no one can help those in hell.

That means some people must be in a third condition, at least temporarily. This verse so clearly illustrates the existence of purgatory that, at the time of the Reformation, Protestants had to cut the books of the Maccabees out of their Bibles in order to avoid accepting the doctrine.

Prayers for the dead and the consequent doctrine of purgatory have been part of the true religion since before the time of Christ. Not only can we show it was practiced by the Jews of the time of the Maccabees, but it has even been retained by Orthodox Jews today, who recite a prayer known as the Mourner's Kaddish for eleven months after the death of a loved one so that the loved one may be purified.

Why Go To Purgatory?

Why would anyone go to purgatory? To be cleansed, for "nothing unclean shall enter [heaven]" (Rev. 21:27). Anyone who has not been completely freed of sin and its effects is, to some extent, "unclean." Through repentance he may have gained the grace needed to be worthy of heaven, which is to say, he has been forgiven and his soul is spiritually alive. But that's not sufficient for gaining entrance into heaven. He needs to be cleansed completely. Fundamentalists claim, as an article in Jimmy Swaggart's magazine, *The Evangelist*, put it, that "Scripture clearly reveals that all the demands of divine justice on the sinner have been completely fulfilled in Jesus Christ. It also reveals that Christ has totally redeemed, or purchased back, that which was lost. The advocates of a purgatory (and the necessity of prayer for the dead) say, in effect, that the redemption of Christ was incomplete. . . . It has all been done for us by Jesus Christ, there is nothing to be added or done by man." It is entirely correct to say that Christ accomplished all of our salvation for us on the cross. But that does not settle the question of how this redemption is applied to us. Scripture reveals that it is applied to us over the course of time through, among other things, the process of sanctification through which the Christian is made holy.

Sanctification involves suffering (Rom. 5:3–5), and purgatory is the final stage of sanctification that some of us need to undergo before we enter heaven. Purgatory is the final phase of Christ's applying to us

the purifying redemption that he accomplished for us by his death on the cross.

No Contradiction

The Fundamentalist resistance to the biblical doctrine of purgatory presumes there is a contradiction between Christ's redeeming us on the cross and the process by which we are sanctified. There isn't. And a Fundamentalist cannot say that suffering in the final stage of sanctification conflicts with the sufficiency of Christ's atonement without saying that suffering in the early stages of sanctification also presents a similar conflict. The Fundamentalist has it backward: Our suffering in sanctification does not take away from the cross. Rather, the cross produces our sanctification, which results in our suffering, because "[f]or the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness" (Heb. 12:11).

Nothing Unclean

Purgatory makes sense because there is a requirement that a soul not just be declared to be clean, but actually be clean, before a man may enter into eternal life. After all, if a guilty soul is merely "covered," if its sinful state still exists but is officially ignored, then it is still a guilty soul. It is still unclean.

Catholic theology takes seriously the notion that "nothing unclean shall enter heaven." From this it is inferred that a less than cleansed soul, even if "covered," remains a dirty soul and isn't fit for heaven. It needs to be cleansed or "purged" of its remaining imperfections. The cleansing occurs in purgatory. Indeed, the necessity of the purging is taught in other passages of Scripture, such as 2 Thessalonians 2:13, which declares that God chose us "to be saved through sanctification by the Spirit."

Sanctification is thus not an option, something that may or may not happen before one gets into heaven. It is an absolute requirement, as Hebrews 12:14 states that we must strive "for the holiness without which no one will see the Lord."

Bernadeane Carr, STL, Censor Librorum, August 10, 2004. IMPRIMATUR: In accord with 1983 CIC 827 permission to publish this work is hereby granted.
+Robert H. Brom, Bishop of San Diego, August 10, 2004

"Day of Prayer in Solidarity with Indigenous Peoples"

PRAYER FOR FAMILIES: Let Us Pray:

O Great Creator, we give praise and thanks to you for our lives and for our families. Your gift to us of human community is one of your greatest blessings.

We thank you for our Elders – our grandfathers and grandmothers -whose patience and wisdom guide our lives.

We thank you for our fathers and mothers, who by giving their love to each other bring us into the world, nurturing and leading us.

We thank you for our brothers and sisters, with whom we come to know what sharing and caring really means.

We thank you for young people, whose hope for a better world energizes and inspires us.

We thank you for the little ones – the children - whose innocence and promise bring gladness and joy.

O Creator, may our families always be that blessed and first community that we honour and cherish.

As you continue to make all things new, may we hear your invitation - in all creation - to receive and share all that is good and true with each other.

O God, we also face many challenges and crises in our lives and world. May our families continue be the first and constant community that shows us how to live intimately and respectfully with all people, and all Creation.

May all Glory, Praise, Honour and Thanksgiving be shown to you, Father of all mercies and compassion, Jesus Saviour and Guardian of our souls, and Spirit of peace and communion.

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“Day of Prayer in Solidarity with Indigenous Peoples”

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